

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. VI.
No. 51

MONTREAL, WEDNESDAY, APRIL 1, 1886

\$1.50
PER YEAR

ECCLESIASTICAL NOTES.

THE ANCIENT CHURCH OF ENGLAND—In an introduction to a work entitled "The Church on its Trial," by the Rev. J. R. West, the Bishop of Manchester writes:—

"I have been asked to prefix a word of recommendation to these pages. Those who will be at the pains to read them carefully—and the form into which the argument is thrown requires careful reading—will, I think, be furnished with a satisfactory answer to most of the charges brought against the National Institution which is so invidiously called the 'State Church' of England, but which is really **THE ANCIENT CHURCH OF THIS LAND**, reformed and re-settled upon a purer basis of doctrine 300 years ago, and now more than ever endeavoring to use every privilege she enjoys, and every resource she possesses, for the highest spiritual interests of the people."

A striking commentary on the Bishop's words has just come to hand in the report of a sermon preached by the Rev. T. Parkinson, at the re-opening of the ancient church of St. Laurence, Fewston, Yorkshire. In an able discourse upon Nehemiah x. 39, the rev. gentleman said:—

"That and other parish churches, scattered in every part of the land, were witnesses to the Church of Christ, which in England was almost as old as Christianity itself. Our Church in England dated from before the corruptions and usurpation of the Church of Rome. Because the Roman Pontiff was able for a time, by help of the temporal powers, to usurp a power over it and impose corruptions upon it, it did not, for that reason, cease to be the Church of Christ in our country. When the usurping power and its corruptions were in the sixteenth century thrown off, it still flowed on, the same Church, with its essential sacraments, its creeds, its succession of Bishops, priests, and deacons, as before, and so had come down to our times. To this Church all our old houses of God in the land are witnesses. On the place where they were then assembled there was such a Church 650 years ago, and probably earlier. What did that mean? If we took, as was usually done, thirty years to represent a generation, we had in those 650 years nearly twenty-two generations of men. The existence of a Church in Fewston for that period therefore meant that, with some slight exceptions during the last 100 or 150 years, when dissent had come up, twenty-two generations of children of that parish had been admitted by baptism into the fellowship of Christ's religion at the font of the Church on that spot; that twenty-two generations of the forefathers of that parish had worshipped their God and our God, upon that spot, according to the ordinances of the Church of England; that twenty-two generations of her most devout members had knelt at the holy table and there received the blessed Sacrament of the Lord's body and blood; that twenty-two generations had been there joined in holy wedlock, and that twenty-two generations of our forefathers had been successively laid to rest, with the ceremonies of the Church, around those sacred walls, where their dust now slept till the resurrection morn. Such was the witness which that house bore to the Church of Christ in that parish. So strongly around it clung the associations of old and the memories of childhood spent near it, and of worship first learnt within it, and

they called—even from across the broad Atlantic—the voices and the sympathetic help of those who had gone from the parish, to unite with those now in it in the resolution which he trusted was represented by the work now accomplished—'We will not forsake the house of our God.' But the word *will* referred even more to the future than to the past. Let the people see that the resolution extended into the time to come; let them not forsake worship nor the Lord's table; let them not turn away from the other ordinances of religion, but see that that house was handed down as 'the House of their God' to their children and their children's children."

THE BISHOP OF BOMBAY ON CLERICAL STUDIES.—In the recently delivered charge of the Bishop of Bombay (Right Rev. Dr. Mylne), the last point touched upon is that of preaching, and of the Clergy being diligent students. The Bishop reminds them that, while a life of intellectual self culture is a luxury in many professions, it is in that to which they belong an imperative duty. He says:—

"I am aware of the difficulties, the scanty library, the isolation from one's brethren, the langour of Indian days, the want of intellectual stimulus. But I would ask, Do we accept these excuses, if we believe that the doctor who attends us does not, under similar circumstances, keep pace with the progress of modern surgery? I have heard things said of such men, for neglecting the bodies of their patients, which I should be sorry to hear applied to ourselves, to whom the care of men's souls is entrusted.

