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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."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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ECCLESIASTICAL NOTES.

HOW TO MEET DISSENTERS.—At a recent meeting of the Home Reunion Society, the Bishop of Lincoln, in seconding the motion, contended that more information was needed on the part of the clergy with regard to the history and tenets of the various sects around. Where our knowledge was shallow, we felt touchy when a subject was raised; but, on the contrary, we were calm and quiet if we had given a fair amount of time and study to the subject. He would recommend Canon Curteis' "Bampton Lectures" to his younger brethren, that they might study Dissent; not with a cold antiquarian interest, but on this principle: no body of men could hold to error as error—there must be some germ of truth in it; and that germ of truth, the thing for which they separated, must be acknowledged to them. The object of the Wesleyan body was, doubtless, the increase of personal holiness, and the organized association of all classes in good works. There was no chance of winning our way with them unless we saw clearly this truth, and gave them full credit for it, and then tried to show *how in the Church we can have the truth they so jealously clutch hold of in full possession, with the added safeguard of other truths to balance it.* He would recommend the clergy to get such volumes as the *Congregational Year Book*, the *Baptist Hand Book*, and the *Minutes of the Wesleyan Conference*, where they might get, at first hand, at what Dissenters really thought and wanted.

CHURCH ENDOWMENTS.—No man in England is better qualified to give a weighty judicial opinion on great questions of law and right than Lord Selborne. He says, in allusion to a recent report that he had called the endowments of the Church of England "national property," that "nothing can be farther from the fact; that he holds, and has held, that they can no more be taken from that large part of the people—i.e., the Church of England—which now holds them under ancient and legal titles, not by any act of the State, than any property held in trust under the protection of public law can be."

Every Churchman should subscribe himself, and should help to extend the influence of the Church paper, by securing other subscribers.

THE POSITION OF COLONIAL CLERGY IN ENGLAND.—A letter from the Archbishop of Canterbury to the Primate of Australia is published by the *Australian Churchman*, in which he says:—

"There is not the slightest foundation for the impression, which you tell me has got abroad, that the Bishops of the Mother Church are disposed so to use the enactments of the Colonial Clergy Act of 1874 as practically to debar all colonially ordained clergy from ministrations in England, under any circumstances. Every single case is dealt with, as you would suggest, 'on its merits.' I need only mention that from June 1, 1884, to June 1, 1885, 79 colonially ordained clergy were admitted to

licenses in England, as against 63 from June 1, 1883, to June 1, 1884. What is a serious danger is, that men are attempting to use the Colonial Church as a *side door for Orders* to the Church of England. They get ordained abroad, return very speedily on various pretences, and claim to be licensed and benefited at once. This is a question to which the Colonial Church ought to take great heed."

SEVERE.—The *New York Graphic* gives the following as the programme of modern Sunday services:—

1. Fifteen minute semi-operatic prelude on the organ.
2. Short innovation, complimentary to the Deity, and lenient with the audience.
3. Selections from Moody and Sankey's hymn book.
4. Reading of notices.
5. Fifteen minute sermon on "The Lost Atlantis"—scientific and prehistoric. Fortified by erudition, scientific research and arguments from fauna and flora from the Eastern and Western continents. Mild religious application.
6. Preacher announces for self three weeks of summer vacation.
7. Singing of popular religious airs.
8. Benediction.
9. Dinner.
10. Nap.
11. Scientific novel.

To any one sending us the names of Seven new subscribers, with remittance of \$7, we will send free Little's "Reasons for being a Churchman," one of the most highly commended books. (See advt.)

THE BISHOP-ELECT OF FLORIDA.—The following will be read with much satisfaction by all who are interested in the personnel of the Episcopate of the sister Church:—

"With genuine sorrow the Standing Committee of Georgia parts with the Rev. Edwin G. Weed, Bishop-elect of Florida, whose resignation as President of this Committee has just been accepted. We know no better man for Florida, but believe there are many eminent men in the Church who could have acceptably filled the office of Bishop of Florida, and that the man cannot be found who can fill the vacancy he leaves in Georgia. For devotion to duty and zeal in the Master's service he has been conspicuous, no less than for methods peculiarly his own, that have contributed so largely to the success of his work in this Diocese. We do not question the wisdom of his election, nor the integrity of his acceptance; and, notwithstanding our regret at his departure, we bid him God-speed, and invoke the blessings of heaven on his labors and Diocese."

VAGARIES OF THE SALVATION ARMY IN INDIA.—A late resident in India writes to complain of the injury done to religion by the profane antics coupled with the name of "Salvation." During the last few days what is called an "International Congress" has been held, at which, for a specified sum, "trophies" from

all lands might be seen and heard. The writer observes that, viewed as a religious service, the whole thing was *lower in tone*, more *grotesque* and more pathetic than any Hindoo or Mohammedan form of worship he had ever seen—obviously less real than the drum-beating, breast-striking and wailing, when the faithful work themselves up to frenzy, and certainly less sacred than in the silent earnestness of the pious Vaishnava, who sits absorbed in contemplation of the "Great Unseen," that awful Being whom he never identifies with any material object. He wonders what the grave and solemn Hindoo, stared at by a sea of unwashed faces, would think of the "converted minstrel," who danced a break-down to the refrain, "I couldn't, and I wouldn't, and I couldn't stay away"—and I think we may safely predict that if these poor misguided Easterns do not escape in time their last state will be worse than their first. In Paris the cause of Evangelical proselytism has been *seriously injured by the ridicule evoked by the misquoting of the "Army,"* which an antagonistic and indiscriminating populace persists in regarding as a species of Protestant evangelization.

Is it fair for Churchmen to give up the Church paper, when it costs less than two cents a week?

THE HIRED PASTOR.—"We have it here because our 'Common Christianity' goes on the purely sect idea. That idea is that the congregation, the particular voluntary association or society, is all for whom 'the pastor' is responsible. He is their pastor. They hire him, pay him, and give him work on vacation. With the huge mass of ignorance, vice, and misery outside, not in the society or congregation, he has nothing to do. The society is a voluntary society. The pastor's office is a voluntary office. The society builds a 'Church.' They call it so,—Christ's House, the word means. The name is an absurdity. They build it to have their pews in, to gaze at gorgeous bonnets in, to hear their hired preacher preach in. The poor are shut out. The ignorant and vicious have no place there. The pew-holders own the church. The pastor, being the pastor of the people that hire and pay him, is cut off from all outside. He is 'called' and hired for those good people here in their pews. If outsiders want churches, let them build them. If they want pastors, let them 'call' them. It is their affair."—*Rt. Rev. H. M. Thompson, Asst. Bishop of Louisiana.*

DECREASE OF METHODISM.—The London correspondent of the *Manchester Guardian* writes: A friend who has seen the returns of Church membership from 28 districts which comprise the strength of British Methodism outside the metropolis, informs me that they show a net decrease of 1,140 members on the year. Whilst Lancashire Methodism more than holds its own, Yorkshire Methodism shows a decline. Nearly half of the net decrease reported is in the Hull and Halifax and Brantford districts, where in the past special revival missions have been most vigorously carried on. The number of members "ceasing to meet" increases nearly every year and some idea may be formed of