

the Divine Law, borne to him by the Spirit's voice from the far off years of childhood, may prove the Divine weapon with which he shall rout his leaguering foes; to yet another, crushed with some great sorrow, silenced by some bitter grief, the "Our Father" taught to him in boyhood's happy days may lend to his faint and quivering lips a vehicle to bear to the listening ear of God the weary sigh of a crushed and breaking heart. Sow your seed beside all waters, and surely it will come again to you though it may be after many days.

RURAL MISSIONS.

BISHOP GRAFTON'S INTERESTING PAPER AT THE MISSIONARY COUNCIL AT CHICAGO.

(Continued.)

HOW TO ORGANIZE A MISSION.

Let me venture to point out a mistake formerly made, of hastily transforming a Mission into a parish, and giving it a Parish organization. In the eagerness to secure this end persons have been too often selected for Wardens and Vestrymen, those who have had little or no knowledge of the Church, its Canons, its Prayer Book or its theology, and perhaps have been unbaptized. It has been urged that this bestowal of office upon individuals will help to bring them more fully into membership with the Church, and feeling their responsibility will seek to instruct themselves in the Church's ways. This may be the result in some instances, but in more cases the result I fear has been, that being in authority they think they know enough already, and having given of their means to the Church and obtained office in her, seek to use the Church for their purposes, and regard the Clergymen not as one set over them in things spiritual, but as merely their hired servant, engaged to do their bidding and please them.

Again let the work be organized as a Mission and remain under the Diocesan Board of Missions, of which the Bishop is the head. In my diocese this Board consists of the Bishop, the General Missionary or Archdeacon, and two Clergymen appointed by the Bishop, together with three laymen chosen by the Council. The Missionary for any station is nominated by the Bishop and subject to election by the Board. The rural Mission has for its officers two Wardens, Treasurer and Clerk, nominated generally by the Missionary in charge, and appointed by the Bishop. This plan of organized Missions secures to the enterprise strength of Diocesan organization. It places responsibility on those who most feel its importance. Regarding the support, the Mission should pledge a certain sum yearly to the Board, which, unless regularly paid, may lose them their missionary, as he is subject to the Bishop's recall. The real estate and the Church building and endowments of Missions should be held by the Trustees of the Diocese. This provision prevents the diversion of resources to local or selfish objects. Keep these rural Missions as such: do not try to galvanize them into city parishes.

THE CHURCH BUILDING.

The time must come, and it may come very soon in a missionary enterprise, when a Church building is a necessity. In some localities and under some pecuniary conditions, it may be well to begin with a Parish House. The plan for such a building would include a large room in the lower story, with a recess closed by curtains and folding doors for an altar, so that the room could be used for social purposes or for worship. There should be at least two smaller rooms, one for a kitchen and another for a robing room, or for the use of the Woman's Auxiliary. Such building would continue to be use-

ful after the Church is built, for week-day services, for the Sunday-school, and generally for Parish gatherings and work. If the people are in earnest they will make large sacrifices to erect a house for God, and unless they are ready to do so it will not be wise to assist them with money given by the laity elsewhere.

One thing a Parish learns to avoid is the acceptance of lots of land, given in positions which may render other property of the donor more valuable, but which is unsuited for the Church. We all believe in helping those, and those only, who help themselves: but I do not think that all our wealthy laity east and west, realize their duty of especially aiding the Church in those quarters from which they derive their wealth. Many have accumulated fortunes out of the copper and iron mines in the northwest, and out of the great forests of Wisconsin, who are content to give of their abundance to their own city Parish Church or to other charitable works, but who have not given anything back to the source whence their temporal blessings come. My own Diocese, without any large city, perhaps the poorest of all established Dioceses in the state, at one time under my predecessor almost ready to perish for lack of means, lies like a Lazarus at your own gate. I need, for instance, aid in building half a dozen churches in northern Wisconsin, where the people are ready to respond to the utmost of their ability, and I do not know a more effective memorial any man can make to perpetually plead for mercy and blessing upon himself and family, than to build a Church for the worship of Almighty God.

THE KIND OF MISSIONARIES WANTED.

