

The Church Guardian

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Special Notice.

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CALENDAR FOR NOVEMBER.

- Nov. 1st—ALL SAINTS' DAY.
 " 7th—20th Sunday after Trinity.
 " 14th—21st Sunday after Trinity.
 " 21st—22nd Sunday after Trinity.
 " 28th—1st Sunday in ADVENT.—Notice of St. Andrew.
 " 30th—St. ANDREW, A. & M.

FOR UNITY.

Head of The Church beneath,
 The Catholic, the True,
 On all her members breathe:
 Her broken frame renew!
 Then shall Thy perfect will be done,
 When Christians love and live as One.

—Robert Robinson, 1780.

THE WAKEFIELD CHURCH CONGRESS.

The English Church Congress recently held at Wakefield was, by general consent, not inferior to any of its predecessors in interest and enthusiasm, and it has left some lessons that are peculiarly its own. For example, it has afforded a striking illustration of the "leveling-up" process that has been going on in the Church in England of late years. Although the Congress differed from any other that we remember in the great preponderance of so-called "Evangelicals" among both readers and speakers, the tone of the debates was not one whit less "Churchy" and conservative than that of former gatherings. It is as cheering as it is surprising to read of the "Evangelical" Bishop of Exeter insisting on the importance of daily services and weekly celebrations even in rural parishes, and of the "Evangelical" Bishop of Rochester declaring that the Ritualist, "Charles Lowder, had a place in every heart which beat for Christ's Kingdom among the poor." In fact, in reading the reports of the Congress furnished by our English contemporaries, one is driven to the conclusion that the unity of Churchmen in England has been practically achieved, and that we need not despair of a similar healing of "our unhappy divisions" among ourselves. What keeps Churchmen apart is mainly mutual ignorance. The "Puseyite," "Tractarian," or "Ritualist," as he exists in the imagination

of the ultra-Protestant, is a being whom there is every justification for disliking. He is a person who substitutes the mere mechanical repetition of acts and words for a lively faith in God and a loving trust in His mercy. But we are glad to believe that this curious superstition is gradually fading out of existence even in Canada, where such superstitions die hard, and in the Mother Country it has almost ceased to be. It never had any basis of fact whatever, but it arose out of a right deduction from false premises. The Low Churchman very truly inferred that if "Regeneration," as he understood the term, was held by High Churchmen to be conferred by the act of Baptism, it was a "soul-destroying error;" but as soon as he learns that it means nothing of the sort, he sees no reason for rejecting it, nay, he sees every reason for accepting it, though he may still demur to the Catholic terminology. Much the same may be said of other points of difference which, under the influence of better acquaintance and more accurate information, are rapidly becoming points of agreement. God speed the blessed process!

To return to the Congress. Another marked feature of its proceedings, and one which calls for hearty congratulation, was the very large and intelligent share taken in the discussions by its lay members. In fact, they seem to have done the lion's share of the talking, and that with the hearty acquiescence and goodwill of the clergy. The Church Congress, if it has done nothing else, has, at least, opened the lips of the laity, and this fact alone fully justifies its existence. Twenty-five years ago, a layman who opened his lips in public on Church topics was looked upon as a puzzling phenomenon, but now, as the *Toronto Globe*, an impartial witness, testifies, there is no religious body in the world in which the laity take so prominent and outspoken a part as the Anglican Church. We heartily rejoice in the change that a quarter of a century has wrought in this respect.

We can now only enumerate the chief subjects that engaged the attention of the Congress. The position and prospects of the Church in the rural districts and in towns, the relations of Church and State, Foreign Missions, Church Music, the extension of the Diaconate, Funeral Reform, Recreation and Literature, Free Seats *versus* Pews, and the Marriage Laws, were all discussed with animation and intelligence. On the last-named topic we are glad to notice that the speakers, without exception, evinced a firm determination to allow no consideration of interest or expediency to excuse any tampering with the plain letter of God's written law.

We are glad to learn that the Congress has given a great impetus to the Wakefield Bishopric scheme, which is likely soon to become an accomplished fact.

H. W. N.

PARISH MAGAZINES.

These little periodicals which are issued in a few parishes in the country have sometimes been to some extent helpful in promoting the local interests of the Church, but in the vast majority of cases in which some ardent worker is induced to enter the field of publication, the magazine

has but a brief existence, the average life time of such periodicals being probably not more than two or three years. Even these monthlies, with all the facilities afforded for their issue cannot be kept up without money, and it is often found that when the "concern" comes to be wound up, the parson, out of his own small income, is required to pay no inconsiderable sum in order to clear off the accumulated liabilities. In these cases one is naturally led to enquire whether the amount of time, labour and money expended in getting up and sustaining the magazine, would not accomplish a much better result if devoted to the extension of the circulation of a good Church weekly, whose visits coming so frequently to the principal families in the parish, would exercise a constant influence for good and build up both the local and general interests of the Church much more effectively than any new monthly paper. This is not said by way of discouragement, but rather as a warning against rashness and imprudence. The writer of this has had some little experience with magazines in the parish with which he is connected and ventures to suggest to those who may happen to have charge of the editorial department of these monthlies, that in issuing the central sheets it would be well to give them more the character of a magazine, than of a newspaper. The weeklies fill the latter department sufficiently and it is not desirable that these useful little monthlies, should unnecessarily wander from their chosen sphere of work, and encroach upon a department already so well occupied by the newspapers. *Verbum sap. Com.*

SPIRITUAL HELPS IN KEEPING THE ROYAL LAW.

[From an Instruction given by the Bishop of Central New York to the "Society of the Royal Law," on several occasions.]

Out of this conviction has sprung lately the "Society of the Royal Law." With as little as possible of human management, with none of the sounds of axe or hammer, or the clatter of legislative mechanism, it seeks to build a noiseless and yet a most actual and visible House of the Divine Humanity. The cord that binds its members together is invisible, but it runs from soul to soul by way of the Mercy-seat, where all their petitions meet, and lay their united burden down at the feet of the One Mediator and Advocate. I commend it to your more private consideration. . . .

Pray, then, as those who always expect to be answered, and yet will never faint if no answer seems to come. The sky is not brass, the earth is not iron. Pray sometimes from the sudden sense of need overtaking and overwhelming you, with swift and short ejaculations, as you run, or teach, or toil, sending up the arrows that catch fire as they fly. Pray often after secret and ordered meditation, the preparation of self-scrutiny, and the study of the promises. Pray out of deep waters where your feet will often feel feebly after the Rock. Pray with a great deal of thanksgiving. Abound in intercessions—the especial and highest fulfilling of the "Royal Law." Intercede particularly, one by one, for those men or those women who seem to hinder you, to tempt or thwart you, to block your way with mysterious oppositions, and so at once purge your souls of every hateful feeling, and conquer at last the one adversary who, if he reigns within, reigns with absolute and fatal dominion.