

"FIVE HUNDRED BISHOPS FOR UNITED STATES."—Such is Bishop Talbot's estimate of the present requirements of the Protestant Episcopal Church; and yet there are only 4,000 clergy. This shows what a gap remains to be filled between the small army enrolled and the vast territory of human souls against which they have set themselves for conquest. The Church's plain duty is to provide these 500 Bishops.

MORBIHAN—the Britannic part of France—continues to be, says the *American Naturalist*, inhabited by a primeval race of Celts who can converse with the Irish and the Welsh, but to them Parisian French is an unknown tongue. The records of their stone monuments seem to carry us back to "hoar antiquity" and place us by the side of the Swiss aboriginals. It is the very cradle of Celts.

THE CHURCH AND THE BROTHERHOODS.—We read in the current number of *St. Andrew's Cross* the following timely words—needed by every Church Guild or Brotherhood at certain points of their history:—"The important issue is not Brotherhood extension, but *Church extension*, and that the former is valuable only as a means to the latter; the vital motive is not enthusiasm for the Brotherhood, but for Christ in His Church."

"BRINGING MEN TO CHURCH," was one of the chief topics—as it is the characteristic office of the St. Andrew's men—of the great convention at St. Louis; and well was it handled. Fully fifty clergy and 500 laymen worked at the subject in various ways, mentally and vocally. "Manliness, earnestness, reality, fearlessness, clearness, plainness of speech, hearty sympathy"—such were some of the watchword sparks knocked from the anvil.

CELTIC PROTESTANTS.—The Rector of Donnybrook alleges that "a large proportion of the chiefs of the oldest and most important Celtic tribes in Ireland are members of the Irish Church, as were their forefathers before the Conquest." He mentions such names as Kavanagh, O'Brien, O'Donovan, O'Grady, McDermott, Roe. On the other hand, the Roman Catholic peasantry are largely of Saxon extraction. This is not generally known.

BISHOP BROOKS AND FATHER HALL.—One of the most delightful episodes in the farewell meeting of Father Hall, of Boston, was the entrance of the Bishop, who took occasion to say: "No distance can ever dim our gratitude to Father Hall for his long and precious service to Christ and man. The untwining of cords so wrapt round human hearts, as is the case in the occasion of to-day, is both the saddest and the richest of our experience."

THE ROMISH "DECLARATION" OF 1826—supplemented and republished by them in 1838—has been lately brought fully to light by Mr. Nye, financial secretary of the Church Defence Institution, in his pamphlet entitled "The Right of the Church of England to Her Property." In the Declaration the Roman Catholic Bishops, Vicars Apostolical and Co-adjutors disclaim all title to English Church property.

PRIVATE JUDGMENT GONE MAD.—A modern writer in the interests of so-called scientific criticism speaks of "determining the inspiration of the book from its internal character, and the voice of the Holy Spirit speaking in it to the believer." Each man for himself makes his own diagnosis

and settles the degree of inspiration for each book: the testimony of the Church, the canonicity of the book, the judgment of Catholic authors, go for nothing with these new "lights"!

#### PREMIUM.

We have the pleasure to announce that we are in a position to offer to all new and old subscribers for the CANADIAN CHURCHMAN the choice between two large (28 x 22 inches) beautiful tinted engravings, worth at least one dollar and fifty cents each, for the usual subscription price, and the additional sum of fifty cents, the total for the paper and the premium to our country subscribers being one dollar and fifty cents. The subject of one of these engravings is "Diana or Christ," from a painting by Edwin Long; that of the other is "Not to be Caught with Chaff," from a painting by Hetwood Hardy. These engravings are beautifully executed on fine plate paper, are very attractive, and the treatment of the subjects is suggestive. We feel that, in giving these premiums, we are offering a strong inducement to our Church people no longer to defer sending in their subscriptions, and for the trifling additional sum secure for their drawing rooms a picture worthy of a place there. See advertisement.

