

# The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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WILLIAM A. V.  
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"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.

HOW TO RUN A PARISH DOWN.—This is easy. Almost any one who chooses can do valiant work in this line.

1. It can be done by being irregular at Divine service, thus letting people see how little you think of the worship of God.

2. By sitting bolt upright during the prayers, so as to advertise to others the fact that anyhow you are not a sinner, and have no faults to confess.

3. By *smoking strangers*—this plan always works admirably.

4. By differing from everybody else in the parish, on every conceivable point, and holding on to your preferences in spite of everything.

5. By never doing any Church work and by always finding fault when you are asked to help.

6. By never contributing one dollar and by saying the rector is always begging—this succeeds invariably, even when every other effort may fail.—*Church News, Miss.*

ELECTION IN KANSAS.—The Diocese of Kansas, has elected the Rev. Elisha S. Thomas, D.D., Rector of St. Paul's Church, St. Paul, Minn., as its assistant Bishop. The selection is said to be an admirable one, and it is hoped Dr. Thomas may not decline.

A FAILURE.—The attempt to bring about a conference of representatives of the Established Church of Scotland and the Free Church, with a view to possible reunion, has ended in failure. It could not have been otherwise. The Free Church General Assembly cordially reciprocated the desire for union, but stated that it could enter into negotiations for that end only if the Established Church was prepared to treat disestablishment and disendowment as open questions. The Church of Scotland could not agree to this proposal.

ANOTHER LARGE GIFT.—Sir Andrew B. Walker, Bart., of Liverpool, a brewer, has signified his intention of subscribing £10,000 to the building fund of Liverpool Cathedral, and in a letter to the Bishop expresses his hope that the scheme will be pushed forward, so that it may be launched and the foundation-stone of the building laid during the Jubilee year.

A REVOLTING EVIL.—Thirty thousand divorces are announced in a year in the United States, one out of every sixteen marriages; while in Europe there were only one out of every three hundred.

CLERICAL BEDOUINS.—Would it not be well, asks the *Church Press*, if the Church were not so largely Bedouinised? A Bedouin is a cleric who is always on the tramp. He hardly gets acquainted, before he "folds his tent and quietly steals away." The footsteps of his camel are in divers dioceses. The fault is partly temperamental, for some men are born Bedouins. The fault, however, is partly parochial; some parishes love the roving sort of rector, and have an idea that the clergy are ordained to be Bedouins, just at their sweet will and pleasure. The idea that a rector has come to stay, to do a work, to build up anything, never seems to have occurred to them. If our clergy were sent, not called, it were a step in the direction of remedying a very great and a very costly evil.

OVERWORKED BISHOP.—Bishop McLaren, of the Diocese of Chicago, has for many months had to contend with severe attacks of rheumatism, the last occurring just before Christmas. His medical adviser attributes these to overwork. The counsel of all acquainted with the facts was a prolonged rest; and the Bishop finally, but with great reluctance, determined to leave the diocese for a period. He sailed February 10, for Bermuda with his family and will remain there until May.

PATRES MAJORES.—Bishop Green, of Mississippi, has just died at the age of eighty-nine. Bishop Potter, of New York, died at eighty-five, how many more of the beloved Bishops of the P. E. Church of the United States are approaching a venerable age, and how ripe and rich they are in wisdom and experience! Bishop Lee, of Delaware, is nearly eighty; Bishop Williams, Connecticut, nearly seventy; Bishop Kip, California, nearly seventy-six; Bishop Clark, nearly seventy-five; Bishop Gregg, nearly sixty-nine; Bishop Whipple, nearly sixty-five; Bishop Stevens, of Pennsylvania, nearly seventy-two. What a College of Elders, and what experience and wisdom are therein represented!

THE BISHOP OF CONNECTICUT'S LENTEN SERVICES.—The series of special services conducted by Bishop Williams began on Ash-Wednesday at Christ Church, Hartford, and will continue for a week. There is a celebration of the Holy Communion every day at 12.10 a.m., and an address every evening by the Bishop at 8. The subjects of the addresses are as follows: "Privileges and Responsibility;" "Consecration;" "Union of Apparently Contradictory Things;" "Living above the World;" "Lofty Aims and Lowly Duties;" "Accountability;" "Judgment." After each evening's address a meeting is held, with hymns, intercessory prayer, and opportunities for conference with the clergy.

CLEVELAND MISSION.—The late mission in Cleveland has left a lasting impression, and the Church is stronger, more enthusiastic, and more united through the influence of the mission services.

BISHOP GILBERT, of Minnesota, recently ordained to the diaconate Joseph Wak-a-zoo, a

Winnabagoshish Indian. Wak-a-zoo has been a lay-worker among his people and will return to them. The Bishop has said that he passed as good an examination as any white man who had ever been admitted by him to orders.

### METHODISTS USING THE LITURGY.

(To the Editor of the Standard of the Cross.)

The following extract from the *London Methodist Times* may be of interest to the readers of the *Standard*. If we mistake not, there are comparatively few, on this side of the Atlantic, who are aware, that many of the Methodist congregations in England use not only a liturgy in their public worship, but that the liturgy used is that of the Church of England, without alteration or abridgment. These congregations belong to that branch of Methodism called Wesleyans; called so from their following closely the custom of Wesley and his early followers, who, in their Sunday worship, never departed from the order of the Establishment:—

"In the great cities, where the liturgy is used, it has been in numerous cases a gain every way. The best type of spiritual Methodism has been associated in the past and is associated in the present with our liturgical quite as much as with our non-liturgical services. Sometimes a liturgical service produces the best results, sometimes the worst. The same varieties occur with non-liturgical services. In London, in the past, there has not been sufficient variety. Nearly all the London services were liturgical. That is now being altered; non-liturgical services are being provided for those who prefer them. In the provinces we generally suffer from the opposite extreme. It would be a great gain if we had one or two liturgical services in every great centre. A few years ago, a liturgical service was introduced into a new suburban Methodist Church in the great town of Bradford. There was a great outcry against it from outsiders, but it has been a conspicuous success. Several families that had gone to the Established Church have returned. That congregation is now one of the largest, most spiritual, and most active in Yorkshire. A similar attempt to establish a liturgical service at Leeds was defeated by a narrow majority of the local authorities. Methodism has suffered irreparable injury in Leeds, from the short-sighted policy which has insisted upon a cast-iron uniformity of worship."

The letter below is definite on this point. The undersigned, three years ago, glancing over the report of the "Ecumenical Methodist Conference," held in the City Road Chapel, London, Eng., in 1881, found, in an address by Dr. Marshall, of the United States, the following:—"Since I have been here I have heard a ritual service that occupies an hour every morning. If that was done in America it would be said, 'Why, you are not Methodists—you are really Episcopalians.'" The writer, out of curiosity, was prompted to write to the pastor of the City Road Chapel for information as to the book that was used in his congregation, and in return came this reply—

"47 City Road, London, Dec. 5, 1883.

"MR DEAR SIR,—The Liturgy of the Church