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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.

THE "AMERICAN CONGRESS OF CHURCHES."

The so-called "Congress of Churches" has been successfully launched upon its second year of existence. Cleveland was chosen for the annual meeting of 1886, which was held on May 25th, 26th and 27th. The *Living Church*, to which we are indebted for our account of the proceedings and a *resumé* of the speeches, says:

"The scandal of a divided Christendom is painfully apparent, from the fact that twenty-three distinct denominations of those who profess and call themselves Christians, were represented in the Cleveland Convention. Notwithstanding the polarities of belief, however, the best of good feeling and amity characterized the sessions of the Congress."

We quote from our contemporary a brief synopsis of the addresses of two able representatives of the Church, and of the Roman Bishop of Cleveland. The first subject discussed was "A True Church; its Essentials and Characteristics." After several speeches had been delivered, treating the question from the ultra Protestant standpoint,

The Rev. John Henry Hopkins (Churchman) said he had been an alert listener to the changes that had been rung upon the Protestant idea of the invisible Church. He arose and stepped to the front of the stage with the majesty of a "Douglas in his hall." No effort could have been happier. His speech was staccato, sententious, irresistible. He said:—"I am a High Churchman—as high as they make them. As a narrow Churchman, I am willing to give up any and everything distinctively Protestant Episcopalian. First, there is our name. I am willing to give it up now in the interests of the unity. Search the New Testament and you will find no mention there of the Protestant Episcopal nor of the Congregational Church. The Church of God alone is mentioned. How about Apostolic Succession? We can't give that up. It isn't ours to give. We are mere trustees of that gift. What about Confirmation? That doesn't belong to us. We cannot give that up. Suppose that a stockholder in a company should give away the company's property. You would call him a thief. Thus I explain that we are willing to give up anything that really stands as a barrier to Christian unity, but what belongs to the Old Catholic Church of Christ we will never give up."

The Rev. F. M. Clendenin, priest in charge of Grace Parish, Cleveland, followed in the same vein, and produced a most favorable impression by his dignified, manly, eloquent words. He said:—"The Church, according to Holy Scripture, is the Body of Christ. He is the Head, and the Body is His Bride. A true Church is one, then, which has the power to do what His human body did—feed the hungry, clothe the naked, preach the Gospel to the

poor, heal the sick, forgive the penitent, and raise the dead. Another vital essential to a true Church is, that it be the Church. Never a word in the Bible about "my" Church, or even "our" Church, but only "the Church," which is one family in heaven and on earth. The last forty days of our blessed Lord upon earth were spent in speaking about the Kingdom of God or the Church upon earth. The Church of the New Testament is the Church of history. History for fifteen centuries knows no other Church than the Catholic and Apostolic. All human societies will decay and pass away like the shadows of night. The Church of Holy Scripture and History alone will survive the lapse of time and the caprice of man."

The address of the Roman Bishop of Cleveland, on "Religion in Public Schools," was a marked feature of the Congress. Bishop Gilmore's antecedents were Presbyterian. He became a convert to the Roman Church at the age of eighteen, from the Scotch Kirk. He was received before the Congress with enthusiastic applause. No adequate justice can be done to his noble address by a mere synopsis—"Man is made for God. His end is supernatural. The nations of the world that have made religion dominant in their laws and customs have grown and waxed strong. Israel was strong when God was honored and worshipped. Man without God is a failure. The American colonies were peopled with an intensely religious people. After the Revolution the emigration was Irish and German, both intensely religious. Since 1848 a change has come over the land. Now society builds upon man rather than God. To remedy this state of things, religion and education must go hand in hand. Religion must be taught our young if the nation is to last. There must be less politics in the pulpit and more religion. The pulpit seems to be afraid now-a-days to say that God is justice and that there is a hell for scoundrels. Error and infidelity have no rights anywhere. This must be spoken in the pulpit, the family, the school, the work-shop, the street, in no mincing words, till God and religion are restored to this land. Parents must insist upon religion being taught in the schools, and must see that it is taught in the family. We must begin and end with this clear-cut proposition: God must rule."

To any one sending us the names of Seven new subscribers, with remittance of \$7, we will send free Little's "Reasons for being a Churchman," one of the most highly commended books. (See advt.)

THE BEST KIND OF SUNDAY-SCHOOLS.—The Bishop of Rochester made a capital speech at the annual meeting of the Church of England Sunday-school Institute, last week. His Lordship spoke of "Typical sorts of Sunday-schools," and after describing in very graphic language (1) the intelligent, (2) the happy, and (3) the comprehensive Sunday-school, concluded by saying:—"Now, there is one school more upon which I want to say one word, and it is to my mind the best class of all. It combines, or it ought to

combine, all those that I have named, the comprehensive and the happy; but I think it is the best school of all. It is the devout school, the school in which, from the superintendent and the teachers down to the youngest child, there is underlying all the work, and in all the atmosphere of the place, a profound and yet simple reverence; a reverence that pervades the entire being, as well as the entire place; a reverence for truth which makes the teachers feel the solemn duty of not only preparing themselves to give the truth to their children, but taking all possible pains to impart it, as intelligently and as accurately as possible; a reverence for the Person and for the Presence of Almighty God as shown in the attitude of prayer, in the spirit of prayer pervading the work, and in the manner in which the Holy Name of Christ and the blessed precepts of Christ are taught; and then, at last, a reverence for the souls of the little children, felt to be infinitely precious because partaking of the human nature of the Lord Jesus Christ, given to each teacher in trust for Him; the devout school, in which each person comes from his home and from his knees into the presence of God, feeling that the task given him to do—that of imparting the truth of Christ to the young mind and heart—is the most important task that any human being can undertake; the task, also, of carefully, thoughtfully and exactly imparting that truth in that spirit of devoutness which to my mind makes a perfect school, and of which I believe we have more instances in our dear Christian England, and in our dear old Church of England Schools, than anywhere else in the world."

Every Churchwoman may aid in extending the influence of the Church by securing subscribers. Several Churchwomen have so aided, and have sent in many new names.

THE IDEAL CHURCHWARDEN.—Archdeacon Blunt, in his Visitation Charge at Scarborough, recently, drew a picture of the ideal churchwarden:—

The efficient churchwarden is not he who is content with keeping God's house in order and carefully managing Church finance, but he who is in every way the typical layman of the parish, a regular attendant at church at each service, and a constant communicant, foremost to undertake any good work in the Sunday-school, the temperance meeting, and, if fitted for it, the mission-room also; who looks on the Church as his own, in order that he may prove her value to him, and his love to her, by serving her as God shall help him, according to his opportunity and ability.

Every Churchman should subscribe himself, and should help to extend the influence of the Church paper, by securing other subscribers.

THE BISHOP OF MANCHESTER ON THE USE AND ABUSE OF SPIRITUAL OPPORTUNITIES.—Bishop Moorhouse preached his first sermon in his new diocese on Sunday, May 16th, at the Parish Church, Bolton. In the course of a