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A P Williams
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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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ECCLESIASTICAL NOTES.

THE BISHOPS OF CARLISLE AND PETERBOROUGH ON THE POSITION AND PROSPECTS OF THE CHURCH OF ENGLAND.—We feel sure that our readers will thank us for the following extracts from recent deliverances of the two distinguished prelates who preside over the dioceses of Carlisle and Peterborough. Our first extract is taken from a letter addressed by Bishop Goodwin to that very peculiar Churchman, Lord Ebury, who is forever prophesying all sorts of evil to the Church of which he has the honor to be a member. The Bishop writes:—

The human element in the Church of England will ensure faults and deficiencies in it, as in every other institution which is possible in this present faulty and defective world; and probably I could tell your lordship, were it necessary, of faults and deficiencies of which you do not know. This cannot be otherwise; but it may be maintained, and I believe that all those who are acquainted with the practical work of the Church will honestly and vigorously maintain, that the amount of earnest labour for Christ and His Kingdom on the part of the Church of England, at this present time is not only greater than was ever known before, but is of such incomparably greater magnitude that no previous epoch of the Church's history can be mentioned by the side of the nineteenth century. Whether we look to towns or villages, to the work of Sunday or to weekday ministrations, to the material condition of our churches or to the spiritual agencies employed within them, the work of the Church for the honour of God and for the spiritual welfare of the people is simply immeasurable. Speaking generally, we may say that this grand conception of a national Church has been realised; exceptions, of course, there are, but still, upon the whole, it may be asserted that a resident clergyman in every parish, ready to minister to his people, and exercising indirect as well as direct influence for good upon the parishioners, is the rule throughout all England. And it may further be asserted that there is no reason to believe that this band of national clergy are, as a body, doing otherwise than ministering faithfully to the people according to the principles of Holy Scripture and of the Book of Common Prayer. It may be asserted, moreover, that, again speaking generally, and admitting the existence of exceptional cases, the people are working with their spiritual pastors and masters, and are happy in doing so. Parochial family life is to be seen in all its beauty and joy in thousands of town and country parishes; the parish church, with its solemn and pleasant associations, is an object of interest and a centre of affectionate feelings to the whole body of the people. With regard to pulpit teaching, I think that no serious charge can be brought—certainly your lordship has not brought such a charge—against the present generation of English clergy. Some are more gifted and more effective than others, but comparatively few can be accused of teaching that which is erroneous and bad; and your lordship may, perhaps, have noticed lately a declaration made by Mr. Spurgeon to the effect that, whereas the scepticism of the times was

affecting many. Dissenting pulpits, those of the Church were, as a general rule much more sound with respect to the essential truths of the Christian faith.

To these cheering words we are glad to add the following appeal of the eloquent and gifted Bishop of Peterborough.

"To Churchmen, Brethren, you who are devotedly attached to our Church, let that attachment be an increasingly intelligent and religious attachment. Learn to value your Church, her rights and privileges, not because they are hers or yours, but because she holds them in sacred trust for the good of all the English people. Stand up for the defence of your Church, because you believe in your hearts and consciences that she is set for the defence of the Gospel in this realm of England. Love your Church for the principles which she inherits from our reformers and our martyrs; for the Scriptural doctrines she has enshrined in her Creeds and her Articles; for the battles she has fought in days past for truth against error, for liberty against despotism, for England against Rome. Love her for the good fight she is fighting now against the sin and suffering, the ignorance and the crime, that must be fought with and conquered if England is to be saved from an invasion infinitely worse than that of any foreign foe. Show your love to her, not only by upholding her on the hustings or in Parliament, but by helping her in the great work for which she is even now girding herself and going forth in the name and the power of her Lord and Master. Do this, and you need have no fear for the result. The Church of England has not yet become in this country 'as the salt that has lost its savour' that we should dread her being 'cast out and trodden under foot of men.' Never was there a time when she displayed more vigour, more zeal, more spiritual life and activity. Never was the Spirit of God seen more visibly, more mightily working in her, moving her to still greater and greater effort in the cause of Christ. Day by day we see her regaining lost ground and conquering new. She is to be seen standing, as she was ever wont to stand, in the fore-front of the great Christian battle with the error and the unbelief of the day, opposing to the enemies of truth the shield of her spiritual creeds and ritual, and the sword of her learned and able theology; she is making her voice to be heard among the rich and the great, and winning them to enlist with her in works of piety and charity; she is sending out her ministers to tell the story of the Gospel of Peace among the poor and the ignorant and the outcast. All over the land she is being more and more felt and recognised as a great power for good and for God."

AN AMERICAN BISHOP'S IMPRESSION.—Bishop Whipple of Minnesota, in an address to his diocesan council, described his impressions of the actual state of the Church of England during his visit in connection with the Seabury commemoration:—"I was prepared to find great changes in the Church of England. A fellow-passenger of the Wesleyan communion said to me, 'You will find the old Church alive with work. Had the Church in the past exhibited the same loving earnestness, there would not

have been any Dissent in England. It is only a question of time when we shall all go home to our mother." I was deeply impressed with the work of the laity. Persons of the highest social position taught in Sunday and night schools. Laymen often read the Lessons in the church, and were the counsellors and helpers of the clergy. The churches in the worst districts of London were crowded during the London Mission. The secret was that warm-hearted men and women had gone into the highways to constrain these lost souls to come to the Gospel feast. At a missionary meeting on a week-day, in Oxford, 1000 under-graduates came to welcome some missionaries from the interior of Africa. From both Oxford and Cambridge University men of the highest social position go down into the slums of London. Party spirit and party prejudices are dying out. The Church is learning her Master's lesson, and Sisters and district visitors are doing the same work for the sinful and sorrowful. At no period of her history has she built so many churches, and every church must have its endowment. There has been a great work done in temperance. The English people do not believe in prohibition; they trust to Christian sympathy, Christian work, and the grace of God. Coffee-houses are established beside the gin-shops; houses of refreshment and places of social entertainment supply a felt want of the people. Thousands of young men have become total abstainers for the sake of example to their poorer brothers. Not less remarkable is the White Cross movement recently begun by Miss Ellice Hopkins under the patronage of the Bishop of Durham. The object is to awaken in the hearts of men a chivalrous defence of womanhood; to banish from Christian society the deadly sin of impurity. Much of this new life from our Incarnate God is due to the dying out of party strife. Christian men feel that the evils of our time cannot be cured by human eirenicon, that the Kingdom of God can only come by the consecration of hearts in His work."

COMMUNION WINE.—Bishop Douglas, presiding at the Synod of Aberdeen and Orkney, made the following remarks:—"I have seen young communicants even reject and turn away their head from the very cup of blessing which our Lord died to give them. Had they been taught the true principles of self-control, and Christian temperance, they would sooner have cut off their right hand than have been guilty of such an act. Samples of unfermented wine, and circulars recommending the use of it for Holy Communion, are being sent to the clergy. It is alarming to see the presumption of men; how they think to serve God better in their own way than according to God's command. Nay more; I have heard a temperance lecturer urge Christians to refuse obedience to Christ's dying command unless this unlawful beverage is used—'Howbeit in vain do they worship God, teaching for doctrines the commandments of men, making the word of God of none effect through their traditions.' As in baptism there is no sacrament without water, so in the Lord's Supper there is no sacrament without wine should be very careful that the wine used in the divine mysteries is the purest and best that can be procured."