

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.

VOL. VII.
No. 46.

MONTREAL, WEDNESDAY, MARCH 3, 1886.

\$1.00
PER YEAR

ECCLESIASTICAL NOTES.

ANOTHER CONVERSION.—A great sensation has been caused in ecclesiastical circles in Chicago by the announcement by the Rev. Thomas E. Green, Pastor of the Eighth Presbyterian Church, that he was about to resign the Presbyterian ministry and apply to the Bishop of Chicago for Orders. Mr. Green has made a brief statement to his people, in which he says:—

"There are four reasons that have led me especially to this decision. There is in the first place a historical reason. Time and again I have talked to you of that which is uppermost in my heart—the thought of bringing together again all the scattered fragments of the Church that Jesus Christ established, in the Church. My thought and my tendency have always been away from what we know as denominationalism. In the light that we now have I can see no hope for a unity of Christendom save in a return to that which in a historical light is Apostolic thought and Apostolic custom—the creed and the practice of that which during three centuries and over of blessed and united life, undiminished by the selfishness of human thought, was the Catholic Christ. May God bring this together again in His own way to the hearts of men!

"My second reason is a sacramental one. Conviction of duty and conviction of truth have always led me to that which I may call the sacramental idea of the Church. I have never been able to rid myself of the conviction that Jesus Christ our Saviour in the two supreme hours of His life would not have established a sacramental Feast and commissioned his disciples to administer holy Baptism, unless they were a very vital and real part of Christian life and of Christian character.

"My third reason is a ritualistic one. I believe in a service in which all the people shall join in both prayer and praise. My final reason is the practical one and perhaps the lowest of all. And that is, that I find myself unable to abide by and conform to those rules of Christian casuistry that are recognized as part of the practice and the faith of the church of which I have been a minister."

A LEADING NONCONFORMIST MINISTER ON THE BAPTISMAL COVENANT.—We have great pleasure in reproducing the following sentences from "The People's Bible," by Joseph Parker, D.D., Pastor of the City Temple, London, England:—

Listen to the covenant: "He that is eight days old shall be circumcised among you." What an oversight on the part of the Lord not to observe that a child eight days old could not understand what it was about? What a waste of piety to baptize an infant of days when it cannot understand what you are doing to it? It cries, poor thing; therefore how ridiculous to baptize it! It plucks the preacher's gown, or chuckles or coos in the preacher's arms; therefore, how absurd to admit it into the covenant! For myself, let me say that when I

baptize a child, I baptize life—human life,—life redeemed by the Son of God. The infant is something more than an infant, it is *humanity*; it is an heir of Christ's immortality. If there be any who can laugh at an infant and mock its weakness, they have no right to baptize and consecrate it, and give so mean a thing to God. God Himself baptizes only the great trees, does He ever baptize a daisy? He enriches Lebanon and Bashan with rain, but did he ever hang the dew of the morning upon the shrinking rose? . . . The child does not understand the alphabet, do not teach it; the child does not understand language, do not teach it; the child does not understand the Lord's Prayer, do not teach it. You say the child will understand by and by; exactly so; that answer is good; and by and by the child will understand that it was baptized in the Name of the Father, and of the Son, and of the Holy Ghost, three persons in one God."

WIDE CHURCHMANSHIP.—In a recent sermon the Bishop of Lincoln (Dr. King) said they should ask themselves why they were Churchmen. They were not merely members of an old and splendid society, with a magnificent history which had conferred great benefits on mankind, but by being members of the Church they were in a sphere in which God came into the closest covenant with men. The Church was even wider than humanity, and he feared that many did not realize their position as Churchmen; and talked of the Church and sacraments not as part of our belief as Christians, but as something to be contrasted with or instead of faith in spiritual religion. The coldness of the Church in John Wesley's time almost compelled him to build chapels where there might be warmth, contact, touch; and the same led to the Primitive Methodist secession. The Church said, "Dearly beloved brethren," and their beloved brethren never spoke to one another. In this upheaving day of progress—which he would not desire to retard—they must as Churchmen learn something of the spirit of love and sympathy, notwithstanding the divisions of class and wealth. Zealous Churchmen were too often apt to be narrow Churchman.

OLD AND NEW METHODISM.—In a late issue of the New York Independent, great antiquity is now claimed for the Methodists. Says Dr. Vincent, in that issue:—"Centuries before the Roman Catholic Missions, and, indeed, before the Protestant Episcopal and the English and the Roman Churches were organized, Methodism—Christianity in earnest—held services," etc. "What Methodism did in the days of Peter and Paul, she continues to do," etc. "Still," retorts our friend of the Living Church, "Methodism, in Petrine and Pauline days, as in Wesleyan, was inside of the Church, a social affair, excellent, and earnest; and had the followers of Wesley followed him, it had been inside yet, working for and with the historic Church, a well-drilled part of the regular army, and not a mere vast militia auxiliary."

SUNDAY EVENING SERVICES.—There is great need of a reformation in the matter of Sunday evening attendance, and it should begin at headquarters. Strangers will not attend if our own

people do not. The stranger that is driven away by empty seats does not return. Remember, also, that you, as a communicant, do not do your whole duty simply by coming yourself, you should bring others; help them to find the places, and do all that is possible to make them feel at home; it's not the rector's duty to do this, but yours.

THE CHRISTMAS ORDINATIONS IN ENGLAND.—From the statistics compiled by Mr. Armfield, it appears there were 640 candidates in all, of whom 331 were ordained deacons and 309 priests. Of these 205 were graduates of Cambridge, 180 of Oxford (the average of the past few years), 27 of Dublin, 34 of Durham, 11 of Lampeter, 9 of London, and 16 of King's College, London. Of the remainder, 20 candidates presented themselves from Lichfield Theological College, 17 from St. Bees, 10 from Truro, and 16 from St. Aidan's, Birkenhead. Mr. Armfield sums up his returns on the past year by saying that: "From all these figures it may be gathered that, notwithstanding the fears that have been entertained, the Church is, at the present moment, gaining rather than losing ground, in regard both to the numerical supply of clergy and to the QUALITY of their preparation for the work."

AN INTERESTING REMINISCENCE.—There is, as an English contemporary points out, a peculiar appropriateness in Lord A. Compton being consecrated at St. Paul's, for his ancestor, Henry Compton, for many years presided over the See of London, and the present fabric was begun and completed during his episcopate. His portrait is in the cathedral library, and Macaulay thus refers to his preaching the sermon on the Thanksgiving Day on the declaration of the Peace of Ryswick, Dec. 2, 1697:—"Compton ascended for the first time a throne rich with the sculpture of Gibbons, and thence exhorted a numerous and splendid assembly."

PIETY IN HIGH PLACES.—Lord Selborne's retirement from public life deprives the country of a great Lord Chancellor, and the House of Lords of one of its brightest ornaments. It is generally supposed that the venerable earl has retired from political reasons; but the Family Churchman states that the cause of his retirement is very, very different. "The death of Lady Selborne has, it is feared, utterly prostrated his lordship, and certainly it is his desire to spend the remainder of his life in that close personal communion with God which caused him to be regarded by his colleagues, whether on the bench or bar, with feelings akin to reverence. Those only who are privileged to be near him are aware of the intensity of his spiritual life. Some of us are ordained to be clergymen, and some are ordained to be laymen; assuredly the priestly office has contained no more saintly men than are to be found to-day among the laity of England."

THE PERMANENT DIACONATE.—The Rochester Diocesan Chronicle says: "On St. Thomas's Day our first permanent deacon was ordained—Mr. A. Houghton. After serving many years in the Admiralty he offered himself for the permanent Diaconate."