#### ADVENT

Comes to us year by year as the Church's regular and systematic bugle call, in order that we may inspect our arms, and be ourselves inspected in our life and work, so that whenever He comes again—at morning, noon, or midnight; in work, in rest, or sleep—He may find us (at the sound of the Great Trumpet of Heaven) "ready" to rise and meet Him, ready to leave all else and go with Him. Viewed in this light, the value of such a yearly experience cannot be over-estimated. The trouble is that so few realize the importance of depth and reality in this "inspection," as we have called it. Just as the soldier on parade understands that—though he is not going at once into battle, probably—he is being fitted to go at any time, now or hereafter, with a reasonable prospect of "giving a good account of himself" on the field; so the Christian should think of every Advent as a preliminary to the great Inspection before the Throne of all the Universe, when the records of life shall be opened for each and all, and the trial made final and irrevocable.

#### IT IS NOT LENT.

This is true. The office is a somewhat different one. The process is now more mental than corporeal; the discipline and exercises are more internal than external. And so we have called it "inspection" rather than any stronger word. It is not the training and severe testing which are proper to a prolonged stay in camp, with all its trying manœuvres, movements, battles, &c. Lent may be likened to that. But in Advent we rather have to take stock of our advance in holiness since we last greeted Easter after the Lenten discipline. We assume that some advance has been made; we investigate and consider of the past—about the present—for the future. It is a period of recollection and meditation—a time of "mimic expectation," if we may use the phrase, when we throw ourselves for the time into the position of those who look and yearn, who search and long for signs

of the breaking clouds and opening skies, which herald the opening of the Great Assize towards which all men have been moving for 4,000 years.

#### UNDERMANNED.

For ten years past the great English seaport of Liverpool has enjoyed the advantage of a Protestant Bishop—no less a man than the famous Dr. Ryle. Notwithstanding the greatness of this advantage—as it might be supposed—it seems that only one-tenth of the 600,000 people go to public worship on Sunday mornings, and of these only two-fifths belong to the Established Church. It is, therefore, a very natural question, asked in English newspapers: "When the Church of England is gaining ground by vast strides everywhere, why should Liverpool show so lamentably?" A recent number of the *Liverpool Daily Post* contains the Bishop's explanation. The burden of his writing is that (1) there are not enough clergy on the ground; (2) that large numbers worship in "Churchrooms," preferring them to the parish churches; (3) that the evening congregations are larger, and (4) that the Church has been asleep while all others were up and doing. Now, every one of these four reasons are in themselves so many condemnations of the Diocese of Liverpool and its bishop. These things ought not so to be!

#### WHY ARE THE LABOURERS FEW?

The bishop takes Dr. Chalmers' ideal of one clergyman for a population of 3,500—700 families. At this rate Liverpool ought to have nearly 200 clergy; the number actually falls far below this. Why? "The harvest is great" says the Bishop—why does he not provide more men? We suppose that the same reason as obtains elsewhere generally reaches a climax of degree and effect in unfortunate Liverpool—the means are not contributed by those members of the Church who hold the purse-strings. If it were the case of Hamilton we were considering, we should be offered triumphantly as a cause of this apathy and illiberality on the part of an enormously wealthy laity—the prevalence of Ritualism! But at Liverpool this is all the other way. Bishop Ryle has done his best for ten years to stamp out every little tiny flame of Ritualism in his diocese. The argument tells, in fact, the other way—especially if the Canadian town be taken into parallel consideration. The fact is too striking to be a coincidence merely.

#### CHURCH-ROOMS AND EVENING SERVICES

tell the tale. People who prefer ordinary rooms to the consecrated temples of God in their midst, have religion of a very low type indeed, and cannot be expected to do much for the support of a regular and devoted class of clergy. So, too, people who spend the morning of the Lord's Day elsewhere than in the Lord's House, where the highest mystery of the Christian religion is being celebrated and imparted to Christ's true followers, are not the kind of material to contribute—even at the more informal and less solemn evening service—very much of what has been given them for His and their use. They are more likely to retain His share as well as their own to spend upon their selfish pleasures or business during the ensuing week. What shall we say of those who do come to church on Sunday mornings in Liverpool—those 25,000 better ones? It goes without saying that we should find these churches well-appointed in a worldly sense, though devoid of Ritualism to the last degree. The people are rich