

# The Church Guardian

## OF MONTREAL.

"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.

THE Daughters of the King (Church) have now one hundred and eighty chapters in the United States and Canada and nearly 8,000 members.

THE Rev. W. B. Hornby has been selected as the new Bishop of Nyassaland. Mr. Hornby has had experience in missionary work, and his ecclesiastical views are entirely in accord with those prevalent in the province of South Africa.

THE petition of the Anti-Popery Association against the election of Alderman Knill as Lord Mayor of London, has been presented to the Home Secretary for her Majesty's consideration. It bore over 4,000 signatures.

THE Rev. Wm. P. Evans, who resigned the pastorate of St. Paul's Lutheran Church, of Baltimore, to enter the ministry of the Episcopal Church, was ordained deacon by Bishop Potter, of New York, last Thursday week. Mr. Evans has accepted a call to St. James' Church, Brooklyn.

THE S.P.G. has been informed by the Bishop of Cape Town that the Bishopric of Lebombo has been accepted by the Rev. William Edmund Smyth, who has been working as a missionary in the adjoining diocese of Zululand since 1889. Mr. Smyth was formerly a scholar at King's College, Cambridge, graduating in 1880. He was placed in the first class of the Theological Tripos in 1882, and took the degree of Bachelor of Medicine in 1888. The Bishop-Elect, before he left for South Africa, was curate of St. Mary-the-Less, Cambridge, and of St. Peter's, London Docks.

THE work of the Church Army is growing with that calm, quiet growth that means so much. It is growing as the Church grew, as the oaks grow, with the roots deep down in the soil. There is no sudden gourd like shooting up, no wild extravagance, all is solid and real. The men are carefully trained and proved, and are winning their way to the confidence of the public. Some of the soldiers are doing a grand work in the mission field abroad, others are laboring in every city and town in the kingdom, others again in villages. Labor houses, training schools, coffee houses, prisons, public institutions are reaping the benefit of the organization of the Church Army, and finding in its soldiers the men best qualified to bring out the latent good in the "dangerous classes," or to raise the "submerged tenth" to the life-level. From time to time an outspoken dissenter laments the decay of the influence of the sects over the working classes in England. Such was the case at the opening

of the Congregational Union this week. There is unhappily no doubt but that the artisans as a body are outside all religious bodies, but the Church of England has a far larger proportion of them than all the sects combined. This is largely due to the work of the Church Army and its quiet persistent method. The Salvation Army causes the thoughtful working men to sneer at religion as "a thing of drums and trumpets," and is largely responsible for the recoil of these men from religion.—*M. C. L., in Southern Churchman.*

### PASTORAL LETTER

Of the House of Bishops of the Church in the United States.—A.D. 1892.

To our well-beloved, the Presbyters and Deacons, our fellow-laborers in the Apostolic Ministry, and to the Faithful in Christ Jesus, the Bishops send greeting in the Name of the Lord:

*First.*—We ask you to join us in thanksgiving to our gracious God that a great and serious work which has engaged the Church for many years has been completed and closed in the Convention of 1892, and that the Book of Common Prayer, revised, amended, and enriched by the labors of learned and godly men, has now, after careful consideration by both Houses of this Convention, been constitutionally set forth for the use of the Church.

It would be idle to claim perfection for the Revised Book. No human work is perfect.

We address to you the well-known words of the old preface:

"And now, this important work being brought to a conclusion, it is hoped the whole will be received and examined by every true member of our Church and every sincere Christian with a meek, candid, and charitable frame of mind, without prejudice or prepossessions, sincerely considering what Christianity is, and what the truths of the Gospel are, and earnestly beseeching Almighty God to accompany with His blessing every endeavor for promulgating them to mankind, in the clearest, plainest, most affecting, and majestic manner, for the sake of Jesus Christ, our blessed Lord and Saviour."

During the years in which this important work has been in progress, it was, perhaps, to be expected that somewhat of irregularity should occur in the ordering of the divine services. The clergy were not always informed of the successive changes as they were adopted; but now that the revision has been completed, and a Standard Book of Common Prayer has been canonically established to remain, we trust, unchanged for many years to come, we feel assured that the clergy and their congregations will gladly order the details of public worship and of the administration of the sacraments and other rites

of the Church, strictly according to its rubrics. The Church is wiser than her wisest member, holier than her holiest member. An obedient and godly acceptance of her decisions, when they are canonically pronounced and clearly expressed, is the plain duty of all her children.

*Second.*—For many years the thoughts and prayers of your bishops have been greatly occupied with the unhappy divisions among Christian people. The evils of these divisions are becoming daily more apparent. Faith grows cold, doubts increase, attacks on the very citadel of religion are more defiant, because the Lord's own chosen evidence of His divine mission is cast contemptuously aside by those who profess to honor Him. "That they all may be one," He prayed "that the world may believe that Thou hast sent me." They are not "all one," and the world does not believe. We may say we are at heart or in spirit "all one;" but alas, if it be so, the world does not see it. A divided Christendom makes an impossible appeal to human credulity when, notwithstanding all that men's eyes see and their ears hear, it declares that it is still "all one" in the profound sense of our Lord's last prayer.

In our Pastoral Letter and in our Declaration of 1886 we set forth the grounds upon which the Church stands for unity. They were substantially adopted and proclaimed in the Lambeth Declaration of 1888 by the assembled episcopate of the whole Anglican Communion. In that Declaration we set aside all mere matters of preference, and many things which are very precious to our hearts and yours. We came down to the bare foundations, without which no organized Christianity can long continue to exist. We said in effect, that, for the sake of the oneness our dear Lord prayed for on the night in which he was betrayed, we would yield, if need were, all but these "first principles."

We expected no wonderful result. We were casting seed into the ground which was to grow in God's time. By some our words were misunderstood; by others they were carelessly dismissed; but there were not a few who saw their meaning, who considered them seriously, who have endeavored to weigh them justly, and who have consequently been drawn very near to us in sympathy. The result has been no disappointment. In any case we have borne our testimony. We have delivered our own souls. We have made our protest against an ancient wrong. We took the apostolic position.

The Church stands for unity. That was clearly announced once more. Thereafter there could be no mistake. She stands for the one Catholic brotherhood of Christian men, for the ancient freedom of Christian thinking and Christian action, for deliverance from the tyranny of man-