

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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ECCLESIASTICAL NOTES.

BISHOP HAROLD-BROWN ON THE EFFECTS OF THE REFORMATION.—The Bishop of Winchester, in a paper read at the Carlisle Church Congress, said:—

The Reformation convulsed all society; it encouraged the civil power to seize on large portions of the Church's revenues, but it made no essential change in the establishment of the Church. Probably, in popular estimation, the Church of England is often believed to have been established then. It is thought that there were then two Churches, one Roman Catholic and the other Protestant; and the State determined to disestablish the one and to establish the other. But history gives no countenance to this. It is theory, but not fact. The Church changed none of its machinery, scarcely any of its *personnel*. A few Bishops, who would not conform to the impending changes, were deposed, as had been the case with the Saxon Bishops at the time of the Norman Conquest. A certain number of the Clergy resigned their livings; but the great body of them remained where they were. The laity for the most part were the old laity of the old times. The Church machinery continued unaltered, appeals were restrained to England and forbidden to go to Rome, otherwise the Church Courts remained just as they were before. There was no legislation deposing one body and setting up another. Reformers, whether lay or clerical, never dreamed that they were creating a new Church, but simply professed to be purifying and strengthening the Church that then was. The fundamental doctrines remained as from the first. The creeds of the Church were unchanged; the orders of the ministry were unchanged; the Sacraments were divested of what was esteemed to be superstitious, but they were not abolished nor even mutilated—nay, the greatest of the Sacraments was rescued from mutilation and restored to its primitive integrity. The Church was still, as in Saxon days, the spiritual life of the State, though its entire unity with the State had received some shock, first from the Norman Conquest in the eleventh century, and then from the Reformation in the sixteenth. In Saxon times Church and State, were simply and organically one. In Norman and post-Reformation days we may, perhaps, rather speak of them as united, like two nations in one kingdom, rather than as one single people.

PROGRESS OF LAY WORK IN ENGLAND.—On Saturday, December 20, the Bishop of Liverpool admitted fifteen gentlemen to the office of lay reader for his Diocese, in the Bible Porch attached to St. Saviour's Church. The Bishop presented each candidate kneeling before him, with a copy of the New Testament, together with the Episcopal Letter of recognition and approval, and solemnly admitted him to the office in the name of the Trinity. A short service in the church followed the admission, at which the Bishop addressed the lay readers, taking for his text Phil. iv. 3 (last clause). The whole service was at once simple and impressive. A peculiar interest attaches to this the first occasion upon which lay readers have been formally admitted to their office in the new Diocese of Liverpool.

PATRONAGE IN THE CHURCH OF ENGLAND.—The patronage of the Church of England is thus divided:—

1. The Queen, 122 benefices; the Prince of Wales, 22; Lord Chancellor, 653; Duchy of Lancaster, 41; private individuals and corporations, 7,120. Total lay patronage, individual and private, 7,958.

2. Archbishops and Bishops, 2,355 benefices; Deans and Chapters, 869; Archdeacons, 50. Total clerical patronage, 3,274.

3. Eton and Westminster schools, 59; Queen, alternately with the Bishops, 124; Oxford and Cambridge Universities, 726. Total, 909; making a grand total of 12,141 benefices.

The Curates, about 6,000 in number, are appointed by the Rectors and Vicars.

THE EX-BISHOP OF LINCOLN.—Speaking of the resignation of the Bishop of Lincoln, London *Truth* says:—

"No Episcopal career of recent years has been crowned with more complete and unequivocal success than that of the venerable prelate whose resignation has just been announced. Firm but patient, unostentatious yet courtly, a disciplinarian, yet most truly a father in God, a ripe and very learned scholar, yet a welcome guest in the humblest parsonage in the Diocese, simple of life, single-hearted, full of piety—in the oldest and noblest sense of the word—beloved and honored (these are poor phrases in the ears of those who know the facts), Christopher Wordsworth passes from the chair of S. Hugh into the comparative obscurity of private life. It is at once the pride and the surest seal of security for the English Church to point to such a career as this. Not once or twice in its history has it been 'saved' (I speak in Mr. Matthew Arnold's sense,) by the universal homage accorded to a great career, and it may be asserted without fear of contradiction that we should hear less of disestablishment—I beg pardon, of 'liberation'—if every See in England were filled with Bishops possessing the singular powers, attractive personality, and graces of him who now passes from his labors into retirement." Dr. Wordsworth is in his 78th year.

