

## 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.

**WHAT THE CHURCH OF ENGLAND IS.**—The one Church which alone provided for the religious wants of the people for many hundreds of years before sects were heard of.

The Church whose members in early times divided the country into parishes, and by their own personal liberality built parish churches.

The Church whose own members provided the means of support for her clergy, by making an annual charge upon their lands, called Tithes.

The Church, and the only religious body, which ministers alike to rich and poor, making no difference, and in her Baptismal, Communion, Marriage, Burial, and other services, speaks to peer and peasant alike the same words of counsel, comfort and warning.

The Church, and the only religious body, which has been with the people of this country in all times of their growth, prosperity, adversity, sorrow, joy, and social and national development.

The Church, and the only religious body, which in early times of our country's history, struggled for and wrung from kings and princes liberties for the people; and to whose great Bishop (Stephen Langton) we are mainly indebted for the great foundation of the people's liberties as set forth in the well-known document called Magna Charta.

The Church which educates more of the children of the English poor than all the School Board schools and schools of other religious bodies put together.

The Church which is voluntarily spending more than a million a year in increasing and improving accommodation in her churches, and chapels for the public worship of Almighty God.—*Ext. Standard of Cross.*

**CRUSADE OF THE WHITE CROSS.**—"You cannot frame any five words in a commandment upon the obedience of which will depend more happiness or misery than those contained in the seventh commandment."

So said Judge Arnoux in his address to the colored congregation at St. Philip's Protestant Episcopal Church, New York, on the subject of the White Cross movement in that city.

"We wish the co-operation of the young men of St. Philip's," he said. "In so worthy a cause I could not give a negative answer to the invitation I received to address you to-night."

"No man can be free who is the slave of any passion; and I say with Hoar, 'Those who yield from pleasure to sin transform themselves from men to brutes.' Nothing is of value without striving for it. You hear of a yacht race where the wind blew hard, the sails were blown away and the crew worked hard to win the prize. They do win it and speak proudly of their victory. If there were a smooth sea and not much wind the race is spoken of as easily won. Try to win the prize by working hard for it and gain credit for yourselves."

"Two wrongs must be righted—intemperance and licentiousness. Women must learn that they have it in their power to purify the entire community. As it stands now woman's regard of another woman's opinion of herself is of more importance to her than a man's opinion. A woman who sins is turned out, ostracised from society and trampled on by both sexes; but what is done with the man who caused her downfall? You receive him with open arms and give your sister or your daughter to him in marriage."

"Is this right? I ask you—is it just? No, a thousand times no. Each one resolve that you will be pure and refuse to tolerate impurity in others. Let women banish the men who degrade women, punish them socially, let them understand that they are exiled from society and you'll find the evil abating at once."

**THE BISHOP OF LICHFIELD AND THE DECEASED WIFE'S SISTER BILL.**—The Bishop of Lichfield recommends to his clergy to preach upon or to read after the Nicene Creed on Sunday, July 6th, the resolution of the Upper House of Convocation on marriage with a deceased wife's sister.

It might be well that some attention should be shown to the same subject in the several congregations of this Ecclesiastical Province, and therefore we give the resolution in full. There would seem to be an absence of earnestness on the part of Churchmen in Canada in upholding the law of the Church in this particular. The resolution is as follows:—

"First, that the proposal to legalise marriage with a deceased wife's sister is contrary to the just inferences drawn from the prohibitions specified in Holy Scripture on the subject of unlawful marriages; that in the Book of Leviticus a marriage between a widow and her deceased husband's kindred within the third degree, is expressly forbidden; that our Lord and His Apostle, St. Paul, having declared that in regard to holy matrimony husband and wife are on an equality, a widower is by necessary inference forbidden to marry his deceased wife's kindred, within the same limits; and whatsoever rule or concession to the contrary may have been made in the Mosaic legislation is by our Lord's authority thus finally abolished.

