

The Church Guardian

W H Naylor 1895

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.

ON the evening of Oct. 26 a pretty little new church was opened at Wollaston, Mass.

THE Bishop of Western Colorado, whom the House of Bishops of the P.E. Church in the United States wished to transfer to the missionary jurisdiction of Olympia, has asked time to consider before accepting the transfer.

"WE now acknowledge, as men did not a century ago, that the Christian Church is a DIVINE institution. She was not originated in the 16th century: no mere human architect planned her palaces; her foundations are on the holy hills; she comes down from God."—*Bishop of Glasgow.*

THE *Jamaica*, a new Diocesan paper, gives the number of clergy in Jamaica as 101, of which one-third are whites and the remainder colored or blacks. There are 150 catechists, 300 Church schools, 103 consecrated churches, 150 school chapels, 4,300 communicants, 10,073 Baptisms, and 1,597 Sunday-school teachers.

"Don't think your gift so small, your brain so narrow, that you can do nothing to help the Church to spread the Gospel and to compel men to come in. Don't forget your opportunities, but resolve by the grace of God that you and your ministers will strive together to make His Name known to those who are walking in darkness."—*Bishop Potter.*

BISHOP COXE, speaking at the Missionary Council in regard to work amongst the Jews, said: "My heart's desire and prayer to God for Israel is that they may be saved. Since the attention of Anglican Christians was turned to this subject, and societies were organized for work among the Jews, not less than 100,000 have been baptized through her agencies. Of these a large percentage have become ministers of the Church."

A BIT OF HISTORY.—Although Hartford, Conn., was settled somewhere about the year 1634, people who loved their Prayer Books were not allowed to use them under the strict Puritanical Government of Connecticut, but in the year 1764 three brave Churchmen, named William Pitkin, John Stedman and Robert Reeve, complained that whilst they were compelled to pay for a Congregational minister they had no minister of their own Church; they therefore begged the Government to allow them to erect a church and to send to England for a duly ordained minister. Their plea was heard, and the piece of land on which Christ church now stands was purchased. A wooden structure was at first erected, and the clergy who administered therein were the missionaries of the English Society for the Propagation of the Gospel in Foreign Parts. The present stone structure was built in 1829 and

consecrated by Bishop Hobart of New York, acting for Bishop Brownell. It is an interesting circumstance in the history of the old parish that as many as five of the rectors have been raised to the Episcopate: Dr. Philander Chase, to Ohio; Dr. Thomas Church Brownell, to Connecticut; Dr. Wainwright, Provisional Bishop of New York; Dr. George Burgess, to Maine; Dr. Thomas M. Clark, to Rhode Island; and Dr. F. W. Nichols, to California. Bishop Coxe and Bishop Doane were rectors of St. John's church, Hartford.

At the Missionary Council at Hartford a Bishop of one of the Western States expressed his personal feeling to allow some congregations to worship without the Prayer Book, referring to the possibility of Christian bodies outside the Church being so drawn into her communion. A lay delegate from New Jersey entered an earnest protest against the proposal, saying: "The laity were often compelled to listen to a great deal of unsound doctrine from the pulpit, but they had some comfort in knowing that the clergyman must be orthodox in the prayer desk. He hoped the day would never come when any congregation under Episcopal authority would be allowed to worship without the Prayer Book. It was a 'form of sound words,' and that could not always be said of what was heard from the pulpit."

THE great Missionary Council of the Church in the United States was held in Hartford, Conn., last month. Most of the speakers were Bishops of the Church, referring to whom the *Churchman* (N.Y.) says: "The thirty-nine Bishops, who represented the wide territory of the United States, were remarkable types of that variety of character and talent, and of that diversity of qualification and gift which seem so necessary for the peculiar work of the American Church. The scholarly Bishop of Western New York, the poet of America; the rugged and earnest Bishop of Missouri; the genial Bishop of Boston; the ascetic Bishop of Vermont; the chivalrous Bishop of Kentucky; the vigorous Bishop of Wyoming; and the refined and cultured presiding Bishop of the Church are types of that marvellous variety of education and equipment which is so singular a characteristic of American Episcopacy."

BISHOP HALL, of Vermont, said there is one fact which we must recognize, whether we like it or not, and that is that our young people are flowing in constant streams to the cities. We who labor in the country are bound to follow them as far as possible in their new homes. City and country affect one another, and the country is bound to help the city missions. All that needs be said may be summed up in two words—concentration and elasticity, concentration of effort and elasticity of method. Make people welcome by all means, but don't overdo that work. There are many people who would slip into a church if they could do so unobserved and without being marked. In regard

to celibacy, to which the Bishop of Missouri has referred, Bishop Hall said that in his opinion the Church could stand a slight infusion of that idea. The ideal mission church should be a large church, with a large staff of clergy, each one suited to his special work. In the next place, elasticity. Let there be many services, and of different range, to reach all classes—from the most dignified Church service to the simplest form of service that the Protestant Episcopal Church permits. Finally, let the rector be always found at his office in the church at stated hours.

THE following "golden words" were spoken by the Rev. Dr. Bradley at a meeting of the Cathedral Mission in Stanton street, New York, a week ago: "Nothing can be done without the people. This Church is the army of the living God, and the victory cannot be won without the rank and file, and they fighting. Only one out of each hundred people is reached, but brethren, if there are souls for the priest to account for, there surely are souls for those in the pews to win. You are now taking a new start, and have the chance of doing more than ever before. A word, a touch on the shoulder, or the raising of a hand will often save a fellow-man. Do some little thing for your own soul's sake. We do not know the power in a little thing until it is too late, and we find that God was in it. Little bad things, little lies, little bad words or impure habits get into our lives and spoil them. 'Whatsoever He may say unto you, do it;' take a step in the right direction, and have a share in that other House, with God the everlasting Father, and Jesus the everlasting Brother. If you are lonely and homeless in this world, think how much more dreadful it would be to be lonely and homeless in the next."

MR. W. T. STEAD, so well known as the English editor of the *Review of Reviews*, and by other editorial work, but not a member of the Church of England, bears true testimony to the Book of Common Prayer, as follows:

"All over England on Sabbath, and also in all the colonies, dependencies and republics, where men speak with the English tongue, the same service goes on, the same psalms chanted, the same prayers prayed, and the same simple creed said or sung. It is one of the great unifying elements of our world-scattered race. In the midst of lives sordid with constant care and dark with the impending shadow of want and the darker gloom of death, this service, attuned to the note of 'Our Father,' makes for one brief hour music and melody, with gladness and joy, in the hearts of miserable men. It is the constant renewed affirmation of 'God's English speaking men' of their faith in their Father, God. For hundreds of years these solemn words have embodied all the highest and best thought of the greatest and noblest; and for many hundred years to come the English speaking race will find the expression of their hopes and their aspirations in the simple but stately words of the Book of Common Prayer."