

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.

THE LATE ARCHBISHOP TRENCH.—The memory of this noble prelate, so lately called to his rest, is a precious heritage of the whole Church; and, therefore, we make no apology for reproducing here the admirable sketch of the Archbishop's character given in a late issue of the *Irish Ecclesiastical Gazette* :—

Dr. Trench was no ordinary man. As a theologian, a poet, a philologist, and an earnest Christian teacher, he had few equals. It is probable that his poetic works will grow in the estimation of the public as time goes on; while his expositions of the Parables and Miracles of our Lord have secured a place from which we believe they will not easily be dislodged by future efforts in the same direction. It was in the devotional interpretation of the sacred writings that the Archbishop excelled. He loved the study of the Bible, and pondered its teaching with unceasing care. His Grace was never happier than when poring over the hidden treasures of the Divine oracles. He loved to meditate therein, and, like the Hebrew Psalmist, day and night saw him given to their study—*Die nocturne versatur*.

But that which above everything else will enshrine the memory of the late Archbishop in the cherished estimation of the Irish Church is the consciousness that his life was in close correspondence with his teaching. What he taught he practised; his blameless life was led in the sight of all men, and they marked its high ideal, its purity, its humility, its consistency.

The Archbishop was a Churchman in the best sense of the word: not a Churchman of the type of a Hildebrand or a Wolseley, but one who took the pious Lancelot Andrews or Jeremy Taylor for his guide. He knew what genuine Churchmanship was from a profound acquaintance with ecclesiastical history. He did not talk about the Church, but he acted out Church principles wisely and well. It goes without saying that the great revival of Church life and action in the diocese of Dublin and throughout the Church generally set in with the episcopate of Dr. Trench. Church architecture improved, Church services became more frequent and hearty, and the people began to take a more intelligent and lively interest in the ritual of their Church.

We cannot soon forget the liberality displayed by the late Dr. Trench towards the Church of Ireland. He was among its most munificent benefactors, and if God blessed him with large means he was not slow to give back of what he had received. A cheque for £1,000 annually posted to the Representative Body was part of the measure of his liberality towards the Church; and when his Grace retired from the exercise of his high functions, he freely surrendered an income of £2,500 a year which he might have continued to draw from the exchequer of the Church.

The secret springs of this high and holy life were fed from on high; they sprang from the grace of God, earnestly sought for and as largely bestowed; and when at length the ravages of a painful disorder began to tell on his overtaxed strength, and the earthly taber-

nacle began to give way and perish, the peace of God which passeth all understanding was found equal to the demand made upon it, and kept our dear Archbishop in heart and mind in the blissful knowledge and love of God and of His Son Jesus Christ our Lord. And so passed away a good man, sustained and comforted to the last by the precious truths of the Gospel of Jesus Christ.—"Let me die the death of the righteous, and let my last end be like his!"

FRUITS OF DISESTABLISHMENT.—The *Contemporary Review* for March opens with a paper entitled "Experiences of a Disestablished Church," by Professor George Salmon. The sum total of these experiences, which of course refer to the Church of Ireland, is in one place compressed into a paragraph, as follows:—

"It would be idle to say that the loss of our property has done us no injury. It has crippled our resources and abridged our means of usefulness. But we bate not a jot of our hope, and, though cast down, are by no means destroyed. There is nothing in our history to make English people think lightly of the evils both to Church and State which would result from a separation between them. But if either friends fear or enemies hope that such an event would seriously impair the vitality of the English Church, they are mistaken. Rob her, men can; kill her, they cannot."

These are words not of hope only, but of encouragement, and it need not be added that Prof. Salmon entertains no sympathy with either robbers or assassins.

THE BISHOP OF PETERBOROUGH ON CHURCH EXTENSION.—The Bishop of Peterborough, the other day, pre-iding at a meeting of the Northampton Church Extension Society, made a remarkable speech. His lordship said they had determined that their work should proceed upon the lines of the Church of England herself, which they thought would be the safest and the best. What were the principles on which the Church of England extended herself? She commenced her work as a missionary Church. The first principle was that *the Church must be a missionary and an aggressive church*. Religion being a thing men did not naturally desire or wish for, the greater need there was for their work. The first principle of all Church extension must be that the Church should be a missionary Church, and that those who were to teach the people and to win them to religion must not look in the first place to be sustained and supported by the people among whom they labored. They must derive their sustenance and impulse from some central missionary spring, and also energy of purpose, which would sustain them until they had won the people to the Church. He believed they could not make a more fatal mistake in attempting to extend the work of the Church in districts not yet familiarized with the work and the value of the Church services, and were strange to them. He believed the whole secret of Church extension and Church work was just that discovered by Napoleon, who said that what made a great general was the power of throwing the masses of his troops precisely into that place and at that moment in the battle where they were most needed. What was true

of armies engaged in combat of that character was also true of the great spiritual army. What they needed was the power of throwing readily and from time to time as was most needed upon this or that point, fresh masses of their spiritual army to do the required work. *One of the most important elements in the church work in the present day was that all the churches should be free and open.* They determined from the very first that however tempting might be the resources of the pew-rents they would not avail themselves of them in their new churches. *They desired that their churches should be the churches of the poor.* He was perfectly satisfied that a very large measure of their success among the people was owing to the fact that their churches were free. He felt certain that if he were to ask the clergymen in those new parishes if they desired to increase their incomes by shutting up one-half of their churches and taking the pew-rents, he would be answered by an indignant "No!" They would say they would rather work on and wait for the time when the liberality and love of the people should increase their incomes. He thanked God from the bottom of his heart for what He had enabled them to do, and the blessings He had enabled them to bring upon the town of Northampton, and for that increase of zeal and brotherly love and willing self-sacrifice which made up the true life of the Church.

AS OTHERS SEE US.—The *Central Presbyterian*, published at Richmond, Va., has been trying to account for the "vast influence" of the "Episcopal Church,"—an influence which it states is "overwhelmingly disproportionate" to its "numerical strength." And it solves the problem by enumerating "elements of strength," which we quote in the hope that our readers will be encouraged to cultivate them more and more:—

1. Its Churchliness. It lays the greatest stress upon the Church. The position, importance, power, etc., of the Church is ever brought to the forefront. Her worship, her ordinances, her sacraments, her clergy, are always held forth as worthy of all love and reverence. Everything connected or associated with the Church shares in this devotion. You never see an Episcopalian who believes that it makes little difference what Church you join, provided only you are a Christian. You rarely see an Episcopalian who will attend any other church when his own is open, whether at home or in a strange town. They do not think lightly of the Sacraments, are not careless about the baptism of their children, and are very careful to see that the members of their household attend their own church and Sabbath-school. They are steadily and constantly taught to love their own Church; to consider it as immeasurably, incomparably, indefinitely superior to any and all others. This one thing goes far to account for its influence and its growth.

2. It appeals strongly to the love of order, decency, good taste. There is no danger of *gaucherie* in any of her services or ceremonies. No other denomination is so free from such danger. Her preachers may be men of very