

Mount to understand the real position of fasting. Its true value was fully recognized when our Lord united it in a three-fold cord with the Christian graces of prayer and almsgiving, and pointed thereby to man's triple duty to God, his neighbor and himself. In enjoining the obligation of fasting, He knew that if it be true that no one can enjoy liberty till he has learned self-restraint, it is absolutely necessary for the full realization of Christian freedom that a man should be able to hold his lower appetites in complete subjection.

But fasting in its highest sense reaches far beyond the abstinence from bodily food. The rule is absolute: "If any man will be My disciple, let him deny himself." St. Bernard shows well what it is which makes the Christian "ascetic." If, he says, "the appetite alone have sinned, let that alone fast; but if other members, let them also fast—the eye . . . from looking with pleasure at any glass which reflects self; the ear from praise of self, from slanders, gossip, controversy; the tongue from detraction, murmuring and fault-finding; the hand from needless work which hinders prayer; but more than all, the soul from vice and self-will. Thus only shall we avoid provoking God to reject our offerings; thus only realize what is promised: "Behold, on the day of your fast, ye find pleasure."

#### THE CENTENARY OF THE COLONIAL CHURCH.

We observe in the Bishop of Nova Scotia's reply to the address tendered the venerable Prelate by his clergy upon his return to Halifax, after a visit to the Mother Country, that his Lordship, in referring to the consecration of the beautiful Cathedral which the munificence of Newfoundland Churchmen has erected to the memory of the saintly Bishop Field, expresses deep regret "that this city (Halifax), the seat of the first Colonial Bishop, is still, at the end of the first centenary, without that very important adjunct, a Cathedral properly so called." His Lordship's utterances reminds us that we are fast approaching the hundredth anniversary of one of the great landmarks in the history of the Anglican Communion, the birthday of the Colonial Church, and we confidently hope that those in authority will take timely steps to have the day suitably commemorated. The Centenary of the Colonial Episcopate marks an epoch in the history of our branch of the Church Catholic characterized by a growth and progress that finds scarce a parallel in the ecclesiastical annals of modern times. A century ago a solitary North American Bishopric comprised the Colonial Episcopate, which to-day embraces seventy-three sees and is co-extensive with the Colonial Empire. The centennial of an event so fraught with greatness to our beloved Church should not be allowed to pass by, without some expression of the joy with which the day should fill us and a thanksgiving to Almighty God for the large measure of blessing which he has been pleased to bestow upon this Church. And not alone by the Church in Canada should the day be marked and joyfully kept, but the whole Anglican Communion throughout the world might fittingly join in observing this centennial. From the choirs of ten thousand churches let a joyful *Te Deum* ascend. At every altar

let the Holy Eucharist set forth the Church's thankfulness, and there too let there be presented the votive offering of her faithful sons and daughters through which the commemoration may receive permanency and there may rise up a memorial that will make our celebration perpetual. No form could such a memorial better take than to raise around the first Cathedral of the Colonial apostolate the ever-sheltering ægis of a fair house of God.

For sometime past the Church people of Halifax have been wishing to see the wooden building now used as the Cathedral Church of the Diocese give place to "a Cathedral properly so called." It is more than probable that the centenary will be the occasion of this long hoped for work being undertaken. Let our branch of Christendom unite in raising, commemorative of the centenary, a votive Church that, grand and cathedral-like, would stand from generation to generation a witness and a home of our Faith.

#### EDITORIAL NOTES.

An excellent tract, for Parochial use is that entitled, "Why we are Churchmen." A sermon preached by the Rev. Geo. Venables, Vicar of Great Yarmouth in 1874, before an Association of Church Helpers. The true idea of what the Church is, and of the position of the various denominations is admirably put. Referring to the divisions of Christendom, Mr. Venables says:—"Almost every week you see new enterprises, new views, new schemes of religious worship all professedly new, and yet though quite novel, each claiming for itself to be the true exhibition of the Church of Christ; all these cannot be correct. It is almost like declaring that over eighteen centuries had passed before the true Church of Christ existed! And what follows from these sad and increasing divisions and heresies? Why that infidelity stalks along with its chilling and attenuated lank visage, all doubt and dreariness, but with enough of the affirmative in its misery of negation to sneer out the satire, 'which of your hundred and fifty sects represent the true religion?' Well, indeed, are such divisions called in the Prayer Book, 'Our Unhappy Divisions.' Might not the prayer for unity be fittingly used during Lent, as well in the public services as by individuals? And if so used in sincerity and faith surely a blessing must follow.

In the preparation for Ministerial life and work is there as much attention given to training and cultivating the voice as there ought to be? We do not mean merely in reference to proper pronunciation and clear and distinct reading; but also to the cultivation of the tone of voice. It is too true that the beauty and effectiveness of the incomparable liturgy of the Church is often marred by faulty and absurdly ridiculous pronunciation and emphasis, but independently of these defects, one sometimes, — too often, — meets with a voice utterly unsympathetic in tone, loud, harsh and rasp-like, and admirably adapted to banish anything like devotional feeling. Even assuming that this is the natural tone of the voice, it cannot be denied that by proper cultivation it may be so improved as to be, if not pleasing, at least inof-

fensive. Those intended for public singers spend years in developing the best qualities and in conquering defects of the voice; and should not equal care be taken by those whose special duty it will be to bear messages of love and peace, and constantly to publicly lead in the services of God's House? Why should it be thought a mark of earnestness on the part of the preacher to shout "at the top of the voice" as if his hearers were all afflicted with deafness? And yet it is frequently done, to the disgust of many a poor soul.

We wonder sometimes what part the men and women of our different congregations consider theirs in the services of the Church. The Church by rubric prescribes that this shall be said by the priest, this by the people. The former does his duty and speaks out audibly; hundreds of the latter, when it comes to their turn, are either wholly silent, or speak as if fearful that some one may hear them. This is often noticeable in reference to the "Amen," even where the other portions of the responsive service are fairly taken. We are quite aware that there has been a marked change for the better in these particulars of late years, but there is still room for improvement in many quarters, and each should not only feel it to be his and her duty, but also privilege, to audibly join in the public prayers. Failure to do so is a wrong done to themselves: to the minister:—whose zeal and earnestness it chills:—to the Church:—as it renders her appointed services less attractive, and throws discredit on her system:—and, above all, to God, to whom is due the worship of lip and heart, of body and of soul.

#### 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.]

#### "WHY I AM A METHODIST."

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—I beg to announce that the pamphlet in answer to the above-named tract, and entitled "Methodism versus the Church, or 'Why I am a Methodist' answered," by a layman, is now ready. It consists of 52 pages. Price per single copy, 16c., postage included. May be had from J. Durie & Son, Ottawa, and Rowsell & Hutchison, Toronto.

Large quantities will be supplied by the undersigned at the following prices:—10 copies for \$1.06, 25 for \$2.14, and 50 for \$3.78, postage included.

Yours truly,

W. O. SWEATMAN.

Pembroke, O., March 15th, 1886.

DEAR SIR,—As I am a constant reader of your very interesting paper every week, I am much disappointed in seeing so little interest taken in reporting the news in the various Missions of the Diocese of Quebec. The chief events in almost all others are fully reported. There is plenty of news in almost every Mission that would be very interesting if made public, and if a little more interest was taken it would be beneficial.

This Mission of Ascot Corner and Westbury was established eleven years ago by Dr. Roe, Professor of Divinity, Bishop's College, and by his untiring exertions, instead of from six or eight Church families, we have now over one hundred communicants, and instead of school-houses for worshipping in we have two good