When Missions are established and churches built, they can be most economically worked by being grouped together. A clergyman with two laymen living with him, or one or two clergymen associating themselves together, can cover a very large field and maintain services in a number of towns. I know of one such effort where a district was covered within a radius of fifty miles, where as a result, in six or seven places, two clergymen presented in the course of a year, a hundred candidates for Confirmation. Such work, of course, is hard and laborious, and needs men of a self-sacrificing spirit, men willing to adapt themselves to the conditions of their environment, who will study to be in touch with the people and their interests and way of thinking.

In order to get hold of men I advise that Missionaries join the Knights of Pythias, or that honorable body, the Free Masons. It is easier to reach the women, who are by nature more spiritually endowed: it is harder to get hold of men, whose spiritual perceptions have become dimmed by the rust of worldliness, and whose undogmatic religious convictions, such as they may have, are satisfied by the ceremonial and brotherhood of the lodge. We must go after them and find them where they are. We need Missionaries who will be broad enough thus to follow their Master, and wise enough to value the privilege of laying foundations,—men of stable means, not those whose foot is ever in the stirrup and ready at any other call to leave; men who are willing, along with St. Paul, to endure hardness, as good soldiers of Jesus Christ. Often I have applications for places where there is a good rectory, and so it is described, a small salary of \$1,000 or \$1,200. I have not half a dozen such places through my diocese, and for the most part the wives of the married Clergy do their own housework. To all those who are looking for a comfortable place and for easy service, we can say, none such need apply. Christ, who demands much, will in his own way give much in return. But above and beyond all, the clergy who seek to do good work, who desire to do fruitful work in the rural Mission, must be a converted man, a man who has had

practical experience of the convicting and converting power of the Holy Ghost. Book learning is very useful, and philosophy is the handmaid of theology, but the Church has suffered from the learned and critical, the perfunctory and professional. The Church needs Gospel men, men full of the Holy Ghost, men with the living fire of Pentecost in their hearts, and who preach as Heber said he did, writing as a private headline to every sermon:

"I preach as if I never should preach again,
A dying sinner unto dying men."

VALUE TO THE CHURCH OF RURAL MISSIONS.

They are the strength of the Church, just as the country supports and feeds the town. I think some may be inclined to question the aptness of this illustration, for it rather seems as if the churches of small towns were rather dependent on those of the cities, and were destitute of the power of making any return. But in what does the real strength of a spiritual organization, like the Church consist? Is it in its wealth or in its learning, or in its spirituality? Is it not by the exercise of its faith and spiritual powers that the Church sets heaven in motion and increases the energy that quickens and develops it. And though there are shining examples of saintliness everywhere, in the city mart and forum and exchange, yet the smaller places present the best opportunities for cultivation of the spiritual life and its fruits. "The strength of England's Church," says one of the most notable living Bishops, "lies in the country." And there is a reason for this, as applicable here as there. While Rector of a large city parish I could not but feel, with all its crowded congregations, that I was preaching largely to a procession. A large proportion of the congregation lived in the city but little more than half the year. For the rest they were under some other spiritual guidance and had a divided allegiance, or under the ever growing diversions and amusements of summer, lived apart from nearly all the Church's ministrations. They took a vacation from the Church along with their other vacation, and on their return rewarded themselves by entering with renewed vigor into all the pleasurable diversions of winter city life. What with balls and lectures, concerts and receptions, theatres and dinner parties, sleigh-rides, and reading-clubs, and the so-called "society duties," the Church had a struggle to get hearing, and had to be content with a Sunday congregation, and so had little opportunity to train and mould her children in the higher forms of Christian character. The competition of the world was so great that the utmost I found I could reach were comparatively small, and had to be content, if out of 600 or 700 communicants, about 50 per cent. were to be found earnestly and daily trying to cultivate a close walk with God and grow in that sanctity upon the development of which the Church's power with God depends. But in the smaller towns and country places the conditions are far different, and clergy who think they can obtain wider fields in a city than in the country, are often in error. For a greater work for God and the Church can under most circumstances be done in the country and in small congregations, than in a large city one. There indeed larger congregations, and larger statistical results may be obtained, but the Church labors at a disadvantage in the production of piety. Each has some trials and difficulties of its own. We must work in loving concord together. You of the city, blessed with wealth, must help us in rural missions by your alms, and we in our poverty uphold you by our life and grateful prayers. The mountain like a strong brother, must protect and shelter the valley, and the valley, like an attending Hebe must hold up its dew of blessing for its strong brother the Mountain, to drink.