

The Church Guardian.

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

Our London Letter.

(From our own correspondent.)

Kensington seems to be giving Bishops to all England. The last Vicar of Kensington was Dr. Maclagan. The present Vicar of Kensington is Mr. Carr Glyn. Dr. Maclagan is Bishop of Lichfield, and Mr. Carr Glyn is likely to become Bishop of Newcastle. Mr. Glyn is brother of the present Lord Wolverton and bears the title "honourable" along with that of reverend. He is only 39 years of age. He was a Harrow boy and an Oxford man. His first great work was at Doncaster, where he did more than well as Vicar of a large parish. He has been chaplain to the Archbishop of York, and his private Secretary, so that he knows the duties of a Bishop well. At Kensington he has won golden opinions on all hands and has worked very hard. He is better than a hard worker and an experienced man. He is a consistent man. When he was Vicar of Doncaster the Prince of Wales wanted to stay with him, and go from his house to the races. His Royal Highness was most humbly and respectfully requested not to press his command, for if Mr. Glyn's house became the headquarters of such a party as was contemplated, he would feel himself to be lending aid to the demoralization which all his life was being spent to remedy. That is the sort of man we want for bishops, but whether it will make him popular at Newcastle is another question. If rumour be true, Mr. Glyn is shortly to be married to the sister of your Governor-General.

After much deliberation and some danger of its failure through lack of zeal, the case of Mr. Mackonochie is to go on. The action to deprive him has hung fire, it is said, through the unwillingness of Mr. Martin, his prosecutor, to turn so zealous a man out of the Church. He expected to make Mr. Mackonochie submit to the law, and had no thought of making him its victim. But the Church Association are not going to be balked of their prey, and this very week the necessary steps have been taken to get the fifteen year old cause finally concluded by the expulsion of the Vicar from his living.

The people on your side of the Atlantic evidently don't mind paying for a good thing if they can get it. Mr. Mapleson announces that when Madame Patti sings in America she will receive £917 a night. That is, for a single performance she will receive nearly one year's salary of a Lord of the Treasury. For five performances she will receive the year's salary of a Bishop, and for ten performances she will have the year's salary of a Lord Chancellor or an Archbishop. The explanation, of course, is that you have a dozen possible Lord Chancellors and Archbishops and a hundred possible Bishops and a thousand possible Lords of the Treasury, but only one possible Patti.

It is said that we shall have to wait another eighteen months or more for the revised version of the Old Testament. The company of the revisers are, however, getting along quickly. They have reached in their second revision the end of the second chapter of Daniel. They are, it is whispered, making changes even greater and more numerous than those which were made in the New Testament by the Jerusalem Chamber Company.

There was great alarm in Downing Street the other night. The police told off to protect Mr. Gladstone on his walk home from the House of Commons missed him. He had slipped away unperceived; no trace of him could be found. The House rose, but he did not reach his home. Mrs. Gladstone, made apprehensive by late events, was for sending out in every quarter to find him. Just, however, before the search expeditions were organized, at five o'clock in the morning, Mr. Gladstone's latch-key was heard in the door. Excited and distressed by what had happened in the

House, and tempted by the beauty of the night, he had sought relief from nervous strain by a walk under the calm and calming sky around the London parks.

Mr. Gladstone has introduced a bill called the Arrears Bill, by which he hopes to conciliate the disaffected tenants of Ireland. A tenant in debt to his landlord is to pay the rent due for the last year, and on his proving that he is unable to pay further arrears, the Government will make a contribution to the landlord to settle the account. Why I mention this is to tell you that the money required to do this will be taken from the Irish Church Fund. That is about a million and a half sterling of Church money, obtained by spoliation, will be devoted to this purpose.

The Bishops are considering the best means of co-operating with or utilising the enthusiasm of the Salvation Army. It remains yet to be seen to what extent "General" Booth and his fellow-officers are willing to be enlisted, and whether such a co-operation as the bishops suggest would be desirable or even possible, from the standpoint of either party. The Salvation Army is, without doubt, a most vigorous organization. Into its merits or demerits I do not here care to enter, but it is only necessary to look at its palatial "head-quarters" in Victoria street; its great hall in Regent street, and the monster "barracks and congress hall," which it has this week opened in Clapton at a cost of 28,000 pounds, to see that its members are in earnest. Doubtless there are proofs of enthusiasm of the most practical kind, still my own impression is that the bishops had better let the Army alone to do its own work in its own way. Better that they should teach their clergy to be extra diligent, and to be ever on the watch to encourage and instruct those of their parishioners who may have been influenced by the enthusiasm of the Salvation Army. It does not do to stand by and pooh pooh any religious movement, neither is it wise for the Church, as a body, to identify itself with every order of fanatics that may spring up.

