

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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ECCELESIASTICAL NOTES.

Do not expect that the clergyman of your parish, or the teachers of the Sunday School, can entirely control the spiritual welfare of your families. The home is the best and most stable pulpit; and the source of the stability of the home is the principles of righteousness. The institution of the home is a revelation from the Father of Humanity. All progress must be from our firesides. There is no hope for the elevation of a people whose relationships are not grounded upon their common relation to God. The morality of the gospel is the confirmation of the law. Marriage is older than the law, if not even the creation of it.

It is a strange thing that the Sects admit the canon of Holy Scriptures, some practice Infant Baptism, and all observe Sunday as a day of sacred rest, while they reject Episcopacy, and yet the evidence for each and all of them is precisely of the same kind. As Archdeacon Evans tersely puts it: "Seeing that the Episcopacy, or the three-fold ministry of Bishops, Priests, and Deacons, rests upon the one and the same, and even stronger testimony, than that on which rests the canonicity of Holy Scripture, viz., *the evidence of the Visible Church*: we cannot reject the one without sooner or later undermining the authority of the other. This being the case, it behoves all who thankfully accept the canonicity of Holy Scripture to be very careful not to despise Episcopacy. Long before we come to the last author whose testimony completes even the *first universal canon* of Holy Scripture, we find *Episcopacy universal*, everywhere ascribed to *Apostolical Institution*, and its regular succession referred to in proof of the genuineness of that canon."

In this world of carping criticism, perhaps it is a mission of grace to go about telling every man you know all the good you have heard spoken of him, and by whom. It would lift many a man from his despondency. It would help to sweeten society generally. Do not be afraid of spoiling the person to whom you speak. More people are "spoiled" by adverse criticism than by any superabundant administration of praise. It is thunder, and not music, which turns milk sour. Your clergy and Church organizations will be blamed and criticized enough. Say a good word for them and to those most interested when you honestly can. At the same time, be strictly sincere and all will be well.

An old Catholic congregation has been established in the Papal city, under the direction of Canon Count Campello. It is called St. Paul's, after the Apostle whom history, not legend, places within the circle of the first Christian community at Rome. Like that first congregation at its beginning, its numbers are not yet great, but its continuity is assured, and the prospect for growth are good. Next to the zeal and energy of Count Campello this is specially due to the generous assistance which has been rendered by Dr. Nevin, rector of the American Episcopal Church in Rome, by Bishop Littlejohn of Long Island, by the Anglo-Continental Society, and a succession of prominent clergymen of the Church of England. The movement is represented by his own

organ, *Il Labaro*, which was started last year, and, after suspension, has now again appeared.

THE Bishop of Truro tells the following personal episode in his parochial work, which may fairly be claimed as an answer to prayer. He says that on one Saturday night in his parish in London—on the following Thursday they were to set apart a church for the glory of God in a poor district of the parish—they held a prayer meeting. Both laity and clergy felt it would be a crying disgrace in a rich parish like theirs, that the church should be consecrated whilst still in debt. They were a mere handful of people—twenty at the most—gathered at that prayer meeting, and they wanted £3,000 to complete the church. Their ordinary collection was about £80 or £90, or at the most £200 for a special purpose. He read that passage which speaks of the silver and gold belonging to God, and then they all knelt down, and he asked them to be silent on their knees for two minutes and pray to God, to whom the silver and gold belonged, to put it into the hearts of those who had money to give; and he could trace the answer to their prayers, for the next morning there came to the church one who was seldom there, who owned some property in the neighbourhood. Before the service began his heart was touched, his eye fell upon the papers placed in the seats giving the simple statement of the preacher asking for generous help to clear the debt, and he wrote a cheque for £2,000, and God so stirred the congregation, that they gave the other £1,000, thus enabling them to open their church free from debt.

THERE are times in one's life when all the world seems to turn against us. Our motives are misunderstood, our words misconstrued, malicious smiles reveal to us the unfriendly feelings of others. Oh! how hard it all seems and the more so that we cannot divine the cause. Especially is this the case when the members of your church, or, perhaps, the loved ones of the family, from whom you might have expected love and sympathy, when these seem almost anxious to misunderstand you and do you harm.

At the Conference of the Women's Union of the Society which was recently held at Exeter Hall, the Rev. Canon Ellison, who presided, gave some startling statistics relating to grocers' licences, which go far to show the urgent need for repressive legislation. So far from inducing the people to substitute cheap wines for strong liquors, which was the intention of the Act conferring these licences, it has been found that they have led to a terrible increase of drunkenness, especially amongst women. It appears that there are no fewer than 2,696 shops so licensed, and that these circulate 10,000,000 bottles of spirits annually. Dr. Norman Kerr added his testimony to the pernicious effects of the Act, and the Rev. J. W. Horsley, the Chaplain of Clerkenwell Prison, gave some appalling instances of female intemperance, and moved a Resolution approving of the Bill which is to be introduced next session to repeal the Act.

It has truly been said that it is the wills of living men, and not of the dead, on which the Church's work must, humanly speaking, depend.

In her rubric she does indeed call upon the clergy to admonish a sick man to "make his will (not for her own sake but) for the better discharging of his conscience, and the quietness of his executors," but men are also to be taught that they should "take order for the settling of their estates whilst they are in health." The rubric has reference solely to temporal matters. On the other hand the Church prays, "Stir up, we beseech Thee, O Lord, the wills of Thy faithful people, that they, plenteously bringing forth the fruit of good works, may by Thee be plenteously rewarded." Thus the Church teaches that it is the wills of the living, not of the dead, that shall be rewarded. It is the wills of the living and not of the dead which the Lord requires. It is by the wills of the living that the Church's work shall be pushed forward.

"Reformed Episcopalianism."

ON the second day of this month was celebrated the tenth anniversary of the founding of the Reformed Episcopal Church. The event created hardly a ripple of interest in the religious world outside the insignificant body, whose first decade has now passed into history. Of course a movement is not necessarily a failure because it does not attract the attention of the world. But, on the other hand, its obscurity is not in itself an argument in its favor. If, after ten years of independent existence, a religious revolt fails to justify the hopes of its founders, or to impress itself on the religious thought of the age, it is fair to demand of it what are now its reasons for existence.

The alleged reason for the Reformed Episcopal revolt against the Church was the continued retention by the Church of doctrines which were said to be unscriptural and Romish. These doctrines, they said, were a stone of stumbling and a rock of offence to a large number of "weak brethren;" and the Church was asked to do something to relieve the scruples of these "weak brethren" or they would no longer acknowledge allegiance to the Church. A larger liberty in the use of the Prayer Book and a clearer recognition of the churchly character of the other Christian denominations, were also asked for.

The Church, whether wisely or not, did nothing to conciliate these "weak brethren," and the schism of Dr. Cummins and his followers was started. It is entirely compatible with loyalty to the Church to acknowledge that a policy of conciliation might have been wiser, or, at least, more charitable. But it must be remembered as an offset to this that the men who demanded these concessions were nearly all irreconcilables, whom no concessions short of a disgraceful abandonment of principle would have satisfied. And because they could not have their way in all things they assumed the awful responsibility of becoming schismatics.

The result, after ten years, shows that the so-called leaders of the movement were grievously mistaken as to its necessity. They had counted on the defection from the Church of the great Low Church party both clergy and laity. As a matter of fact, the merest handful went out from the Church. And besides Bishop Cummins and Dr. Cheney, no clergyman of note gave in their adhesion to it. The wise and sagacious leaders of the Low Church party who had sympathized with the incipient stages of the movement were the first to draw back when it became a schism.—*Churzman.*