

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.

WHAT THE CHURCH IS DOING IN ENGLAND TO-DAY.—The Bishop of Ripon, in his Visitation Charge the other day, quoted William Cobbett's beautiful description of a rural parish, and then proceeded to say:—

Had William Cobbett lived to-day, I would have shown him even a more beautiful picture. I could have taken him to our dales and shown him a sequestered village, far from the verge of railway civilization—I could have told him that once the roads were inconvenient, that the bleak hills around were unmarked, and that the grey stone houses of the village looked triste among the treeless surroundings, that the church was meagre and untidy, the churchyard gloomy and unattractive, the parsonage small and uninviting. I would then have asked him to look around and see where the parsonage nestled among pleasant trees, how the churchyard looked trim and sweet, and smiled with resurrection flowers. I would bid him see the cairns which stood as beacons upon the neighboring hills; the roads, once steep, now smoothed and levelled, the approach to the church made easy, and the church itself restored to order and beauty and comfort, now the haunt and the home of the villagers. I would tell him that this change from the dispiriting wilderness to the pleasant village was due to the large-minded liberality, constant and self-denying work of one man—the village parson, and, venerable not alone in office, but even now, in his fifty years of labor, spent among his dalesmen. I would do more, I would take him round a circuit of neighboring villages. I would show him in each a decent and reverently appointed church. I would tell him that thirty or forty years ago the income hardly sufficed for the needs of the clergyman. I would tell him that now each of these churches had its clergyman living on an income small indeed, but raised at least to more than £100 a year. I would tell him that the same hand which had made the wilderness village blossom as a rose had gone forth with generosity and perseverance into the regions round about, and had labored till a fit place and a modest income was secured for a man of God in these distant and sometimes inaccessible villages; and I would ask him whether there was not something to be said for a system which had produced such men, and which had brought a man of culture and kindness, of simple faith and fatherly love, to live in a spot where few would care to live, going there not as a casual visitor, nor under any influence of temporary excitement like a wandering evangelist, but going there with steady and fixed purpose, dwelling there the long years through, permeating the whole of their lives with his influence, pouring upon them the virtue of his influence, the help of his teaching, and the example of his life. This is a picture not of the long past, but as you know of modern days, and of our own diocese.

LITURGICAL SCRUPLES.—A clergyman in the Diocese of Worcester having omitted the words "sure and certain" from the Burial Service at

a funeral lately, the Bishop wrote:—"I have no hesitation in condemning with severity the wrong done in this matter. *Our Church does not allow her ministers to alter at their own will and pleasure the words prescribed for their use.*"

THE CATECHISM OF MODERN FRANCE.—The Archbishop of Canterbury, in a recent speech, said:—

He had had lately sent to him a little book which showed exactly what was before them if they went in for *irreligious* teaching. That book was the primary catechism sanctioned by the Ministerial authority and presented gratis by the town of Paris to all commercial schools. It was called *Primary Instruction in Moral and Scientific Duty*. That work was remarkable because in it the name of God or the thought of God nowhere occurred, and, strangest of all things, in the last few words in this catechism, just where in the English Catechism they had the precept to examine themselves, as to how they were living before God and man, the last words were: "Remember our Republic reposes on each one of you." Would that at this coming election they could carry home to every heart the fact that the future of England rested upon each one of the people of this country. Nothing more patriotic or true could be impressed upon any one.

SAINTS' DAYS FROM A DISSENTING STAND-POINT.—The Church's method of commemorating the Saints is proving attractive to the new generation of Nonconformists. Here, for example, is what a Dissenting contemporary says about St. Luke's Day:—"Such a festival, for example, was that of St. Luke, which this year fell on Sunday, the 18th October. In how many Nonconformist churches or chapels was any reference made that day to the 'beloved physician?' Yet no objection could well be urged except the morbid dread some people have of the revival of Romish saint-worship. *The benefits that might arise if all Christian people would consent to devote their attention at the same time to the consideration of the godly example set by holy men of old we need scarcely urge.* The increased sympathy with one another that would grow up between various sections of the Church is alone a sufficient reason. And then the observance of these old festivals compels preachers and people to look into subjects which would otherwise perchance be forgotten."

A PRESSING NEED.—The following extract from the address of the Bishop of Chester, at his Diocesan Conference, enforces a pressing need of the Church in Canada, as well as elsewhere:—

Wherever I go, confirming or preaching or visiting, I find a great deal of sound and thorough local work going on: in many places I believe I may say great and increasing effort, and everywhere, unless I am to believe that a Bishop always sees his people in their Sunday clothes, a great and increasing sense of religious responsibility, of Church privilege, and of the demand for improved work. But I think we want something still, and that the want of

it is the cause of some languor and laxness in the support of our collective work. We want more concentration for these purposes; the scope of union lies outside the immediate area of our respective parishes. We want more sermons and collections for diocesan institutions; we want more united action for common ends; more direct helping of the poor parishes by the richer ones; and a greater sense of the importance of extending our joint exertions.

MR. GLADSTONE ON RELIGIOUS EDUCATION.—"We believe that if you could erect a system which should present to mankind all branches of knowledge save the one that is essential, you would only be building up a Tower of Babel, which, when you had completed it, would be the more signal in its fall, and which would bury those who had raised it in its ruins. We believe that if you can take a human being in his youth, and if you can make him an accomplished man in natural philosophy, in mathematics, or in the knowledge necessary for the profession of a merchant, a lawyer, or a physician; that if in any, or all, of these endowments you could form his mind—yes, if you could endow him with the science and power of a Newton, and so send him forth—and if you had concealed from him, or, rather, had not given him, a knowledge and love of the Christian faith,—he would go forth into the world, able indeed with reference to those purposes of science, successful with the accumulation of wealth for the multiplication of more, but "poor, and miserable, and blind, and naked" with reference to everything that constitutes the true and sovereign purposes of our existence—nay, worse, worse—with respect to the sovereign purpose—than if he had still remained in the ignorance which we all commiserate."

AN OLD QUESTION AND ANSWER RE-STATEd.—Once it was said: "Where was your Church before the Reformation?" To which the reply was, in Scotch fashion, "Where was your face before it was washed?" The Archbishop of Dublin has improved upon this racy retort. "Put, have you swept out the room?" "No, your honor, not the room—only the dust." By the way, the Irish Primate, at his last Synod, brought into conspicuous prominence a remarkable fact, viz.:—that the succession of Irish Bishops is absolutely flawless, and is entirely beyond the suspicion with which Romanists affect to look upon our own.

THE "NATIONAL CHURCH."—An ardent Liberationist having indiscreetly jumped at the use of the word "national" in the Bishop of Peterborough's recent address, Dr. Magee points out that the word "national," in this connection no more means that the Church is a department of the Civil Service than that it proves the property of the National Lifeboat Institution, or the National Bank, to be State property. "As by law established" does not mean "as by law founded."

BISHOP TITCOMB consecrated the new English Church at Leipsic, November 8. Rev. R. Tut-tier, chaplain. A Greek priest, 14 Lutheran pastors, a Rabbi, three Presbyterian and two Methodist preachers were present.