THE ENGLISH CHURCH.

God has given a great honor to the English tongue and the English Church, and has put a great responsibility upon those who speak the one and are members of the other. As the punishment of man's great rebellion after the flood was the confusion of his language, and the consequent scattering of the nations over the face of the earth, so the first work of God the Holy Ghost in His setting about the restoration of man through the proclamation of the Gospel, was the enabling of the Apostles to speak to the representatives of the civilized world, assembled at Jerusalem, in their own languages—so seeking to touch their hearts as well as to impress their minds with the truth of the glad tidings they were authorized to publish. This stupendous miracle, more remarkable in some respects than any which our Lord himself had wrought, was the great manifestation of both the power and the love of the Holy Ghost, the Comforter and Restorer. But in these latter days, when the accomplishment of His work draws near, His great work of removing the curses which sin has brought to the world and restoring the unity of the race is being accomplished through the energy and enterprise of those who speak our mother tongue, with its strong, yet flexible and all-absorbing power. There are few lands, few shores to-day, where the language of English commerce is not heard and understood, and it seems likely to go on in its conquest, swallowing and making part of itself the best things of the other tongues it meets, until all the world shall be able to speak English with its straight directness and force. It promises to be the agent of the Holy Spirit for the breaking down of barriers and the unification of the race, and what the English language is doing for the

world, the Church, which has preserved and taught that language and translated the Holy Oracles into it, is doing for Christendom. Not only does it present to the old communions of the Greeks and the Latins the primitive form and purity of the first days, clad in all the energy and vigor of a perpetual youth, but it is constantly educating the wilder and less regular offshoots of modern Christendom to the use of what has been the treasury of inspired devotion for all the ages. What do we see to-day? Methodists, Presbyterians, Unitarians, Universalists, and even Baptists, all falling into the use of forms of prayer and responsive service drawn from both the Holy Scriptures and the hymns of ancient Christianity, things which once they denounced as of deadly formality and relics of the papacy—we see them, one congregation after another, as they become refined and intelligent in their religious feelings, craving these aids to devotion and adopting them, though once, and but a little while ago, their fathers scouted them as dreadful in their ungodliness, and this when the Christian world was never more active and earnest than to-day, in speaking the truth of Christ and winning men to follow it. By-and-bye they will see, too, the advantage and usefulness of the Church's primitive government, and be willing to adopt that, too, for their growing irregularities. So does the Great Restorer give signs that the Church of the English race is to do for Christendom, in His own good time, what the language of the English race is doing for the world—bringing it once more into relations of brotherhood and harmony, and making it one for Christ, the King.—*Kalendar.*

OUR NEEDS.

We need among us a more entire consecration of brains and money to God. We need intenser devotion to God and therefore to man. The love of the God-Man produces the love of God and of man; and thence follow Christian asylums and hospitals. We need that the well-behaved men of the world, who sit in so many of our pews, shall be converted to personal faith and repentance. We need the substitution of soberness and dignity in place of the frivolity, which characterizes that class of butterfly women who have justified the satires with which the secular prints puncture their hypocrisy. We need fearless, manly testimony for Jesus Christ in the scenes of trade and speculation, by refusal to conform to the low standards of morality which obtain in modern business life. We need the banishment of those sensual indulgences that are now dragging so many bodies to the grave. No observer can fail to perceive whither many are tending by the excessive use of things not in themselves sinful. It is an evil that has unfrocked many a priest and unchurched many a layman, and is working out its disastrous results among us without hope of adequate remedy, except in the revival of the Church's discipline and the stern exemplification of the virtues of continence, chastity, and temperance.—*Bishop of Illinois.*

PEOPLE who do not read some Church-paper, to keep in sympathy with current thoughts and events, are not in the way to become our best parishioners. It is the people of narrow views and uninformed prejudices who give trouble to the Rector, and who are the disturbing element in his parish. Give them something to think about, and they get out of their grooves and are broadened. Through the Church-paper they are helped to realize that they belong to a great Brotherhood which extends all over the world. They see that the ways and works and needs of their own little world, the parish, are but a small part of the whole Church-world and life. They learn to estimate the value of Catholicity, and the insignificance of local difference.—*Selected.*