

# 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.

THE Bishop of Long Island has been delivering a course of remarkable lectures on "The impaired influence of the Priesthood in our Time," and has condemned many things in no unflattering tones. He was very severe on the clergy pandering to the foibles of the congregations and to their testing of work by members alone. The Bishop says:—"In the centre of the great battle-field rises the blood-stained cross, and the Church has her grand equipment for her work; but luxury and sensualism react on the life of the Church and that of her priesthood. The time had come when the temple must be cleansed of hypocrites, cowards, and unclean traders. Strength does not consist in numbers, while popularity is a snare of the devil. Better the few who say what they mean and mean what they say, than an unsanctified and unchristian rabble."

THE way of the "Vert" is hard. Almost invariably he or she returns to the true fold or else wanders into the ranks of infidelity. The latest instance is that of Mr. Hutton. Cardinal Newman, in 1879, contributed a preface to an attack upon the validity of "The Anglican Ministry," by the Rev. A. W. Hutton, a clergyman who had seceded some years before and became a member of the Oratory at Birmingham. Mr. Hutton has now made another change, having totally renounced Christianity.

IN the *Official Year Book* just published there is an interesting statistical table concerning Church work among seamen in England. We learn that there are about 38,000 merchant ships flying the British red ensign, not one of which carries a chaplain. In the great majority of these there is no united worship for the crews, according to the ancient custom of the sea. The long-voyage passenger ships have ordinarily a Sunday service for the passengers, in which the crew are not always permitted to take part. On the other hand, in Her Majesty's ships, two-thirds of which do not carry chaplains, there are public prayers every morning, and in many merchant vessels every evening. To encourage habits of worship, the Missions to Seamen has enrolled 396 captains and officers, and 153 seamen, as helpers and associates for the promotion of godly living on board ship. For twenty-one years before the formation of Missions to Seamen, enterprising clergymen—its forerunners—had thus sailed from roadstead to roadstead in the British Channel, ministering daily to the neglected merchant and fishing fleets sheltering therein. Thus, during the last forty-eight years, its chaplains, or the pioneer clergymen who preceded them, have occupied, unchallenged and alone, these hazardous and stormy outposts of the Church. Only one life has been lost in this mission; but last year a chaplain and four men were thrown into deep water, and were not rescued from drowning till they had clung for thirty-five minutes to the masthead of their mission vessel.

EARL NELSON says that another new guild has been started called the Guild of the Holy Word, the object of which is to promote the prayerful reading of a portion of Holy Scripture daily, to which the member of the guild is pledged; and

the little tract published each month gives an optional calendar of such readings for each day, with suggestions as to the mode of prayerful meditations on every point of certain passages from the Old or New Testament by way of example and instruction. Such things as these show life, and must tell in the long run and unite all true Christians in a common bond of love.

THE "Church Association" is about the worst snubbed corporation in existence. The crushing replies it has received at various times would have been enough to annihilate any ordinary society. Lately it officiously meddled with the business of the Bishop of London, and received the following reply from his Lordship:—

"Dear Sir,—I beg to acknowledge your letter of the 21st ult., in which you inform me that you are directed by the Church Association to call my attention to certain matters (with some of which I was not previously acquainted), and to ask me to give an explanation of my action thereon.

"I am deeply and painfully sensible of my responsibility to the Church and its great Head, and I know too well that it would require greater wisdom than I possess to escape censure and to avoid mistakes at a time especially when to acknowledge the merit and self-denying work of those from whom we may widely differ is held to be an offence, and when efforts, however well intended, to enforce the law have issued rather in extending the area of obedience and in enlisting public sympathy on the side of the disobedient. But with all due respect to you, Sir, and to the other members of the Association over which you preside, I cannot, with due regard to the office I hold admit any responsibility to the Church Association as representing the Church of England.

"I have the honour to be, dear Sir, your obedient servant."  
J. LONDON.

A TIMELY paper was recently read before the Annual Convocation of the Diocese of Western Michigan, and the reader told the hearers that in the city of New York, every Roman priest having a "mission" received \$300 a year, exclusive of perquisites and private gifts. No such monstrosity is witnessed there as one priest receiving ten or fifteen thousand a year, living in every luxury, and his brother priest, ministering to God's poor in another part of the city, living upon the beggarly pittance, it may be, with others to support, of from three to five hundred dollars a year, and this gotten together, heaven only knows how, the Church which ordained him, and at whose altars he ministers, neither asking nor seeming to care by what means he obtains his bread.

THE Bishops of the Southern Convocation have passed two very large measures likely to lead to very important results to the future fortunes of the English Church. They have appointed two committees, the one to consider the possibility of constructing a House of Laymen to be invested with an authority co-ordinate with the Lower House of Convocation, and the other to devise a scheme for the extension of the diaconate, and for the admission thereto of persons who shall combine with their spiritual offices the continuance of their various lay occupations of trade, commerce, artizanship, or profession. The discussion on this proposed diaconate was very thorough, and show-

ed that much caution must be exercised before the Church fully decides on the matter. The Bishop of Truro was strongly of opinion that the people were willing to support the regular ministry and did not want a ministry which would appear in clerical collars in the pulpit on Sundays and sell calico to the hearers on Monday. He said that many laymen had personally expressed to him their disapproval of this scheme and thought that it would, in the long run, injure the ministry. The people wanted their "pound of flesh"—the full and original thing, those ministering at the altar living by the altar.

## How Best to be Brief.

A writer under the signature of T. M. in *Church Bells* tells us that Phocion appearing one day in an assembly apparently mentally absorbed and absent-minded, was asked why he was so. 'I am considering,' said he, 'whether it is not possible for me to abbreviate any part of the discourse which I am to utter.' Would that all writers, speakers, and preachers, would follow Phocion's example in this matter! Why should men waste time and weary attention by using a dozen words to express what might be stated in three or four? A thought well and clearly conceived, definitely formulated in the mind, and pointedly expressed in few words, will most easily enter and be longest to abide in the mind of the reader or hearer. All mere padding in writing and speaking should be avoided. There should be no feeling and groping around one for flowery words and grandiloquent phrases. Directness in communicating one's thoughts, and in the plainest and most easily understood words, should ever be aimed at by every speaker and writer.

Nothing is more wearisome and often annoying to the reader or hearer than to find irrelevant matter forced upon his attention in either a written narrative or spoken discourse. It interrupts inflow of feeling, distracts attention from the main subject which has been engaging his thoughts, and makes him impatient until the real events of the narrative or points of the discourse are again brought under his notice. Confused thoughts must of necessity be expressed in confused words, therefore chief attention ought to be given to the thoughts to be uttered rather than to the words which are the channel by which they are to be made known. When thoughts are well fledged and ready to take flight from the mind of the speaker or writer to that of the hearer or reader, they will easily find winged words for the occasion. Speakers or writers who busy themselves about words instead of thoughts, have generally but little to say and are casting about to try and say something, consequently they always experience the consciousness of making an effort. When a speaker has got anything definite to say to an audience, and has got his message clearly in his mind, the making of it known to the people is a task comparatively easy.

Short essays, short articles, and short speeches and sermons, are generally most popular, and stand a chance of being better understood, better remembered, and of exercising more influence, than those which are spun out to an undue length, simply that so much page and space may be taken up or so much time occupied. It would be well if all of us, like Phocion, studied more earnestly to be brief.