

The Church Guardian

—: EDITOR AND PROPRIETOR:—

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ments See page 15.

CALENDAR FOR JULY.

- JULY 1—6th Sunday after Trinity.
“ 8—7th Sunday after Trinity.
“ 15—8th Sunday after Trinity.
“ 22—9th Sunday after Trinity. [Notice of
St. James.
“ 25—St. JAMES. Ap. & M. [Athan. Creed].
“ 29—10th Sunday after Trinity.

EDITORIAL NOTES.

BISHOP ANSON, formerly of the Diocese of Qu'Appelle, seems to have lost none of his interest in the mission work of the Church, through his resignation of his See. He has on several occasions, since he returned to England, done good service in this respect by speeches and publications. He also read an admirable paper at the great Missionary Conference held last month in London, in which he discussed the question, “How can the Church at home best organize and administer the important work of missions.” He dealt very thoroughly with the question in its various aspects; so thoroughly as to arouse some fears of the supporters of the *Society* system, amongst others of the *English Churchman* and *St. James' Chronicle*. He spoke out strongly upon the necessity of the work being done by the *Church as such*, and referred to the example of the American and the Canadian Church. He also refuted the pretension that more enthusiasm was awakened in missionary work when carried on on party lines. In this connection he said: “Alas, alas, for our Christianity, that it should be possible that this could ever be said. What? Shall we then acknowledge that Christians in general are more keen and zealous and enthusiastic for their little *shibboleths* than for the great cause of Him Who died for them or for the Church of which it is said that ‘He loved it and gave Himself for it.’ We cannot think so meanly of our Christianity. No! Let it be seen that the cause of missions is not and ought not to be the work merely of a few enthusiasts here and there, who have banded themselves together in a Society, but an essential part of the work of the Church, and therefore of every member thereof according to his or her ability, and I believe that you would soon see an enthusiasm in the cause evoked, or at least a recognition of the duty, in every parish and in every individual, far surpassing anything we have seen in our Church as yet.”

IN the course of his paper, Bishop Anson said that about one-quarter of the parishes (3,321) in England do not send contributions to either the S.P.G. or C.M.S. He also gives a table showing that 5,355 parishes support the S.P.G. only, 1,698 support both the C.M.S. and S.P.G., and 3,454 support the C.M.S. only, whilst, as above mentioned, 3,321 support neither. He adds—what we fear may truly be said of Churchmen the world over—“that the total amount contributed (in England) is miserably inadequate to the wealth of our Church people, and, when analysed, the unworthiness of the total becomes all the more apparent.”

SUNDAY TEACHINGS.

[By the Rev. Henry W. Little, Rector of Trinity Church, Sussex, N.B.]

EIGHTH SUNDAY AFTER TRINITY.

The prayer of the Church in the *Collect* for to-day is for the spiritual gift of God's preventing grace that we may think, and His assisting grace that we may do what is rightful, because in accord with His Will. A sense of complete reliance upon the help of God runs throughout the *Collect*. To think aright requires grace as well as the power to do aright. But hopefulness also is suggested. If we cannot of ourselves help ourselves, yet by the influence of the Divine Spirit we can “do all things.”

The *Epistle* reminds us of the neglect of the old Israel to think and do such things as pleased God. Levity and carelessness ever precede deep and terrible lapse into the more flagrant vices. To think seriously at all times is a great protection against doing ill. To be self-confident—to think “he standeth”—is to tempt Satan. To walk warily and heedfully is to be safe. The Old Testament to be thoughtfully studied as full of teaching for our own age.

The *Gospel* gives us the story of the steward who thought out his plans and prepared for the future. His deeds followed his thoughts. “He called His Lord's servants,” etc. A bad example of a good quality in man—premeditation and preparation. So let us think, but well, and so let us prepare, but wisely.

The *First Morning Lesson*, 1 Kings, x to v. 25.—The thoughts of Solomon attracted men by reason of their depth and vast area of range. His wisdom brought him honour and wealth. “His wisdom which God had put in his heart,” v. 21. The thoughts were of heaven. The Spirit to think and do given to him from above. He glorified the House of the Lord and added to the beauty of his own palace as well as to his own renown.

