

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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ECCLIASTICAL NOTES.

THE NEW CULT.—Unsectarianism, says the *Family Churchman*, is the new-cult of the day. When intelligent Nonconformists desire a true basis for unsectarianism they will seek it somewhere in this wise:—"We have a Bible" (they will say); "but we want to satisfy ourselves that we belong to the body of Christians which produced, compiled, cherished, guarded the Bible." For this purpose we must trace that body and their descendants, through history, and we shall attach ourselves to those Christians of our day who can produce undeniable proofs that they are continuous in history from the Apostles' times, identical in religious practice with the primitive Church, consistently holding the beliefs (at least in clear outline such as in the three creeds) of all ages. God's truth is eternal; it is not this to-day and to-morrow that, though we do not look for it to be untouched in aspect by the changing times. In a word, it is the historical Church we require, the Church of the Apostles, the Catholic Church. And by this we shall know it, that it shall be full of the Holy Ghost, striving with evil, continually. This is the tendency of all thoughtful, pious Nonconformists; and one day they will learn that all they seek is to be found in the Church of England.

To any one sending us the names of seven new subscribers, with remittance of \$7, we will send free Little's "Reasons for being a Churchman," one of the most highly commended books. (See advt.)

THE CHRISTIAN MARRIAGE LAW.—On the last Wednesday in May, two days after the rejection of the Deceased Wife's Sister Bill by the House of Lords, a meeting in reference of the Marriage Law was held in Willis' Rooms, London, which, composed of members of different religious bodies, is likely to bear important fruit in tutoring the mind upon the extreme gravity of the issues involved in this apparently interminable controversy. The Archbishop of Canterbury, who was announced to preside, did not arrive until late as he had to attend a Select Committee of the House of Lords on the Church Patronage Bill, and the chair was occupied by the Duke of Northumberland.

The first resolution was moved by Mr. J. H. A. Macdonald, late Lord Advocate for Scotland, who is (we understand) a member of the Irvingite body. He pleaded for the present law on the strongest religious and social grounds, exposing the terrible nature of the proposed change. The real and sound reason why marriage with a deceased wife's sister is not the law of the land, and the reason why he trusted that it would never become the law of the land—is because of their relationship of marriage by which a man and his wife become "one flesh," so that when a man marries a woman he comes into the same relationship with her blood relations as if he had himself been their blood relation from the first; and the same with the woman as regards her husband's blood relations. Once give up this principle, and allow marriages with a deceased wife's sister, you would be forced to hold that other unions, not contem-

plated by the promoters of the proposed change in the law, are equally allowable; for there is no conceivable principle which would justify a marriage between a man and his deceased wife's sister which would not equally allow marriage with his deceased wife's niece; and so there would necessarily come about many marriages absolutely abhorrent to the feelings of the community. The other speakers, who all approached the subject from different points of view, were Mr. W. Inglis, (President of the Church of England Working Men's Society), Canon Elwyn (Master of the Charterhouse), Mr. Percy Greg (the well-known author), Dr. Macgregor (the famous Edinburgh preacher), Dr. Bellamy (dockyard foreman in the East of London), Earl Beauchamp, and Mr. Geo. Spottiswoode. The Archbishop closed the proceedings with an exhortation to increased personal activity in the dissemination of sound knowledge on the subject.

Every Churchwoman may aid in extending the influence of the Church by securing subscribers. Several Churchwomen have so aided, and have sent in many new names.

SPANISH AND PORTUGUESE CHURCH AID SOCIETY.—At the annual meeting of this Society held in Dublin on the 26th ult., it appeared from the report that there are not thirteen ordained pastors in the Reformed Episcopal Churches of Spain and Portugal, of whom eight were formerly priests of the Church of Rome. During the year a new Mission Hall had been opened at Seville, and a new Church built at Villacusa, costing £600. Another new Church has been erected at Lisbon; and there is need of another at Oporto. A Missionary, formerly a Roman priest, has been appointed, whose special duty it will be either to act himself as an itinerant Evangelist, or when required to take temporary charge of the congregation of any brother priest who might be sent on a mission tour. The year's expenditure amounted to £5,908—there being a deficit of £382.

Every Churchman should subscribe himself, and should help to extend the influence of the Church paper, by securing other subscribers.

THE CHURCH AND DISSENT.—Speaking at a Church bazaar at Walsall lately, the Dean of Lichfield said that taking a comprehensive view of the Church of England with regard to other religious bodies, it is encouraging to Churchmen to find that whilst the Nonconformist bodies, including two million Roman Catholics, numbered seven million and a quarter, and those who were absolutely indifferent to religion, or were believers in no religion at all, were five millions more, the members of the National Church of England numbered thirteen million and three quarters.

We want 10,000 subscribers for this the leading Church paper of the Dominion.

HOME REUNION.—The General Assembly of the Church of Scotland resolved at a late meeting, by a large majority, that it should be com-

petent for the congregation of a vacant parish to call and select one ordained minister of any other Presbyterian body. This is, so to speak, a recognition of the "orders" of the Free and United Presbyterian divisions—which will be welcome to all desiring unity.

Is it fair for Churchmen to give up the Church paper, when it costs less than two cents a week?

SUCCESSOR TO THE SAINTLY BISHOP LAY, OF EASTON.—The Rev. Dr. Kinloch Nelson, professor in the Theological Seminary of Virginia, was elected on June 2nd, Bishop of the Diocese of Easton.

The *Southern Churchman*, referring to it, says: We congratulate not only the Diocese of Easton, but the Church at large. Born in 1840, he is in the prime of life. He was ordained deacon in 1868, and priest in 1869. Thoroughly educated, he has been teacher and pastor and preacher and professor, in all of which stations he has done well. That he will do well as Bishop, we do not doubt. Genial and pleasant in manner, having the courage of his convictions, earnest in his Christian life, we do not see how the Diocese of Easton could have made a better selection, and if he accepts we think it will not be long before he makes his mark in the Diocese so long served by that amiable and intelligent Christian man, Bishop Henry C. Lay.

Children of Sunday-schools may help in securing new subscribers.

THE CHURCH AND THE NEEDS OF MODERN SOCIETY.—We are informed that one of the most effective speeches at the recent "Congress of Churches" in Cleveland, was made by the Rev. W. B. Rainsford, on the subject indicated above. He said:

"The work of the Church and of the State is one and indissoluble. The Church must aid the State in training the people in true idealism. This nation must be taught the underlying unity of mankind. This is the mission of Church and State alike. How wonderful the early Church seems. She had many weaknesses, many heresies, yet she conquered in the face of almost insuperable difficulties. She conquered the disintegrated society of the Roman Empire because she declared the divine message of the brotherhood of man. The main mission of the Church to-day, as in the primitive ages, is to teach the fundamental unity of the race and the blessed humanity of the Lord Christ. The Church should speak of her mission in every way. She should speak it by her sacred buildings of worship. They should be open every day in the week and free to all. The free church can be made to succeed. I know it by personal knowledge. We want churches for men as men. The mission chapel system is a failure and ought to fail. We want churches where the mission of beauty and of music can do the best work. The free church may divide families, it is said. If so, the principle of our holy religion is to give up something to sacrifice selfishness. The Roman Church holds the people because she plants herself among the