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funds in a healthy state, for we also require that a large number of the clergy should cultivate an increased interest in the mission cause, as then we should not have so many of the quarterly and other collections neglected to be taken up, neither could the offerings of their people be so shamefully small. Should we not therefore carefully examine our "general purposes" expenditure, that we may reduce the same as much as possible, as justice to the mission cause and to our ill paid missionaries requires that our liberality should be only in proportion to the means at our disposal.

May, 1893.

Canadian Bishops.

SIR,—I have read the Rev. Dr. Mockridge's reply with great interest. I said in my first letter that he was unintentionally unfair, and I must repeat it. He is surprised that I should accuse him of advocating the importation of Bishops from England. My answer is, a mild sympathy, to some extent, with one view, followed by an elaborate attack upon it, is an advocacy of the other side.

If Dr. Mockridge deprecated the importation of English Bishops, why did he write at all? And if his object was to attack such action, why are his two letters made up of extenuation and apology of the very thing he deprecates. I fancy he is so anxious to be thoroughly fair that he presents the side he opposes in its best light, and so makes the worse appear the better cause and to be the one which he espouses.

I gather from Dr. Mockridge's letter that there are two points on which we disagree—but first let me put right a question of fact. Dr. M. says that only eight out of the twenty Bishops are brought from England. I included the Bishop of Nova Scotia, and I find Dr. Mockridge thinks he is an American, not an English importation. I do not propose discussing either that question or analysing his list; I make about ten out of twenty, he eight out of twenty. It is of little moment. "It will serve," as Mercutio says.

I gather from Dr. Mockridge's last letter that he considers it justifiable and proper that Bishops should be brought from England in two classes of cases. 1. Where the Synod disagrees. 2. Where the large missionary societies aid the Diocese, and especially where it is small and there are only a few clergy-men in it.

The first point is one where people may fairly differ. Dr. Mockridge favours an appeal to the Archbishop of Canterbury, and letting that gentleman pull a Bishop out of his large lucky bag, all prizes and no blanks. I don't; I am loyal to my country; I think the nearest Metropolitan is the proper Archbishop to apply to, and that the result would be better in nine cases out of ten should a Bishop require to be brought across the ocean; he is the Archbishop who could make the best selection.

As to practically giving the presentation to the missionary societies, I think the proposal is vicious and indefensible. I am sure Dr. Mockridge would be the first to deprecate it were it openly advanced. Were it adopted it would in my judgment be suicidal folly. Think for a moment how it will work. A vacancy occurs; rich Mr. Jones, who has been so liberal, has a friend to be advanced, so, as money is an object, Mr. Jones' protegee is selected by the society, Mr. Smith's getting the next turn. Many will say this is absurd. There is no absurdity in it—power exists somewhere, and in a charitable society it rests in the hands of the most liberal. What class of missionaries can be expected to work in a Diocese so constituted.

Fortunately, as I showed, the societies have as a rule adopted the very opposite policy to the one Dr. Mockridge apologises for.

CHURCHMAN.

Church Progress in Rural Districts.

SIR, Your correspondent, "Aggressive Churchman," under the above heading, deserves the thanks of all lovers of the grand old Church of England in this country, for drawing attention to this most vital question of the Church's extension, or rather her extinction at no distant day in the rural sections if no change is made from the supineness of the past. An aggressive missionary spirit and practice, as your correspondent points out, is one of the Church's needs on this now uphill road.

But before the Church can hope to regain lost or abandoned ground, it is necessary for her to find out the cause or causes of her failure in the past, where others, the Methodists, for example, have succeeded. It is puerile to attribute the decrease of Church members in the country to removal to the cities, or seath, as advanced by some of the clergy, while dissenters show an increase in the same places besides contributing their quota also to the cities. Undoubtedly another, being under-manned, as men-

tioned, is one of the causes for which the Mission Board is in a measure responsible. It does not grant aid where men are wanted, unless some responsible parties in the mission or station guarantee a certain amount. If such is obtained, a clergyman is sent who is in the same position of independence for the time being as in an endowed parish, and as a consequence he is apt to become indifferent as to the Church's extension or the liability of the guarantors, who in many cases have to pay the amount out of their own pockets, whereas if the clergyman's income, as in other professions, depended on his efficiency, in part at least, there would not be so many abandoned congregations. Methodist ministers seek out their people, especially the young, and trust to their generosity for support, and the evidence that they are not disappointed is to be found in the fact that there are plenty of eligible candidates for their ministry. How many young men among them develop a capacity for a minister's duties when employed as class leaders or the like, while our young men are seldom utilized in church work, although such help is very much needed. The failure of neglect of our Church authorities to encourage or seek our young men's assistance is so marked that even the few who are fitted at our own divinity colleges for the ministry, are often removed for some new arrival from England who is, as a rule, as devoid of tact as of necessity he must be of knowledge of our social habits, so different from what he obtains in England. One of the minor causes of the decadence around towns is the want of accommodation for vehicles at the English Church, for the convenience of farmers or others who live beyond walking distance. Such at all events is the case in three contiguous towns that I know of, while all the other churches in them have sheds, except perhaps the Roman Catholic. And in other places there are the ruins of both church and shed, which once depended on the Incumbent of a rich and endowed parish for the progress of the Church, but it happened quite naturally that it was inconvenient for said Incumbent to attend every Sunday; then alternate Sundays were adhered to for a time, then monthly services were adopted; finally these were so poorly attended that it was not worth his while to hold any, hence the ruins. The aged died off and their descendants have not an opportunity to attend the services of the Church of their fathers. It is no sudden blight that has overtaken the Church, but a gradual withering of a slow but steady growth, consequent on an indifferentism born of the unique position of the clergy.

