

# The Church Guardian

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## SPECIAL NOTICE.

\* \* SUBSCRIBERS IN ARREARS are respectfully requested remit at their earliest convenience. The very low price at which the paper is published renders necessary a rigid enforcement of the rule of payment in advance. The label gives the date of expiration.

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## CALENDAR FOR FEBRUARY.

FEBRUARY 2nd—Purification of St. Mary the Virgin.

" 7th—Fifth Sunday after the Epiphany.

" 14th—Sixth Sunday after Epiphany.

" 21st—Septuagesima.

" 24th—St. Matthias, Ap. & M.

" —Sexagesima.

## TO SUBSCRIBERS IN NEW BRUNSWICK, NOVA SCOTIA AND ONTARIO.

W. B. SHAW, Esq., is the only person, (Clergy excepted), at present authorized to solicit and receive payment of Subscriptions in New Brunswick and Nova Scotia.

Mr. JOHN BURNHAM, of Cobourg, has been appointed General Travelling Agent for Ontario for the CHURCH GUARDIAN; and we bespeak for him the kindly assistance of Clergy and Laity in the several Parishes and Dioceses.

## JOHN WESLEY'S SERMON ON "THE DUTY OF CONSTANT COMMUNION."

We have received repeated requests to publish the above Sermon in full, and have determined to do so in the CHURCH GUARDIAN of the 17th February. We give two weeks notice in order that, if extra numbers be required, they may be ordered on or before the 12th February, so that the weeks issue may be increased, every one of the 5,000 copies presently struck off weekly being required. These extra copies will be supplied at 2½ cents each.

## COLONIZATION AND BROTHERHOODS.

The Bishop of Qu'Appelle has addressed a very interesting letter to the *Church Times* on this subject, which, as his Lordship says, is "well worth the most earnest consideration of our Church." Bishop Anson's attention was called to this matter by a communication which is appended to his letter, descriptive of the great work carried on in the Ottawa Valley by the Farming Brothers of the Oblate Order of Roman Catholics. The members of this Order offer themselves to do manual labor for the sake of their fellows. Their special work is that of pioneers, and as soon as by their efforts in any locality a measure of

civilization and prosperity has been attained, they are ready to go elsewhere to begin the same self-denying enterprise over again. The result of their toil in the particular locality referred to is seen in a comfortable Mission House, a good Church, a Hospital, and an excellent farm with admirable buildings and several hundred acres under cultivation. Around this Mission farm, a large settlement has been made, consisting chiefly of poor farmers, who, upon arriving, received free hospitality from the Mission Fathers for a day or two, with advice as to where to look for land, and about the climatic conditions of the country. When necessary, they were given work on the Mission farm. When desired, the pay is given in seed grain or anything else needed by a new settler.

The writer of this account asks: "Can the Church of England not do something of this kind? \* \* \* Is there not sufficient of a spirit of self-sacrifice amongst us to carry on some such work? Are there not men to be found who will offer themselves to work without pay for the good of their fellows?"

Bishop Anson's reply to this communication is so wise and practical, and withal so full of sanctified common sense, that we take great pleasure in presenting it to our readers without further note or comment:—

"Why should there not be 'Brotherhoods' corresponding in their diversity of purposes and methods of work to the various 'Sisterhoods' now existing? That there are large numbers of young men willing and ready to give themselves to the work of the Church, I have not the least doubt. But what scope have they now? If a young man feels constrained, by the love of Christ, to consecrate himself entirely to His service, the ministry is practically almost the only way open to him in our Church. The effect of this is that, as all cannot receive Holy Orders, much devotion and zeal is lost, while, on the other hand, not a few attempt to enter the priesthood who would be far more suitably and usefully employed as helpers of the Church in other ways, if the opportunity for as entire a self-dedication was offered them.

