

# 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.

**HOME REUNION.**—The annual meeting of the Home Reunion Society was held recently. The Bishop of Winchester presided. The report, which was read by the Secretary, Rev. R. M. Blakiston, stated that the present outlook of the Home Reunion question is a curious one. The question is very freely ventilated everywhere. Able papers on that and kindred subjects are commented upon in no unfriendly spirit by the Nonconformist press. The continuity of the Church of England is acknowledged by all as an historical fact. The life in our Church manifests more day by day its growth, as being more especially the Church of the people, prepared to fulfil its old position in new England that is being formed under our eyes. The call for increased zeal in the extension of the blessing of Christianity is acknowledged by all calling themselves Christians. The driftings from the old distinctive teachings and practices of the different Nonconformist bodies are so apparent that the bondage of their old trust-deeds, any transgression of which would subject them to State control in spiritual things quite as binding as any to which the Church is subjected, is becoming oppressive. Thus drifting arises from a desire for unity, which at present is based on a determined opposition to the Church's distinctive claims, and therefore falls short of that sure and safe basis of a reunion which can only be secured on the lines of the primitive and undivided Church. In the midst of all these signs, the zeal against Church endowment and Establishment is greater than ever, though a feeble attempt is made to conceal its bitterness under the pose of the candid friend, who, at the certainty of great damage to himself, would relieve the Church from the shackles which are supposed so greatly to hinder her growth. And yet this growth is acknowledged, and Church methods are adopted more and more amongst the Nonconformist bodies, in the hope of thereby improving their position among the people. It is to be feared that the nearer religious bodies approach to one another the more acute becomes the fight over the few, but essential, differences, which become more apparent. Existing facts in the United States and in our colonies clearly show that Disestablishment and Disendowment can never break down the different status between ministers duly ordained and those who are only called to the ministry by their own inward call, or by the acceptance of the congregation; and yet this question of the position of the ministry is at the real root of all our present schisms. Surely, in so godly a work as the Reunion of Christendom, such worldly matters as the difficulties arising from legal documents, or the equally worldly jealousies of the relative social position of ministers, ought to be no permanent cause of estrangement, between those who are truly earnest in their love for Christ, and in a common desire to extend the blessed influences of Christianity amongst all our people.

**THE LATE ARCH-DEACON LEE.**—A movement is being made to erect some memorial in St. Peter's Parish Church, Dublin, as a mark of respect to the late Ven. William Lee, for nine-teen years rector of St. Peter's, Archdeacon of

Dublin, and for more than that period Archbishop King's Lecturer in Divinity in the University of Dublin. It is now upwards of two years since Archdeacon Lee entered into rest, so it is high time, if his memory is to be honored at all, that it should be done soon. He was one of the few Irishmen whose name as an authority in theological subjects was known outside Ireland. His work on the Inspiration of Holy Scripture has passed, we believe, through three editions. His contribution to the *Speaker's Commentary* on the Revelation is a book in itself replete with learning, and in the Revision of the New Testament he has been heard to say that one great aim with him was to alter nothing that did not absolutely need to be altered. Those who enjoyed the friendship of Archdeacon Lee, it is well known, cherish the recollection of his loyalty and good feeling to the present day.

**CANTERBURY DIOCESAN CONFERENCE.**—The annual meeting of the Canterbury Diocesan Conference commenced June 30th at Lambeth Place. The Archbishop, in his opening address, observed that since the last meeting of the Conference the lay element had been considerably increased. The duty of all faithful members of the Church at the present time was to strengthen the Church. They need not raise the old cry of the Church being in danger, for if she really were in any danger, it was the fault of her members. He claimed for the Church that she had been the mother of liberty, of peacefulness, and of morality, the guide and comforter of all. They all desired to see the moral, social, and religious welfare of the people increased ten-fold, and in order to do that the Church must be strengthened. That could be done by individual or by corporate action. Churchmen should be urged to take a more active part in Church work, and to watch the course of events in the Legislature, to see that no harm was done by Parliament. They could deepen the hold of the Church on the consciences of the people by raising their moral level, and being foremost to assert principles of temperance, purity and manliness. With regard to politics, it would not be by her own act that the Church would be transformed into a political party. The once familiar term, The Church Party, had well-nigh died out, and happily so. But in spite of herself the Church might be compelled to take political attitude, in order to meet attacks or to resist pressure. If, however, the Church ever were forced into the position of a great political power or party it would never be a mere clerical party, for clergy and laity would be hand in hand together. There had always been strong ties between all classes in the rural districts and the clergy, and now the Church was getting hold of the busy workers in towns. She was in touch with every section and every class, and that touch must be strengthened and deepened until it became a firm, unbreakable grasp. They had no reason to fear any disturbance of the present balance from within; but if they were compelled from without they could put in force a propaganda of opinion with which no other ecclesiastical organization in Europe could compare. If Churchmen asked for legislation it was denied them for the ostensible reason, that to reform the Church was to give her undue advantage. Had ever hin-

drance to legislation been based upon so petty or so monstrous a plea? Then, again, they must strengthen the Church corporately by developing her consultative faculty. They were living, so to speak, in a committee period, and the Church would derive much advantage from the existence of a house of laymen to consult with Convocation on matters calling for legislative action or affecting the general welfare of the Church. In conclusion, his Grace urged deeper interest in Home and Foreign Mission Work, and increased earnestness in promoting the material and spiritual welfare of the young, the poor and the helpless. They must put the whole truth before the people and strengthen the moral and religious discipline of the country. A lamentable example of the results that follow the lack of that moral and religious discipline had recently been witnessed in a neighboring country, where the people had indulged in a wild fete over the remains of their poet, while their government had torn down the cross from the summit of a consecrated building.

**THE REFORM MOVEMENT IN SPAIN AND PORTUGAL.**—The Archbishop of Dublin preached at Christ Church, Cheltenham, on Sunday evening, the 28th ult., to a very crowded congregation, from John iii. 8, "The wind bloweth where it listeth," &c. His Grace said that it was an occasion of peculiar interest and solemnity to him, seeing that, forty years ago, he had worshipped as a boy in that church, for a space of three years, under the ministry of Archibald Boyd and Frederick Robertson. Many memories crowded upon his mind of the days that intervened, of opportunities lost, of mercies received; and he asked the congregation to breathe a prayer that the message he was permitted to utter that night might be owned and blessed of God. After a forcible and earnest address, in which sceptical difficulties in reference to the unity of the Bible, and the failure of ocular demonstration of spiritual things, were met by the graphic illustration of the text, his Grace proceeded to advocate the cause of the Spanish and Portuguese Protestant Churches. The sole cause of the present great religious movement among the people of Spain and Portugal was to be found in an earnest craving of heart for more spiritual food than the husks which Rome could give. They found this in the pages of God's holy Word. One important feature marked the movement, in that at present none but the poor had been reached; and yet in this was one element of hope; for, as he had heard Archbishop Trench say, "The Spanish Reformation in the sixteenth century had failed just because it lacked the proper element." And just because the people were poor, they needed the help and sympathy of their brethren in England. They had memorialized the Irish Church, and the Archbishop had been deputed by his brethren, the Irish Bishops, to visit the churches in Spain and Portugal. This he had done, and, therefore, as an eye-witness, could speak of the reality of the work, as most deserving of sympathy. They did not want missionaries—as they were reforming themselves—they did not want help always; but only to enable them now to build their first churches and schools.