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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. Contending earnestly for the faith which was once delivered unto the saints." Jude 3.

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No. 11

ECCLESIASTICAL NOTES.

A Sermon or Church Work.—The Vicar of St. Alphege, London, tells the story of his parish work in one of the worst parts of that city. During the past year the number of communicants made was 12,500; 120 persons were confirmed; the numbers belonging to the Bible classes (adults) were 1825; the number of children receiving Christian instruction in Sunday schools, etc., was 4,972; the members of guilds amounted to 1,800; the Band of Hope was 500 strong; the clubs had 353 members; and if there were not so cramped for want of room, these figures would be considerable larger; the children's kitchen, where 500 children had been fed every week during the past winter, and in the Mothers' Meeting there were 100 women. In giving these figures he would remind them of the antecedents of St. Alphege's, because he had seen a comparison lately made, not at all in an unfriendly spirit, between St. Alphege's and certain other churches, but he begged them to understand that a parish with a magnificent church, and perhaps established and thoroughly organised for centuries past, was in a very different category from a mission like St. Alphege's which began from nothing. This was a poor and simple mission; it had not a room which it could call its own. There was not a place which beloged to the mission. Every single room had to be rented. There was a very fine room. Why, it was their grand assembly room; but the other rooms was most wretched, and the staircases so rickety that every time you go up or down them you are in danger of tumbling down. That was the condition of the mission—a condition which ought not to be compared with a parish possessing a grand church and full parochial machinery. All his people were converts to the Church of England. He did not find a single Church of England person in the place when he first began the mission. The spot on which the permanent church now stood was the site of the "Manger Mission," which as was well known, was a little stable wherein he began his work. The animals stood in their stalls while he stood in the middle; they kicked and he spoke, and the effluvia was intolerable. That room in which they were assembled was a public-house and a little alley. The population is literally below the standard of children. Although he had been at work for ten or twelve years in the place educating and civilising them to a great degree, what could it have been when he first went there? The result of the mission being what they are, we ought to be thankful, and bear in mind the principles on which it had prospered; because when a young man, who, with many others, was under the impression that the Church of England was not for the poor, but now he had learnt that the Church of England is the only body that could raise the poor.

THE SECRET OF ROME'S POWER.—Canon Liddon, in his Bampton Lectures, on Christ, delivered in Oxford, in the year 1866, on the subject of Marriage and Divorce, closes his letter with these words, just as true and just as valuable as they were nearly ten years ago.

"The power of the Church of Rome consists in this, that with all its errors, it knows its own mind, and is not afraid of the world and its prejudices and its passions. And Churches which do thus assert even unpopular truth are the Churches which attract to the longing souls who look for guidance, and they are the majority of mankind after all."

Church Revision.—The concurrent assemblies of Convocation and the House of Laymen have been very busy with this question. A report which declares seven fundamental principles to be the basis and limit of procedure, has been submitted by Prebendary Ainslie to the Bishop and Churchmen throughout the land. These principles are:—

1. The Catholic Faith and Apostolic order of the English Church are unalterable, and may not be touched.

2. There is, by Divine appointment, a distinction of office between the Clergy and laity, between the "stewards" and the "household of faith."

3. The unit of the Church's Episcopal system is the Diocese, therefore the Parish, the Priest, and the congregation must be subordinate to the authority of the Bishop.

4. The Church of England is national, not in the sense that the nation, as such, may deal as it will with the Church's doctrine and decipline, but that the whole nation has a claim on the administration of its ordinances and the services of its Clergy.

5. To the Church's Synods belongs a legislative power, subject to such sanction as the Crown and authority of Parliament as the laws of this Church and of the realm required.

6. The right of Ecclesiastical patronage is to be primarily regarded as having the character of a trust, rather than of property.

7. The income of an incumbent is held subject to the efficient discharge of the duties of his cure.

These principles form a safe and ample foundation for the fair structure of reform; but they will doubtless be decried as conceding too little to the spirit which fills the air and dominates over the earth—which Hope calls "Liberty," and Experience, "Anarchy."

THE NATAL BISHOPRIC.—As far as the intervention of the Church of England goes, we are not likely to hear anything more of the Natal scandal. The six Anglican bishops, including the two Archbishops and the Bishop of Liverpool, who were invited to reply to certain resolutions on the subject, have refused to do so. The Bishop of London unequivocally condemns the Colensoite "schism." His Lordship says: "It seems to me that every schism that has ever taken place, or ever can take place, is justified if seperation is allowed on such a point as this. I entreat the Church Council not to present to the world so mischievous an example of disregard of unity."

THE DUKE OF ARGYLL ON THE MARRIAGE LAW.—The Duke of Argyll moved the rejection of the deceased wife's sister bill. He maintained that there could be no question of the right of society to dictate to individual men upon this great question of the law of marriage. It was essential that this law should be properly regulated. Every Mahometan country in the world was in a state of irretrievable decay, and he attributed this not to monotheism or race, but to polygamy and the fact that the family did not exist. Not only had we a right to regulate the marriage law, but he held that we were under the necessity, by the common consent of all the civilised nations, to do so. As to what this regulation should be, if we were to seek for authority on grounds social or ethical, it was most reasonable that we should go back to the history of the Jews. Having dealt with this history at considerable length, he asserted that if the Almighty had ever spoken to man it had been through the Jews, and yet the doctrine of this people was opposed to marriage with a deceased wife's sister. He also quoted the Roman law against these marriages, and the Code Napoleon, which enacted the prohibition their lordships were asked to repel on account of the demoralising effect of marriages of this kind. Passing from the question of the laws of peoples, he came to the authority of logic and reason, and contended that on these a man should not marry any woman who was nearer to his wife than was lawful in regard to himself. Marriage with a deceased wife's daughter was repugnant to all of them. It was necessary to prohibit it, and logically, if they prohibited marriage in any one of these degrees of affinity, they must prohibit it in them all. At present the law was consistent, and his noble friend would make it inconsistent. The noble Duke pointed out that the Eastern and Western Churches were united in opposition to those marriages, and that all the churches of the Reformation, when they were first created, were also united on the point.

THE OLD CATHOLICS—The old Catholic services last Easter has shown that the movement is still advancing slowly but surely. At Munich it is reported that the newly-built church is already too small for the worshippers and a member of the congregation has promised 50*l.* for another in another part of the town, and 50*l.* more when the building commences. The *Katholik* announces that beside Mgr. Savarese and Count Cambello, five other priests are engaged in the Cathol c Reform movement at Rome. The adhesion of Mgr. Renier, raises this number to six. This secession from Ultromontanism of another divine high in repute and office at the Vatican, and his appeal for help to the Anglian episcopate, is a remarkable sign of the time.

THE TYPICAL PARISH PRIEST.—In a recent issue we gave a sketch of the ideal Churchwarden by the Ven. Archdeacon Blunt, and we are now pleased to give a portrait of the typical Parish Priest, drawn by the same master-hand. The typical Parish Priest is in each Parish the friend of the rich and poor, but the flatterer of neither; a man not devoted to amusement, however innocent; nor society, however refined, and yet neither a reclus nor a fanatic; he is free from religious exclusiveness and from ecclesiastical pride, not a