

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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ECCLIASTICAL NOTES.

C. E. W. M. S.—The ninth anniversary of the Church of England Working Men's Society was held in London last month, and passed off admirably in every respect. The Bishops of Southwell and Colchester were among the preachers on the occasion. The annual meeting was large and enthusiastic. We give some extracts from the President's address, which we are sure will prove of interest to our readers:—

The Society had at last entered upon its legitimate work in the Home Mission field. A great and good work had already been done, but the members must not rest satisfied with it. The branches must enlist every available assistance, so as to carry out a daily, steady, persistent conflict between holiness and unholiness, purity and uncleanness, sanitary arrangements and reeking foulness, cheerful, healthy, elevating amusements and public-house, singing saloons and low-typed music-halls; by holding out the helping hand in time of need, not pauperising honest poverty, or encouraging rags, dirt, and debauchery with "concurrent endowments," in the shape of ill-advised charity. The well-mended, scrupulously clean garment often covered an aching heart and real poverty, which, if, by timely help, were once placed on firm ground, would fight its own battle, but it was one of the mistakes of the present day to suppose that rags and grime and a pitiful whine was the sure proof of want and necessity. (Cheers.) To do such work was not so difficult now as it had been in times past, for lay work and lay help were more than ever recognized, and scarce a Diocesan Conference meets but the layman's place in the economy of the Church's work demanded their attention, and met their approval.

LAY HELP NOT TO BE FEARED.

There need be no trembling terror at lay help. The assertion of itself was but the result of the Church's renewed life, and must be met and utilised; it could not be set aside. The fear that it would not be kept within bounds was an idle and unworthy one, for as men read, thought, and realized the teaching of the Church, the Prayer Book and the Bible, they had less desire to assume an extreme attitude, or overstep the bounds of decency and order. He spoke confidently and with knowledge when he said *there is no desire on the part of the laity of the Church in general, and of the members of the C. E. W. M. S. in particular, to carry the Ark of God.* They had sense enough to know that God had chosen men from among men for that sacred office; neither would they incur the sin of presumption by putting forth their hands to steady it if they thought it in danger; but they did claim the right to tell their fellow men what the Lord hath done for their own souls, and in plain every-day language tell of the danger of sin and that safety which is in the Saviour. He had, for years, been a worker in the vineyard, but never, without sanction, and he challenged anyone to say he ever sought to intrude upon the Priest's office. To his lay brethren he would say, "Be faithful, and

true," to the clergy he would say, "Trust us." (Cheers.)

NOT IMITATORS OF THE SALVATION ARMY.

In their anxiety to be used as laborers in the Lord's vineyard, they only wished to *work on Church lines.* They had no desire to become weak imitators of the Salvation Army—(cheers)—and endeavor to put down vulgarity by becoming more vulgar, or check profanity by being even more profane. They were only anxious to "ask for the old paths, where is the good way, and walk therein," and they were convinced this could be carried out within the Church's lines, yet free of the stiffness and the killing respectability begotten of the hard iron conformity that had said "Dearly beloved brethren" to empty or nearly empty churches for over two hundred years. (Cheers.)

POLITICAL INFLUENCE.

A large number of their fellow working men had now received a political power they did not formerly possess. It depended upon the Church, the authorized teacher in this land, whether that power was to be an instrument of good or of evil. A great responsibility lay upon Churchmen at the present time, from the Primate of all England to the humblest member that knelt at her altars—a responsibility he feared they were slow to comprehend, but they must waken up to it before it was too late—for there was a persistent agency at work in our villages and hamlets, with an energy that put us to shame, for the avowed objects of perverting that newly bestowed gift to the destruction of the National Church. This must be met, and he was sure they were within the limits of their constitution when they offered themselves not as a substitute for, but active allies of, the Church Defence Society, and offered the favorable opportunities of their organization to assist that Society in throwing light upon the cunning inventions of the Liberation Society. (Loud cheers.)

EDUCATION OF CHILDREN.

He would again take this opportunity, as he did once before, and beg of Church people to *be more in earnest about the religious education of their little ones.* It was not a fancied evil, but a real danger, for while we had a system of education fast growing and increasing in our midst that ignored religion altogether, or reduced it to homoeopathic doses, even in those schools professedly denominational, they were so crippled by the requirements of Codes which offer a premium for cramming, and could only be carried out at high pressure, as well as by over-pressure, that teachers had not time for the teaching of Scripture that they ought to have, and consequently could not do the good they would. There ought to be greater effort made to stay the encroaching secular element, and to encourage a return to a better system of religious training, and as a first instalment let each parish clergyman be his own diocesan inspector, and examine faithfully as a duty his schools in religious knowledge, monthly or quarterly, and not leave it to the annual visit of a stranger, who could not be he ever so well meaning, be so cognizant of the difficulties that surround the schools, or always detect the carelessness in the instruction, as he ought to be. Why not fall back upon one of

the rubrics after the Catechism now when so much was heard about keeping rubrics, which said: "The curate of every parish shall diligently, upon Sundays and holydays after the second lesson at Evening Prayer, openly in the church instruct and examine so many children of the parish sent unto him, as he shall think convenient, in some part of this Catechism."

The President concluded his speech amidst general cheering.

THE PRIMATE ON RESCUE WORK.—The following address of the Archbishop of Canterbury was distributed at a recent meeting of the Church of England Purity Society, in Princes' Hall, London:—

It will not be possible for me to attend the meeting of the Church of England Purity Society on August 6th, but I wish to be allowed to address a few words to you on the immediate work of our Society. Its objects are unchanged—namely: 1, purity among men; 2, a chivalrous respect for womanhood; 3, preservation of the young from contamination; 4, rescue work; 5, a higher tone of public opinion. But it has received fresh stimulus as a Society from what has lately happened; and its objects are already seen to be less negative than some had supposed. It has been already made known that I was unable to approve some of the modes recently adopted for obtaining a knowledge of certain facts, or of the indiscriminate diffusion of such knowledge. Nevertheless, all England is now in possession of facts said to have been long known. If so, the knowledge was certainly restricted. But, restricted or not, the time has already come to act upon it; and now it has been thrown on us to consider at once what ought to be done. It has been brought out that there is a close alliance between voluptuous passion and brutish cruelty. Selfishness in this form soon reaches a condition in which it does not shrink from inflicting any amount of wrong, from spoiling the whole future of its victims, and from multiplying the number of them indefinitely. Moreover, it actively demoralizes the parental and family instincts. The evil-doing is confined to no one class of the community. Its agencies are systematic, and busy, and bold, and have hitherto escaped the law. We recognize in this state of things certain well-known elements of the decline of nations in the past. The anxieties are alive of Christians, of citizens, and of families. I cannot feel sorry that this meeting is held a little later than the main excitement. *No solid efforts have been wanting in the Church to secure the objects which that excitement aims at, as to the improvement of the laws, and still more of their administration; and as to remedial measures.* A demonstration like this is for the Church only an episode in its constant work. The refuges and homes, the persons and communities, and the amount of money devoted to the work as hitherto understood, are very numerous and large. Of late few, if any, dioceses have omitted to place the subject of social purity in the forefront of their conferences and efforts. It is accordingly the duty of the Church now to convert to practical advance what might otherwise be a momentary horror not unmixed with danger, and to elevate the tone of the nation upon moral questions.