

# 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.

**ST. PAUL'S CATHEDRAL ADVENT SERMONS.**—Canon Liddon's Advent sermons, preached in St. Paul's, were attended by immense congregations. The first was on the fear of men. He said that the curled lip, uplifted eyebrow, or shrugged shoulder in a drawing-room or club, was more trying to many a young man's faith than would be the leading a regiment across an open plain subject to the enemy's cannon. He told a story of the late Sir Robert Peel with quiet dignity ordering his carriage when at a dinner-party Christianity was denied, saying that he was sorry to retire, but that he was still a Christian; while, without approving of the truncated creed or singular methods of the Salvation Army, the Canon praised its followers for their not being ashamed of the Master they professed to follow.

**A GOOD EXAMPLE.**—We clip the following from our talented Exchange, *The Church*, of Philadelphia, hoping our friends may follow the *good example* in the *GUARDIAN'S interest*, and it will try to follow the aim of the "Church."

A zealous and successful rector of an important parish has found time to secure for *The Church* an increase of nearly forty persons to our subscription list. And he promises more. "*O si sic omnia.*" Freely translated our motto would run thus. If one thousand rectors would do as well, we should have, to start with, an addition of nearly forty thousand subscribers. And that would do very nicely indeed,—for a beginning. Friends and brethren, will you not, for the love of the cause, take hold of this matter and help *The Church*,—and *The Church* promises to help you in the family, in the Sunday-school, and in the congregation. This paper is not published in disregard of business principles, but its purpose is not to make money. Its expenses will keep pace with its receipts. And so we appeal to the free and hearty efforts of our friends among the laity and clergy. We have received letters from prominent clergymen, expressing approbation of this paper of ours. For these letters and for the sentiments expressed, the editor is deeply grateful. May these letters all take the form of epistles from certain Doctors of Divinity who sent approving words and their "*subscriptions!*"

**THE MARRIAGE BILL.**—The Wife's Sister's Bill is to come up again in Parliament in March next. The Synod of Derry, in Ireland, has passed resolutions *against* the Bill, and in favor of maintaining the old Table of Prohibited Degrees, and has appointed a committee to forward petitions. Perhaps petitions or memorials addressed to His Grace the Archbishop of Canterbury from the several Dioceses of Canada against the proposed change might strengthen the hands of those who are strenuously and faithfully opposing this dangerous movement.

**THE BISHOP OF LONDON ON EXCESS IN RITUAL.**—The late Bishop of London, whose antipathy to ritual excesses is no secret, is nevertheless opposed

to prosecuting those accused of such practices. He says:—

"Cold and dull services, plain rubrics habitually neglected, unfrequent Communion, churches open only on Sundays, sermons correct, perhaps, and even able, but on subjects bearing only remotely on the spiritual needs and aspirations of the hearers, neither wakening their conscience, feeding their Faith, removing their doubts, nor kindling their love—these have to bear much of the responsibility of the exaggerations both of ritual worship and of sacramental teaching, which for a quarter of a century have disturbed our Church's peace."

**NOW AND THEN.**—Dr. Spalding, in the January number of *The Church Eclectic* (a grand early, full of interesting matter, and well worth getting and keeping), thus speaks of the nature of church-going "Now," and in "Apostolic" times:—

"People no longer go to church to be present at Christ's reception of the sinner into His Incarnation in Baptism or to its renewal in Holy Communion.

