

# The Church Guardian

—: EDITOR AND PROPRIETOR:—

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ments See page 15.

## CALENDAR FOR AUGUST.

AUG. 5—11th Sunday after Trinity.

" 6—Transfiguration of Our Lord.

" 12—12th Sunday after Trinity.

" 19—13th Sunday after Trinity. [Notice of  
St. Bartholomew.]

" 24—ST. BARTHOLOMEW. Ap. & M. Athan.  
Creed.

" 26—14th Sunday after Trinity.

## THE TRUE PRIESTHOOD.

(A Sermon delivered on the occasion of the Jubilee  
of the South American Missionary Society, in  
Westminster Abbey, on Wednesday, 4th July,  
1894.)

BY THE RIGHT REV. THE LORD BISHOP OF  
DERRY, D.D.

"After the similitude of Melchizedek there  
arise another priest, Who is made not after  
the law of a carnal commandment, but after  
the power of an endless life."—HEBREWS, vii,  
15 and 16.

(Continued.)

This Mission, then, for which I plead, is the  
result of the priestliness of the Church. In  
the vast region of South America, except in  
British Guiana, it is the only agency of our  
Church that deals with the heathen or with  
Christians of our own race. It is, as we have  
seen, priestly in its work for the heathen. It  
has come, as we have seen, to heal, to ennoble,  
to elevate, to Christianise the Fuegians, to  
make them no longer naked savages, but  
clothed and in their right mind, sitting at the  
feet of Jesus. It is priestly to our English  
population on that vast coast and country.  
There are Englishmen in South America, in  
the Argentine Republic, along the coast of the  
Amazon, in Paraguay, in Patagonia, in Uru-  
guay, and elsewhere, engaged, as I have said, in  
commerce, in banks, in agriculture, in mines, on  
railways. And surely merchants and owners of  
stocks connected with South America have a  
special appeal to their sympathy. There is a  
sense, too, in which it is priestly to the members  
of another communion—to the Spanish and  
Portuguese. No doubt within the pale of the  
Church of Rome there are strange combinations  
and strange oppositions; there are times when  
we can well understand how Cardinal Newman  
in his early days might say, "How shall I  
hail thee—light of the wide West—or heinous  
error seat?" but we can also too well under-  
stand the impression which was made upon  
Mr. Froude, the friend of Cardinal Newman,  
when, after a sojourn in Italy, he said he felt  
forced to say that there were places where the  
saints and angels were looked upon as good-  
natured kind of people who would let you get  
to heaven on easier terms than the Bible spoke  
of. Without aggressive proselytism, without  
that insulting language which is forbidden by  
Christian love, the simple, truly Catholic ser-  
vices of our Church, and the books which are  
distributed, especially and above all the New  
Testament, without note or comment, do a  
great work even in spiritualising the religion  
of those who will not leave the Roman Com-

munion. The Bishop of London, with his  
usual deep insight and power of grasping the  
real nature of religious undertakings, has ob-  
served that, in a different sphere, this Society  
does precisely the same kind of work, and has  
precisely the same claim as the Church Mis-  
sionary Society and the Society for the Propa-  
gation of the Gospel in Foreign Parts. Those  
two great prelates the Archbishop of Canter-  
bury and the Archbishop of York, have also  
borne their witness to it. I know not whether  
any in this congregation have been brought  
into personal contact with Bishop Stirling. I  
think that it is impossible for anyone, who has  
seen anything of the sunny and homely saintli-  
ness of that good man, not to feel an interest  
in his work. It is a simple fact that in the  
course of his visitations he has travelled over  
30,000 miles in every climate, from the Equator  
to Cape Horn. Many a tale of pathos there is  
connected with the Missionary work of the  
South American Missionary Society, which  
may well make an impression upon Christian  
hearts. In an old report, now many years  
ago I believe it was before Bishop Stirling was  
called to the Episcopate, he gives an account of  
a child, a Fuegian convert, a lad called "Three-  
boys." Some of us know what an abject real  
life we are living, under the apparent life; and  
in moments of weakness, when we are no longer  
on our guard, there are terrible revelations of  
the real life which we are living, which shock  
those around us: but the Bishop witnessed that  
in that poor boy's delirium, what he heard was  
for the most part sometimes a text, sometimes  
a fragment of the Lord's Prayer, sometimes  
something about some innocent game, and one  
night just before his death he heard him, after  
a long silence, exclaim, "I believe in God the  
Father Almighty," in such rich, sweet, deep  
tones that he never could hear the Creed after-  
wards without thinking of it.

Think of the extent of the work that is to  
be done. A good Missionary in Uruguay says  
"the extent of my own district is as large as  
that of Great Britain and Ireland together; and  
when I have Confirmation Classes to attend to,  
there is no railway, and it is sometimes as if I  
had one class of ten in York, and another in  
London."

