

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.

THE WORKING CHURCH.—On occasion of a banquet recently given in the Egyptian Hall at the Mansion House in London by the Lord Mayor, to the Archbishops and Bishops of the Church of England, the Archbishop of Canterbury remarked that "six hundred years ago one of his predecessors received from the Pope a letter addressed to him in these remarkable terms:—'To the most fervent monk, to the warm-hearted abbot, to the lukewarm Bishop, and to the idle Archbishop.' That was the character which he had earned for himself. He was glad to be able to say that those days were past, and that the longer one lived now the more work there was to do. As regarded the work of the Church of England throughout the world, while thirty years ago there were but seven foreign sees in connection with the see of Canterbury, there were now seventy-five, four of which had been added since he was first received at that Hall. He did not believe there ever was a time in the history of the Church when she had her hand on more work. He did not believe there ever was a time when there was such a vast body of the Church—not only clergy, but laity—who were so devoted to Church work, and who spent their time and strength and energies upon it, and were ready to sacrifice everything for God's cause."

CHILDREN'S FLOWER SERVICE IN LIMERICK.—A novel and interesting scene was presented at St. Mary's Cathedral on a Sunday afternoon lately. It was estimated that probably 250 children, all neatly attired, and each bearing bouquets of garden flowers, assembled in the ancient edifice before the commencement of the Special Service, which was modelled after that recently held in Castleconnell Church. The arrangements made by the Dean were admirably carried out by ladies and gentlemen, who organized the details, and marshalled the groups of little folks, who were afterwards individually to present the floral offerings. In the service which followed appropriate Psalms and Lessons were used, and selections of suitable hymns were joined in universally and heartily by even the very young, who formed the maximum of an overflowing congregation. The prayers were intoned by the Precentor; and a sermon of simple character, but eloquent in its earnest, faithful and illustrative treatment of the subject—"Weeds, Flowers and Fruit," spiritually applied—was delivered by the Rev. Frederick Langbridge, Rector of St. John's, whose aptitude in addresses to and writings for the young is exceptional. At its close the Lord Bishop, the Dean, the Archdeacon and the preacher, standing within the chancel rails, received on brass trays the floral offerings, made by each child separately, and laid them on the Holy Table. A collection in aid of the Children's Ward of Barrington's Hospital was then taken up, and amounted to £13.

LAY WORK.—In a recent speech, Canon Body pointed out that if the ordinary machinery of a parish is not well adapted for mission work, any success in the use of other agencies renders absolutely necessary a corresponding strengthening of the pastorate. This tolerably self-evi-

dent truth he illustrated by a remarkable case. In a certain pit village with 11,000 inhabitants there was church accommodation for only 350. Moreover, a section of the parish was so completely cut off from the church by a railway that it might be said to have no spiritual provision whatever. Under these circumstances, he sent into the district a young collier who had had some experience in mission work, thinking that if he did no good he could not well do much harm. But the young man's labors proved a marvellous success, for in a little time he collected a congregation of four or five hundred, and formed a Bible class for men with 63 members, and one for women with 50 or 60. In such a case it is obvious that all his work would be thrown away, unless a church and a priest could be provided for the sub-parish which had thus been formed.

SPECIAL MISSION TO NEW ZEALAND.—Two well-known missionaries in the Church of England—Rev. C. Bodington, Vicar of Christ Church, Lichfield, and Rev. G. E. Mason, Rector of Whitwell, Derbyshire—have been invited by the Bishops of Auckland and Christ Church, New Zealand, to spend a period of eight months in that country, holding parochial missions in the various large towns in both dioceses. They were to leave England on July 4th, and hope to begin their evangelical work about August 22nd. They will bear with them commendatory letters from the Archbishop of Canterbury and the Bishops of Lichfield and Southwell, to the New Zealand Bishops to whom they are going.

THE BISHOP OF OSSORY ON THE NAME OF THE IRISH CHURCH.—The Diocesan Synod of Leighlin was held recently in the County Club House, Carlow, under the presidency of the Bishop of Ossory. Divine service, with a celebration of the Holy Communion, previously took place in the parish church. There was a large attendance of Synodsmen. The Bishop, in his opening address, noticing the efforts made to deprive them of their ancient inheritance as "The Church of Ireland," said:—

They could not, of course, compel other people to call them any name that they did not like to call them; but they could do this, they could call themselves by the name that they believed belonged to them by right, that belonged to them by ancient precedent and by long history, that belonged to them, he believed, also legally and truly in their present position. If they only opened the title-page of their Prayer Book, they would find this thing printed upon it—"According to the order of the Church of Ireland." And he would remind them that in the old Prayer Books, published even before the Union of England and Ireland, the same name and title appeared upon the title-page of the ancient Prayer Books of the Irish Church; and, more than that, that title carried them back for many a long century gone by, before there was any need of their being Protestant in this country, and before Rome had ever any foothold here, when they were the first Church of Ireland—a name that had been continued and upheld by their forefathers when it was needful with their precious blood, and who had handed down to them that precious

heritage. It was a title that no Parliament and no Government gave them, and they would not surrender that, no matter what any nominee of the Government might say or do. The great English poet had said that he who stole their purse stole trash. Well, that had been done already. But that poet had also said that he who filched from them their good name robbed them of that which not enriched him and left them poor indeed. There was more in that question of name and title than many people thought, for it was endeavoring not only to take away what had been already taken—their means of subsistence—but it was depriving them of the true and real position which they had long held, and, by God's grace, would continue to hold, in this country. They were not the Episcopal Church by name, but they were not unwilling and—God forbid they should be—ashamed of being called the Protestant Church; but if they were called Protestant and Episcopal, these were only characteristics that belonged to them; but their claim was that they were the Church of Ireland.

ARCHDEACON FARRAR ON GRANT AND AMERICA.—In his memorial discourse, in Westminster Abbey, Dr. Farrar said:—

What verdict history will pronounce upon Grant as a politician and a man I know not; but here and now the voice of censure, deserved or undeserved, is silent. We leave his faults to the mercy of the merciful. Let us write his virtues on brass for men's example. Let his faults, whatever they may have been, be written on water. Who can tell if his closing hours of torture and misery were not blessings in disguise—God purging the gold from dross until the strong man was utterly purified by his strong agony. Could we be gathered in a more fitting place to honor General Grant? There is no lack of American memorials here. We add another to-day. Whatever there be between the two nations to forget and forgive is forgotten and forgiven. If the two peoples which are one be true to their duty, who can doubt that the destinies of the world are in their hands? Let America and England march in the van of freedom and progress, showing the world not only a magnificent spectacle of human happiness, but a still more magnificent spectacle of two peoples united, loving righteousness and hating iniquity, inflexibly faithful to the principles of eternal justice, which are the unchanging law of God.

EPISCOPACY.—Dr. Schaff, a scholarly Presbyterian divine, and profound student of Church history, in speaking of the Angels of the Seven Churches, frankly remarks: "The impartial reader must allow that the phraseology of the Apocalypse, already looks toward the idea of episcopacy in its primitive form; that is, to a monarchical concentration of governmental power in one person, bearing a patriarchal relation to the congregation, and responsible in an eminent sense for the spiritual condition of the whole."

RETURNING.—The Rev. Pliny B. Morgan, M.D., a priest of the diocese of Southern Ohio, who in 1878 joined the R. E. schism and was accordingly deposed from the ministry, has now returned.