The *Second Morning Lesson* Acts xviii, v. 24 to xix, v. 21.—The right use of knowledge as shown in the case of Appollos, “an eloquent man, mighty in the Scriptures.” He taught with all earnestness what he knew. A right use of knowledge, as in his case, leads on to greater light and wisdom. He thought and then used well the results of his thinking. St. Paul an example also of sanctified thought put to use for God's glory and the good of the race. The confusion of superstition, evil-mindedness. The power of the Word of God over all error of thought and all false reasoning.

The *First Evening Lesson*, 1 Kings xi, to v. 15.—The sad effects of evil habits upon the greatest thinkers, e.g., Solomon. His heart was no longer perfect with the Lord. He fell away into senseless follies. The sorrows which resulted an ample warning as to the necessity of keeping “the heart with all diligence,” for truly on it are the issues of life and death. Intellectual gifts unsanctified lead to error of thought and faulty living.

The *Second Evening Lesson*, St. Matt. vii, 7, teaches the need of thoroughness in our thoughts, of care to avoid insincerity or double-mindedness. Not to say only “Lord, Lord,” but to do the will of God day by day. To hear also is not to profit. The house builded on the rock exemplifies the man who hears and does; whose life is an act of trust and confidence in the teaching of the truths of Holy Scripture and the Holy Spirit. May the Spirit to think rightly and do wisely be ours for Christ's sake.

SURELY God has put no small honour on human speech when He permits His own Son to be described as the Word of God.—*Aitken*.

THE MARQUIS OF SALISBURY ON THE WELSH DISESTABLISHMENT BILL.

The annual meeting of the Church Defence Institution at the Queen's Hall, Langham Place, London, on the evening of 14th June, and which was an unqualified success, the Marquis of Salisbury presided, and among those present were the Bishop of Chester, the Dean of Norwich, Lord Selborne, Lord Nelson, Lord Eger-ton of Tatton, Principal Owen, Sir F. S. Powell, M. P., Mr. E. R. Wodehouse, M. P., Mr. Penrose Fitzgerald, M. P., Mr. Hobhouse, Mr. P., Mr. Stanley Leighton, M. P., Mr. Boscawen, M. P., Mr. B. Francis Williams, Q. C., and M. C. J. Davies (Chairman and Hon. Secretary of the London Welsh Committee for Defence of the Church in Wales). The hall was crowded in every part with an enthusiastic audience. Lord Salisbury, who was received with deafening cheers, said:—

“Ladies and Gentlemen—We are assembled here upon a grave occasion—one of the gravest that can occupy the attention of English citizens or of Christian men. We are threatened with an attack upon the integrity of our Church, and the deprivation of those means which the Church possesses and has ever used to succour those who are intrusted to her care and to preach the Gospel among the poor. I know I shall be told, and by no mean authority, that the present attack is not serious, and that we are taking up our arms too soon. My reply is, the question whether the attack is serious or not depends on the attitude with which we meet it. If we allow it to go on it will in time become serious enough. We cannot recognise too completely or too quickly the opportunist character of modern English politics. And as Churchmen

THE DUTY OF CHURCHMEN.

we must remember that those will be safe who who defend themselves, and will have done their duty to hand down to posterity intact the treasure that has been committed to themselves. The attack that is made upon us is nominally only an attack on the Church in Wales. Even if that was true, the Church of Wales, one of the most ancient in this country, would have every right to call upon its brethren throughout the Island to sustain it in the terrible trial that awaits it. But the attack on the Church of Wales is only a cover and a mask for the most serious attack of which it forms a part, and I will be the introduction. It is an attack in itself on the Church of England, for the four dioceses of Wales are an integral part of the Church of England and you cannot cut off my hand or my foot without attacking me generally. The enterprise is based upon the Disestablishment of the Church of Ireland. I remember we were told very confidently then that if we would only consent to sacrifice the Church of Ireland, the Church of England would be all the safer for the process. We can now see what the truth of such prophecies was.”

After remarking on the peculiarities of the case of the Church of Ireland and referring to causes of the shortcomings of the Church in Wales during the last century, the Marquis proceeded:—

“I need not repeat to you—you know them well—the proofs of the advance of the Church in Wales. During the last sixty years her ministering clergy have doubled. Enormous sums—more than two millions of money within a present life—have been spent in reviving the machinery of the Welsh Church. And in every respect there is a sign, a clear promise, of rapid revival; so that those who attack her confess that they are obliged to do it now, lest they should not be able to do it later. Now, you may think that you are safe in the Church of England from having the principles of that spoliation