

The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints,"—Jude 3.

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ECCLIASTICAL NOTES.

AN ELOQUENT APPEAL.—In his second Rogation-tide sermon at Westminster Abbey the Bishop of Truro took his text from the sixty-third chapter of Isaiah. He began by referring to the taunt that religion was only fit for women and children. As usual with the lies of Satan, that lie was half a truth. It was a fact that women appear to have intuitions of right and a power of being guided by the Eye of God, of which the sterner sex seemed almost incapable; and he bade them remember that on them would depend the future of our fatherland. It was to godly homes we must look for good men. The sceptic and infidel usually came from homes where there was the form of godliness, but where its power was denied.

"Daughters of England, on you depend the future of your country. In the godly home strong men are reared, men able to force back the current of evil, and to lift up the standard of the good, and the beautiful, and the true. In the varnished home, having a form of godliness, but denying the power thereof, the home where religion is outwardly honoured and the functions of the Church are attended to with some regularity, and even the Sacraments are not ignored, and yet where the god of this world has set up his kingdom,—in such a home the infidel and the sceptic are reared. When a little child has been born again in Baptism, and is ready to receive all that is good, and beautiful, and true, ready to accept the deepest mysteries of the kingdom on the word of its mother; then in the outwardly religious but really godless home will the heart of that poor child be most fatally corrupted. The unreality he sees at home he will transfer in thought to the church in which he worships, to the Bible which he reads, to the holy Sacrament to which, after the merely external confirmation to which he has submitted, he is invited to draw near. In half-hearted homes, in which the mother has forgotten the glory of her womanhood, the Church is destroyed, the country is ruined, and the Christ is crucified afresh. Oh, for the sake of the children whom God has given you, whom you love more than your own lives, for whom you grudge, no time, no sacrifice, if you can advance their earthly interests; for the sake of the children whom you must live with for all eternity, and who will bless you or curse you then according as you have trained them now,—give free play to the noble instincts which are surging in your being, to the love of God which I know that you possess, to the heaven-born longings which are so many pledges of your redemption and foretastes of the eternal glory. For the sake of your husband, of your child, of England, let your religion be the religion of true, pure English womanhood."

A PRESSING QUESTION ANSWERED.—The question "How to reach the Masses" (writes a correspondent of the *Church Review*), is often asked. Here in our crowded far-east parish (Victoria Docks), with its queer mixture of all nationalities and roughest of rough people, we have found but one way of reaching them, namely, by means of a well organized open air mission guild. We go out about an hour before Evensong; our vicar or some of the clergy always accompany us. Our leader is a young layman, who has gathered round him about a dozen working men (all com-

municants,) who can interest and appeal successfully to a street audience. Our station is usually at the end of the worst street in the parish. We begin with some well known Church hymns, followed by a short, simple address, and the people gather round. Strangest of congregations—rough and fallen women, hard visaged men, poor girls, and sun-burned sailors, working men and their wives, Hindo and American, stand side by side. Silently our workers—holy sisters, ladies and gentlemen, and elderly youths—walk in and out among the crowd, with hymn books and leaflets. No excitement or noise, perfect order and hushed reverence pervade the audience, who stand still and interested while the choir sings, or a speaker pleads with them.

What is the result? Our church is crowded; we have direct cases of reformed lives among these people; our baptisms for the last six months number 595—one, yesterday, a poor old woman of 84 years. Our confirmation candidates number 207. At Eastertide Celebration we had 266 communicants. I am not writing this boastfully, but simply to urge others in similar parishes to adopt open air mission work, on real Church times, and am certain the results will be helpful.

