

If you are late, do not go up the aisle to your seat while the people are kneeling in the confession or the prayers, but wait quietly at the door till they rise from their knees. Do not whisper your confessions, prayers, and responses—speak out. The service is yours, not the minister's. Deadness, or feebleness of devotion in the people, is just so much weight upon the minister.

Conform to the posture of standing and kneeling if physically able. *Half-sitting* is not kneeling; what would you think of your minister if he should do this? Reverence of posture is due from you equally as much as from him. If you are "not a member of the Church" the amenities of good usage ought to suggest conformity.

At Holy Communion, engage in private devotion, both *before* and *after* partaking. You cannot too carefully prepare for this solemn duty, nor after receiving, too earnestly plead for its benefits. Receive the bread in the palm of the ungloved hand, and the chalice with both hands. Do not forget your offering. Keep your place after the benediction, until the remaining elements are consumed.

After the benediction—to be received kneeling—pause a few moments to thank God for the privileges you have enjoyed, and ask for grace that you may improve them to your soul's welfare.

Do not suddenly turn the quietness and sacredness of public worship into a confusion of tongues and merriment, but retire quietly from the sacred precincts of the Lord's House.

If you are tempted to criticise the service, the sermon, the singing, or any of your fellow-worshippers, first turn your thoughts inward and criticise *yourself*.—*Selected.*

NOTES ON THE CHURCH AND HER WORK.

BY REV. E. J. LLOYD, Shigawake, P.Q.

It is a patent fact that the Church of England is a revived, and still reviving religious power. The true Spiritual Mother of the British race, she is daily rising to a loftier realization of her maternal duties and responsibilities towards her own children, as well as to those numberless peoples who, either by conquest or otherwise, have become a portion of the vast British Empire, and thereby possess a lawful claim upon her affections.

For a long, weary period subsequent to the Reformation, that great religious convulsion of the sixteenth century, she "reeled to and fro, and staggered like a drunken man." Throughout the whole of the eighteenth, and far on into the nineteenth century, her condition was desperate. Languor, decay, irreverence, and, in many instances, a total disregard of even the externals of religion, characterized her services, her clergy, her people and the fabrics of her Houses of Prayer, and signs were not wanting that the time of her dissolution, as a Branch of the Catholic Church, was speedily drawing on. That even a spark of spiritual life existed within her bosom during this long night of gloom and death, was a mystery, but a palpable evidence, nevertheless, that God, although systematically dishonoured in her midst, and forgotten alike by clergy and people, was still with her.

The rise of so-called Methodism in the eighteenth, and of so-called Tractarianism in the nineteenth century, movements—call them by what name you will—for which we must all feel thankful, were after all but a flaming of the dying embers, first into the flickering flame of incipient, and as yet undeveloped Evangelicalism, (which as I take it was accomplished by the earnest and entirely well intentioned efforts of Wesley), and, afterwards into the full living fire of Catholicism the true and only Evangelicalism—a fire which burns to-day with the same vigour

as when first enkindled, but with an ever increasing clearness and brilliancy. How much the religious world in general, and the Church of England in particular, it indebted to the earnest prayers and pious labours of the brothers Wesley, John Henry Newman, Isaac Williams, Edward Bouverie Pusey, and John Keble, a brilliant company, of whom all but one have joined the Church Expectant, the Last Day will alone declare. It will then be seen (it might even now be seen if men would only have the honesty to confess it), how directly are to be attributed to the influence of these great men the revived earnestness and zeal for God and the souls of men, which are manifestly visible at the present time, not alone in the Church of England, and the many protestant denominations which have had their origin in the British Isles, but also in the more rigidly conservative Churches of Greece and Rome.

The Wesleyan movement, which many zealous and well-meaning Church folk affect to despise, both root and branch, deserves more careful attention on the part of our Church historians than they have hitherto vouchsafed to it. At any rate it is important to remember, that although in its later and alas! schismatic development it was, on this account, fraught with disastrous consequences to its adherents in cutting them off from the means of grace and salvation, yet it brought blessings many and great to the Church of England for which we may and ought to be thankful. And again, although at first, the seeds of the ever memorable Oxford movement found, in all conscience, but scanty congenial soil within the hearts of British Churchmen, yet I make bold to say that had it not been preceded by Methodism, a movement which had, at the very least, shewn the need that existed for change and improvement, it would, in all probability have found far less.*