"Why should there not be a 'Brotherhood'—or call it by what name may be preferred, though none seems more appropriate than 'Brotherhood,' even though the name may be used in a slightly different manner than it has been formerly—in which men could be enrolled who should be willing to give their labor in whatever employment or trade they had been educated for the service of Christ and his Church wherever there might be need for it? I am a schoolmaster, I a carpenter, I a painter, I a printer, I a laborer. I am ready to give my time, my strength, my work, my skill for Christ's sake, at least for some years, if it can be used. How many a mission-field, how many an institution at home, would be immeasurably benefited by such voluntary work! How many a useful work might be begun, that cannot now be undertaken because of the expense! Might not even some of our great Church societies have their field of usefulness very considerably increased if they could avail themselves of such labor? And what a spiritual power there would be in such a band of men working, not for self or for personal interests, but humbly persevering in their daily labor for the benefit of Christ's Holy Church! Is it absolutely necessary, let me ask, that men willing thus to devote the fruit of their labor to the Lord should be required also to submit themselves to very stringent rules in the devotional life? I have heard of one Missionary Brotherhood where the rules take an hour to read. Is it necessary, again, that men should be prepared

to give their whole life before any such work is accepted of them? I have no objection to life-long vows. I cannot quite understand how a clergyman who has himself taken such vows can object on principle to others taking them for a life-service in other ways of labor in Christ's vineyard. It is true, and we cannot ignore the danger, that the enthusiasm that made the man take the vows may pass away, the vocation may for one cause or another be lost, and it is surely hurtful both to the individual and to the institution that a man should be bound to a spiritual work in which he can no longer take spiritual pleasure, simply by the ties of a regretted vow. Personally, therefore, I think it better that men should only be bound to that work for which they offer themselves so long as they themselves desire it. I believe, too, that some very successful Brotherhoods in the Roman Church have been without perpetual vows, or, indeed, vows of any kind.

"That there must be organization if such a work is to be done, is quite certain. That only the consciousness of recognition by the Church as her workers in such a bond of fellowship as a 'Brotherhood' of some kind would afford, would be likely to attract men to such work, or to keep them steadfast in it, is equally certain. While, of course, some rules as guides for the spiritual life of those thus engaged are necessary, it is only deep spiritual fervor that could make the service proposed possible, and that spiritual fervor, if it is to be maintained, must have more frequent opportunities for its refreshment than are possible in an ordinary life. May God put it into the hearts of some one to devise a method whereby a 'Brotherhood' may be founded in which all spiritual help needed may be given, and yet so wide and practical in its aims and methods that it may be suited to the needs of the manifold busy working life of the present day."

## CHURCH WORK.

The value and need of Church work are again forcibly impressed upon us at this season of the year. In entering upon the new year, we should carefully consider our position, estimate our resources, survey the necessities of the world around us, and prepare for vigorous action. A working church will always be a prosperous church; and a church that does not work is not fit to live—if indeed it can live. The spirit of the blessed Saviour is the spirit which should animate the whole Church, when he said, "I must work the work of Him who sent me while it is day;" the night cometh when no man can work; and if in this spirit the Church, in all its branches, will enter upon its mission, what grand results will follow!

No one can over-estimate the work the Church is commissioned to perform; no one can be discouraged when the resources and facilities of the Church are considered. It is not enough to say that the work of personal salvation is what God pre-eminently requires, and what man imperatively needs. That is true; but the work which is *personal* is but *preparatory* to that which is *social and general*. In its corporate capacity, the Church sustains a relation to universal man; and it is by its varied agencies and combined efforts that the evils of society are to be counteracted, and that a condition of universal purity and peace will ensue. So numerous are these evils, and so gigantic are the forces by which they are propagated and upheld, that all the appliances and energies of the Church are needed in the struggle with them.

Ministers are the ambassadors of Christ, and as such they must lead the way; and alike by their spirit, their teaching, and their example, inspire those who have to follow. In the fervor and devotion of their services, in the faithfulness and power of their sermons, in the zeal and energy of their public ministrations