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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.

**LENT.**—Bishop Rulison, who writes this year the customary Lenten pastoral letter of the Diocese of Central Pennsylvania, affirms the special need of the discipline of the cross in this "luxurious and laughter-loving age;" and points out how to take up the cross in the exercise of fasting, Prayer and almsgiving. "The essence of fasting," says the pastoral, "is self-denial, self-control, the turning of the heart toward God, and the bringing of the human will into harmony with God's will. Therefore, bridle your tongue. Abstain from the use of many adjectives and extravagant speeches, and from all foolish talking and jesting. Set a guard over your thoughts, and drive out the suggestions of evil. Give up the reading of novels and the Sunday newspaper, and read instead God's holy Word and such books as may help your spiritual life." Suggestions equally simple and practical with regard to prayer are, that "we ought to keep our engagements with God with at least as much particularity as a good business man keeps his business appointments. Let fathers remember then are priests in their own households. . . . Add to your private and public prayers some special petition for your own pardon and better life, and for some one who has not confessed Christ before men, and then try in every way possible to bring that one to the servicers of the Church, the care of the pastor, and the knowledge of the Saviour. Pray in spirit; pray in word, pray in action." Devotion either in fasting, prayer or giving is not a bearing of the cross until it is felt heavily.

**EASTER, 1886.**—This year Easter falls on the latest date on which it can possibly fall, that is to say April 25, or nearly a month after the beginning of the second quarter of the year. Such a case has not happened in this century, and will not occur again. In the next century, the twentieth, Easter will fall on April 25, in 1943. If we turn back to previous centuries, we find that such a late date for Easter occurs only once in each century, that is: 1734, 1666, 1546, 1451; the fourteenth century goes without such a late date; 1204, 1109, 1014, 919. The earliest date for Easter, March 22, has occurred only once in this century, in 1818, and it will not recur before A.D. 2000. This earliest day for Easter has occurred in 1761, 1693, 1598 and 1573, 1478, 1383; the thirteenth century is passed over; 1136, 1041, 946.

**PROTESTANT AND CATHOLIC.**—We commend the following extract, from a letter written by Pere Hyacinthe to Dr. Pussense, to the notice of those Churchmen who think it necessary to repudiate the title of "Protestant," in order to establish their claim to be "Catholics," and to those equally who make a "shibboleth" of it and limit its application:—

"I am a Protestant; I am so in the general, generous, eternal sense of the protest of enlightened and Christian consciences against the errors which everywhere, both at Rome and elsewhere, men have mingled with the Christianity which is of God. This does not, how-

ever, prevent my joining to the name of Protestant—which is rightly *negative*—another name sacredly *affirmative*. I mean the name of Catholic. That which from the beginning has been always, and everywhere, believed among us, that alone is truly Catholic." Thus did a Gallo-Roman teacher of the fifth century—Vincent De Lerins—express himself; and the symbol of our common faith says: "I believe in the Catholic Church."

**CHURCH REFORM.**—The Bishop of Chester the other day said some wise words on this subject. After urging, with great vigour and truth, that the Church had always been improving and reforming itself, else it would not exist, he reminded his hearers as follows:—

"Remember that it is the *Church of the living God* that we are at work on, not a scheme or a school of new philosophy, but on the foundation of the Apostles and Prophets, that is, *having a basis which is not to be extended or contracted at the will of man*: Jesus Christ Himself, Himself the God of creation, redemption, resurrection, and judgment, being the Chief Cornerstone. There are things which we cannot part from, without parting from Him—the means of grace, and the hope of glory; there are doctrines which we cannot modify, creeds which we cannot relax, without parting from those whose faith we follow remembering the end of their conversation; there are rites, which we cannot dispense with, without parting from Him Whose children we are, begotten not of the blood nor of the will of man, nor of the will of flesh, but of God; there are laws which, being His, we may not see broken; I speak of simple things, such as the law of marriage, which is at this very time in great danger, and the law of property, which He Who establishes civil society sets at the basis of it, and the law of liberty, which God forbid we should see abrogated to please the many or to please the one."

**FRUITS OF DISESTABLISHMENT.**—The *Contemporary Review* for March opens with a paper entitled "Experiences of a Disestablished Church," by Professor George Salmon. The sum total of these experiences, which of course refer to the Church of Ireland, is in one place compressed into a paragraph, as follows:—"It would be idle to say that the loss of our property has done us no injury. *It has crippled our resources and abridged our means of usefulness.* But we hate not a jot of heart or hope, and, though cast down, are by no means destroyed. There is nothing in our history to make English people think lightly of the *evils both to Church and State* which would result from a separation between them. But if either friends fear or enemies hope that such an event would seriously impair the vitality of the English Church, they are mistaken. Rob her, men can; kill her, they can't."

These are words not of hope only, but of encouragement; and it need not be added that Professor Salmon entertains no sympathy with either robbers or assassins.

**THE REFORM MOVEMENT IN SPAIN AND PORTUGAL.**—There was a meeting in London a few

weeks ago of the "Spanish and Portuguese Church Aid Society." It was presided over by the Archbishop of Dublin. Among other sayings, the Archbishop remarked:—

He was to speak on the triumph of the gospel which was dear to all their hearts. Mr. Webb-Peploe in his interesting address had led them to think of the condition of Spain and Portugal fifty years ago, and of their condition now that the seed which was then sown had sprung up. If they traced all the tributary streams to their true source, they would assuredly find that God's holy word was the beginning of all the changes which had taken place in these countries, and this fact should be a comfort to all who are engaged in spreading that word. In proceeding, he gave an interesting epitome of the work of the society in Spain, remarking that it had been successful in a country in which they could least have expected to meet with success. He also dwelt upon the progress of the truth in Portugal. In Lisbon a new church had just been built, and in Oporto he had consecrated a church which had been built chiefly through the generosity of a resident there. These were all tokens of progress for which it behoved them to thank God.

**THE BANE OF MARIOLATRY.**—Mariolatry is the great obstacle to the restoration of Evangelical truth to its proper place in the Church of Rome. "One can almost weep," writes a great Churchman, "as one remembers that Mary came into the churches as a substitute for Jesus; but not for the Jesus of the Gospels, only the Jesus of the Schoolmen. Measureless blame belongs to those powerful Churchmen who had practically taken away the world's Lord, and changed the beautiful living refuge set before us in the Gospels into all manner of wrong and idolatrous, high-sounding, philosophical abstractions. It was, perhaps, not wickedly done, but ignorantly. Nevertheless, we have nothing but pity for all that unhappy multitude of wronged and robbed, weary and heavy-laden penitents and mourners who turned their weary steps to the living and free compassions of a glorified woman, who was still supposed to have the ear of Heaven and a heart for earth. As mediator, Mary can have no place in the creed that sees the Jesus of Galilee, Who took a child on His knee and poured blessings on its little head, felt for all the poor, and prayed for the crowd that laughed at Him dying, now exalted to all power. A conception of God through a mother is poor indeed compared with a conception of Him which takes all the life and death of Jesus into it. She may forget her own sucking child, but Jesus can forget none. His love was love for ever, and His ear was open, and to all cries."

**THE "GORDON COLLEGE" AT CAIRO.**—Tidings have been received from Cairo of the arrival in that city of the Rev. G. Greenwood and Mr. J. Sidley, B.A., who had been sent out by the Association for the Furtherance of Christianity in Egypt for the purpose of founding a school to be called the "Gordon College," for the education of youths of the upper classes in Egypt, but especially for those amongst the Coptic Christians.