

The Church Guardian

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Special Notice.

SUBSCRIBERS IN ARREARS are respectfully requested to remit at their earliest convenience. The LABEL gives the date of expiration.

CALENDAR FOR OCTOBER.

- OCT. 5th—15th Sunday after Trinity.
 " 10th—16th Sunday after Trinity.
 " 17th—17th Sunday after Trinity.—*Notice of St. Luke.*
 " 18th—St. LUKE Evangelist.
 " 24th—18th Sunday after Trinity.—*Notice of St. Simon and St. Jude.*
 " 28th—St. SIMON and St. JUDE, A. & M.
 " 31st—19th Sunday after Trinity.—*Notice of All Saints.*

PRAYER FOR UNITY.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice and whatever else may hinder us from godly union and concord; that, as there is but one Body and one Spirit, and one Hope of our calling! one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee, through Jesus Christ our Lord. Amen.

A Word to Subscribers.

Many—far too many—of our subscribers are IN ARREAR: and we respectfully urge them to remit at once. We endeavor to carry on this work on a cash basis: and payment of subscriptions promptly in advance is necessary to enable us to do this. The weekly outlay in cash is heavy: and we must ask our friends not to add to our care and labor in this work for the Church, by delay in remitting the small annual subscription. We have learned that July and August are always "poor" months: but this should not continue through the year. With a subscription list *rapidly increasing*, if old subscribers will only pay up without necessitating further expenditure in commission to collectors, and will also not only continue themselves, but aid in securing additional subscribers, we will be able to improve the paper still more and make it worthy of the Church in Canada. Though we have received assurances from all quarters—(England, the U. S. and Canada) that the paper has improved immensely and much

satisfaction has been expressed, encouraging us to go on—we ourselves are not yet satisfied: but aim at making the CHURCH GUARDIAN a still greater power for good and for the up-building: of the Church, but we cannot do this unless our subscribers will support us heartily and promptly. We have also suffered much loss through discontinuing of subscriptions without payment of arrears; and by unnecessary expense in renewed canvas after a year or two from date of first visit of our agent. Surely this should not be so in face of the unsolicited expressions of approval received from all parts of the Ecclesiastical Province. Why should Churchmen be less in earnest in supporting their Church paper than are dissenters? That they are so is undeniable.

EDITORIAL NOTES.

HOPEFUL SIGNS.—Every now and again we find indications in the most unlikely quarters of what can no longer be denied to be a growing—nay rapidly increasing—sentiment and desire on the part of our separated brethren for a liturgical service—and a recognition of its value in securing not only order and reverence, but also heartiness and devotion. Of course the adoption in its entirety of the beautiful and long tried Liturgy, which is the glorious heritage of Churchmen is hardly yet to be looked for; but it is gratifying to note the more extended use of different portions of it in these special efforts after *Common Prayer*. The latest manifestation of the kind that has come under our notice is the liturgical service prepared and used—of all places in the world—at Chataqua camping grounds this year; but what a turning topsy turvy of the Church's plan in utter disregard, if not ignorance, of its progressive and true character! The service in question begins with the Thanksgiving from the Communion service: "It is very meet, right and our bounden duty," pronounced by the minister, to which the congregation reply, "Therefore, with angels and archangels." Then follows the 8th Psalm, *read responsively* by clauses; next an anthem by the choir (following in this too the example of some of our churches!) and then the General Confession, by minister and congregation, followed by the Lord's Prayer. Standing up the Apostles' Creed is next recited—a lesson is read, followed by hymn and sermon; and the service concludes with the Prayer of St. Chrysostome read responsively; the Gloria Patri (chanted) and the Benediction. It certainly would be difficult to discover the principle upon which this unique service is constructed; but it contains so much of the Prayer-book that we would fain hope that many who have used this imperfect form may be led through the use of a *form* at all, to seek the older and better—and recognizing the beauty of the system and gradual advancement from stage to stage in the worship of the Church may be led to join the millions who, as it were with one voice, offer up continually the sacrifice of prayer and praise. May this manifestly growing appreciation of the Prayer-book service by our friends of the different denominations inspire in our own people a more true and earnest purpose to hold fast the form of sound words, and to hand it down untouched to those who may come after them.

THE CHURCH.—In some minds there exists a repugnance to confining the word Church to Christian bodies having Episcopal organization, and indeed those not sharing this feeling are characterized as *exclusive, uncharitable, extreme*, and as *unchurching* others, &c., &c. We fancy that no one who knows the paper would call the *Family Churchman* (London, Eng.,) aught but liberal and evangelical in character—but it evidently is consistent in its churchmanship as it would appear to have met with rebuke for not applying the term *Church* to the Methodist Body. It says:

"The *Methodist Times* very properly rebukes us for speaking of the "Methodist body," when the right expression, of course, would be "the Methodist Society." Our reason for not using the word "Church," must be sufficiently obvious; conventional language requiring a distinction between the whole and its separated parts. If Wesleyans desire to be known merely as members of the "Methodist Church," that is no reason why we for our parts should *refuse to believe in the Holy Catholic Church*; and the characteristics of the one we certainly cannot impute to the other. Yet again, we cannot follow our contemporary in his desire to *ignore* all Christian history from the fourth century to the Wesleyan Reformation. Surely that history is not wholly "a painful story of tyranny, superstition, and bloodshed." Are we so remarkably more Christlike in this century that we can afford to make a *present of all antiquity to Rome*? No; and it is a poor form of gratitude for mercies received to disavow the painful vicissitudes of your own branch of the Church."

WHAT THE CALL TO THE PRIESTHOOD INVOLVES.—To those who have received Orders in the Church in Canada, but who in violation of their ordination vows and in utter contradiction of the whole tenor and teaching of the Church question, if they do not absolutely deny, the necessity of Episcopal Ordination, we commend the following extract from an address of the late Dr. Woodford, Bishop of England, entitled "A Call of God."

"A 'Call' to the Priesthood of the English branch of the Church Catholic involves a thorough, hearty acceptance of the Church of England's position, a genuine love of her liturgical forms, an undoubting confidence in her Divine life. Without this you cannot minister effectively, and ought not to presume to minister at all." If, on the one hand, you would desire to narrow her limits, to make her less comprehensive than she is, to exclude all who do not exactly coincide with your own views, then you have not drunk into the spirit of this Church; if, on the other hand, you, in your secret heart, regard her doctrinal statements as savouring of the bigotry of a less enlightened period, if you want to relax her definitions of faith, to teach more vaguely than she teaches, then, again, your heart is not whole with her. You can hardly have received her call."

We most earnestly wish that as well the young men going out from our Theological Colleges, as these engaged in teaching therein and indeed all, of every shade of opinion or party would remember these wise and deeply suggestive words. Greater loyalty to the Church on the part of priest and people, student and professor, is we fear necessary in many instances.

DIVERSITIES IN RITUAL.

The attention of the Bishop is frequently called to the differing practices and customs of the Clergy and Laity, and he is asked for his