

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.

THERE is great activity in the book publishing world of the United Kingdom. Although, according to many, England, with the rest of the world, has become, if not exactly irreligious, yet secularized, there were more works upon theology and religion published than upon any other subject, and this not counting the large numbers of children's religious books. There were about twice as many religious works published as novels, and, besides, the most successful novels are those which deal with religious subjects, such as the philosophical novel of Mr. Shorthouse's John Inglesant, and very many others treating of life seriously and religiously. Religion, in every department of life, is more active than it has ever been, and the powers of darkness, seeing this, marshal forth all their forces against it.

A CONTEMPORARY says:—"The report of the mission meeting of the Edenton Convocation has the ring of pure metal. We have been too much in the habit of throwing away our opportunities by preaching *pious nothings*. The people want to know, at least they ought to know what the Church has to say about *herself*; what right she has to live and teach. They will not turn a deaf ear if we will only speak the truth in love." There is more back-bone required in our Church teaching. There are too many in our congregations who know next to nothing about the Church and are irritated when listening to her distinctive teaching. Consequently the truth is often pandered down to pious sentimentalities, and the mouth of the preacher is closed to the teaching of the beauty of the Church's system. The sooner a bold front is taken in the matter, and the history, antiquity, and distinctive principles of the Church placed before the people, the better it will be for the cause of Christ and the welfare of our branch of the Holy Catholic Church.

COPENHAGEN is one of the few European capitals which does not possess a fitting place of worship for British subjects; although in the summer the permanent colony of our fellow-countrymen is largely augmented by English and American visitors, and several thousands of British sailors pass in and out in the year. Many of these last might be brought to attend if a church were within their reach; and with this object a site will be chosen in the neighbourhood of the port. The liberal example of the Prince and Princess of Wales has resulted, so far, in securing nearly £3,000 (about one-third of the amount required) from the local residents. A committee has been formed, with the Prince of Wales as chairman, for at once raising the necessary funds.

DAILY services have been resumed in the Moray aisle in St. Giles's Cathedral, now in the hands of the Presbyterians at Edinburgh. Dr. Lees preached a short sermon, in the course of which he said that a daily service was not altogether a new thing in the Church of Scotland. Immediately after the Reformation there was daily service in that church, and in all the large churches throughout the country where there was a considerable population, and prayers were read from the Book of Common Order, and portions of the Scripture

were read and the Psalter sung. The daily service ceased in St. Giles's in July, 1650, amid the troubles of the Covenanting times, and, strangely enough, the Bishops got the credit of having put an end to it. An old chronicler said—"The Bishops inhibited the daily morning and evening prayers customable in Edinburgh since the Reformation, though the people of the town, with cries and tears, desired the keeping away of the Service-book and the restoring of their own." Thus gradually is the influence of the Church being exerted for good to those who have left her fold; and this new departure, on the part of Presbyterians, will be useful in bringing before our own clergy the force of our Prayer Book Rubric concerning the Daily Service in Churches.

In a recent sermon, Dean Farrar spoke of the increasing rarity of cheerfulness. "Whether it is due to the growth of competition, to the difficulties of living, or to the spread of skepticism, it cannot be denied that this age of ours is not only perplexed, but sad. I attribute this sadness chiefly to conscious or unconscious loss of faith, and am not astonished that those who are without God are also without hope, and therefore without cheerfulness. I do not wonder that those who see nothing before them but the intolerable indignity of "Dust to dust," should have lost the capacity for that careless, unrestrained mirthfulness which speaks a genial nature. Even in the Middle Ages, overpowered by ghastly fear in religion, even in these dark days, men had more cheerfulness, both in their outer and inner life.

LORD CAIRNS presiding at a meeting at Bournemouth in connexion with the Church Missionary Society said, he believed that no greater honour had ever fallen upon England than that they, above all the nations of the earth, had been the instrument and means of spreading the Gospel throughout the world. Referring to the amount of missionary work which had been done within the last fifty years, his lordship described the progress made as absolutely wonderful, and added that he believed nothing had occurred since the days of the Early Church which could in the least compare with it. He was amazed, however, sometimes to hear people speaking of there being no results, showing as it did their absolute ignorance on the subject. His lordship proceeded to trace some of the remarkable changes that had taken place in the Pacific Islands, in Madagascar, India, China, Japan, and the African continent, which he ascribed to missionary efforts; and pointed out that, notwithstanding all their successes, there were still hundreds of millions of their fellow-men who had never heard the sound of the Gospel. They ought, however, to thank God for the past, and take courage for the future.

In the annual address, the Bishop of Iowa last year used words that might well make the ears of his countrymen tingle. "We must arouse ourselves," he said, "to the hideous enormities of the Divorce legislation of the land, with its legalised adulteries, its panderings to the sins of concupiscence, and its consequent harvest of demoralization and spiritual death. We cannot consistently denounce the plague-spot of polygamy in a distant section of our national domain and unblushingly tolerate practical polygamy in another form and

with the sanction of so-called law, and unrebuked by a vitiated public sentiment at home. The statistics of divorce, at the East as well as at the West, are a national shame. Even the forms of religion are prostituted to give a seeming sanction to alliances which the Bible and the Church utterly and completely disallow. It is our glory that in our legislation, which is binding on clergy and laity alike, we have sought to prevent this evil so far as our authority or influence extends. Let this action of the Church of God be made widely known and invariably followed. Let no priest of the Most High God, from lack of moral courage, or from careless indifference, or for the wages of iniquity, prostitute his sacred calling by attempting to condone this sin as if the Church's word or the priestly benediction could avail to unite in holy wedlock any other than as God's Word allows."

Sensitiveness.

THAT a very large amount of unhappiness results from the possession of a thin skin is a matter of common experience. Very many persons are sufferers from this evil without knowing the cause, and again others are aware of their deficiency and yet do not know the remedy. Let us try to get at the symptoms of sensitiveness. If there is an over anxiety for praise and an over timidity in the face of blame, there is every reason for the suspicion of a thin skin. The sufferer is afflicted by an eager desire for society and afterwards by an immediate repulsion to society. Wounded sensibility, disappointed in its pursuits of praise and popularity, retreats from public view. If the person is reticent by nature the tendency runs to a morbid retirement, but if the person is naturally talkative the airing of grievances in the domestic circle becomes the safety-valve. In practical business and even in social life there comes a gradual hardening of the sensibilities. Sensitiveness settles down into sensibility and sensibility hardens into common sense, perhaps a little too hard for the best uses of religion and charity. One learns to be neither unduly elated nor depressed in the rubs and knocks which every day brings. The indispensable thing to know is whether one can attain firmness without hardness. There must be elasticity enough to cushion one's life against sharp corners and hard knocks, and there must also be a limit to this elasticity so that it may not give way into a softness which has no resisting power. Sensitiveness needs only one secret to become as intensely useful as it has been intensely miserable. The power to put one's self in the place of another and the habitual practice of this power in sympathy, converts sensibility from selfishness to usefulness. When we come to analyze sensitiveness it is nothing more than delicacy of nerve and fineness of organization allowed to run down into self-regarding and morbid exercises. This sensitiveness which is but an over delicacy of touch may be used as tact and sympathy to anticipate the wishes of those around us, to enable us to step softly on the sacred ground of friendly confidence and in the contact of domestic life. Sensitive temperaments looking away from self to others, become ministering spirits to the weary and heavy laden. Touched with a feeling of the infirmities of others, the over-sensitive person may share the very high priesthood of the ascended Lord.—*Episcopal Register.*