

The Church Guardian

H. Naylor, 1899
SHAWVILLE QUE

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.

VOL. XV. }
No. 39. }

MONTREAL, WEDNESDAY, MAY 16, 1894.

In Advance } Per Year }
81.50. }

ECCLESIASTICAL NOTES.

The present chapel in Port Republic, Calvert County, Maryland, was built in 1653, and cost 48,000 pounds of tobacco, the then Colonial exchange.

BISHOP TALBOT expects to attend the great missionary meeting of the Church of England to be held in London at the close of this month.

BISHOP HALE, of the Diocese of Cairo, will also be present at the same meeting, both of them delegates from the Church in the United States.

The Church Club of Boston entertained Bishop Hall, of Vermont, at the Hotel Brunswick, on the evening of April 23rd. In his address, in response to the welcome accorded him, Bishop Hall spoke of the Church in Vermont as standing between Congregationalism on the one hand and Romanism on the other. "We try to be a Church of reconciliation, neither Calvinist nor Roman."

DEAN HOFFMAN makes a suggestion in the *Churchman* for the purpose of facilitating unity and the reception of ministers of different denominations into the Apostolic and historic Church, that all ordinations shall cease, except by the Episcopate, and such ministers be received by ordination in this form: "In order that you may have a fuller fellowship with the ministry and laity of this Church, we hereby ordain you a Deacon (or Priest) in the Protestant Episcopal Church, other words to be those in the Ordinal."

BISHOP LAWRENCE, in his first address to the Convention of the Diocese of Massachusetts, spoke of the strength and spiritual vigour which he found the Church had attained throughout the State. He said he had not found it, however, "The Church of the rich. On the contrary, as I have shaken hands with thousands after the services, I have discovered that they are hands of working people, and while we may and do regret that many workingmen and women are outside the Church, and that many, through misunderstanding, are estranged, thousands upon thousands are loyal, devoted and intelligent members in her Parishes."

Bishop Lawrence also spoke of the parish churches of his Diocese, saying that he did not believe the Convention had "any conception of the beauty, dignity, and sometimes the richness of our parish churches. Where I had expected to find plain frame buildings, I have found churches of stone, dignified without and beautiful within."

Notwithstanding the report of the Special Committee, adversely to a division of the Diocese of Massachusetts, the Convention resolved that such division was expedient, and appointed a special committee of eight Laymen and seven Clergymen, with the Bishop, to con-

sider the matter, and report to the next meeting a suitable division of the State in the two Dioceses.

IS CHRISTIANITY PLAYED OUT?

The wish being father to the thought, some, not only in our own community, but elsewhere, seem disposed to think that it is. To-day, however, as in the time of Christ, it is a fact quite incontrovertible that the common people hear the Gospel gladly. As an illustration of this, an earnest working man writing upon the subject, says: "To me it seems as reasonable to ask 'Is water played out?' as to ask is Christianity a failure. We all admit the healing and cleansing property of water, and yet I have known people to whom water is a total failure, for the simple reason that they fail to use it." Ben Tillott, the labor agitator, who is, however, at the same time a devoted Christian and an active worker in the Church of Christ, says, "Christianity is not yet played out because there has hardly yet been a practical experiment of its unselfish teachings." And Bramwell Booth, quoting from his father, says: "The Christianity which is played out is that which was never worked in."

Here, then, is the conclusion of the whole matter, and from minds and hearts, as well as hands, that have not been living in the region of theory, but in the every-day practical facts of human existence,—"If any man will do His will he shall know of the Doctrine." What these religious croakers, therefore need, to do is to personally give a fair trial to the Christian system which they are criticising. Such men stand afar off and evolve their so-called facts entirely out of their own consciousness, they discuss in sesquipedalian language of that of which they absolutely know nothing, mistaking the plaudits of the groundlings who hear them for the approval of a truth-loving world.

Never did Saint Augustine enunciate a truer principle than when he said: "I believe, that I may understand," and never was there a principle less acted upon by those who are to-day telling us that Christianity is played out. Never having believed in Christianity, much less having put its principles of daily living into practice, they are in the position of one who would attempt to write an exhaustive treatise upon a drug, the composition of which he knew nothing about, and with which he had never made a single experiment in order to ascertain its ordinary effect upon the normal human organism. We challenge such, therefore, to make an honest trial of Christianity, that is of the Personal Christ in His relation to the personal Soul, to meditate upon His character, to follow in His footsteps, to pray to Him, to adore His awful sacrifice, and, through the Sacramental system of His Church, to seek a supply of grace to help them in every time of need. It is the man who has never prayed who does not "believe in prayer." It is the man who has never read the Bible with anything of a spiritual intent, who finds it only a "collection of writings three-fourths of which are forgeries, unro-

liable as to facts and uncertain as to morals." He who speaks of the Sacraments as "outgrown superstition, preserved chiefly to bring the Church down to an ignorant man's conception of what a religion should be" is one who has never received the Sacraments with an honest and pure heart. And he who commits the blasphemy of the ages in denying the Incarnation, with all that it implies of Perfect Example, Spiritual Uplift and Amazing Self-sacrifice is one of those, who, as the Apostle says: "are enemies of the Cross of Christ whose end is destruction, whose God is their belly, and whose glory is in their shame."

To those who ask, "Is Christianity played out?" we reply never, to him who will use it, for not alone in the sciences of the schools and the trades of life, but in our Holy Religion as well does knowing come always from doing. If a person, during the joyous season through which we have just passed, had offered us a piece of mince pie; the quality of which we were anxious to ascertain, we certainly would not have read a large treatise upon mince pies in order to ascertain the merits or demerits of this particular piece, nor would we have commenced a series of a priori logical propositions upon the subject, but we would simply have gone and tasted it. Why not go and do likewise with Christianity? "Taste and see that the Lord is gracious." Then every earnest seeker after the truth would learn that the best way to know is to do,—not to argue about it, but to try it.

When at the opening of an ancient tomb, a harp was discovered, the archeologists gathered about and in solemn conclave engaged in still more solemn argument about it. One said it was ancient, another that it was modern and another that it was not a harp at all. And so they spent day after day in ineffective argument, until a grey-bearded old harper came in and without daring or even caring to answer their arguments, he sat him down and spreading his fingers over the long silent string, he drew from the heart of the old instrument such ravishing sounds that the philosophers sat entranced. As soon as the harp was tried, it was its own argument, not a fraud—not played out—and it put its defamers to silence!

So likewise will it be when the rationalism of the day, mostly born of the prevalent worldliness of the hour, ceases to pass upon the merits of our holy religion without even the formality of a trial. To those of course who are without the slightest practical knowledge of what Christianity really is, who hold that sin is an error of the understanding and not a crime of the will, that political economy will teach public virtue, and that the cold knowledge of anatomy will arrest the indulgence of the passions, Christianity may be a failure and may be "played out," but to those who know from personal experience of the power of Christ to release us from the thralldom of sin and to give in exchange eternal restoration to the likeness and favor of the Father, who believe that only by acting the truth can the spiritually understand the truth, and that a pure heart and righteous life are the only two eyes through which the Christian can see his Incarnate Lord; to those who have seen Him for themselves, have listened to His words, have felt His loving sympathy and presence in