

# 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 SECRET OF A CHRISTIAN LIFE.**—The Bishop of Lichfield, preaching at a festival of the Lichfield Diocesan Church Mission, said the whole secret of Christian life was based on *the love of Christ*. Men did not work for nothing; all men lived for something. Many lived for pleasure, others for gain, and some for fame, and to lead truly Christian lives men must be possessed of the great motive power provided by the love of Christ. His Lordship went on to explain what this love of Christ was, where it was seen, how men came to know it, and the results which it bore in the daily lives of those who espoused it. His Lordship insisted that any one who had the love of Christ in his heart would exemplify it in his life. There were many people, said his Lordship, who were very religious in church and very irreligious at home. A German proverb told them a man might be an angel in the streets and a devil in his house; but it was doubtful whether a Christianity which would not stand the wear and tear of life and meet the difficulties and trials which beset them was any Christianity at all. The Christianity which would do them good was a practical Christianity; and it was that to which the love of Christ constrained them.

**FREEDOM IN THE CHURCH OF ENGLAND.**—The Dean of Lichfield thus concluded a sermon lately:—I am bold to affirm that there is no Church on the face of the earth that enjoys greater freedom than the Church of England; and that you could not strike a heavier blow at the liberties both of the Church and of the nation than by severing the sacred bonds which now unite the Church, the Throne, and the State in one. And I believe that, when I say this, I am expressing the mind, not only of the great body of Churchmen, but also of vast numbers of our Nonconformist brethren, who feel that under the shadow of a comprehensive and tolerant National Church like our own they enjoy a freedom and tranquility such as they could not enjoy in an equal degree if the Church were disestablished. The Church of England has a wholesome moderating influence upon the various religious bodies around her. She sets up a standard to which they can look with respect; and by her sober and primitive teaching, as set forth in our Prayer Book, she keeps them in the path of orthodoxy. No, if there is danger to the Church of England, it is rather to be feared from within than from without. We want more unity amongst ourselves. We want more charity towards those who differ from us. Let us then at this time make it our earnest prayer that God will be pleased to bestow upon us these graces in larger measure. Then may we hope that in these days of sifting and trial our Church may prove herself to be more and more the "home" of our people, and exhibit herself more and more as the defence, the light, and the glory of our country.

**THE BISHOP OF ELY ON DISESTABLISHMENT.**—The Rt. Rev. Dr. Woodford, the Bishop of Ely, at his annual visitation at Cambridge, directed the attention of his hearers to the burning question of the day—the question of the

disestablishment and disendowment of the Church of England. Judging from the signs of the times, no one could deny that they, as Churchmen, were on the eve of a great and mighty struggle. They could catch in the threatening voice rising around the Northern Establishment a monition that a conflict was impending, independent of the zeal of the members of the Church and the good work done, and it was their duty to defend the vantage ground. He argued that the Church of England was not the product of any Act of Parliament, and he trusted that the tenacity which always accompanied slow growth would prevent her severance from her present position. He maintained that a National Church was the only machine for leavening a great empire, in great centres of which there was a middle class intermediating between pronounced atheism and religion, which should not be further alienated from God. The Church should not be identified with either political party in the State, and it was the duty of the clergy not to make the people take part in their quarrel. He recognized in both Liberals and Conservatives faithful members of the Church, and they should teach their people the right of the Church to its own property. In conclusion he urged that by informing the mind of the people they might mould and direct their wills and actions.

**HOW THEY DEAL IN ITALY WITH APPARITIONS TO THE VIRGIN.**—A telegram from the *Times'* correspondent at Rome says:—It having been announced that the Madonna would make her final appearance at Corano, the Syndic, Signor Mazzi, applied to the Prefect of Piacenza for troops, and was early on the spot with a small force of carabinieri and soldiers of the line. They took efficient measures, and at about 11 o'clock, when the concourse expecting the miracle was at the thickest, Signor Mazzi advanced to the rustic shrine, which he took down, together with all the ribbons, handkerchiefs, and heterogeneous offerings hanging upon it, and passed the whole to be inspected by the persons nearest to the spot. He then consigned the mass to the parish priest, to be removed into the church. Two carabinieri were then ordered to cut down the small thicket, and the projecting stones which formed a rude pathway. The people took all this quietly, and some applauded. The Syndic then retired; but he was recalled after a couple of hours by the carabinieri, as two girls had declared that they had seen the Madonna, and had prostrated themselves on the ground. The Syndic seized one. The other rose, and with ecstatic cries pretended to faint. No one prevented her from falling, and the shock instantly restored her senses, whereupon she took to flight. It was night before the assemblage dispersed, and loud murmurs of disappointment were audible when it was found that the expected miraculous appearance did not occur. A permanent guard has been established on the spot.

**DECADENCE OF SECTARIANISM.**—The Rev. Dr. Pentecost, of Brooklyn, N.Y., in an interesting article on the Evangelization of our cities, in the October *Homiletic Review*, makes these

startling revelations as to the sectarian bodies in New York city:—

Among the Congregationalists, there has not been, to my knowledge, a new church organized during the last five years; nor do I hear of any in prospect of organization. One or two mission chapels have been built in that time, but there is no immediate prospect of their becoming in turn self-sustaining and aggressive churches. How many years it has been since more than one new church of the Congregational order had been planted in the midst of New York's million and a half of population, I do not know, but certainly, I think, as many as ten. Old fields have been abandoned and new meeting-houses have been built in up-town neighborhoods, but this only goes to show neglect in the work of evangelization, rather than improvement. Whether the Baptist, Presbyterian\* and Methodist have done better I am not informed. I sincerely hope they have.

\*The Presbyterian certainly has not. She is not as strong in churches to-day as she was ten years ago.—J. M. S.

**THE VAST LAPSED MASSES.**—Dr. Pentecost, in the same article, referring under this term to those, says:—

Religion of any kind is utterly foreign to them. They are the heathen population of our great cities. They never enter any place of worship, and are utterly indifferent to the whole question of religion.

\* \* \* \* \*

There are thousands and tens of thousands of people in our great cities, who live on the best streets and avenues, who seldom darken the door of a church, or if they do, it is a matter of fashion, or social convenience, or conformity. The lapsed masses among the middle and upper ten thousand is as marked as that of their more lowly and less favored brethren, and with far less reason. There are thousands of people within sight of church and sound of bell in Brooklyn, of the upper middle class, who rarely, if ever, go to church. On Sundays, when the weather is pleasant, they spend their mornings in bed, reading the Sunday newspapers, or idling about; and in the afternoons they are at Coney island, or other places of resort, by the ten thousands.

**FACTS TO BE REMEMBERED.**—1. That the doctrine of the necessity of an Apostolic Ministry to the proper constitution of the Church and administration of the sacraments, which he speaks of as having been long ago exploded, is held in terms by perhaps nine-tenths of all the Christians in the world.

2. That it has not been controverted or denied, except by those Christian bodies which have unfortunately lost it.

3. That nine-tenths of the few who deny it in terms adhere to it in practice, and allow no man to administer the sacraments until he has been ordained by the laying on of hands of their chief ministers.—*Church Messenger*.

Will the Clergy and Laity note the Magazines and Books offered for securing New Subscribers.—See p. 12.