

The Church Guardian.

A P Willis 1 ap 86
226 St George

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 LAST THREE BISHOPS OF SALISBURY.—The Dean of Salisbury, in a recent sermon, said:—

The Church of Christ in this diocese will long cherish the recollection of the last three Bishops, Edward Denison, Walter Kerr Hamilton, and George Moberly—high souled prelates who strove to elevate the standard of spiritual life, and to direct the thoughts of clergy and laity alike to the real unity of faith and practice attainable within the Church. These three men were alike in this, that they knew the secret of strength, the power of prayer, the trust in the precious Blood, the gift of God's Spirit to the mystical Body of Christ. There are great names, names of mark and distinction, in the long catalogue of those who have presided over this see, and enjoyed the benefit of this foundation. But it is the special distinction of the Church of Sarum in these latter days, that she has afforded examples of "public spirit, large-hearted sympathy, manliness, straightforward wisdom, steady judgment, humbleness of soul, plain living and high thinking, and true work." Generations pass, and the torch of truth is handed on from one ruler to another, and we who remain are called on to-day to trim our flickering lamp, to live such a life of self-denial, of faith, of purity, that we may be able to trust humbly, that when we shall depart this life, we may rest in hope.

THE BISHOP OF CARLISLE ON POLITICAL MORALITY.—The following communication from the Bishop of Carlisle appears in the *Times*:—

"When I wrote a letter for the purpose of bearing my testimony against what seemed to me to be immoral doctrine put forth by one of my clergy, I had no expectation or intention of raising a general discussion upon the morality of speaking untruths in certain circumstances. Nevertheless, it is not to be regretted that the discussion has been raised. No doubt the question, "Am I bound to say anything about my vote?" and "If I am asked about it by my master, shall I tell him the truth?" will not unfrequently occur to some of the newly enfranchised. Possibly, also, the question may occur to the mind of the master, "Have I any right to interfere with the performance of a duty imposed, or a privilege conferred, by the State upon a free man who happens to be my servant?" In the interval which will elapse before the General Election there will be a quiet opportunity of thinking over these questions and considering the answers which ought to be given to them by honest men.

"I should have thought that the right course for the voter might have been determined by the maxim which Shakespeare has given us, "Tell truth and shame the devil." But this simple and noble teaching has been obscured by the introduction into the question of exceptional cases. There may be occasions when a man is not bound to tell the truth; a robber puts a pistol to a man's head and extorts a promise, which Paley and other moralists tell us is not binding. It is held, and not unreasonably, that a medical man in certain critical cases may be

justified in deceiving his patient. Ingenious minds may perhaps devise other peculiar conditions under which a deviation from truth may be justified. The only justification for a voter telling a lie concerning the manner in which he has discharged his functions as a citizen must be found in the assertion that he is placed in exceptional circumstances, comparable with those of a man in presence of an armed robber, which suspend the ordinary moral and religious law. To suppose this condition of things on any large scale is impossible; and even if there be a certain number of cases of unjustifiable interference with voters, this is a poor excuse for throwing broadcast such teaching as I have thought it my duty to reprobate. If any poor fellow under the influence of fear should tell a lie about his vote, I should trust that the recording angel might drop a tear upon the fault and blot it out for ever; but for the sake of his own character, and that of the free country of which he is a citizen, I would never counsel him to commit the fault, but would advise him either to hold his tongue, which he has a perfect right to do, or else to tell the truth like a man.

A "GORDON COLLEGE FOR THE COPTIC CHURCH.—Mr. George Greenwood writes to the London press:—

There is a great deal of education going on in Cairo—some of it of a high order, and signalised by true Christian self-sacrifice—but, with the strange fatality which has hitherto marked nearly everything that has been done in Egypt, little regard has been paid in these educational efforts to the legitimate feelings and aspirations of the Egyptian people themselves. The more enlightened Coptic Christians long for the means of giving their children, not only a thoroughly good secular education, but also a sound moral and religious training; what they do not want is that their sons should be made Romanists, or Presbyterians, or members of the Church of England, or what are fallaciously called "Bible" Christians. They cling to their ancient Church, which has preserved its holy orders, sacraments, and liturgies from Apostolic times, which has been baptized in blood, and bears the scars of many a fiery persecution; but they know how much it has become weakened and deadened by its age-long isolation, and how greatly it needs to be energized by kindly aid and sympathy from without. I venture to affirm, without fear of contradiction, that there is not a religious organization in the world which is in a position to respond to their need as the Church of England can; while, on the other hand, there is not a liberal-minded member of any other community who need hesitate to contribute to the work. An "Association" has been founded "for the furtherance of Christianity in Egypt," with the Archbishop of Canterbury as president, the Bishops of Durham, Winchester, Carlisle, Gibraltar, and six other sees as vice-presidents, and a committee, whose first undertaking will be the establishment of a College (Gordon College) in Cairo for the religious, moral, and secular education of native boys of the better class.

SUNDAY-SCHOOL TEACHING.—The Archbishop of Dublin, in a late address, in reference to

teaching the Catechism in Sunday Schools, said:—

He trusted that in the classes of their Church the Catechism would always be made a part of their teaching. He thought that they were bound to see to that. But he thought that the foundation of the teaching should be the Holy Scriptures. There were in the Catechism at the present time some passages which at this crisis in the history of their country, when godlessness and anarchy, and selfish greed, and hatred between class and class, were being, unfortunately, promulgated throughout the length and breadth of the land—there were some passages in the Catechism, especially those answers given by the children as to their duty towards God and their neighbour, which, as it seemed to him, ought to be written up in letters of gold upon every schoolroom throughout the land where Sunday Schools were held. But, while saying this, he could not but admit that, whereas these very teachings of their Church were derived from Holy Writ, the very words of the passages themselves showed that Holy Scripture ought not to be brought in their Sunday Schools as a subsidiary proof of the Catechism, but that Holy Scripture should be, in the first instance, taught as the basis, the foundation of all the doctrines of their rule of faith, and that they were thankful to bring in the Catechism as an admirable summary wherein these doctrines which form the rule of faith had been enshrined for so many centuries.

THE NEW BISHOP OF MEATH.—The election by the Bishops of Dean Reichel to be Bishop of Meath, is likely says *Church Bells*, to give general satisfaction. It is felt that the Irish Bench of Bishops, which was growing confessedly weak in able men under the new system of popular election, has been recruited by the accession of a clergyman of acknowledged power and diversified gifts. Dean Reichel gives as much as he gains, and the entire Church is honoured in his advance to the Episcopate. From the first he cast in his lot with the Irish Church; when other distinguished men left it on disestablishment, many of them to find preferment in the sister Church of England, he gave of his best to the Church during the trying years that followed the Irish Church Act, aiding it with voice and pen, and it is a happiness now to his many friends to see him rewarded with the mitre. It may be mentioned that the new Bishop comes of a stock that gave more than one Bishop to the Moravian Church; his cousin is a learned writer in the University of Cambridge, and his son, after a brilliant career in Oxford, ending with a Fellowship, is now Principal of the new University College in Bangor.

Joseph Cook recently was called to bury his venerable father, who was a devout Baptist. It is a remarkable instance of the wide influence of the Book of Common Prayer, and its silent workings outside of our churches that the good man expressed his wish to be buried with a copy of it in his hands.

In Wickford, R.I., is what is claimed to be the oldest of our churches in America—built in 1707, and once stolen and transported seven miles.