

"A THOUGHT AND A PRAYER FOR EVERY DAY IN LENT."

[E. P. DUTTON & Co., N.Y.]

SIXTH WEDNESDAY.—We should strive to make worship of God the best that we can offer; we should be careful that it should not be lacking in any of its component parts. There must be thanksgiving and praise as well as prayer and petition. We ought to think of this in our private devotions—as for our public worship we have a form of words, ready for our use, which has stood the test of ages.—*Lord, open Thou our lips.*

SIXTH THURSDAY.—It is the having untrue and unworthy ideas of God, not the thought that God is a forgiving God, which makes us careless and unsteady. Faith in God's forgiving spirit has a tendency to make us better, holier, and purer. Firm belief in God's readiness to forgive the sins of which we repent will make us anxious to please Him.—*Grant, Lord, that trusting in Thy mercy, I may love and fear Thee, and walk uprightly in Thy sight.*

SIXTH FRIDAY.—Is the service which we give to God a loving service? Whether it be the service which we offer to God in His House, or that service which we render to God in the world—the service of worship, or the service of work, love ought to be the motive power urging us on—love ought to impart character to it.—*Pour love into my heart, O God, that I may show forth Thy praise, not only with my lips, but in my life.*

SIXTH SATURDAY.—If we look to Jesus as our King, how ready shall we be to use every opportunity of worshipping Him—of paying Him due homage! How desirous—how anxious shall we be always to live as His faithful subjects—obeying His laws—showing loving submission to His will; and as we live and labor on, as those seeking to be approved, how hopefully shall we pray, "Thy Kingdom come!"—*Bless me in present, and fit me, Lord, for future service.*

SIXTH SUNDAY [PALM].—The Gospel of Jesus Christ—the story of the Crucified One, is the very antidote for human pride. A spirit of humility must pervade the Christian life, there must be a willingness to repose on the Saviour's merits—to work in His strength—to live by His life—to be saved by Him eternally. Let sinful self be abased, and the Sin-bearer exalted.—*Be Thou my Jesus and my all!*

MONDAY BEFORE EASTER.—We believe in a living Christ. The ministry which the Lord Jesus carried on when on earth, He continues by His Spirit—His work is now even greater and more extended. Christ is with His people—our privileges, as Christians, are such that we can speak to Him when we will, without any diffidence, or shyness, or reserve—there is no waiting for an opportunity—we can always bring ourselves into His presence.—*Lord, make me both earnest and thankful.*

TUESDAY BEFORE EASTER.—Set Christ crucified daily before your eyes—be not shaken in the great doctrine of the Atonement. Pray to know the burden of sin, and the blessedness of relief—to feel your need of the Saviour, and to rejoice in finding Him. Our natural pride rebels against the truth, but try to be humble Christians, to be childlike, to receive the Scriptural account of man's redemption.—*God forbid that I should glory, save in the Cross of our Lord Jesus Christ!*

A Lady Subscriber in England, renewing, writes:—"Encloses a Post-office order for her subscription for the CHURCH GUARDIAN, which she continues to find a most interesting and instructive paper."

OUR CLERGY: THEIR HELPS AND THEIR HINDRANCES.

There are many ways in which this subject may be regarded. There is the clerical paper view; there is the secular paper view; the High Church, the Low Church, the no Church view; there is the suspicious view and the utilitarian view; the view combative and the view sentimental. The clerical view or the lay view of our work, may at all events be considered as the two broad divisions, and we may well combine both views. For there is of course the higher aspects of the office, and there is of course the lower and practical aspect. There is the ministry for Christ and the ministry to men. There is also the ideal and there is the real in the life of the Clergyman what he ought to be, and what he mostly is, or may become. We must sadly confess that there are imperfections, but there are also many overlooked benefits which may and do accrue to a community from there being parsons among us. Being a Clergyman myself it might be objected that there is partiality in what is here said; but I cannot but believe that the presence and influence of an earnest and devoted pastor, with his advantages of education and refinement everywhere throughout the land have a value very little realized and appreciated by men generally. They would not always snub us and sneer us down; or depreciate and ridicule our work; or pooh pooh and systematically deny all our simplest, most reasonable, and natural requests and requirements; or regard us with jealousy and dislike; if they thought what an invaluable engine of government—to take even this low view of it—they possess in the staff of educated gentlemen, who enter as volunteers upon surely no light and merely pleasurable, no very remunerative employment.