FREE AND OPEN CHURCHES.—However other departments of Church work may be failing, that of the Free and Open movement pursues, says the June number of the monthly paper of the Association for the dioceses of Chester and Liverpool, its steady onward direction. Every month, as it passes, provides evidence of progress in our two dioceses, and of additions to the number of what may be termed, the people's Churches. The superstition that an enclosure of one's own in the House of God is either necessary or desirable for public prayer or praise is breaking down; the tax levied upon religion, and paid by those who have money for their selfish gratification, to the spiritual hurt of those who have not money, is daily seen to be a reproach to Christianity: the young is particular, are displaying greater impatience of a system of boxes found alike in God's House and in the Opera, and the renting out of holy places, at a varying market value, is increasingly regarded as intolerable. No wonder then that public opinion is expressing itself in a decisive manner, and that the Clergy are preferring to cast themselves for their support upon the care of God, rather than upon that of their pewholders. Among the churches which have lately shaken off the renting plan, or have been opened as free and unappropriated, are St. Chad's, Liverpool, and the parish churches of Southport, St. Helen's, Skelmersdale and Wallasey.

"THE EXPOSITOR" ON THE REVISED VERSION. The first of a series of papers by some of the most eminent biblical scholars of the day, in which the work of the Revisers will be examined in detail, will appear in the *Expositor* for July. Genesis and Exodus will be dealt with in this number by the Rev. Canon Driver, D.D., Regius Professor of Hebrew in the University of Oxford. The succeeding papers of the series will be contributed by the Revs. Canon Kirkpatrick, M.A., Professor of Hebrew at Cambridge; Dr. T. K. Cheyne; Professor A. B. Davidson, of Edinburgh; Prof. J. M. Fuller, M. A., Reyds, A. C. Jennings and W. H. Lowe, M.A. (authors of "A Commentary on the

Psalms"), will contribute "A Critical Estimate of the Revised Version, which will also be commended in the July number.

THE NATAL BISHOPRIC.—It is announced that the Bishops designated by the Church Council of Natal to elect and consecrate a bishop to succeed the late Dr. Colenso, have refused to comply with the request. The Bishop of Maritzburg (Dr. Macrorie,) has received through Mr. Beresford Hope, on behalf of two hundred subscribers, a sum of \$1,700, in appreciation of his services to the Church in South Africa, and as a mark of their affection and esteem, and "their firm conviction that under his wise rule, rather than by his resignation of the see, the present unhappy schism in Natal will best be healed."

NOBLE WORK.—From the Year Book of the Parish of Trinity New York, it appears that in the past year there were Baptisms, 1,352; confirmed 561; communicants, 5,252; collections and contributions throughout the parish, \$60,909.13; appropriations by vestry for parish purposes, \$42,099.48; for purposes outside the parish, \$39,366.06, making a total of \$142,374.67. In addition to the seven churches in the parish, twenty others receive aid in the shape of annual donations and contributions toward their support.

SYSTEMATIC GIVING.—A correspondent in a Church paper remarks that no real good will be done in almsgiving till by some means, whether at home, through the pulpit, or through the press, people are taught the duty of, and let me add, the happiness derived from systematic giving; for tithing oneself for God's service brings its own reward.

We all can do more than we have done,
And not be a whit the worse;
It never was loving that emptied the heart,
Or giving that emptied the purse.

THREE GOOD REASONS.—A denominational paper makes this summary of reasons for taking religious papers: 1. Church members who take religious papers, are much better informed in religious matters than those who do not. 2. Church members who take religious papers are more liberal in supporting the cause of Christ, than those who do not. 3. It is a fact that Church members who read religious papers are the best Christian workers.

JEWS IN JERUSALEM.—The Jewish population of Jerusalem is constantly increasing and now numbers 18,000. This is the largest number that has lived in the sacred city at one time since the destruction by Titus in 70 A. D.—A blind asylum has been established in connection with the Syrian Orphan's Asylum under the charge of the German Missionary Schneller.

GIFTS ARE DUTIES.—Exceeding gifts from God are not blessings, they are duties, and very solemn and heavy duties. They do not always increase a man's happiness, they always increase his responsibility, the awful account which he must render at last of the talents committed to his charge. They increase, too, his danger.—*Wingsley.*