

# 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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W<sup>e</sup> want additional subscribers in Halifax, St. John, Quebec, Toronto, Ottawa, London, Hamilton. Liberal commission will be allowed to qualified Canvasser—lady or gentleman—in every one of these cities.

## ECCLESIASTICAL NOTES.

DR. LIDDON'S literary executors have decided, with the consent of his family, to publish a selection of his letters. The letters will be so arranged and connected as to show, so far as possible in his own words the course of his life and work.

THE Rev. W. M. Statham, formerly minister of Harecourt Chapel, Canonbury, England, who seceded from the Congregational body to the Church of England about five years ago, has been appointed by Canon Cadman to the Rectory of Iver Heath, Bucks.

MISS MARY ELEANOR BENSON, whose sad death from diphtheria, contracted while district-visiting, occurred a few months ago, bequeathed £2,000 for the purpose of training girls from the parishes of Lambeth, Eng., as servants, providing them with outfits, and also with the means of securing a holiday. Miss Tait, a daughter of the former Archbishop, is entrusted with the administration of the fund.

ON Thursday, the 12th ult., the old parish church of Llangyfelach, in the diocese of St. David's, Wales, was reopened, after undergoing a much-needed restoration at a cost of over £11,000. An entirely new chancel has been erected by the Ecclesiastical Commissioners, and a sum of about £600 has been spent by the parishioners in bringing about many structural alterations of an extensive nature in the nave, and in furnishing the church generally, so that Llangyfelach Church, instead of being a disgrace to the parish can now bear a favorable comparison with the majority of country churches. The Bishop of St. David's preached at the re-opening service and thirty-four clergymen in surplices took part in the procession. The Rev. D. Watkyn Morgan (vicar) is engaged in building two other new churches, which, together with the restoration of the parish church, represents an outlay of £6,000 in one year.

ON Saturday, March 18th, the south transept of the church of St. Bartholomew-the-Great, West Smithfield, Eng., which has been restored under the superintendence of Mr. Aston Webb, was re-opened for Divine service, the sermon on this interesting occasion being preached by the Bishop of London. The Bishop took for his text the words, 'Till heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled,' and pointed out that in all God's dealings with the human race the one principle was not that what was old should be destroyed and clean swept away, but that when circumstances made change necessary the old materials were preserved, and that which was new was the old created afresh. He then applied this principle to the spirit in which reverent Christians desired to keep up the con-

tinuity of ancient sacred buildings which had come down to them out of the past, the outcome and evidence of the devotion and reverence which characterized their forefathers. It was a suggestive subject certainly, treated in a very suggestive manner. That we should desire to keep our old churches, in spite of that utilitarian spirit which is for sweeping them away whenever their sites seem available for building business premises—that we should desire, when they have fallen out of repair, to restore them to their original beauty, is indeed wholly laudable in us, and nobody will deny that nowadays this desire is widespread, and expresses, itself in most practical forms. It may, indeed, with great reason be urged that what we need just now is not so much to be spurred on to work of restoration, but rather to be guided and curbed in our methods of carrying out such works. The destroyer has done very much to rob us of our inheritance in the past, but we fear that it can scarcely be questioned but that the restorer has done something in this way too. A church built originally in the Gothic manner comes to need repairing. In the course of years many generations have added to it substantial pieces of structure, or furniture, or decoration, in their own proper manner. Of these we take no account, but sweeping them all away produce a brand-new building in what we imagine to have been the first, original style. Our intentions may be excellent, but not so their result. At best we have only got an antiquarian imitation of something long since passed away, and in many ways really alien to us. Let us rather respect all that is past, not merely that which the first builders established. If we had a living architectural and artistic sense prevalent amongst us there would be little need to insist upon this sound and very radical principle.—*Church Bells.*

## THE GENERAL THANKSGIVING.

The following letter appeared in a late issue of *Church Bells* :—

SIR,—In your issue of February 27th last, you were good enough to insert a letter of mine asking for reasons why the 'General Thanksgiving' in our Church services, in very recent times, has been repeated aloud by the congregation (except the 'Amen'), at least in so-called Evangelical Churches. Failing once more to get the information sought (for the letter signed 'Incumbent' can hardly be meant for a reply, as it does not touch the question), I am venturing again to trespass on your kindness by asking you to publish some reasons why it should not be repeated :—

1. To the General Confession is prefixed a rubric ordering it to be said by 'the whole congregation.' A like order would have been given with respect to the General Thanksgiving had it been intended it should be said in like manner. Its absence shows it was not so to be repeated.
2. The practice is a very modern innovation.
3. It has become a fresh badge of party strife in the Church.
4. There is no authority for it whatever.
5. It is directly contrary to authority. The

present Archbishop of Canterbury, when the question was laid before him, gave a decisive answer that it should not be so repeated. The word 'general' in connection with both the Confession and Thanksgiving, refers to the general character of what is confessed or thanked for, and has nothing to do with its being said aloud by the general congregation. §  
SERRX.

Clifton, March 14th, 1891.

## JOHN WESLEY AS A SOCIAL REFORMER.

THE Wesley centenary of this year has taught us much of which we were previously ignorant about the life and work of the founder of Methodism, and it has shown very clearly to those who had eyes to see how far, in some respects, the followers of Wesley have departed from the ideals which animated their leader. In one direction, that of social reform, this failure to follow out the directions indicated by Wesley has been very marked, for Wesleyans are not distinguished any more than other Nonconformist bodies for great activity in social work. We do not mean to cast this in the teeth of Nonconformists generally or of Methodists in particular; we are only repeating the statement of an eminent Nonconformist preacher, Dr. Parker, in saying that the Nonconformist sects have not distinguished themselves in this direction. This being the case, it is all the more interesting to see how much John Wesley did himself, and how little his successors followed up his efforts.

Every one knows that Wesley and the 'Holy Club' of his friends began their work at Oxford, but it is often forgotten that they began it amongst the poor of the town and among the prisoners in the gaol. Much opposition was raised to their social—as apart from their religious—work, and to face it Wesley drew up a series of questions, to which he judged rightly his enemies would be unable to reply with any show of humanity. The following are some of the most striking :—

'Whether it does not concern all men of all conditions to imitate as much as they can Him "Who went about doing good?"'

'Whether all Christians are concerned in that command: "While we have time let us do good unto all men?"'

'Whether we can be happy at all hereafter unless we have (according to our power) "fed the hungry, clothed the naked, visited those that are sick and are in prison," and have made all those actions subservient to a higher purpose, even the saving of souls from death?'

'Whether, upon the considerations above mentioned, we may not try to do good to those that are hungry, naked, or sick? In particular, whether if we know any necessitous family, we may not give them a little food, clothes, or physic, as they want?'

'Whether we may not try to do good to those that are in prison? In particular, whether we may not release such well disposed persons as remain in prison for small sums?'