

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.

VOL. VII.
No. 28.

MONTREAL, WEDNESDAY, OCTOBER 28, 1885.

\$1.50
PER YEAR.

ECCLESIASTICAL NOTES.

CONSECRATION OF THE BISHOP OF MEATH.—

At the recent consecration of Dr. Reichel, as Bishop of Meath, the sermon was preached by the Rev. Thomas Twigg, M.A. The preacher said:—

In maintaining the threefold ministry of Bishops, Priests and Deacons, they were following the guidance of Holy Scripture, and the pattern laid down by our Blessed Lord. It might be asked whether it was of moment that in the 19th century they should adhere to forms of Church polity which existed—perhaps were useful—in the first and second centuries? To this they might answer that if God's word set before them a certain course, they had no right, without special evidence of His will, to deviate from it; but he held that this, the only ancient form of Church government, was also the most practically useful and expedient. One of the dangers against which the Christian pastor had always to guard was division amongst the flock. How many pastors there were who must feel bitterly how readily their flocks forsook them—how easily they were scattered! Some new teacher appeared with plausible words and fluent utterances; it mattered not to what community he belonged, or what authority or commission he came with. The young and inexperienced, full of ardor, and eager for advancement in the Divine life, were beguiled by high-sounding words and specious promises, and an Apostolic Church was forsaken for some sect of yesterday. Union in spiritual things was necessary, and the office of Bishop was one of the means ordained for keeping a flock together.

Speaking of the Bishop-elect, Mr. Twigg said that he desired to commend "to their prayers with all solemn earnestness their dear brother who was to be set apart for the highest office in the Church. He had stayed with them in days of trouble and anxiety. They had most of them gained help and instruction from his teaching. Some of them would remember how, about ten years ago, when a sort of materialistic atheism was taught publicly by a high scientific authority in this country, and when they were told that nature in herself possessed mysterious potencies sufficient to account for existing phenomena without the interference of any directing mind, whilst the minds of many were agitated and perplexed, his voice was the first to point out the weakness and folly of such speculations."

THE CHURCH OF IRELAND.—The Journal of the General Synod for the year 1884-5, just issued from the press, contains some interesting items of Church news for the past year. At the several Ordinations of 1884 fifty priests and fifty-two deacons were ordained, as compared with thirty-seven and forty-two respectively for the preceding year. The total number of candidates was 5,197; but four of the more important dioceses sent in no return under this head. Twenty-two churches were either built or restored; here again five dioceses sent in no returns. The benefice of highest income (905*l.*) is in the diocese of Meath; that of the lowest value (20*l.*) in the diocese of

Derry and Raphoe. The benefices of largest income, after the above, are stated as follows: 840*l.* (Cork diocese), 750*l.* (Armagh), 728*l.* (Dublin), and 700*l.* (Down). The sum of 13,686*l.* was contributed last year towards foreign missions. The total number of Church members is declared to be 638,935.

ARCHDEACON VESEY IN BALTIMORE.—Archdeacon Vesey, the companion of Archdeacon Farrar in his visit to America, delivered a sermon recently at St. Peter's Church, Baltimore, before a congregation which filled the building. The Archdeacon chose for his text Luke xii. 16-23, the parable of the rich man. "Has it never struck you," said the speaker, "as remarkable that the subjects in our Lord's parables are never such as we would have expected? There is nothing against their moral character. It is not the evil that the rich man does, but the good that he omits to do that makes his conduct condemned. Gross immorality is palpable. As there are reefs of jagged rocks which appear above the water, and which the mariner seeing can avoid, so there are sandbanks, and over them the water flows smoothly, but on their treacherous shoals vessels as noble as any settle down to ruin. Examine yourselves as to why you do this or that. Lay not the flattering unction to your souls that you are doing anything from a good motive when it is from a bad one. Why was the rich man a fool? Because he transgressed two great principles which God has given for our instruction. The first is the principle of dispersion. God has intended every one to receive and distribute. The old story of the talents comes in here. What God has given us is for His good, and for that of others as well as for our own. The second principle which he transgressed was the cultivation of the imperishable part of his nature. In such man, even in the most degraded, there is sometimes a longing for something higher. Your soul is imperishable, and its sighs after the imperishable are sometimes to be heard. What have we said, what are we saying, to that voice within us? Are we saying, 'Soul, take thine ease,' or, 'Set thine house in order while the day is yet with us, for the night cometh when no man can work?'"

GOOD ADVICE TO UNIVERSITY STUDENTS.—Ex-President White, in lately addressing the students of Cornell University, thus expressed himself in respect to one point:—"If I thought that this University was simply to strengthen your intellect, I would pray that all these buildings might slide down this hill and into yonder lake. Do not try to be smart, but do everything that comes to your lot in a faithful and satisfactory manner. Do not fail to attend the sermons that are given in this chapel. I have spoken feelingly on this point every time that I ever addressed you, and I repeat it again. Attend them all. You cannot help but receive an impetus that will elevate your manliness and religious character."

SHOWING HERSELF IN HER TRUE COLORS.—It cannot now be a subject of complaint that the wolf is hiding himself in the sheep's clothing of tolerance. Bishop Ryan, of St. Louis,

whom the Pope has recently called to be Archbishop of Philadelphia, writes in his paper, the *Shepherd of the Valley*, an article which for clearness leaves nothing to be desired:—"We maintain that the Church of Rome is intolerant, that is, that she uses every means in her power to root out heresy; but her intolerance is the result of her infallibility. She alone has the right to be intolerant, because she alone has the truth. The Church tolerates heretics where she is obliged to do so, but she hates them with a deadly hatred, and uses all her power to annihilate them. If ever the Roman Catholics in this land should become a considerable majority—which in time will surely be the case—then will religious freedom in the Republic of the United States come to an end. Our enemies know how the Romish Church treated heretics in the Middle Ages, and how she treats them to-day wherever she has the power. We no more think of denying these historical facts than we do of blaming the Holy God and the Princes of the Church for what they have thought it good to do."

THE BISHOP OF SODOR AND MAN ON HORSE-RACING.—Preaching at Doncaster parish church the Bishop of Sodor and Man (Dr. Rowley Hill) said that a great number of people had crowded into that neighborhood within the last week, all with one desire—that they might win money. There was little consideration as to who might lose, what family might be involved in ruin, what encouragement given to wickedness, or what evil example might be set. They saw people gathered from every class of society—the highest in the land as well as the lowest and most degraded—lords and ladies, thieves and swindlers and pickpockets—all crowded together with one desire and one object—to win something. The week was past, the races were over, and while the shadow of the evil was still hanging about the place he would ask them to consider how they might gain the best prize. He would not enter into an argument as to the evil or good of horse-racing, and he would not abuse races or those who took an interest in them, but he could say that he had never met with a thoroughly godly man who would have anything to do with racing. More than that, he never met with a man of the world who would like his son to have anything to do with racing and the turf; and he never met with the same number of people crowding to any place where they were likely to receive good. Without entering into any argument, he would say that they should do all in their power to check the wickedness and the evil connected with the system.

NOTEWORTHY.—As pointing to a drawing closer of Presbyterianism to Episcopacy in the land of Knox, we may state that at the laying of the foundation stone of a new church, near Glasgow, recently, the desire for the fabric expressed by the minister of the church was that "when completed, consecrated to the Holy Trinity, and freely thrown open to all, it might become associated with a creed Catholic, an administration Scriptural, a worship sacramental, a weekly Eucharist and daily prayer; with evangelical preaching and holy living, with the imperishable apostolic faith and the one apostolic hope."