

The Church Guardian

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SPECIAL NOTICE.

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CALENDAR FOR MARCH.

MARCH 7th—Quinquagesima.
 " 10th—Ash Wednesday.
 " 14th—1st Sunday in Lent.
 " 21st—2nd Sunday in Lent.
 " 25th—Annunciation of Virgin Mary.
 " 28th—3rd Sunday in Lent.

TO SUBSCRIBERS IN NEW BRUNSWICK, NOVA SCOTIA AND ONTARIO.

W. B. SHAW, Esq., is the only person, (Clergy excepted), at present authorized to solicit and receive payment of Subscriptions in New Brunswick and Nova Scotia.

MR. JOHN BURNHAM, of Cobourg, has been appointed General Travelling Agent for Ontario for the CHURCH GUARDIAN; and we bespeak for him the kindly assistance of Clergy and Laity in the several Parishes and Dioceses.

THE DECAY OF REVERENCE.

That there is less reverence for sacred things and persons now-a-days than there used to be in our youth is a fact which few middle-aged persons will dispute. Even those examples which might be quoted to the contrary will, we think, be really found to belong to the same side of the question as the more open scoff and wanton ribaldry of which the present day is full. Much of the most popular American humor derives its force from the ludicrous aspect which it throws around sacred things. Magazines, otherwise irreproachable in their contents, devote whole columns to this doubtful kind of literature. Newspapers abound in it. It may not be unprofitable for us to ask why this is so. Why is the suggestion of an anachronism, the mixture of modern circumstances with ancient sacred history, thought so very comic?

It is, we believe, first, from want of belief in that past. So long as it is kept under a veil of decorous mistiness, it is all very well. The people of "Bible times" do not trouble one at all. They are to many persons as mythical as the knights and dames of the Round Table legends. But once bring them into reality, once suggest that they were living, suffering, struggling men like ourselves, and the average

mind is shocked. And next, we hold that the inordinate self-conceit of the present age has something to do with this. It swells with fancied superiority to all that preceding ages have held most sacred.

And, lastly, we are of opinion that we can trace this vice to still another source. Those who most offend are often the very persons who should guard the popular reverence, but who are using their scholarship, ingenuity and ability to destroy it. We are told by the greatest of Roman orators that in his day two augurs could not look each other in the face without laughing. The same reason obtains here. A large part of the religion of the present day is in the keeping of men who have made it. They have been trained to the manufacture of standards of belief. The highest premiums have been offered for originality of views and vigor of statement. The idea of a revelation has been merged in that of a discovery. Scripture has been changed from a record into an oracle, and men have exercised their ingenuity in reading that oracle according to their own devices. And the result is found in this spirit of derision which pervades the secular press and the utterances of many who claim to be the leaders of modern thought.

THE NEW BISHOP OF MANCHESTER.

A very unusual, but not we know an altogether unprecedented course, has been adopted to obtain a successor to Bishop Fraser at Manchester. It appears, for reasons which have not been made public, that no clergyman among the thousands in England could be found either ready to accept or to worthily fill the vacant See. What the Church at home could not supply, the Colonial Church is able, and has been called upon to furnish. Dr. Moorhouse, Bishop of Melbourne, has been offered and accepted the Bishopric of Manchester. Of his ability to prove a worthy successor to Bishop Fraser we say nothing. We have not the advantage of knowing him personally, nor indeed have we followed very particularly the course and work of his Episcopate, though from the references that we have seen to and of his work, we are ready to endorse all the high encomiums that have been passed upon him. What concerns ourselves, and what we feel most keenly, is the fact that an English See has again been placed in competition with a Colonial one, to the disadvantage of the latter, and that thereby the Colonial Church has, we venture to think, been unjustly deprived of one of her ablest prelates.

It is a notorious fact—might we not almost use the term scandal?—that there are now in England some eighteen or twenty Bishops who have resigned Bishoprics in the Colonial Church, as though, for some reason or other, a Colonial Bishopric was not worthy of high regard. And now, by the new appointment to Manchester, we cannot but think that another blow has been struck at the prestige and dignity of that Church. The Colonial Church, as a Branch of Christ's Catholic Church, is surely as worthy of ability and piety, and of all high gifts and graces, as the Church at home. The Colonial Bishopric cannot furnish a stately palace, a venerable cathedral, or a seat in the House of Parliament, but she can

furnish more than her Divine Master had while prosecuting His great work. We are slow to think that the temporal advantages of an English See, and the delights of English life, warp the judgment; all we can say is, things look as if they did. It seems to be forgotten by the Church at home, or at least by the Prime Minister, that the Colonial Church will always need ripe scholarship, mature wisdom, and, above all, vigorous and manly enterprise in her Episcopate, in order to fulfil her mission in new countries, and under circumstances often exceptionally difficult.

It was a sad day, we think, for New Zealand when the great Bishop Selwyn left its shores; it will be, we fear, a sad day for Melbourne when Bishop Moorhouse embarks for his new see. Manchester may rejoice, and England may be glad; but the Colonial Church will be cast into gloom.

THE WEEKLY OFFERTORY.

The Offertory is, in every point of view, the most fitting as well as the most scriptural mode of making our offerings to God, out of the worldly goods with which He has blessed us.

The duty of serving God with our substance is distinctly enjoined upon us by Holy Scripture:

"Upon the first day of the week, let every one of you lay by him in store, as God has prospered him."—1 Cor. xvi. 2.

"To do good and to communicate forget not; for with such sacrifices God is well pleased."—Heb. xiii. 16.

"Bring an offering, and come into His courts"—Ps. xevi. 8.

"Be merciful after thy power. If thou hast much, give plentifully; if thou hast little, do thy diligence gladly to give of that little for so gatherest thou thyself a good reward in the day of necessity."—Tobit iv.

Thus, while we are taught that it is the duty of all to make these sacrifices, the Offertory, without any appearance of exaction, affords an opportunity to the poor of offering their mite. And it is to be observed that the Apostle avoids being burdensome; he says not, give "so much" or "so much," but whatsoever ye may have been prospered in, whether much or little; signifying that the supply is of God. And not only so, but also, by his not enjoining them to deposit all at once, he makes his counsel easy, since the gathering by little and little hinders all perception of the burden and the cost.

Nor is the performance of the duty without its reward:

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—Prov. xi. 34.

"He that hath pity upon the poor lendeth unto the Lord; and look, what he layeth out, it shall be paid him again."—Prov. xix., Prayer Book Version.

"He which soweth bountifully shall also reap bountifully."—2nd Cor. ix. 6.

The Offertory, moreover, on account of its simplicity and its success recommends itself to adoption. Wherever it has been fairly tried it has proved the most effectual means of raising the funds which, besides alms for the relief of the poor, are required for all Church purposes in the absence of Church rates and of endowment. Compare, with this simple method of collection, the complicated and expensive machinery which has to be put into motion when