

The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Crace be with all thom that love our Lord Jesus Christ in sincerity."---Eph. vi., 24.
"Earnestly contend for the faith which was once delivered unto the saints."---Judo: 3.

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ECCLESIASTICAL NOTES.

THERE is comfort in the reflection that English Premiers, in making their ecclesiastical appointments, look for men who are distinguished for learning or known for their great activity in the service of God, rather than for those who will be politically their supporters. For instance in the appointment of Canon Stubbs. Lord Beaconsfield made him Canon of St. Paul's, and Mr. Gladstone recommended him for the Bishopric of Chester.

CANADIAN Churchmen often ask: Why is it that our town missions are not as successful as the noteworthy ones on the other side of the Atlantic? One answer may be found by carefully reading a paragraph which appeared in our last issue concerning a large sum of money left by a lady for missions. When ladies (or gentlemen) will generously take some mission under their care, and support it in a noble way, there will be similar and very successful missions on this side of the Atlantic. The hard work and dreary drudgery of Mr. Lowder were often brightened by the cheques for amounts varying from £1 up to £100 coming constantly by post, and often sent by anonymous benefactors. When starting a new mission much depends upon the cheerfulness of the services and the attractiveness of the mission church. Unfortunately, we have been content to start in barn-like, cheerless buildings which have repelled strangers rather than attracted them to our services.

OUR great danger in Canada is our tendency to parochialism. All are for the parish and few for the good of the Church at large. If any work is started in a town, instead of all the parishes uniting to foster this new-born mission, there is usually an amount of petty jealousy and spirit of hindrance exhibited which are truly surprising. Of course there are a few exceptions to this. Let us try to get out of this parochialism and not have the stigma rest on us any longer. It is certainly a surprising sight to find several comfortable buildings, hearty and well-paid-for services, and expensive clergymen in the richer sections of the town, while some poor barn-like building is struggling on in debt and difficulty in another part of the same town. These well-provided worshippers quickly forget that it was the mother church which started their parish and provided the clergyman for many years. Now it is their turn to carry on this work and not to sink all their offerings on themselves. Let them assist some mission near their own church, and in this way shew that they have the general interest of the Church firmly fixed in their hearts.

AND charity of this kind is always most useful when exercised near home. In this way a personal interest is taken in the work and progress noted. Do the duty that is nearest you is a very safe plan of life. The best of life, the most truly valuable for us and precious, is that which is nearest at hand. Our very homes and towns are fairly lined with it. Opportunities for usefulness, means of peace and contentment and true happiness, are within us and around us; and though we travel over continents and seek the world over, we will come no nearer to them, we will find them no more readily, than right here

where we are. Be true, be pure, be noble, manly, be generous. Christlike in your family life, in your business, in your social relations, in your town, anywhere, everywhere, and right there you will find the Pearl of great price. It is not lo, here, or lo, there, it cometh not by laborious observation; it is in your hearts right near you, it is but an exemplification of the principle "especially unto them that are of the household of faith."

A SECULAR PAPER has some timely remarks, concerning the salaries of the clergy, which are worth noting. A correspondent had written saying that the law of supply and demand ought to fix the stipend, and if a clergyman could be got for \$400, well and good. But the paper aptly says that the correspondent and those who think with him should however, remember that even the economic law in question works two ways. It may be quite true that many of the ministers would not be better off were they in any other profession, but it cannot be denied that it is also true that if the salary is raised a higher class of men may be looked for. We should for this reason like to see the salaries both of ministers and school teachers raised. This is a better method, from a business point of view, of obtaining better ministers than the prevailing one of carrying poor young men through college who are, by means of such a course of dependence, none the better prepared to hold their own in after life. There are, however, considerations other than mercenary which necessarily enter into the question in the case of ministers. Ministers themselves, we are told, should enter the service with a single eye to God's glory. Well and good. Suppose they do. It is then the part of their people to support them with a solicitude and generosity proportioned to the self-forgetfulness demanded of them. The minister has no right to a monopoly of this beautiful unselfishness.

THE Pastor must feed the souls of his people on Sundays. A great modern preacher tells us that the failures of most ministers who drift down the stream may be traced to inefficiency in the pulpit. The chief business of a captain is to know how to handle his vessel; nothing can compensate for deficiency there, and so our pulpits must be our main care, or all will go away. Dogs often fight because the supply of bones is scanty, and congregations frequently quarrel because they do not get sufficient spiritual food to keep them happy and peaceful. The ostensible ground of dissatisfaction may be something else, but nine times out of ten deficiency in their rations is at the bottom of the mutinies which occur in our churches. Men, like all other animals, know when they are feed, and they usually feel good tempered after a meal; and so when our hearers come to the house of God, and obtain "food convenient for them," they forget a great many grievances in the joy of the festival, but if we send them away hungry they will be as a bear robbed of her whelps. This is very true. Our clergy are especially called to feed the flock and to forsake all else that they may diligently study to impart the Word and to administer the Sacraments.

THE *Irish Ecclesiastical Gazette* says:—"We think that every diocese should go further afield than its own borders to look for a bishop, and

really endeavour to get the best man out of the entire Church. As a Church we have a tendency to provincialism, and this tendency will be further increased by narrowing the selection of our bishops to each diocese as the place of its chief pastor may become vacant."

A Capital Reform.

IT would be a capital reform if the clergy would abstain from all unnecessary remarks detrimental to their clerical brethren. We might say, abstain from all unnecessary criticism of everybody. But this is too general, and we wish to be particular. Besides, the criticism of the clergy upon each other is especially bad and inexcusable. Not where it ought to be given, of course. It is a truism to say this. There is nothing in the fact that a man is a clergyman, who justifies the withholding of testimony as to his faults or misdeeds, where it is righteous that they should be known. But there is a large amount of needless and gratuitous fault-telling and tale-bearing. One might not expect to find it among the clergy, but it is there, "rank and steaming." We were about to say that we have rarely talked with brother clergymen, so much as a moderate while, without hearing it. But may be, that is, by a possibility this would be saying too much. It is safe to say that the instances of it are altogether too numerous to remember; that they are the rule and not the exception. The good that a man does, and that he is, is frequently passed by, or only mentioned in a corner. Some little peculiarity, or performance, is held up to ridicule or contempt. Some trifling error of judgment, or what only appears so to the critic, and may be in fact capital sense, is made to seem as the blunder of an idiot. Some real fault, or some real mistake, is pounced upon as the vulture pounces upon carrion, and there is a feast that is revolting that is revolting and sickening to think of. There is no honest, hearty, manly credit given for ability, labor, zeal, godliness or success; but all is attributed to some secondary cause. Now what is the motive? It would be hard to say jealousy and flat unkindness. It is impossible to say love of truth. "The truth should not be spoken at all times;" and at the times under discussion there is no earthly occasion for it. There are two motives explanatory, which are mentioned because they are the most charitable. One is the love of talk that shall be interesting, if nothing more than chaff; the other is unconscious pride. One feels brighter and wittier, and more profound, if he can criticize. He has an exhilarating sense of superiority. The adverse comments made imply that he has not the frailties discovered, though the implication may be sadly wide of the truth; and he has all the enjoyment of one who imagines that he is commending himself to his auditors, though he may be filling them with contempt. All of this is unconscious, for if conscious it would not come from pride but from villany. But the talk should cease, whatever the motive. It is unkind, and ungenerous, and unmanly, and unclerical, and unchristian. There are clergymen who are never known to speak adversely of a brother without necessity. Let us imitate them. If there were none such, let us reach up to the ideal. And may the Spirit, who shall begin the good work in us, "confirm it unto the end."—*Church Herald*.