When the idea prevails that the clergy are for the good of the Church, and not the Church for that of the clergy, then may we hope that the prayers of the purest branch of Christ's visible Church on earth, to be put within the reach of her abandoned sons and daughters of the rural districts, may be answered.

A RURAL CHURCHMAN.

An Interesting Ceremony.

SIR,—Below you will find an account of a most interesting ceremony, as given in a late copy of *The Guardian*. It is to be hoped we shall soon hear of deaconesses in Canada—deaconesses thoroughly grounded in Church of England doctrines, and willing to work on Church lines.

C. A. FRENCH.

On Monday week a large congregation witnessed the admission of four to the office of deaconess, by the Bishop of London, in St. Michael's, Paddington. Besides the warden of the Deaconess' Institution (the Rev. G. F. Prescott) there were present in the choir the Bishop of Christchurch, New Zealand; the chaplains-designate (the Rev. J. O. Nash, of Pusey House, Oxford, and the Rev. Arundell Wharton), and several other clergy. The presence of Prebendary Smith, vicar of Crediton, Devon, suggested an historical link with the past, for the Sacramentary of Leofric, Bishop of Crediton in the eleventh century, contains among other Pontifical offices, a prayer for the ordination of deaconesses. Evensong was said to the end of the third Collect, and then, as the candidates knelt before the altar, the *Veni Creator* was sung. After the usual questions were answered by the candidates the Bishop laid his hands on each one separately, conferred the office in the name of the Holy Trinity, and gave to each a cross as a symbol of her profession. On returning to their places the Bishop gave his charge. He pointed out to those newly admitted two special temptations which were sure to beset them in the life upon which they were entering after the first freshness of enthusiasm had passed away. First, the temptation to weariness, which was an inevitable outcome of the necessary monotony of their lives, against which the surest safeguard was the cultivation of the habit of prompt obedience of conscience. The Bishop said he dwelt more strongly upon that than upon obedience to superiors. The latter was soon realized to be absolutely necessary, and was to some extent rendered easy by the knowledge that

those who gave a command had authority to give it, and by the fact of their presence and the presence of others who would notice whether the command was obeyed; whereas no one but ourselves can know when conscience speaks, and what it says, and whether or not we are obeying it. Another safeguard against the spirit of weariness was the faithful and regular performance of appointed tasks at the appointed time. A second great and insidious temptation in community life was the tendency to become petty, and to allow the whole being to be engrossed in the details of the daily routine of duties. Such details might be in themselves very petty, but they need not necessarily prevent the mind from dwelling upon larger ideas and nobler thoughts. The great antidote to such pettiness was the continual lifting up of all work, however seemingly unimportant, into the spiritual, doing it all in close union with the Lord, and realising the share that each one has in the work of the whole Church. He charged them to be diligent in pondering the life and words of the Lord, thus ennobling their work and transforming it into the highest of all service. After the service was ended, the Bishop sealed the commissions of the newly ordained deaconesses and gave a Bible to each.

"A Church Knot" (?) Untied.

SIR,—Will you kindly allow me to call the attention of Rural Dean Machin to page 77 of the "Year Book of the Church of England in Canada." There we find that the Province of Rupert's Land "comprises the diocese of Rupert's Land, Moosonee, Saskatchewan, Athabasca, Mackenzie River, Qu'Appelle, Calgary, and Selkirk." The Diocese of Rupert's Land consists of Manitoba, and a portion of Ontario is included in it. On page 85 of the Year Book we read, "Moosonee formed part of the original Diocese of Rupert's Land." "The Diocese is the whole of the basin of Hudson's Bay, bounded on the south by the Diocese (not Province) of Algoma and Ontario." From the above, Mr. Machin will see that a portion of Ontario is under the ecclesiastical jurisdiction of the Province of Rupert's Land, so the Church knot is untied.

WESTERN PROGRESS.

Whit Monday, 1893.

A FASHIONABLE DRINK.—Menier Chocolate is a fashionable drink. Did you ever try it? Send postal card for samples and directions to C. Alfred Chouillou, Montreal.

Sunday School Lesson.

2nd Sunday after Trinity. June 11, 1893.

THE ORDERING OF DEACONS.

A clergyman who is duly ordained by a Bishop is said to be "in holy orders," because he has received through the proper authority of the Church, "in the Name of the Father, and the Son, and of the Holy Ghost," orders to execute the work of His ministry.

In the Christian Church there are three orders of ministers, viz., (1) Bishops, (2) Priests, and (3) Deacons.

To-day we are to consider that particular service in the Prayer-Book appointed to be used at the ordination of deacons.

Before proceeding to consider it, let us take a glance at the first ordination of deacons in the Christian Church. We learn from Acts vi. that in the early years of the Church, after the disciples had increased, there arose a murmuring of Grecians against the Hebrews because their widows were neglected in the daily ministrations. Then the twelve apostles called the people together, and directed them to choose seven men "of honest report, full of the Holy Ghost and wisdom," whom the apostles might appoint over that business. That the people then chose seven men "whom they set before the apostles, and when they had prayed, they laid their hands on them." Acts vi. 1-6.

Here we see that although the people chose the men, yet the apostles by prayer and laying on their hands conferred on them the power to act.

The word deacon is derived from a Greek word signifying minister. It is not expressly applied to the seven men in Acts vi., but it has always been recognized that the seven men named in Acts vi. 5, were the first deacons. It also appears by Phil. i. 1, that there were deacons appointed at Philippi, and the qualifications of deacons are laid down by S. Paul in 1 Tim. iii. 8-12.