"The primal declaration in Holy Scripture thus repeated by our Blessed Lord only receives in the Table of Prohibited Degrees its fuller and more detailed exposition.

"Secondly, that the Church has so understood and interpreted the declaration of Holy Scripture from the beginning; and that there is no trace whatever of any such marriage having been recognised as permissible until fourteen centuries after Christ, when dispensations were first granted by Papal authority. The mind of the Church of England on this subject has been clearly declared in her Table of Prohibited Degrees, her Canons, and in the decisions of her ecclesiastical courts. In Scotland and on the Continent the Reformers, both Calvinist and Lutheran, were equally clear in interpreting the Word of God as condemnatory of these marriages.

"Thirdly, that if the rule thus derived from God's Word be set aside no other rule or principle can be found to take its place. No distinction between the wife's sister and the rest of the wife's kindred has ever been made out. If the relationship by affinity is no bar in one case it is no bar in any case; all stand or fall together. A code of law which should allow one, and only one, relaxation would be on the face of it self-condemned; nor is there any example in Europe of a country in which the law, having been so altered as to permit marriage with a deceased wife's sister, has remained without further relaxations.

Fourthly, that the proposed relaxation of the marriage laws, would tend to impair the reverence

felt for the sanctity of Christian marriage, and to produce a more widely spread social corruption. In countries which have allowed union between persons near of kin, divorce has been more and more freely permitted, with the inevitable effect of effacing the true significance of our Lord's solemn repetition of the words, "They twain shall be one flesh."

"Fifthly, that it is the plain duty of the Church to guard and maintain the purity of domestic life, and to teach that the members of a Christian family are bound together by common interests and mutual affections growing out of the marriage tie between the parents. That the aunt or other near kinswoman of the children should stand in no relation to their father, and be regarded by him as a stranger, would be inconsistent with the very idea of the family, subversive both of its happiness and of its moral welfare.

"Lastly, that if the law of the land, which in regard to marriages of this nature, has from the very first been identical with the Divine law, should be changed, grave scandal and perplexity would inevitably ensue. The Clergy, bound to maintain the law as contained in the Bible, and referred to in the Book of Common Prayer, would be brought into frequent collision with the claims of those who might have availed themselves of the relaxation that would thus have been granted for the first time. It is of the utmost importance that the Clergy should thoroughly inform themselves on these points and on others which bear on this grave question, and that they should on proper occasions explain clearly and firmly, with all charity to opponents, its true character and bearings."

**BISHOP WHIPPLE IN ROME.**—The Bishop of Minnesota has just brought to a close a visitation of St. Paul's Church, Rome, Italy, which has been of great interest and of most real help to the spiritual interests entrusted to our Church in that famous city. He preached on three successive Sundays in St. Paul's Church, to large congregations, telling on the last occasion of his own great mission work among the North-Western heathen. On the first Sunday in Lent he held a confirmation, at which six candidates were confirmed. Again, on the 3rd of March, he confirmed three more candidates under circumstances of peculiarly touching interest. Out of the nine confirmed in all, three had been baptized as adults by the Rector but a few days before the confirmation. Monsignore Savarese was present at the first confirmation.

The Bishop's action at this time came like a special providence to Monsignore Savarese and his hardly pressed followers. They had been taken, it is true, under the protection of our Episcopate two years ago or more, but no Bishop had visited them, or given them in person the right hand of fellowship, or a Bishop's counsels, or a Bishop's blessing on their worship.

Speaking of these Italian reformers in his last sermon in St. Paul's Church, Bishop Whipple used the following words:—"I see a new life stirring the heart of the Italian nation under the wise rule of a noble son of the house of Savoy, which had never faltered in devotion to the people; so I believe the day will come when life from our Incarnate God will be breathed upon His Church in Italy, and they know nothing but Christ and Him Crucified, and thus it will be as in St. Paul's time, their faith will be everywhere spoken of throughout the world."—*Churchman.*