

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.

THE Dean of St. Paul's is still in very weak health, and it is very unlikely that he will be able to perform any of his Cathedral duties for a long time to come, if ever. He has also, it is understood, been obliged to give over all literary work.

THE *Family Churchman* says that Mr. Gladstone, Mr. Chamberlain, and Lord Randolph Churchill have been prospecting the Disestablishment question once more. In truth they have not added a single new idea on the subject. Lord Randolph poses as a strong Church defender, but we should be sorry to rely upon him for twenty-four hours.

THE efforts made at All Saints', Margaret street, London, England, to supply vernacular service for Welsh Churchmen in London is proving very successful, and Sunday last was signalized by a full choral celebration of the Holy Communion in Welsh, with all the customary ritual of All Saints' Church. This is probably the first time that such a service has been held in London.

LARGE-MINDED and evangelical though he be, the Bishop of Worcester believes in strict fidelity to the Church on the part of the clergy. Recently he delivered a telling rebuke to the Rev. J. O. West, the newly-elected chaplain of St. John's, Deritend, who repaid the services of Nonconformist electors in securing his preferment by attending a "recognition service," at the Baptist Chapel, Hope-street, Birmingham.

THE Bishop of London hurried to town from Merionethshire in order to mediate between the Dock Companies and their laborers. To say the least of it, Cardinal Manning's interference in the strike was instructive. It created a false impression, in the East of London and elsewhere, that he had some well-established spiritual authority. We rejoice that the Bishop of London considered his presence in the diocese at such a time imperative.

"TRUTH" says it is a tolerably well-known fact that for every hundred a year which Dean Vaughan draws from the Church he gives back at least two. Dr. Vaughan has been famous for his princely liberality for nearly forty years, and the Welsh Church is fortunate to have obtained the services of so distinguished a man; one, moreover, who might have been Archbishop of Canterbury, for if Dr. Vaughan had accepted either of the bishoprics which were offered him by Lord Palmerston (Durham being one), he would certainly have ended at Lambeth.

VICTORIANS are beginning to get very angry with those of their clergy who look to England for subscriptions for their local churches. "It seems to us," writes an Australian correspondent, monstrous that bishops and others should constantly be running 'home' in order to send round the hat, and thereby advertise either our deplorable poverty or our gross and despicable meanness. Such conduct touches our self-res-

pect on a very delicate point. The latest ecclesiastical sinner in this way is Dr. Ambrose Wilson, head master of the St. Kilda Grammar School, the Eaton or Harrow of Victoria. Dr. Wilson wants to establish a handsome chapel in connection with the school. He has got £3 590 in hand, but wants £6 000, and, following the example set him by colonial bishops and others, he is making an appeal to "wealthy Churchmen in England."

THE *Bath and Wells Diocesan Magazine* says that on Tuesday, October 15, it is intended to hold a day of devotion, instruction, and conference, conducted by the Chancellor (Canon Bernard), under the direction of the Bishop, at Wells Cathedral, for lay readers (licensed and unlicensed), teachers of Bible classes, managers of religious associations, superintendents of Sunday schools, head teachers of other schools, and persons engaged in like services in the Church. It is desired to make the meeting an occasion of spiritual refreshment and encouragement in their work.

CANON ROBERTS, of Richmond (York), took the bull by the horns at his parish church lately. Certain races had been held in the neighborhood a few days before, and a member of the Race Committee positively read the lessons in church. The text was taken from 1 Corinthians ix. 24, "So run that ye may obtain." Canon Roberts alluded to the sporting doings of the ancient Greeks, when they competed for wreaths of glory, and compared bygone days with the present era, when a man who had been in the habit of attending race meetings had published a book saying how he had lost £250,000 in two years. There was no more harm in two horses running together than two men; but what he wished to impress upon their minds was the evil attending race meetings, and the company of drunkards, gamblers, and sharpers they kept. Those who attended the races, and he made special mention of Richmond, were foolish. How could they say in their morning prayer, "Lead us not into temptation, but deliver us from evil," when they went straight into it?

THE HISTORIC EPISCOPATE.

The following interesting letter appears in the *Church Record* of Connecticut:—

Mr. Editor,—Considering the general interest now taken in the discussion of the "Historic Episcopate," as one of the conditions of organic unity among professing Christians, the readers of the *Church Record* may be interested in a fact, lately brought to my notice, indicative of the loyalty of Churchmen to the principle involved in that condition, even in the darkest days of our history in New England. The records of one of the earliest (though now extinct) parishes of Vermont, have lately been in my hands. An Episcopal Church was organized in Weathersfield, Vt., in the year 1787. Churchmen were few in number then, and they received little consideration from the "Standing order" of Christians, as the Congregationalists

were then called; this society being virtually the established church at that time, throughout New England.

The Churchmen of Weathersport kept up occasional services a number of years, ministered to among others by Nichols, Barber and Blakeslee. But in 1799 there was evidently a crisis in their affairs. They were about to settle a new minister and the "Standing Order" thought it a suitable time to propose to the few and feeble Episcopalians to suspend further attempts to keep up a separate organization, and to unite with them, in other words to be swallowed up by them.

So on November 29, 1799, a "warning" was duly posted, "to all the inhabitants of Weathersfield who are members of the Protestant Episcopal Church, to meet at Oliver Kidder's in said Weathersfield, on the fourth Monday of December next, at one o'clock in the afternoon, then and there to act on the following business," etc. "4. To see whether the members of this church will unite with the members of the Congregational society in settling a minister."

At the meeting thus warned, held on Dec. 23, three persons were chosen as a committee to treat with the Congregationalists upon a union, but under the following instruction, which I quote *verbatim et literatim*.

"The orders we give to our committee is as follows, viz, that (if) that the standing order will agree that the minister shall be ordained by the Bishop, we will then agree with the said standing order in settling a minister."

That this was a condition quite unexpected and exceedingly obnoxious to the "Standing Order," goes without saying. Three times in three successive months the vestry met to secure a report from their committee, but none was made, and this premature attempt at Church union, or rather, church absorption, made by Congregationalists one hundred years ago, came to naught.

The historic Church, though feeble and oppressed, would not surrender that which was then, except by themselves, little accounted of; the "Historic Episcopate" which after a hundred years, is now proposed by the same historic Church, to the divided Christianity of the day, as a basis of union, and with much promise of ultimate acceptance.

FRANCIS W. SMITH, Registrar.
Woodstock, Vt., Sept. 5, 1889.

THE "NON-SECTARIAN" POLICY.

It is indicative of the growing faith in distinctively Church training and teaching that the recent appeal of the distinguished head of a nominally Church College at the east, to a number of wealthy laymen having the administration of large bequests, for a share of the funds in their hands was refused on the ground that there was no absolute security in the charter of the institution that the trustees might not be unfaithful to their trust as Churchmen and eliminate the Churchly character and teaching of the institution. It will not pay for a Church College to attempt to pander to the "non-sectarian" fallacy. Such a policy will cost it too dear.—*Lowell Churchman*.