To live among the people, in town or in country; to pass from house to house, from Great house to Labourer's cottage, a medium of communication, a vehicle of information, between the rich and middle classes and poor; to make themselves sharers in the cares and troubles, in the interests and joys of their flock; to explain away little misunderstandings, to heal little sorenesses; to soothe little irritations; to atone little feuds; to be a safety valve for little discontents (all these being lurking and undeveloped dangers); to relieve want that would never have been known, or have been known by some outbreak of crime, but for their searching out; to go about preaching peace and obedience, temperance, virtue, and godliness; instilling principles of order; refining and raising the thoughts of the people by their conversation and influence, and even by their visits; aiding in the improvement of their houses by more pictures given them, in the promotion of health and cleanliness; to superintend and share in the education of the next generation in intelligence, in moral, yet in religious principles—this is their work. And now suppose such a moral-police system as this were devised by some great statesman, and not already though quietly at work, what country would not hail such a plan as good, almost beyond even any reasonable hope?

Of course, many will say, all are not of this stamp. But surely in any country, most of the Clergy are thus engaged; some no doubt, more than others, some less, but still most are doing this work. Earnest men, good men, yes holy men, working on unwearied, or not giving in to weariness, unremunerated, unthanked, yea often thwarted and opposed—not, in many cases, even expecting promotion, certainly not labouring for it, but really having at heart their Great Master's business. And further, men of property there are among them (certainly in England) who devote their means—not to making a show in the world, not to

luxury, nor pomp, nor pleasure—but to healing the broken spirit, caring for the orphan, the fatherless and stranger, and making the widow's heart sing for joy; to the promotion of schools; to the innocent amusement and advance of the people; to the extending and adorning of the House of God, that none may be turned from its doors, and none pushed out of sight or hearing.

Is this so, or is it not? Remember all this; ye readers of the Church paper, next time you hear a cry against us, and you are inclined to join in the yell that is raised, because after all, we are but human and fellow sinners—and no body of men can all be sinners—and one amongst us fails in judgment, in consistency, in love; or even one amongst us falls and soils his Master's garb. Think of this next time you are tempted to join in a newspaper cry against our power, our assumption, our pretensions; and perhaps, to lend a hand to those who would fain see our Churches crumble, and all the parsons in the Red Sea. If this were ever so, then would many a one lose their best friend, and the whole country be ready to give much for the recovery of that quiet ministry again—that mighty engine for good, whose results are enjoyed by all, but by few traced back to their source. We do not complain that Clergymen should be more severely judged than others; it is natural, it is right, that this should be so. But we do not think that the public who have neither 'part nor lot in this matter,' are justified in meeting faithfulness with sneers and our shortcomings with triumph—and even our foes would, we believe, forbear to press so hardily on us, if they realised our earnest yearning for them. They would forbear to cheer so loudly at the fall of one, if they realised more the patient endurance and earnest strife of the many against sin and sin's result, sorrow, and death.

I do not like to deal in laudation of the class to which I have the privilege to belong; but while I am compelled to speak in self-commendation, let me just ask—Has not the Parson been the pioneer, and at one time, the sole stay of the education of the working man, of even claiming for him equal rights and privileges with his richer brethren in the House of God? And yet, we have men talking and writing against the Clergy, as though for our own private purposes and interests we had secured a most pleasurable and profitable employment. There is undoubtedly both pleasure and profit in the work, but not of the kind which our gossayers would most readily envy us. There is hard and heart-aching work—work in weariness and painfulness often—work which nothing but earnest love to Christ and our people's souls could possibly sweeten, or render otherwise than laborious and distasteful. From what we hear or read sometimes of the Clergy, we might imagine that for selfish ends, our individual pleasure or profit, we play the part of schoolmasters of relieving officers, of a sort of moral police, yea, of beggars, and are often snubbed and considered 'Troublers of Israel;' I do not exalt the work or do I complain of it; I only urge the unfairness of kicking away with abuse the plank that was once and at first, the sole bridge—indeed we would gather that the *sine qua non* of any efficient and adequate education for the masses is to shut out the Clergy from taking any distinctive part in it. And not a few would go further and would pitch the Bible out, after the Catechism and the Prayer Book.

I do not write all this in any unkind or controversial spirit. I am only dealing with the matter of fact. I do think we Clergy deserve a less bitter and contemptuous tone than that often used now-a-days in speaking or writing of us and of our work, I don't think we get fair play. I hope we don't work for praise of men. We do our duty—or rather try to, for most of us would own with a sorrowful heart we come infinitely short of it. But yet I must contend that (even thus considered) our services are o