

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 WEST LONDON MISSION.—The Mission, which was held in November in the East End of London, has been followed by a similar work in the West part of that great city, and from our English exchanges we learn that the latter enterprise has been prosecuted with a zeal and energy fully equal to that which marked the former. The area covered by the extraordinary effort of the last month comprises no less than 306 parishes, containing, according to the last census, 1,545,000 souls, that is to say, 200,000 more people than had to be dealt with during the November Mission. The *Irish Ecclesiastical Gazette* thus speaks of the Mission:—

Never, perhaps, was such a widespread and determined effort made by the Church in the west of London to carry the Gospel message to all the parishioners, high and low, rich and poor, one with another, during the late mission week. In many of the more wealthy parishes the organisation to reach the well-to-do classes was admirable. In one such parish fourteen clergymen and a couple of hundred lay workers were incessantly working, morning, noon, and night, to reach people of the multitudinous varieties of occupations, and to cater for various ages and tastes of both sexes. For six weeks palaces, houses, and rooms had been bombarded with printed and personal invitations, couched in a great variety of forms; and during the Mission itself services of different views and of a varying duration were held at all sorts of hours for all sorts and conditions of men. An average of seventeen services per day were held in one parish. The week-day service in several churches numbered some six to ten a day, besides the outdoor processions and preaching, and the special addresses in mews, factories, railway stations, and other places where men congregate. Freedom of worship was the rule in all the Churches during the week-day services, and people were urged to avail themselves of the opportunity thus allowed of attending the parish churches.

During the week, preceding the 21st Feb., amongst other Bishops taking part in the Mission, there were the Archbishops of Canterbury and York, The Bishop designate of London, and Bishop of Sodor and Man.

SERVICES IN WESTMINSTER ABBEY.—On the afternoon of the first Mission Sunday the Abbey was crowded, and some hundreds of intending worshippers were not able to obtain admittance. The Archbishop of Canterbury preached the sermon, selecting for his text Mat. ix., part of the 36th and 37th verses. His Grace said:—

That, in a Mission, one of the noblest results was to help souls to make a new beginning, and to help those who would lead a new life. There were three points of importance to be noted. There was the *visible gain* of a Mission, the *visible test* of a Mission, and the *visible application* of a Mission. The *visible gain* was that it gave every Christian an opportunity of declaring himself to be a Christian, and of speaking out more boldly. The *visible test* was to be found in the fact that a Mission

was a failure in any parish where the Clergy were not left with much more work to do after it was over, and also with many more workers to take part in the work. The *visible application* was to be seen when people take up some simple work for Christ as for Christ—something that they would not have taken up but for the Mission—not to hedge with, but really to do something for Christ. And then as to the power to which the Mission trusted. There was a power which throbbed through and through the heart of any true Mission, by which the sinner would be changed, and the careless made more sincere. Nothing could explain this but the plain teaching of Christ. It was power not residing in human nature, but came directly from God, with laws as real and as universal as nature's laws; and unless it were acknowledged, prayed for, and used as God's gift, there was no spiritual gift obtained or obtainable. When our Lord sent out His disciples on their first Mission, He gave them power to cast out the evil spirits and to heal, and after that He gave to His Church the power to forgive sins. He was not speaking of ministerial absolution, or anything of the sort, but simply that as a fact He told His gathered disciples that in His Church there should dwell this power of His own. Then again just before His Ascension He declared that all power was given Him in heaven and in earth, and that therefore they were to make disciples of all nations. Why that "therefore?" What is the connecting link between His power and their teaching? He supplied it Himself when He said, "Lo, I am with you always, even to the end of the world;" meaning, "I have the power, and I am with you; therefore call, invite, teach, baptize, bless, lift human nature itself, for I, with all My power, am among you." That was the secret of the Christian Church, and the secret of every real Mission.

SECULAR PRESS OPINIONS.—The tone adopted by the great London newspapers has been cordial and a spirit of general sympathy with the work has been manifested. The *London Morning Post*, in referring to the Mission, said:—

The work of the Mission is now in full operation, and the favourable weather of the past two days has been taken ample advantage of in many parishes for out-door preaching and processions. The latter appear to form one of the most popular features of the Mission in the poorer districts. The methods vary in different parishes. In St. Giles-in-the-Fields, which includes the notorious district of Seven Dials, half a dozen gentlemen visit the narrow streets and courts, and at certain points announce to the bystanders that a Mission is going on in the church, to which all are affectionately invited, and so a few idlers are attracted to the service in the adjacent church. Very different is the method adopted at the not-far-distant churches—St. Peter's, Windmill street, and St. Thomas's, Regent street. Here the choir and clergy, in full vestments, with crosses and banners, and lanterns swinging from tall poles, issue into the crowded streets chanting penitential litanies, or singing popular hymns to simple tunes. Before many yards have been traversed the procession is enclosed on all sides by a dense crowd, by whom the proceedings are watched not only with interest, but with considerable respect. Turning into a side street where the vehicular traffic is slight, a halt is

made, and one of the clergy gives a brief address, mainly of an invitational character, but including a more or less earnest appeal to the audience not to live entirely without God in the world. And so the processions pass on, with occasional pauses, until the whole parish is traversed. It was indeed an extraordinary spectacle when shortly after nine o'clock last night, the cross and banners and surpliced choir, some thirty strong, of St. Thomas's debouched into Regent street, chanting the Litany of Penitence, with hundreds of children ever and anon taking up the response at the top of their voices, "Have mercy upon us."

THE CHURCH ARMY.—A year ago this Society had fifteen working men evangelists wholly engaged, in addition to the staff. One year has passed away, and that number has increased from fifteen to forty-five. Many of the stations are worked by local officers; the number of members is to be counted by thousands. When it is remembered that each member is a speaker in the cause of Christ, outdoor and indoor, as many nights every week as possible, both winter and summer, it is hoped that by steady, plodding work, still greater good may be achieved. In the ranks are to be found hundreds who were most depraved drunkards, wife beaters, blasphemers, gamblers, and others whose hearts God has touched, and whose lives and homes are totally changed.

TESTIMONY TO THE EVIL OF SECTARIAN DIVISIONS.—The Rev. R. H. Lovell, preaching in the Congregational Chapel, Bromley, Kent, on the occasion of a collection being made towards the fund for enlarging Bromley Parish Church, closed his sermon, based on Rom. xv. 2, with the following words:—"Our last question is, When are the barriers which divide English religious life to be removed? To belong to one religious communion in many an English town is still to be shut out from the most common fellowship with many of your neighbours. *I believe the petty jealousies of sects is the greatest hindrance to the Gospel in England to-day*; even union over a bit of blue ribbon is a power for good over our most desperate foe. I was walking on Tuesday evening, after the day's rain, and found myself near our cemetery. The silence of the night and the freshness of the air had soothed me with their gentle ministries. I stood to gaze upon the quiet resting-place of many we knew and loved so well. In my heart I could hear the whisper of their voices—all was peace. And yet, in that quiet, peaceful resting-place, I saw the two darkly sombre chapels, looking at each other like estranged friends who would not shake hands, and the white path was perfectly plain which divides neighbour from neighbour even in death. I looked above—the stars were all brightly shining; they were of many colours, of many magnitudes, of much variety and diversity, and yet one glorious inseparable whole in their setting and their service. I utter no word of blame or censure on any class. I will not venture now to say who is responsible for these things. This is the burden of my utterance and determination. Whatever any of us can do to sweep all these things away, to show the Christian spirit, to stretch out hand and greeting to all, that we will do. What we want to see is our town one, our country one, Jesus Christ's Church one; all men one great family, and Christ our one Head and common Lord."