

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.

A GRACEFUL AND FITTING TRIBUTE.—Preaching on a recent Sunday at Westminster Abbey, Canon Furse, speaking of Archbishop Trench and the Bishop of Lincoln, said:—

"England renders due homage to their worth of character. Bishop Wordsworth has given his scholarship and versatility of multifarious knowledge to extend the sympathies of the Church of England to foreign Churches and foreign peoples, and to win them to sisterly union by speaking to them the gospel of truth and love in a language they understood. Armed with the panoply of Anglican orthodoxy, and secured by a peaceful temperament, as it seemed to those who watched him, from the interior stings of doubt, he knew less of men's difficulties and may have been less patient of men's temptations to unbelief. And now that he lays down his staff, the highest intelligence of the English press declares him to be the most saintly Bishop on the bench.

"Archbishop Trench had acute sympathy with all manner of doubts and varieties of intellectual temperament outside our island branch of the Catholic Church of Christ. No sceptic, I undertake to say, ever approached him without confidence in his intellectual candor, and the honesty and simplicity of his manly character. Here in this place I might be forgiven for dwelling on the fervent zeal of these two illustrious members of our Collegiate body in making Westminster Abbey what it was created to be, in breathing into the material framework of its beautiful body the living spirit of vital Christianity, and making it the centre of spiritual life and animated devotion to the whole western churches of London.

"But this is not my purpose. I stand here, and ask you, men and women, is not the testimony of the life and character of these living prelates whom I have named, distinctly this, that they, with all their characteristic differences, loved the truth? One—I am taking liberties with a name I have revered through all my manhood—might have been a sceptic had he consulted only his natural wisdom and unsanctified prudence; but he loved the truth. Jesus revealed unto him the Father, and the Father revealed unto him the Son, Jesus Christ, and he with childlike, pure, and lowly faith worshipped his God Incarnate in the Person of the Holy Child Jesus. The other might have been a man of letters, a scholar, and a controversialist, but he and his brother, who worshipped together in this dear Abbey, and in this pulpit, bore witness to the truth of the Incarnation, and Atonement, and Resurrection of Jesus, were alike in this, that they loved the truth; and for this love they had for it, God, Who hideth His truth from the wise and prudent, revealed it unto these men of childlike hearts."

THE DEANERY OF GLOUCESTER.—The Queen has appointed the Rev. E. H. Bickersteth, vicar of Christ Church, Hampstead, a son of the famous Rev. E. Bickersteth, rector of Watton, to the deanery of Gloucester, vacant by the death of Dr. Law. He is the author of a number of devotional works, but is chiefly known as a liberal Evangelical who has acted at Church Congresses, in conferences, and practical Church action with clergy of other

schools of opinion. He has conducted several "quiet days" at the Ember season and at other times, and done much to improve the heartiness and frequency of Church service. The Bishop of London only a few weeks ago appointed him to act with Canon Furse in making arrangements for permanent rescue work in East London. The new Dean is well known in Canada, which he visited some years ago.

THE BISHOP OF LICHFIELD AND HIS CLERGY.—The Bishop of Lichfield, in a New Year's pastoral to his Clergy, makes the following remarks on enthusiasm:—

"What we all sorely need is more enthusiasm in the things of God. This cannot be said as yet to be in any special sense a characteristic of the Church of England. We have other admirable qualities—a sound rule of faith and a sober standard of feeling in matters of personal religion—for our aggressive work—the work which is now forcing itself upon us, and which many who follow us not are doing alongside with us—we want a burning love for souls, a readiness to be spent if by all means one may save some, a self-sacrificing courage which neither fears the frowns of the world nor seeks its praise; in short, some measure of that divine enthusiasm which filled the breast of our Blessed Lord Himself and of His Holy Apostles."

The Bishop then proceeds to justify his restriction on the preaching of Deacons as carrying out the very words of the Ordination Service, and the restriction was forced on him by finding the excessive amount of preaching which had been required of Deacons. Dr. MacLagan adds that in every case the Deacons have expressed themselves most grateful for the remarks he and his chaplains have made on the matter and style of their sermons, defective treatment of texts, and inaccurate statements of doctrine.

TIMELY WORDS.—Rev. Dr. Morgan, the rector of St. Thomas' Church, New York City, in a pastoral letter just sent to his people, has these well-put and timely words on coming late to church:—

"The solemnity of the place is frequently violated by unseemly crowding near the doors by such as do not intend to remain; and, aside from these gross improprieties, even among such as would shrink from putting dishonor upon God's house, a lightness of manner is sometimes to be noticed, whispering, and even conversation, somewhat suppressed, but audible. These do not constitute the habits to which I refer; they are practices and offences which do not, as a rule, characterise the sanctuary. The devout worshipper should be *punctual in his attendance*, in order that he may enter upon those holy engagements composedly, without disturbance to others, and in time to lift up a silent prayer for the divine blessing. *Whoever enters late, enters with an imperfect preparation upon a broken and imperfect service.* Resist, I entreat you, all inclination to sluggishness and self-indulgence, and so long as health and strength permit you to enter the holy place at all, I pray you enter it *punctually*, and with a devout and ready mind.

THE BIBLE AND THE SCHOOL.—Last week the Dean of Ripon distributed the prizes at the Cathe-

dral Sunday Schools, and said that in going about the Diocese of Yorkshire he had been struck with the early date of some of the Sunday Schools, many of which dated back 100 years. Day schools were a later institution, dating back only to 1807 or 1808, but their progress had been very rapid. The class of books now used was very different to the primers and reading books of the early part of the century, and he could only speak with thankfulness for what had been accomplished. He hoped there would continue to be steady progress, and that the benefit resulting from religious education would be handed on to future generations. Let it not be said that they of the nineteenth century thought they could teach astronomy and mathematics without religion, and that they turned the Bible out of the school, from which period there was a general demoralisation of society. God forbid that this generation should hand down *a mutilated, an irreligious, and secular education*. Let them rise up and be faithful to what they professed; let them be faithful to that God who had made England what it is, and hand on the blessed inheritance of religious truth.

DIVISIONS OF CHRISTENDOM.—A writer in the *Southern Churchman*, referring to editorials on this subject, says:—

Let me express the hope that you will recur to the subject from time to time and keep it before the mind of the Church.

For my part, I verily believe it is the burning question of the time for the Church's consideration, and she ought to consider it, and continue to consider it, till some practical solution be found. Strange to say, there are not wanting even in this day some to maintain that the numberless divisions which exist amongst Christians were divinely ordained, and that the growth and progress of Christianity is quickened and helped on by them. But so far from this being so, it is capable of demonstration that there is nothing which *so much impedes and blocks the way before the advancing Christian hosts as these unhappy divisions in their own ranks*. They not only hinder and retard the upbuilding of the Christian Church at home and in nominally Christian countries, but they balk and paralyse in a great degree movements made towards the Christianization of heathen lands.

The evil of division is not felt to the same degree in cities and large towns as in villages and country places. In a city there is population enough for each separate denomination to have its own congregations and constituencies, and there is not necessarily any great waste of means or of labor involved, because each does its work in its own peculiar field. Go to almost any village in our land and you will likely find two or three little starving Churches. One minister they could support well, but not three or four. What a fearful waste of men and means do these divisions entail? And that, too, when there is such crying need for means to prosecute the work of Christ in new fields and, as it were, on virgin soil, and when sufficient men can scarcely be had to man the posts in heathen lands which have been occupied in the name of Christ. It is appalling to contemplate the evil in this aspect of it. The thought of the waste of substance and of *lives consecrated to God in the sacred ministry* is enough to make us pause and set us thinking upon some plan to remedy it.