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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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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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## ECCLESIASTICAL NOT S.

**STILL ANOTHER.**—Rev. S. G. Pratt, who has been for nine years pastor of the Baptist congregation in St. Albans and who resigned his pastorate a few days ago, will receive the rite of Confirmation in St. Luke's at the coming visitation of Bishop Bissell, after which he intends taking Holy Orders.

**MR. PRATT'S REASONS.**—Mr. Pratt makes the following statement of the reasons for his renunciation of the Baptist church:—

First—Because the Baptist denomination is nonliturgical, i.e., its liturgy is empty instead of being rich and full.

Second—Because the Baptist denomination is a sectarian body instead of a Catholic body.

He did not use the word sectarian in an offensive sense, but held that the Baptist denomination was one of the innumerable sects of Christendom that are built upon a defined philosophy of the facts of divine revelation, and that it requires of its adherents not simply an acceptance of the facts of the Gospel, but it requires also the acceptance of the constructions which it has placed upon these facts. The facts are units and changeless, while constructions differ and change. In doing this the Baptist denominations, in common with nearly all the denominations of Christendom, must necessarily take the attitude of a Christian sect and not a Catholic Church. But his last and most controlling reason was that the Baptist denomination was evangelical rather than sacramental. His increasing difficulty had been with the ideas of conversion and regeneration. He believed in an inspired Church that had produced and defined an inspired book.

**NON-CHURCH GOERS.**—The theatre services for "non-church-goers," which have been so successfully conducted in the Arch street Opera House, Philadelphia, for six years past, are to be carried on in more organized shape henceforth. Rev. J. E. Johnson, the originator of the enterprise, has been invited to take charge of it. Since then the work has gone on more vigorously and with greater system than before. It has been found that nine-tenths at least of the attendants (1700) are actually "non-church-goers."

**VALUE OF THE ATHANASIAN CREED.**—The following remarkable and important testimony to the value of the Athanasian Creed is from the St. Andrew's Cathedral, Remembrancer, (Honolulu). A sermon recently published, points out the immense value of the Athanasian Creed in Missionary work. Missionary Bishops in India and in the far East, who had postponed the translation of the *Quicumque*, but had at last given it to their converts, had more than once been reproached for keeping it back. The native has said something like this, "Why did you not teach me sooner? I have puzzled and pondered over your doctrine of the Trinity, but now I have it as I never had it before."

**THE CHURCH HOUSE.**—Despite unmannerly and sometimes rather rancorous opposition

the Church House Scheme goes quietly forward. The sum contributed or promised is now over £29,000 Stg.

An anonymous donation of £2,000 has been made to the Clergy Distress Fund just opened by the Sons of the Clergy at the request of the Archbishop of Canterbury. The amount already received exceeds £4,000.

Mr. James Rankin, M.P., for North Herefordshire, has promised the munificent donation of £1,000 towards the restoration of the west front of Hereford Cathedral, for which object a Jubilee subscription list has been opened.

**SOUTHERN MONTANA.**—Mission work among the Indians has been attended with encouraging results in Southern Montana. Twelve years ago there was not a school in the Diocese; now there are three boarding-schools, twenty-five churches and chapels, thirty-six congregations, and over twelve hundred applicants for confirmation. Eleven Indian candidates for orders have been ordained to the ministry. The Indian converts contribute annually \$2,000.

**BOOKS AND PAPERS.**—Some one has very pertinently remarked: "Every home should have its library, even though it comprise but a score of standard works of first-class volumes. A home without books is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to buy them. A library is not a luxury, but one of the necessities of life. A book is better for weariness than sleep, better for cheerfulness than wine. It is often a better physician than the doctor, better preacher than the minister." Yea, verily, and amen. And next to good church books in a good church family is a good church paper in a good church family. It will be read and re-read, and loaned, and go on disseminating its influence so long as there is a bit of it left to do so. It is estimated that every good paper reaches, in this way, at least five people, so that a journal which has twenty thousand subscribers has not less than one hundred thousand readers.

**CONFIRMATION.**—Bishop Wilkinson held his first confirmation service, in the English church and the chapel of the British Embassy, St. Petersburg. The candidates confirmed, all of the British colony, numbered 101 of both sexes. The Bishop delivered an address to a crowded congregation. His Lordship held a reception at the residence of the chaplain, the Rev. A. E. Watson on the day following.

**LLANDAFF, Wales.**—In the new Welsh church at Mountain Ash, consecrated lately by the Bishop of Llandaff—a church with over 300 sittings and built in the early English style—there is a baptistery, where those who desire it may be immersed. Having thus provided for the Baptists, the Bishop might well, as he did, preach from 1 Timothy ii. 4, "Who will have all men to be saved, and to come unto the knowledge of the truth." After the service the Bishop and clergy proceeded to

Newtown, a suburb of Mountain Ash, where the Bishop laid the foundation-stone of a new Church missionhouse, which is to seat 200 persons.

**A LAWYER ON THE MORAL LAW.**—A sceptical lawyer was recommended by a Christian friend to give all his legal acumen to a study of the Bible. The sceptic did so, beginning with the moral law. "I have been looking," said he some weeks afterwards, "into the nature of that law. I have been trying to see whether I can add anything to it or take anything from it, so as to make it better. Sir, I cannot—it is perfect."

"The first commandment," he continued, "directs us to make the Creator the object of supreme love and reverence. That is right; if He be our creator, preserver, and supreme benefactor, we ought to treat Him, and no other, as such."

"The second commandment forbids idolatry: that precept certainly is right. The third, with equal justness, forbids profanity.

"The fourth fixes a time for religious worship. If there be a God, He ought certainly to be worshipped; it is suitable that there should be an outward homage, significant of our inward regard. If God is to be worshipped, it is proper that some time should be set apart for that purpose, when all may worship Him harmoniously and without interruption. One day in seven is certainly not too much, and I do not know that it is too little.

"The fifth defines the peculiar duties arising from family relations"

"Injuries to our neighbors are then classified by the moral law. They are divided into offences against life, chastity, property, and character; and," said he, "I notice that the greatest offence in each class is expressly forbidden. Thus the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now the greater offence must include the lesser of the same kind. Murder must include every injury to life; adultery every injury to purity; and so of the rest; and the moral code is closed and perfected by a prohibition forbidding every improper desire in regard to our neighbour."

"I have been thinking," he proceeded, "where Moses got that law. I have read history. The Egyptians and the adjacent nations were idolaters; so were the Greeks and Romans; and the wisest or best of Greeks or Romans never gave a code of morals like this. Where did Moses get this law, which surpassed the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous. Yet he has given a law in which the learning and sagacity of all subsequent times can detect no flaw. Where did he get it? He could not have soared so far above his age as to have devised it himself. I am satisfied where he obtained it; it must have come from Heaven. I am convinced of the truth of the religion of the Bible."

**LATEST accounts from Bishop Lee of Delaware, represent that he is still lying quite low with typhoid fever, and that at his advanced age, there is little hope of recovery.**