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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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SPECIAL NOTICE.

We hope to be able to furnish our readers, in the GUARDIAN of the 23rd and if need be the 30th of September, with a pretty full and accurate report of the proceedings of Provincial Synod, which meets in Montreal on the 16th of September next. If practicable, these numbers will also contain portraits of the several Bishops forming the Upper House, and of the Prolocutor of the Lower House.

There will doubtless be many besides our regular subscribers who will desire to have this record of the proceedings referred to, and we therefore propose to print double the usual number of these two issues. As this will involve very considerable extra expense, we would be obliged if those desiring extra copies would send forward their orders without delay. Extra numbers will be supplied at 5 cents each.

ECCLESIASTICAL NOTES.

BISHOP MAGEE ON LEADERS OF MEN.—The Bishop of Peterborough, preaching on Sunday night at Westminster Abbey from Isaiah, xxi. 11, 12, ('Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh and also the night'), said that: The people were crying out for more knowledge, and woe to those raised above the level of the multitude—be they poets, orators, preachers, writers, or statesmen,—who, standing above the multitude striving, sorrowing, and suffering, refuse to tell them what their wider view of the horizon reveals to them as calculated to enlighten the nation's conscience, and calm the nation's fear. If men lose faith in their teachers, if leaders and kings of men mislead, the people are not only deceived but demoralised, and drifting by sandbank and rock, drown in the madness of intoxication the panic terror of the hour. A very solemn and serious responsibility rested upon teachers, and those who gave false views of human life, invariably gave one side of the reply to the query, Watchman, what of the night? There was a school of philosophy, and therefore of prophecy, composed of *dreamers* and *enthusiasts* who always had ready schemes for the wholesale and immediate regeneration of society. Their panacea had some measure of truth in it, and might lead to a partial improvement and a purer life, with greater enjoyment, comfort, and happiness, but some wholly unforeseen element arose, and the onward march of humanity was arrested. If the optimist was no true prophet, neither was the pessimist, who had no hope for humanity, and regarded civilisation as a fraud and society a mistake. After Nihilism came Realism, the realist calling on men to worship sensuality, vice, and shame, clothed in the realism of nastiness. These night-birds screeched in our ears words of death and doom, and in place of the sunlight of religious hope offered us the phosphorescence of corruption, the artificial light obtained by the burning embers of shattered altars, thrones,

and homes. Was that gospel of despair true? A thousand times no, was the reply not only of every honest man in London striving to lead a pure and brave life, and of every tender-hearted woman, but of the outcast in our streets in whom lingers a memory of prayer and a faint rebuking of conscience.

CONVERTING PREACHERS.—At a recent conference on Home Missions, Canon Furse (vicar of St. John's Westminster) had the task of showing that preaching, or the power of the pulpit, is by every prerogative the means of conversion. Meaning by the word "Conversion"—which is only mistaken by those who are unable to grasp "the proportion of the inith"—the power of convicting the soul of sin, of convincing a man that a state of sin was a state of condemnation, that without the shedding of blood is no remission, and that "the blood of Jesus Christ cleanseth us from all sin;" meaning this much (in which High Churchmen and Evangelical are at one) though he claimed that this did not exhaust its Scriptural signification, Canon Furse claimed as "the characteristic virtue of preaching" its power of thus winning souls to Christ. The elements of this virtue were *the power of the man and the power of the Word or doctrine*. First the *personal influence of the man* is intended by God to be a force in the work of conversion. His presence, courage, directness of stroke, voice enthusiasm, hopefulness, high spirits, everything in short of personal character which transpired through his look and speech, constituted power; and just became so much depended on the man (as he was seen and heard by the unconverted) for this reason there were other fine qualities which did not help a man to become a converting preacher. In fact he knew men "too clever by half" to be converting preachers, and this is an observation which is not only true but just. The qualities wanted in a converting preacher are *intensity, incisiveness, unction, directness of aim, and manliness*. Figures of converting preachers which occurred to him were Isaiah, (clad in his sable robe, pacing to and fro along the approaches to the temple and driving his spear home into the heart of the formalists till it drew blood). The first chapter of Isaiah is a splendid converting sermon. Then there was Jeremiah, clothed in his rough garments; Elijah, Malachi, piercing the squares of unconverted priests with his glittering sabre; above all, there was St. John the Baptist. Such preachers again as Seyneri, John Wesley, Ravnigan, and Dr. Pusey. Mr. Keble, so revered by all English Churchmen, was eminently not a converting preacher—wholly an edifying preacher—but Dr. Pusey was great also in the power of conversion.

THE REVELATION OF GOD.—The Bishop of Manchester (Dr. Moorhouse) preached an able sermon a few weeks ago, on Judges vi. 31. After alluding to the gods worshipped by our Pagan forefathers, he remarked that what he wanted was the real God, Who made the earth, the God Who by His providence so ordered things that we could live in this beautiful world of His. Tell him who that God was, and he would worship Him alone. If it were asked

how we could obtain certainty on that question, his reply was—We were bound to get it; we must know what are our relations to the great Power lying behind the phenomena of nature. If we had not that knowledge we could only live maimed and imperfect lives. But how could certainty be obtained on that subject? There were two things in particular that every man could know and test for himself. Any man watching carefully the life around him and studying the pages of history, could see for himself that there is a Power around us—not a human power—which helps the righteous and hinders the wicked. He did not mean to say that was so in every particular case, for there were many complications which confused the issue; but observation on a large scale would show that that was true. If that fact were clearly apprehended, then the result would be a truer and more useful life. In the second place, he wished to say that the Lord Jesus Christ had revealed to us the love of our Heavenly Father. If God wished to reveal His love and righteousness it was obvious that He must do so through man, for what would be the use of a mere ideal representation of those qualities? People might say what they liked about the nature of Jesus Christ, but one thing was clear to him, and that was that *Christ was a perfect man*—perfect in truth, righteousness, purity, gentleness, tenderness, and self-sacrifice. A higher being than Jesus Christ he could not conceive. Jesus Christ was the solo member of the human race that was perfect and avowed Himself so. What did that imply? Was the question not answered in these words, "He that hath seen Me hath seen the Father?"

THE WEST HONORS THE EAST.—At the late Convocation of Cambridge University, many honorary degrees were conferred upon men eminent in the Colonies and other foreign parts, and among them upon the Archimandrite Hieronymus Myriantheus. In introducing this distinguished visitor for the honorary degree of LL.D., which had been granted at a previous Congregation, but which could not be conferred owing to a serious accident which had befallen the Archimandrite, the orator observed that during his recent tour in Greece he had visited the site of the Isthmian games, and had gathered a memento of his visit, a *corona cito peritura*, from the pines that still grow by the ancient stadium. To-day the University offered by his hands a less perishable wreath to a Greek Archimandrite, whose very name of Myriantheus was suggestive of the garland. Born in the island of Cyprus, the Archimandrite had been Professor of Theology, Principal of the Theological College, and a member of the Patriarchal Synod at Jerusalem; while recently he had been twice offered a bishopric, but had preferred to remain for the last twelve years the chief pastor of the Greek community in London to becoming either a Bishop in Cyprus or an Archbishop in Corfu. By the due recognition of men like him, Churches that in some degree differed from one another were drawn into a closer sympathy; for, while there might be many folds, there was but "one flock and one Shepherd"—the Shepherd from whom the faithful would receive "a crown of glory that fadeth not away."