

# The Church Guardian.

A P Willis  
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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.

**PRIMARY CHARGE OF THE BISHOP OF MEATH.**  
—A GRACEFUL TRIBUTE.—The Most Rev. Dr. Reichel, Bishop of Meath, in his Primary Charge to the Synod of his Diocese, recently assembled, paid the following well-merited tribute to the Rev. Dr. Bell, whose name had been submitted, with his own, to the Irish House of Bishops for the appointment to the Episcopate. (Dr. Bell is a near relative of the Ven. Archdeacon Lindsay, of the Diocese of Montreal.)

With regard to the one piece of patronage which the Synod at present could dispose of, the appointment to a canonry in St. Patrick's National Cathedral, which he had just vacated—if he would venture to follow in the steps of his most venerated predecessor, Dr. Butcher—he would at once propose for their adoption one who was known to them all, one who had distinguished himself by universal goodwill, one who was peculiarly fitted to be a preacher for the great minster which was intended to bring together the best preachers in the Church of Ireland, one who was characterized by a graceful and ready eloquence, and one who would impart distinction to the canonry—he felt it was hardly necessary for him to add to that description the name of the Rev. Dr. Bell. (Applause.) He (the Bishop) much regretted that the canonry did not bring with it a somewhat more adequate financial recognition, for £35 a year was a paltry sum to give to a person on his promotion to such a dignity.

We also quote with pleasure the most rev. prelate's remarks on a subject of great and general interest at the present time:—

Reviewing the arguments of the greater purity of the Church before it became connected with States under the auspices of Constantine the Great, he said that those who talked in that way forgot that history was an evolution or development in which retrogression was utterly impossible; and though they might form an idyllic picture of the spiritual purity of the Church before it became defiled by its alliance with the State, to sever that alliance would not restore that purity, even though the picture were true. No section that had striven to reproduce primitive Christianity had succeeded. Such attempts had always ended in failure—sometimes disastrous failure. Nor could the example of America be taken as an illustration, because in America there never was an Established Church. Then, again, the view of so-called Liberationists seemed entirely opposed to the teaching of St. Paul, that there was no earthly power that had not the Divine sanction. But whatever the Church of Christ, in all its branches, had to endure, they might be sure that Church as a whole was imperishable. Individual Churches might go through every stage of growth and decay, and decline in this and in that country, but the Catholic or Universal Church shall never fail—the gates of hell shall not prevail against it.

**THE BISHOP OF ROCHESTER ON "PREACH-**

ING."—The following extract from Bishop Thorold's recent charge is marked by his Lordship's usual common sense and felicity of expression:—

You need a great deal more experience than you can claim now, for making a fifteen minutes' sermon that shall be really useful. Either so much will be compressed into it, that it will become loaded and obscure; or (what is, perhaps, more likely) so little will go into it, that it will be impossible to endure it. You are to be careful, thoughtful, systematic teachers of the people, or you can win no influence, and will reap no reward. Sometimes I fear that incessant extemporaneous preaching must in the end only encourage verbiage, and compel shallowness. A clergyman who before he has been preaching twenty years, magnificently dispenses with his manuscript, will one day wish occasionally to return to it, and will find it impossible. If it is a sort of baseness in a young man of this time never to be able to preach without a manuscript, it may prove a deplorable mistake never to preach with one.

**A POPULAR FALLACY EXPOSED.**—The Rev. T. Teignmouth Shore, in a letter to a London newspaper, exposes a fallacious argument of Dr. Parker that disestablishment will lead to an interchange of pulpits and freer intercourse between the clergy and Dissenting ministers:

"It is not," he says, "in the least because the Church is established, but because it is Episcopal that the clergy cannot interchange the discharge of ecclesiastical functions with the ministers of various sects. Do we find the clergy of the Episcopal Church in Scotland, which is not established, on such terms of intercourse as Dr. Parker suggests with the various Presbyterian bodies in that country? The fact is that so long as Episcopal ordination is considered necessary for admission to the ministry, the clergy cannot regard the ministers of various denominations as being anything but laymen. Does Dr. Parker think that disestablishment will make the Church cease to be Episcopal?"

**THE PERILS OF THE MEDICAL PROFESSION.**—The Bishop of London, in a sermon before the Guild of St. Luke, which is an association of medical men banded together for Christian work, said:—

Life, the special gift to living creatures, that most solemn, most awful, most wonderful of all things, the doctor had to deal with day after day. He had to watch its workings, to see its power over all kinds of material substances, to observe how it is assailed, and to watch the marvellous complications of its growth and its decay, of its health and its disease. How constant, then, must be the temptation to look upon this most sacred thing as something very common, to lower the conception of it, and to forget what was behind it! How frequently must he be inclined to treat it as if it were no more than ordinary matter, enshrining no mystery; and yet he could not fail to see seated in that throne, as it were, the spiritual power, which belongs to God Him-

self. How easy to forget, all that, how easy to vulgarize and degrade his science until he imagined that he was handling nothing more than what belongs to this present world, having nothing in it loftier, nobler, more excellent than what belongs to the metal or the stone. What is it that shall keep a man always full of the sense that there is something Divine perpetually present with it, at every moment that he is dealing with the mysteries of science? What is it but the spiritual life which will never let him pass away from the thought of the presence and power of God, and will ever keep his eye clear to see with simple and unmistakable insight God's own power in His creatures, God's own power over His Creation? How easy for a man who allows his spiritual faculty to sink out of use, to find at last that it has perished altogether—perished, because his eyes have been so perpetually turned to the lower that he has failed to see the higher, and incapable of seeing the true evidence of Truth, because that evidence is spiritual, and he knows not what the spiritual means—perished because, fixing his eyes upon lower and meaner things, he has lost the faculty of observing anything higher, and then perhaps he will say that in all his science he has not found God, or found any indication of His presence. No, because he has lost his eyesight, he has lost altogether the eye which alone can see God's truth. He can complacently declare that there is no evidence of spiritual things because he resolutely fixes his gaze upon one kind of evidence only, and can't see any longer what perhaps he might have seen once in the higher and truer evidence on which men's faith must at last be anchored.

**A CELEBRATION IN HEBREW.**—On a recent Sunday in the church of St. Augustine, Settles street, Commercial Road, East Stepney, London, the Rev. M. Rosenthal celebrated the Holy Eucharist in the Hebrew tongue for the benefit of converts from Judaism who are unable to understand the English language. There were eight communicants and several other converts present. We believe this is the first time for many hundreds of years that the sacred mysteries have been celebrated in the Hebrew tongue. It was exquisitely pathetic, even to English ears, to be present when the ancient words of consecration were pronounced in the ancient language of the Jews, and it was noticed that several of the converts were greatly moved.

**A NEW DEPARTURE.**—After his onthronization, the new Bishop of Salisbury assembled all the members of the Greater Chapter, which has not been summoned (we believe) since the Reformation. The forty prebendaries, or canons, according to ancient constitution, were thus admitted to the full rights of the Chapter equally with residentiaries. This is a step towards making the Cathedral really the mother church of the diocese. But its effects can only be estimated when we know the result of the Bishop's startlingly bold action. It is, however, a reminder to us that the Church is not so oppressively led and bound by the State as Liberationists suppose.