

# The Church Guardian

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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 CHURCH OF ENGLAND IN ITS ASPECT AS AN ESTABLISHMENT.**—The Venerable Archdeacon Farrar, in response to an interviewer for the Boston *Daily Advertiser*, delivered the following opinion on this question which is occupying the attention of agitators in England, and of the curious and oft prejudiced ones out of England. He said:—

"I share Dean Stanley's opinion very heartily. I think it would be a very great evil to disestablish the English Church. *It has never been established by any State at all.* The Church existed before the united Crown existed; before the House of Commons. It is the oldest institution in the country, and has been a part of the life of the nation for centuries. There is no right for the alienation of the endowments which have been given hundreds of years ago, except that Parliament can do what-over it chooses."

**THE CHURCH OF THE POOR.**—The Rev. W. Odom, Vicar of St. Simon's, Sheffield, has addressed to the *Record* a letter, which proves how complete is the title of the Church of England to be regarded as *the Church of the Poor*. He has compiled a list of *seventy-six cases* in which the Church has taken over buildings erected for Nonconformist purposes, but which had become vacant owing to the failure of the Dissenting bodies to sustain their own enterprise. The list is in no sense exhaustive, representing merely a section of towns in which Mr. Odom has had opportunity of making inquiry. These transfers, and the evidence which the Vicar of St. Simon's brings to bear upon the subject, show that whereas there is a constant tendency on the part of Nonconformists to migrate from the poorest localities to the districts inhabited by the well-to-do, the Church of England, on the contrary, is steadily extending its organization in the densest and most neglected centres of population. Our contemporary, a short time ago, printed a list of upwards of one hundred Dissenting chapels and preaching-rooms which had been secularized, many having been turned into low places of amusement. The two lists have some significance in common.

**"FAITH PROPERLY THE ONE THING NEEDED."**—Lord Justice Fry opened the sixty-third session of the Birkbeck Literary and Scientific Institution the other evening with an interesting address upon Study. Every man, he said, should frequently reflect upon his pursuit, to see if he was reaching its highest ideal. Whatever our study, truth should be our aim, to be loved beyond the most trusted teacher and under all circumstances—"Though He slay me, yet shall I trust Him." Self-discipline was needed to correct self-delusion. Men, he said, loved less to know the truth about themselves than about their neighbors, and this baneful characteristic of the present age was confined to no particular class. But he added, in conclusion, that where the study of things seen was pursued to the neglect of things unseen, knowledge was purchased at a ruinous price, for, while study was good,

knowledge was better, but faith was best of all. In our days of *little faith and boastful knowledge*, these pregnant words deserve attention.

**THE IRISH CHURCH.**—At the recent Diocesan Conference in Derry, which met subsequent to the Synod, Mr. Porter made the important statement that all but one-eighth of the half-million required to re-endow the Irish Episcopate has been raised. The Sees of Dublin, Derry and Cork are now endowed with £2,500, £2,000 and £1,700 respectively. In other dioceses it will probably be only a brief period before the Episcopal Endowment will have completed itself through the natural operation of the diocesan financial plans.

**AN IRISH BISHOP ON INTELLIGENT CHURCH-MANSHIP.**—In the course of a recent address, the Right Rev. Dr. Chester, Bishop of Killaloe, said he thought it of the utmost importance that they should secure an *intelligent attachment* to the Church on the part of its members. They would find other communities—for instance, the Wesleyan Methodists and Presbyterians—*standing up determinedly* for the systems to which they belonged. Somehow or other, he did not think there was the same *esprit de corps* amongst themselves. There were a great many in some of their different parishes who regarded it as a *matter of indifference whether they belonged to their Church or not, or whether or not they attended its services regularly*. In saying this he disclaimed any intention of employing a solitary disparaging word towards those members of other communities that were around them. But he thought they might maintain their own form of worship rightly, intelligently and determinedly, without one thought of asperity towards those who differed from them.

**SCHOOLS OF THOUGHT.**—The following weighty words occur in the recent charge of the Bishop of Rochester:—

In the deliberate judgment of many it would be an enormous misfortune for everybody if any of our existing schools of thought were to die out, or to be turned out. Rather, as the Archbishop of Canterbury lately observed in Convocation, *we want more depth*. Then good will come all round. Church parties exist, and will continue to exist, first of all for the simple reason that the human mind cannot adequately grasp, or assimilate, or maintain, the entire system of revealed truth at once, or with equal sense of appreciation and intelligence. Consequently it is for the interest of the universal society that the defenders of the common faith should hold different parts of the wall against adversaries from different quarters, each taking under its own protection those verities or principles which it is best able to defend, through study of them and sympathy with them; each, while mainly responsible for its own entrenchments, not forgetful of, but really interested in, the skill and vigilance of the others.

**THE NEW BISHOP OF JAPAN.**—The vacant Bishopric of Japan has been offered to and accepted by the Rev. Edward Bickersteth, the eldest son of the Bishop of Exeter. Mr. Bick-

ersteth is a Fellow of Pembroke College, Cambridge, and took his B.A. degree in 1873. He was in the second class of the Classical Tripos, and in the first of the Theological, in addition to which he was Scholfield and Evans Prize-man in 1874. From 1877 to 1882 he was Head of the Cambridge University Mission to Delhi, but was forced in the latter year to return to England on account of ill health. In 1884 he was presented by his College to the valuable living of Framlingham, in Norfolk, which, however, he resigned a few weeks ago, with the object of returning to his missionary work at Delhi.

**FRUITS OF PERSECUTION.**—Sixty thousand pounds have been spent in actions in the law courts by the Church Association, with the result that nearly every practice which its lawyers have proceeded against has become more widely diffused in the Church of England. At their series of conferences last week in Liverpool, surprise was expressed that in "Protestant" Liverpool so few persons should attend the conference, viz., about 150 persons, many of them from a distance.

**THE LION SERMON.**—A large congregation assembled recently in the ancient parish church of St. Catherine Cree, Leadenhall street, to hear the discourse, known as the "Lion Sermon," which is delivered annually on October 16th, and was on this occasion preached by the rector, the Rev. W. M. Whitmore, M.A., from Psalm 78, 4th verse. He explained that the service was instituted to commemorate a remarkable interposition of Divine providence. The delivery of the sermon dated from the reign of James I., when Sir John Gayor, a wealthy merchant of London, and a constant and liberal benefactor to the church and poor of the parish of St. Catherine Cree, in which he resided, undertook for commercial purposes a tour on the continent of Asia. Among other adventures it is related that being one day separated from his companions in the desert of Arabia, Sir John was approached by a furious lion. When death seemed inevitable, he fell on his knees and prayed for succor, whereupon the huge beast, instead of attacking him, stopped short, prowled around him, and finally trotted off without in the slightest degree injuring the English knight. Upon his return to London, Sir John (who was made alderman of the ward of Aldgate and afterwards became a popular Lord Mayor) bequeathed £200 to his parish church for the relief of the poor, on condition that a sermon should be preached once a year to commemorate the marvellous deliverance vouchsafed to him. The remains of Sir John Gayor lie in the aisle of the church, and it is intended to mark the spot in some enduring form. The offertory at the service, which was fully choral throughout, was devoted to the expenses of the choir.

**THE VALUE OF THE CHURCH.**—The Bishop of Winchester finds, after some research, that the revenues of the Church of England, if equally divided among the people of England, would amount weekly to *one farthing and a half per head!* Is not the Church worth more, *aye infinitely more*, to the people, *as it is*, than if its property were to be divided?