

# 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. 37.

MONTREAL, WEDNESDAY, DECEMBER 30, 1885.

\$1.50  
PER YEAR

## ECCLESIASTICAL NOTES.

**CARDINAL NEWMAN'S OLD LOVE.**—Though English Churchmen no longer place great value on the opinions of Newman, at least it is interesting to read what he has to say in favor of his old love. "I am fairly sure (says the Cardinal in a letter to a correspondent in regard to the question of disestablishment) that were the Established Church to lose its present high political and social position, this would not be for the advantage of religion. The Protestant Establishment is, at least at present, the most capable opponent in England of unbelief. If the Establishment were removed, a powerful obstacle to the spread of unbelief would at the same time be removed."

**THE CHURCH OF ENGLAND THE MOST LIVING CHURCH IN CHRISTENDOM.**—Under this title, the Rev. W. J. Bonham, one of the English Missioners, in an interesting article to the *Church Record* (Conn.), says:—

Churches, abbeys and cathedrals, for a season almost deserted, are now crowded, and the services inspire fervent devotion. It can no longer be truly said:

"The hearers perplexed 'twixt the two to determine,  
Watch and pray said the text, go to sleep said the sermon."

So brightly burns the flame of fervor that nothing outside can attract her members, and a number, a few years since frozen out, have gladly returned. The vigorous spiritual life at diocesan centres in reciprocal currents flows through every parochial artery, one life pervading all; and the general religious life and activity have amazed those who are called "Dis-senters." The editor of one of the papers devoted to their interests candidly says, "Evangelistic work, second to none, is being carried on within the borders of the Church of England, by holy men of God, whose love for souls and devotedness in preaching Christ's gospel is a pattern to all others; and with a thoroughness which produces results in which all Christians must greatly rejoice." Rev. Dr. Rigg, a prominent Methodist, accounts for the decrease of Methodism by the fact that the Church of England is now wide-awake and thoroughly in earnest. At the Methodist Conference, held in London, the Rev. Dr. Osborn said:—"Our harvest was when the Church was fast asleep and the Dissenters were nodding; but now she is wide-awake, covers the country, and has advantages nobody else has, and nobody can have. I do not believe there ever was such a revival of religion as that of which the Church of England has been the subject during the last half century. Looked at in its origin, effects, tendencies and results, there is nothing in ecclesiastical history that can be put side by side with it. The clergy are patterns to all Christian ministers of every name and distinction in zeal and untiring labor." The President of the conference held in Hull said:—"The Established Church is the most influential of all the churches."

**A MODEL BIBLE CLASS.**—The following is

an extract from the third report of the St. Stephen's Working Men's Bible Class, Westminster:—

"Although our Bible class is open to men of all religions and no religion, although it recognizes no difference between race or creed, yet it makes no concessions in its teaching, although it welcomes men of all schools of Christians, and all shades of thought. It knows no ban except for those who insult the name of God and deny the Catholic faith. Like the Church of old we welcome all. It is the home for every man. It has been said, with truth, we are a severe set of men. It is true. We are a severe set of men, men determined at any cost to restore the creeds of the ancient Church to the people. Not a figment of Christianity, but the true Creed. We will not sacrifice truth to gain any section of the people. We will make no concession to error in any form. Our motto has been and will always be, 'Not peace, but truth.' Not peace at any price. For that will not bear the test of time. Not peace, but truth."

**EPISCOPAL SYMPATHY.**—Episcopal sympathy is both valuable and reflexive; it is cheering to the recipient and helpful to those who know of it. It happened the other day, when Bishop Wilberforce, of Newcastle, was very busy with the examination of candidates, that an hon. canon of the Cathedral called to tell him of the illness of one of the local clergy, whose health had broken down through over-work and the anxiety of working up a new parish, raising a congregation, and erecting a church. In a few minutes his Lordship and the canon were calling upon the sick clergyman. The Bishop expressed his great grief to learn of his illness. He suggested a sea voyage, and a sojourn abroad for some months, and said he would at once take steps to get the duty supplied, so that the good work should not go back, and he concluded by saying, "Now, I will preach for you next Sunday morning." "May I publish it, my Lord?" "No," answered the Bishop; "first tell your reader a friend is coming to preach for you." And he did preach, and enjoyed the service, too; and the canon, to complete the good work for the next Sabbath, said, "I will preach for you in the evening."

**REVELATION AND SCIENCE.**—Revelation and true science have many things in common; true science is often permitted to be a handmaid to revelation, to lead us to higher views of the wonderful works of God, and to stretch before our eyes still wider horizons; and can never, and will never, ultimately pass into any definite attitude of divergence or opposition. As knowledge increases, revelation and science will be found to assume relations of ever-increasing harmony. But each has its proper domain; each has its fundamental principles. To mix up these principles, and to try and show how old facts can live with the new by adapting the old to the yet unverified hypotheses of the new, is to depart from the Apostle's wise rule of "comparing spiritual things with spiritual" (1 Cor. ii. 13), and to endanger that which is intended to be supported and strengthened. Dogmatic theology, as Bishop

Martensen has wisely said, has its own peculiar province, and "cannot support itself on the conjectures and assumptions of natural science." To seek to adapt itself to them is to terminate its own existence.

**CONFERENCE OF ENGLISH CHURCHMEN AT DRESDEN.**—Bishop Titcomb, who acts as chor-episcopus of the Bishop of London in Northern Europe, presided at a highly interesting conference of English Churchmen held in Dresden the other day. English chaplains abroad necessarily find themselves so often precluded from helpful intercourse with other members of their order, that they tend to become like the proverbial sticks in the bundle, each one lacking in power to effect the great work he has at heart. We trust that the result of this action may be to strengthen and foster the spiritual life and vigor of the clergy, and through them to exert a powerful influence for good on their flock.

**A YEAR'S CONVERSIONS.**—A correspondent of the *Living Church* writes:—

"Last year I sent you a list of conversions of sectarian ministers in the United States, from Advent to Advent. Here is a list for the past year, and some of the men were ministers of note in their respective denominations. From Advent 1884 to Advent 1885:—Methodist, 5; Roman Catholic, 3; Presbyterian, 3; Congregationalist, 3; Reformed Episcopal, 2; Dutch Reformed, 2; Adventist, 2; Salvation Army, 2; German Reformed, 1; Universalist, 1; Jewish Rabbi, 1; Evangelist, 1; Secularist, 1; Unknown, 1. Total, 28. The year ending Advent, 1884, the number published was 26, I believe. I should add that four of these only returned to their first love—were not converted."

The marked success of the Advent Mission services in New York has been duly chronicled in the secular press, and has been warmly acknowledged by the newspapers of other religious bodies. Among the latter, the *Observer* says editorially, "We have attended many of these services in the Episcopal churches, and bear our testimony to the simplicity and fidelity with which the fundamental truths of the Gospel have been proclaimed, and the faithfulness with which those who profess and call themselves Christians have been urged to a consecration of themselves to Christ in holy living, and in earnest effort to bring others to a saving knowledge of Christ as a Saviour." In another place the same journal says, in speaking of a similar movement in England carried on by the Established Church, "If it continues, it will make that Church, whether established or dis-established, the greatest religious factor in the life of the English nation. When the Church ministers the grace of evangelism with such power there is no room for a Salvation Army, with its errors, vulgarities, and other horrors." It is gratifying to note, also, that Christians of every name throughout the country have been aroused to renewed zeal and effort by the Advent Mission. Surely this is as it should be; for it shows that this Church is realizing its function as the leader of the religious thought and work of the whole land.

W. J. B. MONTREAL, WEDNESDAY, DECEMBER 30, 1885.