

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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ECCLIASTICAL NOTES.

AMONG the Deacons who were ordained by the Bishop of Durham, at St. Andrew's Auckland, on Sunday, Sept. 23rd., were two who had held important positions as Wesleyan ministers. Mr. Frederick P. Napier, B. A., classical tutor at the Wesleyan College, Richmond, and Mr. Jacob Stephenson, M. A. was one of the most eminent of the younger ministers. Both took an active part in opposing the late revision of the Baptismal Office by the Wesleyan Conference, and it is understood that they resigned because they could not accept a charge which seemed to exclude sacramental grace, and to tend to further dissent from the Church of England. Both were ordained on letters dimissory from the Bishop of Winchester, and will be licensed to curacies in the diocese of Winchester. It is noteworthy also, that, among the 134 ministers who opposed the revision of the services were the professors of theology at the four Wesleyan colleges.

THERE are signs of a real and lasting movement among the Italians for a truly National Church, "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone." The Church of Rome has ceased to satisfy the religious or moral temper of a people into whose lives the true light is shining more and more. Great Italians are using both tongue and pen for this purpose, and sometimes whole congregations break away from Rome, to find freer and purer air in the Spiritual groves of our dear Church.

"MORE love, more love." Such is the cry of the truly Spiritual soul. "See how these Christians love one another," can scarcely be applied to us of the present day; though, thank God, there is a growing desire to sink our own selfishness, and bury old asperities. Let all Churchmen strive to be charitable towards all. There is so much truth in the words of one of our great Divines:—"In these days," he says, "everything is full of fault-finding. Everything is wrong except people's own selves. Everything is blamed except self. . . . Bitterness and contempt are now apparent in controversial writing. This, then, seems to be our first need, and the cry of the heart—More love, more love."

AND we call especial attention to the foregoing, because there is a stirring in the Church, and people are realizing that the Master's work must be above the bickerings and strifes which hinder it. The Bishop of Durham, in a recent charge, says: "Never since the earliest days of Christianity has any Church exhibited greater signs of active, healthy, vigorous life. It is the manifoldness of the developments which arrests and compels our attention. The Bishop of Tennessee, in a recent speech, declared there had not been in the Church such an awaking to spiritual life and progress since the Day of Pentecost, as was seen in the Church of England in our day." It becomes the duty, then, of every Churchman to see that this blessed progress is not hindered by the want of hearty co-operation in, and sympathy with, every good work for the salvation of souls, whether it agrees with his particular shibboleth or not.

PEOPLE often puzzle and perplex themselves

over difficult texts of Scripture, while so much that is precious of precept and promise is allowed to remain barren to their souls. A preacher tells us of an old man who said that reading the Bible was to him like eating fish—when he came to a difficulty he could not explain he laid it aside and called it a bone, and said, "what is the use of choking on a bone, when there is so much rich meat to eat? There may come a time when I may have use for the bone."

At a Convention of clergy, held recently at Fredericia, Denmark, the question of the age for Confirming children was brought up. As to the limit of age for confirmation, the fourteenth year was still approved; but the Bishops should have the right to permit children under fourteen to be confirmed, if they and their parents desire. The Deaconess Institute at Copenhagen has completed twenty years of successful work. The Sisters actively engaged in the capital have increased over 100, while in the Provinces fifty stations are occupied. In the island of Siælland, at a conference of 400 schoolmasters, it was proposed that religious instruction schools be undenominational; but the proposal was received with small favour, and rejected as "not to be thought of."

THE significant speech of the Bishop of Rochester, to the Convention at Philadelphia, will kindle afresh the burning question of at once securing important and growing centres for operation among the masses of our Canadian towns. The Bishop says, "To every wealthy Church, let a Mission Church be added." This, certainly, ought to be the case, and there should be no difficulty experienced in getting sufficient money for the purpose.

BUT who will take Services in these Missions? Our most talented laymen, of course. The Baptismal vow binds every Christian to be Christ's faithful soldier and servant. In Baptism there is a Christian conscription for all, but those who cannot work, may, yea, must find a substitute for this active aggressive warfare. Will not our laymen then bind themselves to support a substitute, a missionary, to do the work for them, if they refuse to do it themselves? It will bring a great reward. Twenty laymen, giving one dollar each per week, can put an extra worker in the Lord's vineyard. The sects are covering up these vacant places, putting good men to cultivate the field, shall the Church wait until the opportunity is lost?

Laymen and Missions.

At the General Convention the Bishop of Rochester addressed the members on the subject of extra chapels to large and influential churches and the great necessity of using lay-help. The Bishop eloquently says:—

"It seems to me that the key to the problem which I know you want to solve is this: To every wealthy church let a mission church be added. Let the wealthy members of the congregation take pride and joy that, out of their substance they can erect these churches; and let them see that these churches are well cared for. If possible let an additional clergyman be appointed who has gifts and opportunities for ministering to the poor because it is not every one who can do so. I

think it is a little unfair to expect a scholar, perhaps, who has had no opportunity of studying the habits of the working classes or of ministering to their wants to be able suddenly to educate himself into their ways and to fit himself for their necessities. You must not expect too much from us. I know that there are some clergymen among us and some among you who, if asked to get up on a chair and to speak about an hour to a crowd of our low people, would say, "Well, I think I would rather be hanged." That is the first thing I want to press upon you. If you want to reach the poor, if you want to tell them the story of Jesus Christ, you must not expect to do so in aristocratic churches, but you must take Jesus Christ down to the homes and hearts of the poor. I do not see (especially as being a stranger) how you can do it in any other way. You must give them churches of their own, a clergyman of their own, and then I promise you they will come to church, because down in the heart of the working man as well as of the wealthy man, there is a great need of religion and of a living personal God. If you try to reach the masses with the great old story of the gospel, and go to them the way in which they are willing to be preached to, God will take care that you are not going in vain. But you must have the churches for them to go to, and then see if the churches would not be filled. Yes, but how are they to be filled and how are they to be ministered? We find in England, as I suppose you will find here, that in dealing with the masses, we must make use of the laity. First of all, we cannot get the clergymen if we wanted them, and those perhaps whom we can get we do not want. I am not saying anything disrespectful of my own order, but I do feel that it is a special gift—a gift which some men possess in a remarkable degree, to be able to speak pathetically and gravely to the masses. It is a gift which one cannot get from the university.

I want the laymen of the Episcopal Church of America to see and to feel, and to recognize, that their Master is calling upon them to fill a place and to do a work in His vineyard which they had never thought about yet because it had never been placed before them. I do not know any country where men are such born speakers as they are here. I believe that some of the best speaking I have ever heard in my life I have heard in this country. I say this not for the purpose of being complimentary, because I respect you and respect myself too much to think of passing compliments. You Americans can speak about politics, you can speak about temperance, you can speak about all those constantly recurring centenaries of which I suppose you are beginning to be slightly fatigued, and I do not know why you should not be able to speak in the house of God and to the working classes, and thus try to do a little of the greatest possible good that one human being can do to another, that is, point him the way to eternal life in the heart and love of Christ. I am sure from my own experience in England that if the clergy of this country will only care for it, if they will only believe in it, if they will only recognize the blessedness and the reasonableness of sharing with their brethren the laity the unspeakable privilege of speaking for Jesus Christ, and if they will only trust the laity as we in England love to trust our lay brethren, the good which will follow will be to them a new revelation of a new working loving force in the Church of Christ.