

# 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.

### GLEANINGS FROM THE ENGLISH CHURCH CONGRESS.

#### SERMONS BY THE BISHOPS OF RIPON AND DERRY.

The Bishop of Ripon's sermon was on 1 Kings iii. 27, "Give her the living child and in no wise slay it: she is the mother thereof," and said that the story of which the text was part taught the true spirit of self-sacrifice, which in the end always prevailed. His Lordship concluded by saying that there were reasons for saying that there had been no epoch in the world's history when the missions of the Church of God were more noble and pure than in the present day. Wherever her missions were established intellectual life was advanced, and at the lowest estimate the number of languages reduced to writing by missionary effort of late years was thirty, while at the highest estimate it was one hundred. Then the Church of God—and the Church of England one great branch of it—had made it her care to take and teach the little ones, until at last the State was aroused to see its duty; and it was hard for the Church that this offspring should be in a way stolen from her, though she was glad that intelligent teaching should be given to the children. We lived in the midst of great and increasing crises, and he feared that in the heat of fierce antagonism the life which it ought to be the duty of both rivals to preserve in the interests of humanity might be sacrificed. He feared for the religious life of the country when he saw men so fiercely desirous of humiliating what they wrongly supposed to be a rival Church; he feared when the antagonism between science and religion was so strong that science declared that religion had no right to live, and religion declared that science should have no part in the education of the world; but he did not fear if the spirit of the true mother Church baptized all, and if once more they should see the sacred religious, political and national life entrusted to her. When he heard of voices whispering of the overthrow of the Church of England there came upon him this desire at least, that if they should be flung into the midst of a hot struggle for the maintenance of that which was dear to them they would not hear people crying hysterically about the rights of the Church, and still less of their personal interests or rights, but that the spirit of love and self-sacrifice should be maintained; and he felt sure the Church would be judged thereby and acknowledged as the true mother Church of mankind.

The Bishop of Derry, preaching from Rev. xxi. 5, said:—

Religion dwelt with man in a two-fold capacity. It spoke to the individual, while it also aimed at acting upon society collectively. For the individual there were appeals, arguments and methods as varied as the hearts of men. There was also a leverage which had a great community for its object, and that leverage was supplied by a National Established Church. Religion in its first aspect aimed at individual renovation, and in its second aspect it aimed at

national renovation. There was an important difference in this respect between the Church merely as a religious sect and the Church as a religious establishment. The Church as a sect kept aloof from society upon principle; the Church as an establishment mingled with society also upon principle. In the sect, as such, there was intense religion, or there was none. In the establishment, as such, there was a great public store of equable religious sentiment in reserve. By means of this individuals were more likely to grow serious as life advanced, while each successive generation was also imbued with prepossessions in favor of Christianity, and the great moral and religious ideas thus obtained a wide currency and an august sanction. Let them look upon the Church as she stood and as they knew her, with the glory of her cathedrals, the sweetness of her village churches, the chimes of her thousand bells, the venerable rank of her high officials, the charities which radiated from her personages, her blessing offered to every babe at the font, her visits of sympathy and instruction ready for every sick man, her benediction waiting to be poured upon every bride, her words of hope for every grave whose occupant belonged to the community of Christian people; her open gates and inviting altars not too jealously guarded by lay or priestly keeper; the beautiful music of her Prayer Book which quivered round them day and night, which mingled with their common speech, and was somewhere in every page of the history of the last three centuries, and which found expression for English hearts at the coronation of the Queen, and at the funerals of Wellington and Nelson. All these associations, influences, benefits and memories combined to render the National Church surpassingly attractive.

#### THE PRESIDENT'S ADDRESS.

##### *The Church's Work for Men and for Women.*

Many causes have of late called attention to special work among men. It is always easier to reach women. They are more at home. They are more dependent. Their sensitive nature is more open to religious impressions. Men have to be sought out and waited for; but if you once win the strong man he becomes an efficient warrior for the faith, a centre of strength and power. We have also become painfully alive to the fact that purity of life cannot be maintained by purity of female life only, and that our failure hitherto has been great in the efforts to train up Christian boys and men from early childhood in habits of purity and self-restraint and holiness. Terrible revelations have been made which cannot be neglected. How to deal with men, so as to save us from the evils which are rife in the midst of us, is almost the problem of the day. I will only say, that here I am sure we shall not treat such questions so that, under show of probing the wound and healing it, we only lay it open, aggravate its ghastly horrors, and spread it onward to healthier surroundings. The work of women in the Church is of universal interest, and of peculiar interest in this diocese. Local and other causes have produced this interest amongst us. We have nearly the most flourishing branch of the G. F. S. in Eng-

land. We have deaconesses doing work of incalculable good in Portsmouth and other parts of the diocese. We have devoted women working in our penitentiaries and elsewhere. We have penitentiary and rescue work on a large scale, and on systematic principles of working, throughout the diocese. Our deaconesses have homes for little children rescued from evil surroundings. We have homes, too, for rough girls, and other like agencies. And so we have both a local and general interest in all. We wish to tell you something of what we are doing. We want to learn from you how to do it better. So we may all help and all be helped.

##### *Congresses a part of the Church's work for God.*

May we hope that we are working for Him in these Congresses? We trust, indeed, that it is so. Every great work in which many men are working requires consultation. Perhaps, until lately, the Church of England has had less of consultation than any other large body of workers in the world. The Archbishop of Canterbury said not long ago that our great need was consultation. Our organizations for discussion and counsel and joint help are singularly imperfect. Parochial councils are but few, Diocesan Conferences are very different in different dioceses, Convocation is unlike any other Provincial Synod. We are, it may be, struggling into some better shape; but, meanwhile, Congress has supplied a want which was felt and which was true. We do want very much to speak of our wants. We do desire to give utterance to our sense of defective machinery and defective action, of wrongs real or imaginary; in the hope that defects may be supplied and wrongs set right. We want not only gatherings of clergy, who have necessarily clerical prejudices, nor of men all of one school of thought, who have necessarily party prejudices; we want to speak out to others words that we desire them to hear, and we want to hear from them what it is right and well that they should speak to us. And we want this in the gathering together of Christian men and women, in the open light of heaven, with invocation of the presence of God and of the guidance of His Holy Spirit. We want the sense of our responsibility to Him and of our responsibility to our brethren in Him. We do not want to be fighting one another with poisoned pens in the pages of party newspapers, till each side becomes more and more envenomed and embittered against the other. Rather may we speak openly, face to face, and heart to heart, restrained by our common courtesy; restrained by the honest shame of meeting each other's countenances; restrained by the memory that we are all children of the One Great God, redeemed by One blessed Son of God, baptized to be Temples of the Eternal Spirit of God.

##### SPANISH PORTUGUESE CHURCH AID SOCIETY.

—The Archbishop of Dublin, speaking at the Church Congress at Portsmouth, said: In Spain and Portugal, in which he took a special interest, there were 10,000 Protestants, nearly one-third of whom had adopted an Episcopal constitution and a liturgy. The work appeared to be one of self-reform. It owed its strength to native reformers, who had everything to lose.

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