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R. H. M. M.

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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CHURCH CONGRESS CULLINGS.

Laymen's Work.

THE speakers all acknowledged the difficulty of setting the precise limits within which lay agency might be permitted to act. It was strongly suggested that the way to gain Church workers was to put the performance of the work forward in its true light as work done for God. One speaker pleaded for more elasticity in services and work, and declared that the Church had been starved to death by respectability. Another speaker said the subject of that evening seemed to afford a distinct and practical solution of the awful question which he feared would have to be dealt with some day—the under-current of Communism, Socialism, and Nihilism, which, to a small extent, were already very powerful in the land. He believed that the solution of the danger would be found in lay help, and especially a recognised order of lay-preachers.

Women's Work.

THE discussion on this head was divided into four heads—Sisters, Deaconesses, District Visitors, and Mission Women. Canon Carter contended for the usefulness of Sisterhoods and said that the question immediately pressing was the relations of Sisterhoods to the Episcopate, and the amount of control or check to which they might be subjected without injuring their vitality. He denied that Sisterhoods broke home ties, as stated, and maintained that they were advantageous to the Church, where active working bodies and the cry for help among the masses proved their necessity. The Dean of Chester said the question of Deaconesses demanded immediate attention. It was a Church ministry, and not a mere voluntary agency, that was required, and the question ought to be viewed as having no entanglement with party, and as rising high above the mere fashion of the day. It was a Church question, and what they wanted was an authorized official diaconate of women as an integral part of our Church system—a body of deaconesses co-existent with the Church itself, ready for service whenever needed, but appointed and directed by the Bishop, and serving under the parochial clergy. Other speakers urged the necessity of trained nurses, hospital nurses, and district nurses, and cautioned enthusiasts against putting district visitors in rivalry with Sisters or Deaconesses.

The Marriage Laws.

MR. WALTER, M. P., said that the controversy had divided society for half a century, and the issue was still doubtful. The public at large watched the struggle with curiosity rather than excitement; and, perplexed with the conflicting arguments on each side, waited till the balance of evidence inclined to one side or the other. In conclusion, he said that there were but three possible courses open in the matter; (1), to maintain the prohibited degrees of affinity intact; (2), to abolish them altogether; (3), if they were to be partially relaxed, to find valid reasons for limiting the exception to the case of the wife's sister. He believed the last to be logically impossible, the country would shrink from adopting the second, and he therefore trusted that it would abide by the first.

CANON TREVOR urged them to make their appeal to the country on this question on Biblical

grounds. If the Bishops would meet the Prince of Wales and the "upper ten thousand" with an open Bible in their hands, and tell them that the liberty now claimed by them was forbidden by God, he believed they would conquer.

Purity.

THE Rev. Dr. Ridding, said that now, if ever, it was needful to deal with the social question of immorality. This would best be furthered by selecting the spirits fittest to leaven secretly, the surroundings with a higher tone. The special form of weakness in society at this time was fear of conventionality. There must be no hesitation in verdicts concerning novels, newspapers, and poetry unfit for the home. He urged his hearers to maintain the true level, by stern profession if necessary, by that transparent avowal of a real life spirit which stamped itself unconsciously but unmistakably on a brow that all could read, to preach without preaching, in season and out of season, nature's true law of purity.

Other speakers thought that the present deplorable state of society had grown up under a system of silence. That improvements should be made in the surroundings of the poor, and that clergymen should do very much more in private conversation on the subject. One speaker said that change of heart in every person was the only true remedy for the evil.

Sunday Teaching.

IN the discussion on this question it was strongly suggested that the old method of public catechising should be resorted to, and that greater use should be made of special services for children. Attention was called to the great contrast between the time and care bestowed by the clergy upon the religious education of the children of the poor, and that given to the instruction of the children of the upper classes. Undoubtedly the home was the first place for such teaching, but next to it the children must certainly be taught in church, and by the curate of the parish. Religious instruction to the children of the rich was evidently dying out. One speaker believed that the day of Sunday Schools was passing away, owing to the general spread of education.

Foreign Missions.

THE Bishop of Lahore spoke of the slowness of missionary work, and lack of workers in India. He suggested that a lady of royal blood, or at least some ladies of noble, ancient, and wealthy families, should go to India to aid in the great work.

ARCHDEACON FARLER, said that in dealing with barbarous races it was necessary to first teach the Law in order to make the need of the Gospel apparent to people who had no perception of sin as understood in civilized countries. In his opinion the way to carry on missionary work in Africa was to return to the methods of St. Augustine and St. Boniface, and no longer send out solitary missionaries, but to send out a complete community, consisting of a bishop, priests, and deacons, with lay brethren to teach the natives the arts of civilization. He would even include a community of holy women.

Another speaker said that there was a need of more faith in the Church at home, more faith in the power of God to convert, more faith in the Cross of Christ, and more faith in the men they

sent out as the messengers of the Church. "According to your faith be it unto you." He himself had found a great want of sympathy amongst the clergy in mission work. We want a revival of the Apostolic order of Evangelists.

Sunday Observance.

IT was evident that the discussion on this question shewed that the Divine obligation to observe the Sabbath could not be violated without loss. The experience of Continental nations confirmed this. On the other hand it was thought that the Sunday should be made brighter by having more attractive services and lectures on interesting moral subjects.

Modernized Services.

THE Bishop of Bedford believed that our present services were beyond the comprehension of the dull masses and strongly urged the need of special and simplified mission services.

One speaker while recognising the elasticity given of late years, urged that the incumbents should have the power to do what would be best for the saving of men's souls, and to adapt the services to the necessities of their various parishes. Another speaker believed that in the spiritual awakening of modern times they wanted a greater variety of services and more earnestness, but he saw no necessity to wait for more Acts of Parliament to enable them to make the changes they wished for. There was already too much red-tapeism and stiffness in the Church.

The Church in the Colonies.

BISHOP ABRAHAM urged the importance of sending out men of high education, great talent, and powerful calibre.

Canon Barry said two points seemed to him to be tolerably clear on this great subject. The first was, that the relations of the colonial and Missionary Churches were relations which must grow and shape themselves by natural and varied developments. Clearly there was a unity which should bind in one all their churches scattered like the English race itself. It was essential that there should be a thorough unity of doctrine alike in the Catholic basis and distinctive principles of the Anglican Church. There must also be a unity of mission in churches which had inherited their constitutions and tone from the mother church, making the Anglican Communion a true patriarchate in the world.

The Workingmen's Meeting.

THE Hall was packed to its utmost capacity, and nothing exceeded the rough grandeur of the singing of the "Old Hundredth," from such a vast concourse.

The Bishop of Bedford said that he was a sort of a curate-Bishop in London, with the best part of a million working men in his sub-diocese. He said, "God save the Church from being the Church of a class or party." He went on to acknowledge that the Church had been a little bit too straight laced in the past, and was given to kid gloves and velvet slippers. Now she was alive to the fact that every working man had a right to a free place in the House of God. The Church must sympathize with the aspirations of the people.

Nothing astonished him more in London, where there was a great deal of poverty and unemployed labour, than to see how marvellously good the poor were to the poor. Surely that spoke of a