

in victories before whose glory those won by military prowess pale their ineffectual fires. Having turned so many to righteousness the Temperance movement will shine as the stars forever in the history of humanity.

MR. TAYLOR ON THE DEFENSIVE.

THE Rev. Mr. Taylor seems to imagine that he has a vocation for writing letters. Possibly he has, but the calling comes not from the Church, but is only the echo of his own which he mistakes for a supernatural voice. It is a great pity his Bishop does not interfere and remind the Rector of Wardsville that he was sent to that parish not to scribble interminable letters, made up of the stalest clippings from the stalest of controversial papers and publications, but to shepherd the flock of Christ. *But possibly the Bishop is not as free to administer godly discipline in such a case as he ought to be.*

Mr. Taylor's protestations and writings cannot be reconciled. He would fulfil his mission more honourably as a priest of the Church, if he kept himself within the lines of the Commission he bears. His letters to the local press have been highly injurious to the Church, we have heard indignant protests against one of our clergy using such language in the public newspapers as Mr. Taylor has been indulging in. In the letter we insert he shows no sign of consciousness as to the grave scandal of using fraudulent quotations. He seems also unaware of the falsehood involved in clipping a sentence from a paper and calling it a "quotation" from the author. Mr. Taylor is not a scholar, his so-called "quotations" are mere cuttings from old speeches and newspapers, so that having no knowledge of the authors he pretends to quote from, he is not to be relied upon, *his authoritative references are not worth a row of pins in controversy.* We earnestly advise him to drop this discussion. He is wholly without the scholarship, the literary skill and judgment, the reading, or knowledge of men and things necessary for this work. He seems to fancy that words from any author on his side are of overwhelming force if only put in "inverted commas." In spite of his protests we must regard him as one of the worst cases known to us of a man deluded by a "craze," and so fascinated by a "hobby," that he is devoting to it the sacred time which His Master requires him to give to the work of His Church. Mr. Taylor's eloquent assertion of his readiness to "forfeit his right hand, yea, life itself, rather than knowingly pervert facts," is a mere bit of clap-trap. As he is incapable, apparently, of accepting anything as a fact which does not agree with his theories, his right hand and his life run no risk of forfeit.

We must now take our turn at protesting. We say with all possible bluntness, which insufferable provocation justifies, that teetotal talk about unfermented wine is downright rubbish, the notion is based upon a gross perversion of facts, and an absurd perversion of Scripture. We also protest against the cause of Temperance being scandalised by such illit-

erate folly and such crass, invincible ignorance of facts and of literature, as is shown by those who try to prove that Wine is not Wine, but only grape juice. Such nonsense may delude the sects, and may be accepted by illiterate cranks, but *educated* Churchmen regard the notion as too foolish for serious discussion.

We can only express sorrow at Mr. Taylor's devotion to controversial letter writing in the public papers being approved by his Bishop. But a Bishop before now has ridden a hobby horse to the scandal of the Church. We beg Mr. Taylor for his own sake to give his pen, his scissors, his gum pot, and his file of old papers a rest. Let him take more time for reflection and study, until he sees the position he is in, fighting against all the scholarship in the world worthy the name. He does not comprehend what the debate involves and requires, therefore he cannot engage in this discussion with the intelligence necessary to further his own cause. His own work as a priest is incomparably nobler than all this fussy letter writing. We commend Mr. Taylor to a study of his duties as a minister of the Catholic Church.

THE REVIVAL OF THE PERMANENT DIACONATE.

IT is recorded of a clergyman who lived many years ago, that whenever he left his parish for a holiday, he closed his church during his absence. When remonstrated with he replied, "Well, if I secured a *locum tenens* who preached better than I do, the people would not care to hear me on my return, and if my substitute preached worse than I do, I pity the people!" Perhaps it was some such professional jealousy which, in olden days, united the clergy together in opposing the opening of pulpits to the laity. Whatever the motives then at work may have been, there can be little doubt to a close observer of the times in which we live, that a far more liberal and generous view of the matter is spreading, and that not only many of the clergy, but many of the bishops themselves, are now to the fore in proposing plans for the utilisation of the enormous amount of lay talent—now lying idle—that exists throughout the country. Those who bear in mind the fact that it is only some fifty years ago since Dr. Blomfield, then Bishop of London, opposed the Church Pastoral Aid Society because it employed laymen to preach the Gospel, must have noted with interest the announcement, made in our columns last week, that the Bishop of Lichfield had ordained a permanent deacon. Of course, a bishop has no more power to change the law of the Church than has an ordinary layman, but the fact that a High Church prelate should be found to so completely withstand the old traditional policy of his party, is a clear indication of the change that has taken place in public opinion on this subject. Nor does the new Permanent Deacon, Mr. Andrews (head master of the Boy's High School at Shrewsbury), stand alone in this respect, for he is, after all, but one of the dozen, more or less, who have been ordained to the office of Deacon on the distinct understanding

that they shall not apply for the higher office of Priest.

The intention is that these gentlemen shall continue their ordinary avocations during the week, and devote their spare time on Sundays, as the Wesleyan lay preachers do, to preaching the Gospel in churches, and otherwise assisting over-worked parochial clergymen.

At present the Church Army is the only systematic agency within the borders of the Church that seeks to utilise lay talent on any large scale, and the fair amount of success that it has had is a clear indication that the Church, as a whole, ought to make much more use of powers that now lie dormant.

We are sorry to see that some of the papers in commenting on the action of the Bishop of Lichfield have spoken of the new permanent deacon as the "Reverend John Andrews." To apply the prefix "Reverend" to a layman who carries on his secular avocations during the week is, we consider, not only very objectionable, but calculated to damage at the very outset the whole movement. In the first place, it is likely to draw into the ranks of the new a lot of upstarts, attracted more by the social distinction of such an appellation than by anything else. In the second place, it will tend to unite the clergy as a body against the new order. Professional jealousy, whether in the army, the navy, the medical faculty, or the Church, is a thing one should be always careful not to arouse. One of the great causes of opposition to the volunteer movement among military men was the ridiculous way in which the "Bank Holiday Soldiers" assumed titles which had previously only been associated with men who had devoted their whole lives to the profession, and had undergone hardships on active service and in foreign climates. Surely when bishops are giving men orders as permanent deacons, one of the things they should insist on is that the recipients shall not assume the title of "Reverend," nor wear a clerical costume. The very class of men whom it is most desirable to attract into the new order is just that class who would be repelled by the clerical garb and title. We do not want to flood the clerical profession by an inundation of laity into it, but we do want to band together the religious laymen in our Church, and set them to work as laymen, not as quasi-parsons. Preaching the Gospel is as truly a lay work as a clerical one; nowhere in the New Testament is any body of men given an exclusive right to preach the Gospel. It is indeed, a duty urged upon everyone, but by going back to the old Scriptural office of the diaconate, we shall recognise the right of the Church to appoint only those who are duly qualified by spiritual gifts and education to occupy the place of teachers to the assemblies gathered together.—*The Rock*

According to Bishop Holly's report of the work in Hayti there are 14 places where divine services are held, 824 French-speaking and 49 English speaking communicants; 8 boarding, 249 day, and 214 Sunday-school scholars; 18 clergy, consisting of 1 bishop, 9 presbyters, 8 deacons; 18 lay readers, 9 organized congregations, 19 missionary stations, 2 church edifices consecrated.