A Sacrament is less to most people than almost anything else done in a church way. God's Word no longer reads to many a modern Christian as it read to the early one, in the days when the Book of Acts was written: 'And upon the first day of the week, when the disciples came together to BREAK BREAD, Paul preached unto them,' (Acts xx. 7). It now reads: And upon the first day of the week, when (a few of) the disciples came together to hear preaching, the modern Paul (as it was the first Sunday in the month, or quarterly Sunday), Broke Bread for them. The matter is exactly reversed. Christians no longer go to church because it is the Church, the Body of Christ, that they, as members of the Incarnation, may worship the Incarnate Jesus, and receive the Sacrament of Unity with Him and with each other (1 Cor. x. 17), and go nowhere else. They go to hear preaching and to listen to the religious concert, to be enraptured by Prima Donnas, and the many human stars. Ah! these fine human stars, how they shine with their preaching and their singing! how they draw our weak and dissipated hearts even in Christmas-tide. How many wonder and admire, while only few comparatively, simple and faithful, still feel the mystery that was under the cold stars on Christmas Eve; who in thought at the yearly anniversary are watching, with the shepherds, for the angel's coming and the angels singing, and the announcement of the Christ to be born in the early Christmas morning; and go in spirit even to Bethlehem to find Him, meek and lowly, a little babe in a manger, and do find Him in very deed in the equally humble Sacrament of His Body and Blood."

**ARCHBISHOP TRENCH.**—It will be hard for the Irish Church to find such another Archbishop as Dr. Trench. It is said he gave £1,000 a year out of his salary of £2,500, to the Episcopal Endowment Fund, and he surrenders the pension he was entitled to on his resignation. Lord Plunket, Bishop of Meath, has been chosen as his successor.

**A PRESBYTERIAN MINISTER ON THE SCOTTISH CHURCH.**—A Presbyterian minister writes thus on the question of Re-union:—

"In any scheme for Church Re-union in Scot-

land the communion to which Mr. Rorison belongs must distinctly have a place. The Scottish Episcopal Church represents elements in our national history, and in our present-day life, which we cannot afford either to ignore or to dispense with. It is the Church of a long series of worthies, whom we should sorely miss from our Scottish annuals—"the Aberdeen Doctors," Leighton, Scougal, Lord Pitsligo, and the genial author of *Tullochgorum*. It attracted into its communion Sir Walter Scott. The splendid constellation of antiquaries and historians that are our chief literary boast in the present century have been, most of them, of that Church. No Church has such a hold on the higher classes; none is doing more for the poor in proportion to its size. And you need not go further than your own good town to see what it can do in the way of Church building and Church organization. It is eminently Scottish in its history and traditions; yet it could be the mediator between the Church of Scotland and the Church of England and its own scarcely less mighty daughter on the other side of the Atlantic."

**ROUSSEAU AND THE PSEUDO-PHILOSOPHERS.**—The clever author of "Notes on Ingersoll," gives the following quotation from the celebrated French writer, Jean Jacques Rousseau:—

"Rousseau, an infidel like yourself, but an honest and abler man, has given a description of the class of philosophers to which you belong, and is highly worthy of attention. He says:—'I have consulted our philosophers, I have perused their books, I have examined their several opinions, I have found them proud, *positive*, and *dogmatising*, even in their pretended scepticism, knowing everything, proving nothing, and ridiculing one another, and this is the only point in which they concur, and in which they are right. Daring when they attack, they defend themselves without vigor. If you consider their arguments, they have none but for destruction. Where is the philosopher, who, for his own glory, would not willingly deceive the whole human race? Where is he, who, in the secret of his heart, proposes any other object than his own distinction? Provided he can raise himself above the commonality, provided he can eclipse his competitors, he has reached the summit of his ambition. The great thing is for him to think differently from other people. Among believers he is an atheist, among atheists he is a believer. Shun, shun, then, those who, under pretence of explaining nature, sow in the hearts of men the most dispiriting doctrines, whose scepticism is far more affirmative and dogmatical than the decided tone of their adversaries. *Under pretence of being themselves the only people enlightened, they imperiously subject us to their magisterial decisions, and would fain palm upon us for the true causes of things the unintelligible systems they have erected in their own heads; while they overturn, destroy, and trample under foot all that mankind reveres, snatch from the afflicted the only comfort left them in their misery, from the rich and great the only curb that can restrain their passions; tear from the heart all remorse of vice, all hopes of virtue; they will boast themselves benefactors of mankind. 'Truth,' they say, 'is never hurtful to man.' I believe that, as well as they, and the same, in my opinion, is proof that what they teach is not the Truth.'*"

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