BISHOP RULISON ON POPULAR ERRORS.—At the recent meeting of the Southern Convention in St. Andrew's Church, Pittsburg, Bishop Rulison's introductory sermon was chiefly directed against the errors of the day and the need of missionary work to counteract them. Missionary work, he said, ought not to rest on a mere philosophical observation. We ought to think of what God has done, what He is willing to do, and what we have done and are doing. We should think seriously of this, and not skim it over lightly and believe that the fittest will survive. Hundreds in this advanced age are saying to themselves: What is the use of intensifying spiritual zeal and making missionary Church work? We are living in an age when religious thought and institution are undergoing great changes. It is a spirit of revolution, with an atmospheric influence which certainly changes the moral temperature of the times, and carries with it a moral malaria, which is sure death. The newspaper is taking the place of the magazine, the old time New England preacher is being supplanted by the lecture platform, scepticism is fast taking root, many do not believe in hell, and worse than

that, have lost faith in God, which, in some countries, is as deadly as the leprosy of which the Bible speaks. There is no exaggeration in this. Every thoughtful man has observed the truth of it. Many think that some opinions have outgrown their usefulness, theories have fizzled out, and thus many religious changes have taken place. Some of the ideas of the so-called philosophers and scientists are nothing but shams. In the end atheism means destruction to society in which we live. Socialism, nihilism, communism, and anarchism deny the autocracy of the reigning monarch; atheism denies the existence of the reigning God. It is but one step to a denial of all virtue, all morality, and when we have got that far it means simply a hell on earth. There is only one remedy—faith in the Kingdom of God, with its foundation of Christianity. It is the only saving power of men. Education, if it is intended to civilise, must in some way be connected with Christianity. It is not safe to trust that philosophy which knows nothing of spiritual teachings. We must believe in the incarnation of God. Christianity has built a coffin to bury strife in a grave of forgetfulness, but the days of Voltaire, Molière, and the rest, are being revived by Ingersollian blasphemers. The grand old rock of Christianity will stand the assault, however. Mr. Ingersoll said in his recent New York lecture, on a Sunday night, that God never built a school-house. Why the universities of Europe and the colleges of the New World are all school houses of Christianity. The Church supports 275 of them, and God is manifest everywhere. The art, science, medicine of the world all belong to the Church. The Church will and must conquer, but the knife-thrusts of the nineteenth century are inflicting on it many wounds.

A MODERN MARTYR.—There recently died in Rome, literally a martyr to his constancy in the Faith, Paolo Panzani, formerly Frère André d'Altogene, a Capuchin friar, who, when in a convent of his Order in his native Corsica, became convinced through his studies that the Roman Church needed reform in matters of Faith. He drew up a memorial to that effect, and took it to Rome, to present it to the Pope, Pius IX., in person. This he was unable to do, for being only a poor friar, and possessed of no influence, the Cardinals prevented him obtaining the desired audience. He returned to his convent down-hearted and despairing, only to be there arrested in his cell by order of Pius IX., whose ear his enemies had been able to reach. All his papers were seized, and he himself was shut up in the prison of the Inquisition, brought to trial, degraded from his priesthood, and condemned to forced labor for life. As a French subject he appealed to his Government, and the Pope, dreading a breach with France, whose bayonets then supported him on his throne, changed the sentence into one of perpetual imprisonment within the walls of his convent. His treatment there was barbarous, but he managed to escape to Turin, where he followed the calling of a gardener, in order to keep body and soul together. On the death of Pius IX. he came to Rome, where he lived in the greatest poverty. Here he became known to Mgr. Savarese and the Rev. Count Enrico Campello, as a sufferer for the cause of Catholic Reform. "His end (says Mgr. Savarese), altogether worthy of the man who lived only for the Catholic Reform, has been that of an angel and martyr."