

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 *Moravian* says that "it is said to have become 'the thing' in the highest circles of New York society for fashionable ladies not only to teach in mission Sunday-schools, but also to clothe and otherwise provide for the scholars. Well, there have been worse fashions than that. We hope it will spread. As it is, it is but another sign of the times, another indication of the mighty leavening agency of Christianity that is everywhere going on, and now seems even to be making itself thus positively felt in the realm of mere worldly fashion. Even if teaching and clothing for fashion's sake has no merit in itself, as it springs from no pure and worthy motive, it yet shows that the time is drawing on when, instead of Christians conforming to the world, worldlings will have to conform, outwardly at least, to the practices of Christianity. Steadily and surely, if slowly, His Kingdom is coming, His power subduing all things, and bringing all enemies under His feet."

THERE is nothing like a disagreeable Sunday for sifting churches. It is one of the keenest tests. Those who want to get to church on a wet or a very cold Sunday usually get there; and the so-called weaker sex are usually in the strongest force on such occasions. Nothing is so depressing to a clergyman than such spare congregations in unfavorable weather. We noticed a notable example of this on a recent cold Sunday. The Rector had prepared a careful sermon on the text "Forsake not the assembling of yourselves together," which contained a special and earnest appeal to lax worshippers. The morning was cold, the congregation small and composed of just those members who did not forsake the assembling of themselves together. Be punctual and regular at your place at church. You will never regret it. Well might Dr. Cuyler say: "For one, I honestly confess that all the trash of the sceptics, from Renan down to Ingersoll, does not inspire such misgivings for Christianity as are awakened by the spectacle of delinquent Christians in unfavorable weather."

SHAKE HANDS with somebody as you go out of church. The more of it the better, if it is expressive of real interest and feeling. There may be a great deal of the spirit of the gospel put into a hearty shake of the hand. Think of St. Paul's four times repeated, "Greet one another," after the custom then in use, and one which is expressive of even warmer feeling than our common one of handshaking. Why not give your neighbors the benefit of the warm Christian feeling that fills you to your finger tips, and receive the like from them in return? You will both be benefitted by it; and the stranger will go away feeling that the church is not, after all, so cold as he had thought it to be.

In the States they have a Clergyman's Retiring Fund Society which must do a great deal of good. After five consecutive years of payment, the clerical subscriber is entitled, at the age of sixty, to be placed on the retired list, and benefit by *pro rata* division of interest on the funds in the hands of the society. An annual collection in the Church over which a clergyman is rector, or an annual contribution of ten dollars, is the basis of

membership. By the payment of \$300 a right to receive or a right to nominate a recipient is obtained. We certainly need a similar society in Canada, a society which will not only afford a fair pension to those who have worn themselves out in the Master's service, but which shall also have power to enforce the resignation of workers over 60 years of age.

Now, if ever, the need of a life filled with holiness is urgently demanded of every Christian soul. What a wonderful emphasis Epiphany gives to the words so oft repeated in our ears, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." Canon Liddon, preaching on Christ tabernacled with men, tried to shew his hearers why they should be constantly living in the light of Christ. He said that no one could be insensible to a fact that concerned them all, that looming in a future, not indistinctly distant, were shadows which no thoughtful man could contemplate without concern. In all circles, from the lowest to the highest, there was manifested an inclination to deny the existence of GOD with a force and persistency never previously exhibited in English history; and wild and blasphemous theories were maintained, that were fraught with grave results to society at large. The great lesson of the season which he desired to impress upon them was that the Incarnation had ennobled every human life, and belief in the doctrine would alone enable men to do full justice to the claims of humanity. Men living the life of Christ in the world would conquer the world for Him.

WHEN Bishop Ernest Wilberforce arrived in his new diocese, one of his earliest acts was to issue a commission to a body of gentlemen, selected with care from the clergy and laity best acquainted with the district in question, to examine into its spiritual needs, with a view to immediate steps being taken to supply them. The commissioners have now issued their report. They recommend as follows:—1. That twelve new parishes be formed as soon as possible, at an estimated cost of £66,000, which is the sum required for purchasing sites and erecting churches, which should be free and open. 2. That fourteen additional mission-rooms be also forthwith provided at a cost of £8,400. 3. That seventeen additional clergy be employed in certain of the most populous parishes, involving an annual outlay of £2,000, or thereabouts, over and above what may be received from the Ecclesiastical Commissioners and the several Church societies in the shape of grants.

THE following are the simple rules laid down by the Bishop of Lichfield for the guidance of members of the New Pastoral Order he has instituted in his diocese:—1. To devote a fixed time daily to private devotion, including prayer, intercession, and meditation. 2. To give one hour at least in every day, or six hours in each week, to definite theological study, distinct from the reading required for immediate use. 3. To be specially faithful in visiting both the sick and the whole. 4. To be methodical, punctual, and thorough in all things; rising early and at a fixed hour; having, as far as possible, definite time for different duties; and keeping a daily record of the work done for the Master. 5. To devote a fixed portion of our

income to the service of GOD and the relief of the poor. 6. To observe in a loyal spirit, as GOD guides us, the rules and directions of the Church. 7. On one of the days of each Ember Season to read over on our knees the vows and exhortations of the Ordinal; and to make the day as far as possible a day of retirement for self-examination and prayer. 8. Once each year to seek for one or more days of seclusion from the world at some Retreat or Clerical Conference; for the reviving of our spiritual life, and for higher instruction in the ways of GOD and in the work of our calling.

A Model Parish.

THE Bishop of Liverpool in a recent speech said:—

I know at this moment a parish of 4,500 people in Liverpool with not a rich man in it, but only small shopkeepers, artisans, and poor. There are 195 houses with more than one family in each. There are 133 families in cellars. Many of these cellars are within a few yards of the church, and under its shadow. In short, that this is a thoroughly poor, working-class parish, I think no one can deny.

Now, what does the Church of England do in this parish? Listen and I will tell you.

In a plain brick church, holding 1,000 built thirteen years ago, there is a hearty service, and an average attendance of 700 on Sunday morning, 300 in the afternoon, and 950 in the evening. About half the sittings are rented and half free. In three mission rooms there is an average attendance of about 350 in the morning and 450 in the evening.

The total number of communicants is over 800, almost all of the working classes, and nearly half men. I myself helped once to administer the consecrated elements to 950, and I saw the hands that received them, and I know by those hands that many of them were dock laborers and foundry-men.

The worthy minister of this parish began his work alone about fourteen years ago with four people in a cellar. He has seen a church built, and has now with him one paid curate, one paid scripture reader, one paid Bible woman, and one paid organist. But he has 82 voluntary Sunday School teachers, 120 church workers, 17 Bible classes, with 500 adults on the register, and 1,700 Sunday scholars.

The practical and moral results of the church's work in this parish are patent and unmistakable. Of course some of the people remain to this day unaffected and careless. But the congregation raises £800 a year for the cause of GOD. There are 1,100 pledged abstainers in the district. There is not a single house of ill-fame, or a single known infidel in the parish.

These are facts, simple facts, which any one who visits Liverpool may, if he likes, verify for himself. The incumbent of this parish is a quiet, unpretending man, who perhaps would not gather a congregation in the Temple, Westminster Abbey, or St. Paul's, or fascinate an Oxford or Cambridge University audience. But of one thing I am certain, he is a man who tries to preach Christ in the pulpit, and to visit his people in a Christ-like, sympathizing way as a pastor, at the rate of 75 families a week, and to these two things I attribute his success.