We may be accused of uttering a truism, if so it is one which calls for frequent reiteration in these days of intense religious fervour, when we say that, although, regarded from the Catholic point of view, schism is *in se* an evil, and therefore, if possible, to be prevented, or, if not, to be deplored; still the general commotion which usually precedes it, and of which it is the result may be a distinct good, and conducive to the well being of the parent society in which it occurs; the loss which follows naturally and deservedly falling upon the authors thereof. One wiser than we has laid it down as a law of the Church's spiritual life, that divisions must arise in order that those who are approved might be made manifest. Looked upon therefore in the light of the Apostles words, we may conclude that that every wilful deliberate and causeless breach made in the Body of Christ, now, is but anticipatory of the great final schism, which shall be made by God Himself in the day of judgment and of separation, when the approved shall be made manifest, and the rejected covered with shame and eternal confusion.

Although at the present time Methodism is rapidly degenerating as a religious system,† we of the Church of England owe much of the increased attention which is now directed to the quickening of the religious life, particularly in its preaching and evangelizing of the masses aspect, to the early and well meant efforts of the first devoted band of Methodists.

If the spiritual growth of the Church of England at home during the past fifty years has been great, in the colonies it cannot be characterized as otherwise than phenomenal. A century ago our vast Colonial Empire had but a single Bishop, in the person of Charles Inglis, who was consecrated, nominally Bishop of Nova Scotia, but practically Bishop of the whole of Canada. Six years later a second Bishop was consecrated for Quebec. At the

*These remarks were penned before the publication of the Charge to his Clergy, delivered by Bishop of Argyle in 1887.

†This is supported by the testimony of eminent Methodists in England.

close of the first half of the century which began with the date of the consecration of Bishop Inglis the number of Colonial Bishops had reached only to seven. In the second half of the century which is just co-extensive with the reign of our most illustrious Queen, the number has increased to seventy-five. "Truly the growth, increase and consolidation of the Colonial Episcopate, are sufficient to call forth reverence, gratitude, and admonition." Beginning in British North America and subsequently planted in Asia, Australia, New Zealand, Africa, the Pacific Island, and the West Indies, our Foreign and Colonial Episcopate has flourished everywhere with an unexpected vigour, and each Bishopric, in its turn has formed the nucleus of extensive missionary operations which have been universally successful. When in August last we were celebrating the Centenary of the English Colonial Episcopate, much attention was fitly and very properly directed to the condition of the Colonial Church, and by means of the various helps in the way of tracts and leaflets which were provided by the S.P.G., and other Societies to the better understanding of her history, we may reasonably hope that much accurate information has been disseminated and assimilated, as well of what she has accomplished in her brief, but glorious past, as of what she hopes to achieve in the future.

(To be Continued.)

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

CHELSEA MISSION.

To the Editor of the CHURCH GUARDIAN:

SIR,—As incumbent of this Mission on the Gatineau, I beg through your columns to make an earnest appeal for assistance to all who would like to help a worthy object. I have undertaken to build a Parsonage here, because I felt that if the mission was to live the erection of a suitable home for the Missionary and his family must be determined upon without delay. The site for the house has been purchased, and the foundation and cellar walls have been built; a quantity of lumber, begged and bought is already on the ground, and now with \$500 cash, added to what I have in hand, I can put up my building. Who will help me? Contributions will be most gratefully received and promptly acknowledged. Will all who read these lines, at least in the Diocese of Montreal, please refer to Synod Report for 1886-87, pages 414 and 102.

GEORGE JOHNSON, Incumbent.

Chelsea, P.Q., 19th Jan., 1888.

N.B.—The Bishop of the Diocese, writing in my canvassing book, thus endorses the above project, "I consider that a parsonage there is an absolute necessity, and I trust that Mr. Johnson will be liberally aided by the members of the Church of England."

LETTERS FROM CALIFORNIA.

No. 3.—*Continued.*

It is related that an hotel-keeper of Los Angeles brought 50 waiters from the East, and next day on calling the roll only 33 answered to their names, the rest had engaged in the real estate business. Attracted by an advertisement of an extensive real estate sale at the Nadeau Vineyard between three and four miles from the city, we set out in a special train from the Santa Fe depot with some hundreds of other excursionists to see how this thing was carried on; a brass band accompanied us and led the way to the grounds on arrival at our destination; the vineyard was a large estate on the Nadeau ranch, said to be