

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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ECCLIASTICAL NOTES.

BISHOP and Mrs. Wilmer, of Alabama, lately celebrated their golden wedding.

The plan for the formation of a Church club in the diocese of Chicago has taken definite shape this fall, and early organization is expected.

THE Diocese of Alabama has elected as the Assistant Bishop, the Rev. Henry Melville Jackson, rector of Grace Church, Richmond, Virginia.

J. WINTHROP HAGEMAN, pastor of the Franklin Avenue Presbyterian Church, Brooklyn, N. Y., has decided to enter the ministry of the Church.

THE Board of Missions of the Diocese of Minnesota has just published the 120th thousand of the diocesan tract, "The Church and Her Ways."

In the missionary jurisdiction of Washington measures are being taken to raise \$10,000 for the Episcopate Fund, with the view of being admitted as a diocese by the next General Convention.

It goes without the saying that no men deserve more at the hand of the Church, than those who have broken themselves down in her service. Every consideration should lead us to exert ourselves in their behalf.—*Bishop Gilbert.*

ALONG the West African coast there are now about 200 churches, 35,000 converts, 100,000 adherents, 250 schools; 30,000 pupils; 35 languages or dialects have been mastered, into which religious books and tracts, and educational books, have been translated and printed.

MR. J. H. SHORTHOUSE, the author of "John Inglesant," is the son of a Quaker, but for the last thirty-five years, ever since he was of age, he has been a member of the Church of England. "And in this fellowship and communion," he says, "I hope, by the grace of God, to die."

MR. JAMES POTT, the well-known publisher of N. Y., who has recently returned from a visit to China, says that the future usefulness of the mission of the P. E. Church of the U. S., in China depends upon its having the wisdom to co-operate with and help to guide in the organization of a national Chinese Church.

THE coming of Bishop Nichols to Southern California has done much to arouse the Church people of this section to renewed interest and greater work. At every point he has been enthusiastically received and warmly welcomed, and has won for himself a warm place in the affections of our people everywhere.

THE Orthodox Greek, or Eastern Church, is represented in California by a bi monthly publication called *The Apostle of the Orthodox Church*, the Rev. Sebastian, editor, 1715 Powell street, San Francisco. The November number

contains articles on "Unction with Chrism," or Confirmation; Œumenical Councils, and Needs of Alaska.

In the magnificent minister at Ely, Eng., says Bishop Potter, nothing is more impressive or resplendent than the superb decoration in color of the ceiling, and nothing it would seem to ought to make the heart of a devout layman thrill with more grateful pride than to learn that all this costly and beautiful work was the gift of one of his own order, Mr. Gambier Parry, and what is much more to the point, was done with his own hand.

It is a notable fact that within the past month three churches of the diocese of California, Grace and St. Peter's, San Francisco, and St. Paul's, Oakland, have announced weekly Celebrations, beginning with the first Sunday in Advent. Such changes speak of growth and spring from welcome necessity. In the case of Grace Church there is to be inaugurated an entirely new order of things. The church is to be open daily for prayer and meditation in accordance with the declaration of Scripture: "My house shall be a house of prayer for all people." There will also be a daily service at eleven o'clock.—*Pacific Churchman.*

THE cathedral of North Dakota, U. S., has been completed, and has started for its diocese. Bishop Walker's cathedral is a church car, by means of which the Bishop will be able to visit and hold services in a large number of towns in his immense jurisdiction. The car has been neatly fitted up as a church, with organ, font, lectern, Bishop's chair, and altar. A double row of chairs down the length of the car will seat about seventy people. One end of the car is partitioned off to serve as robing-room, office, and sleeping room. The car is named "The Church of the Advent." It will, without doubt, be a very useful means in extending the Church in the great Northwest.

READING the memoir of Bishop Otey recently, we came across this passage: "The Bishop was scrupulous in adhering to the prescribed forms as well as the doctrine of the Church, but was not afraid to depart from them when the occasion seemed to justify it, as the following will show: He was once about to administer Confirmation to the wife of an aged General at an open air meeting of the people of the country, in the woods of Arkansas. He had before conversed concerning the faith of Christ with the veteran officer, who stood alone in the congregation when his wife left his side and went forward to receive 'the laying on of hands,' 'General O,' the Bishop called aloud, 'you have been a good soldier of your country now show yourself a good soldier of Jesus Christ. With tears streaming down his cheeks, the General obeyed the call, went forward, was confirmed and ever afterwards until his death led a consistent Christian life.'—*Diocese of Arkansas.*

One result of General Booth's scheme will be found, we hope, in renewed attention to the rescue work done by the clergy. Looking into

an appeal sent out by the Rev. J. H. Scott, rector of Spitalfields, Eng., we find that in this one parish "during the past year 230 cases (women and girls) have been dealt with, 110 of whom were below the age of twenty years; 104 have been sent to rescue homes, 13 returned to their parents, 21 sent to hospitals, 11 to service, and the remainder dealt with in a variety of ways." This is, of course, but one side of the work carried on from year to year in such parishes as Spitalfields and Whitechapel.

THE Rev. G. S. Reaney has now told us in detail why he left Congregationalism. Its main defect in his eyes seems to have been the complete isolation of the individual pastor. But he also detected grave symptoms of decay in Congregationalism, both in London and in Manchester. Casting about for a surer footing, he bethought himself of the Church, which for him always had "a kind of fascination." "The Church of England," writes Mr. Reaney, "has drawn me back into her fold by the powerful attraction of her parochial system, by her nationality, by her catholicity, by her historic continuity, and by her primitive Scriptural teaching and practice."

THE REFORMATION IN ENGLAND.

There is a very mischievous popular delusion current about the Anglican Reformation. People are found who believe that the Church was Roman Catholic before the Reformation, and Protestant afterwards. They believe that Henry VIII. made a new Protestant Church, and that by certain Acts of Parliament he took away the Church property from the Roman Catholics and gave it to the Protestants, and that this Parliamentary procedure was the "Establishment" of the Protestant Church of England. Now the whole of this theory is utterly and baselessly untrue. Mr. E. A. Freeman, the first of modern English Historians, writes clearly and distinctly as follows:—

"There was no particular moment in what is called the Reformation at which the State determined to take property from one Church, or set of people, and give it to another. There was no one act called the Reformation; the Reformation was the gradual result of a long series of acts. There was no one moment, no one Act of Parliament, when and by which a Church was 'established'; still less was there any Act by which one Church was 'disestablished' and another Church 'established' in its place."

The fact is that the Church of England has always existed in England from Apostolic times. It has undergone vicissitudes and changes, but it is the same historical Catholic Church that was planted by Apostolic Missionaries amongst our heaven forefathers. It is just as well to make this clear and plain. The word "Protestant" does not occur in any of the authorized formularies of the Church of England. It can only express a series of negations, and it is a word best left alone by good and true Churchmen who value the Prayer Book as it is, and desire to maintain the Catholic Faith, against the errors of Rome on one side and Puritanism on the other. Yours &c.—*Anglicans in The Southern Cross.*