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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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SPECIAL ANNOUNCEMENT!

From a desire to bring THE CHURCH GUARDIAN more fully within the reach of every Church family in the Dominion, and to meet the many requests that have been made for a reduction in price, owing to the "hard times," we have determined to make the subscription,

**WHEN PAID STRICTLY IN ADVANCE,
ONE DOLLAR PER ANNUM,**

the rate remaining one dollar and a half if not so paid. This reduction will take effect on and from the FIRST OF MARCH now next. Present subscribers, on paying up arrears at old rates to, and before that date, may renew at the reduced rate: the year reckoning then from the first of March. New subscriptions will be received at the dollar rate. We cannot, however, receive subscriptions for less than one year. Nor can we accept orders to discontinue before the expiration of the yearly term.

We would ask subscribers also to note that, in accordance with business announcements in the past, all subscriptions are not only annual, but are continued on from year to year, unless otherwise ordered before the expiration of the current yearly term.

We would further request that subscribers would be particular to give, when remitting, or asking change of address, or desiring to discontinue, the post-office address to which the paper has been sent. A great loss of time to us, and frequently annoyance to subscribers themselves, result from oversight in this respect.

This reduction to one dollar per annum is a return, we believe, to the original subscription price of the CHURCH GUARDIAN, and renders it

THE CHEAPEST CHURCH OF ENGLAND PAPER IN THE DOMINION.

And assured as we have been of the satisfaction felt in all quarters with the course pursued by the CHURCH GUARDIAN in the past, and receiving expressions of good wishes for its success, we trust that our action may meet with a hearty response from Clergy and Laity, evidenced by greater interest in every Parish and Diocese in increasing its circulation, and that ere the year closes we may be able to announce an issue of at least 10,000 copies per week. We believe our present weekly output of 5,000 copies to be nearly DOUBLE that of any other Church paper in the Ecclesiastical Province; but it surely is not too much to expect that at least 10,000 subscribers may be

had from among the Church of England people of the Dominion.

We hope for the earnest support and assistance of Clergy and Laity in this effort to make the CHURCH GUARDIAN a greater power for good to the Church at large.

ECCLIASTICAL NOTES.

CHURCH TEACHING.—It would be well if some of our own clergy laid to heart the letter recently sent by the Bishop of Chester to all his Rural Deans, in which he says:—"I am convinced that, to secure any realization of the privileges of Church membership, our teaching must begin in church, in a careful statement of the meaning of a belief in the Holy Catholic Church. The further steps must be taken in school teaching and lectures on the more distinctly historical and less distinctly doctrinal portions of the subject. In all such teaching there will be required an adaptation to the already existing knowledge and interest of the hearers; and in this respect, some direct treatment of local and even personal history will help to make the information imparted more real and stimulating. All the teaching which I venture to recommend should be constructive and uncontroversial." The first proposition which the Bishop says he desires to see developed and enforced is the following:—"The foundation of our teaching on this head should be the exposition of the doctrine of the Holy Catholic Church. We must explain and illustrate its character as the mystical body of our Saviour, and its history as the continuation of the history of the Gospels; we must vindicate its claim to apostolic orthodoxy in doctrine, continuity of orders, and historical authority in government and rites, as contrasted with the position of sects of self-created and self-organized congregations; and this may and should be done without attempting any such definition as shall limit the action of grace through agencies which do not possess these characteristics."

MR. E. A. FREEMAN ON EXTEMPORARY PRAYER.—This distinguished historian and essayist says:—"I must confess that I generally find extempore prayer unpleasant. It is commonly accompanied by the lack of all sacerdotal pretensions, yet it always has to me a certain savour of priestcraft. In an Anglican, Roman or Orthodox Church, if I only understand enough of the service to follow it, I am something. I am part of a body whose doings are regulated by law, and not by the arbitrary will of a single man. In a Presbyterian or Congregational Church I am a dumb dog; I am at the mercy of another man, who can put up what prayers he chooses in my name without having any part or lot in the matter."

HOW TO REACH THE MASSES.—No Church can claim apostolic character which is not aggressive. It cannot sit still and urge, "Here is our ministry, here are our temples, here, open to all, are the means of affording to all participation in devotional exercises, here are our ministers ready to teach all alike the Gospel truths which make wise unto salvation," to

warn all alike against the sinful life which leads to destruction." Thousands may hear the toll of the inviting bell, and yet how few will come in! Where does the Church possess existing forces to go forth into the high and by-ways to seek lovingly to persuade them to enter? It can scarcely be expected of the clergy, for with all the service of tables, pulpit preparation, frequency of serving, and the time and attention to keep these up after modern requirement, and beg the means to do so, let alone the claims made on their ministry among the sick, it is out of all reason to expect they can find the time. I am forced to add, occupied as most of the churches now are, if the outside stream of the hitherto absentees did flow churchward, where could they find room, or, if found, would the nature of high-class service be adapted to beget their devotion? What is wanted is an outside guerilla force of earnest, pious men, who would devote themselves to the task of mission work among that class whose habits of life and rearing have been such as to make them, naturally, little disposed to profit by a ministry working in a groove altogether foreign to their position and condition in life. We want places of worship of simple structure, plainly furnished, in which the officiating teachers and preachers should be, earnest, pious laymen, capable of leading short services and such congregational singing of hymns as might be well in accord with a congregation of ordinary working men; the preaching to be the bold enunciation of those Gospel truths which are with a comprehension of such men, in language and with the illustration which would attract and leave a mark on their attention. Even if these preachers, being laymen, were themselves of the working class, or raised but little above it—if encouraged and sympathized with in their work by the clergy—they would not only be the means of Christianizing a great many who are now heathens, but by this irregular Church force very many would eventually be led to come into direct Church association.—S. G. C., in the Times.

A NOBLE EXAMPLE.—We sometimes hear that the missionaries do not have the respect of foreign residents in India and China. Lord Dufferin is Viceroy of all India, ruler of almost a quarter of the population of the globe. His wife, Lady Dufferin, seeing the misery of the people, sent for Miss Thoburn, an American Methodist missionary, and inquired how she might alleviate it. She is now studying Hindustani with Miss Thoburn, and paying the expenses of persons studying in America for future missionary work in India.

A PRESBYTERIAN'S IMPRESSIONS OF A CHURCH CONGRESS.—A Presbyterian minister, the Rev. John Donaldson, of Kirkconnel, Upper Nithsdale, writes to the Dumfries Courier:—

"I ran down last week to Carlisle to attend by invitation the Church Congress. I anticipated much pleasure as well as profit from my to-day's visit, and I was introduced to the Bishop, who showed me the greatest attention and took me beside him on the platform. What struck me very much was the utter freedom from stuckupishness, if I may so term it, and