We can all have some book in hand for daily conscientious study. We can all see before us in church, not simply rows of silent hearers, who are bound to sit quiet as we speak, but men and women redeemed by Christ's blood and capable of illumination by His Spirit. If we remembered to think of them as such, and of ourselves as God's ambassadors to them, intellectual sloth would be banished, and some unction would be attainable by us all."

THE FOUNDER OF SUNDAY-SCHOOLS.—Mr. H. C. Raikes, M.P., in reply to a correspondent who asks if the celebrated Robert Raikes, the founder of the Sunday-school system, whose centenary was celebrated in 1881, was a Nonconformist or a Churchman, writes as follows:—"Llwynegrin, Mold, February 14, 1885.—Sir,—My grandfather, the late Reverend Chancellor Raikes, was a nephew of Robert Raikes, of Gloucester, the founder of Sunday-schools. He was throughout his long and energetic life of Church work and Church extension a zealous promoter and upholder of Sunday-schools in connection with the Church of England. Robert Raikes was *not* a Nonconformist; on the contrary, he was from the beginning of his Sunday-school work, closely associated with the Rev. Mr. Stock, the curate in charge of the parish in which his first schools were situated. He was throughout life a *devout and consistent Churchman*, and always used to commence and close the instruction given in his schools with prayers chosen from among the Collects in the Book of Common Prayer. The great popularity and extension of the Sunday-school movement among the Nonconformists has,

not unnaturally perhaps, tended to produce an impression that a man held in such reverence by them was himself a Nonconformist.—Yours very faithfully, H. C. RAIKES."

A JAPANESE SERVICE.—A correspondent of the *Pall Mall Gazette* sends the following account of a singular service which took place on Sunday week at St. Saviour's, Walton Place, Chelsea, when a number of Japanese of both sexes, employed at the Japanese village, attended the church. "Except the head man and his wife they were nearly all heathens. Nevertheless, in the presence of a large English congregation, a shortened form of Evensong, including the Creed and the Lord's Prayer in the Japanese language, was said by the Rev. H. Maundell, of necessity no one responding, while 'The Old Hundredth,' 'Jesus calls us o'er the tumult,' and 'Rock of Ages,' were sung in English and Japanese translations being provided. The lesson read was from St. John iii., and Mr. Maundell chose as his text Habakkuk ii. 20, 'The Lord is in His holy temple; let all the earth keep silence before Him.' He told the Japanese how he had been in their country, and expressed a hope that, while they learned many useful lessons of civilization and art, they would above all become Christians, after which he explained portions of the Apostles' Creed. Speaking in English, Mr. Maundell said that he had ministered in a mission chapel in Japan, on a spot where a few years ago a cross had been carried in mockery and stamped under foot as a token than Christianity should never be taught in Japan. He had presented twenty-seven candidates only recently for confirmation in that mission chapel, which had more than fifty communicants. He urged Englishmen of education and means, and ladies, to offer their personal services in that interesting country. The Rev. Dr. Strickland announced that the services would be continued. If the Japanese are willing to become catechumens, instruction classes should surely precede a religious service they cannot understand and in which they are not competent to join."

THE GALRICAN CATHOLIC CHURCH.—A constitution has been drawn up and duly sanctioned for Father Hyacinthe's "Catholic Gallican Church." It takes the Nicene Creed as its standard, formally recognizes the Eastern, Anglican and Old Catholic Communions, honors "free and true" celibacy, maintains voluntary confession, and orders the celebration of divine service in the people's tongue. A "Holy Gallican Synod" is created with Bishop Jenner as honorary life president and Father Hyacinthe as Episcopal Vicar.

THE NEXT CHURCH CONGRESS.—Everything seems to point to a successful Church Congress at Portsmouth. At a meeting held at Winchester on February 14 it was announced that £2,640 had been raised towards the £3,000 required for the Guarantee Fund; and the Mayor of Portsmouth, who was one of the speakers, assured the meeting that the Congress would meet with a hearty welcome from all classes, Nonconformists (of which he was one) as well as Churchmen. The Bishop of Winchester stated that he had invited the Bishops of Peterborough, Carlisle, and Ripon to preach on the opening day.