Now, my friends, with these few and imper-  
fect remarks, we have the story of the Mission  
—though not the tenth part of it told. I must  
leave the case in your hands. We are in Lon-  
don; we are in the midst of the London season;  
but let us all remember that there are solemn  
thoughts and solemn claims for each of us. In  
the case of many, and perhaps of some in this  
congregation, there is some internal tragedy of  
our home life deepening and darkening round  
the spangled and flashing pantomime of a Lon-  
don season. As we should all think of Jesus, so  
let us all think of the living Jesus, think of His  
Priesthood, think of our priesthood, think of  
our priesthood in Him. On this day of Jubilee  
let us give Him our alms and prayers, because  
we owe all to Him, because He hath made us  
priests and kings; and because we are kings,  
let us give alms liberally to the King of our  
Salvation; and because we are priests, let us  
pray earnestly for this great mission, as priests  
made priests by Him who is the Priest for ever  
after the order of Melchizedek.

## PRAYER.

Men nowadays live in a hurry. There seems  
to be but little time in the crowded day of the  
busy man for quiet prayer, still less time for  
thought and prayer combined. It is useless to  
wish it were otherwise. The quiet "ages of  
faith," as they are called, have gone never in all  
probability, to return. Gone for busy men,  
with lauds and prime, vespers and compline,  
gone with our fathers, who had time to think  
and pray, as well as time to act.

The question to face now is: Can we in any

way so live in this rushing practical age as near  
to the Christ, in as close communion with Him,  
as it was possible to those whose lot was cast  
in simpler, and, as many think, more saintly  
days than these? Is it not possible to carry  
into our daily life such an attitude of prayer  
unexpressed by words or posture, such a look-  
ing to God at all times, and in addition to so  
cultivate a habit of mental prayer, as will, if  
persevered in, surely bring about that losing of  
oneself in Christ, that never-ending beatific  
vision, which will at last result, be we ever so  
busy and hurried, in our whole life being one  
prayer to Almighty God of "Thy kingdom  
come, Thy will be done?"—*St. Andrew's Cross.*

## SUNDAY TEACHINGS.

[By the Rev. Henry W. Little, Rector of Trinity  
Church, Sussex, N.B.]

### FIFTEENTH SUNDAY AFTER TRINITY.

The prayer of the Collect for this day is two-  
fold: i. For the Church at large. ii. For our  
own individual frailty; for the Church, that it  
may be 'kept' by the mercy of God—e.g., Noah  
in the Ark, Joseph in Egypt, Moses in the Ark  
by the river's brink, Israel in the wilderness.  
The pillar of the cloud, the fiery column of de-  
fence leads and protects the chosen people from  
the Red Sea shore, the land of promise. To  
'keep' implies also provision for all needs,  
spiritual and temporal. The prayer of Jesus  
that His Father would 'keep' those whom He  
had given Him, St. John xvii, 11-15, 'that thou  
wouldest keep them from the evil.' The inevit-  
able decline of man if unsupported by Divine  
grace. 'The frailty of man without Thee can-  
not but fall.' Providence of God general as ex-  
ercised towards 'the body,' special as exercised  
towards the individual. The idea of the day  
—the Church hiding for safety and peace under  
the shadow of Jehovah's Wings: Ps. vii, 8,  
xxxvi, 7; xci, 4.

The Epistle reveals the Cross as the 'pillar of  
fire' of the new Israel. Under its shadow is  
life, safety, peace. 'God forbid that I should  
glory save in the Cross of our Lord Jesus  
Christ.' 'The frailty of man' amply illustrated  
by the folly of the Galatians, who were so easily  
moved to forsake the simplicity of the Gospel  
and return to the meaner elements of the Law;  
'who, having begun in the Spirit,' strove to be  
made 'perfect in the flesh,' Gal. iii, 3. The  
weakness of human nature to lean on the out-  
ward and material at all times. The great trial  
of the early Church—this tendency to make 'a  
fair show in the flesh' in order to escape perse-  
cution, by outward submission to Jewish cere-  
monies, e.g., circumcision; a compromise  
always a weakness in spiritual things. 'Light  
and darkness' have nothing in common. Christ  
and Belial are eternally at war, II Cor. vi, 15.

The Gospel is that part of the Sermon on the  
Mount which deals with the doctrine of 'God's  
Providential Care of His Creatures.' Undue  
care and a fretful temper are alike out of har-  
mony with the true conception of this great  
truth implied in the words 'our Father.' The  
bountiful provision in nature for the needs of  
the smallest of God's creatures—the birds, the  
lilies, the care of 'our Father' for the 'spar-  
rows' and 'the grass of the field' which to-day  
is, and to-morrow is cast into the oven; should  
be a constant, ever present object-lesson to all  
who serve with 'single eye,' that their needs  
will be regarded and duly provided for, in a  
word that they will be 'kept' by Him Who  
holds all things natural and supernatural in  
'the hollow of His hand,' Is. 40, 12.

The First Morning Lesson, II. Kings xviii.  
—Hezekiah 'kept,' for 'he did that which was