

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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ECCLIASTICAL NOTES.

EXPOSITION OF THE PRAYER-BOOK.—A local preacher, writing to the *Methodist Recorder* under the title of "Times and Seasons," shows very forcibly the deplorable ignorance of what may, for the sake of distinction, be called lay Nonconformists in relation to the Scriptural grounds upon which some of the practices of the Church can be defended:—"Some few weeks back," he says, "I had occasion to attend one of the city churches in a semi-official character, and was delighted to hear a very eloquent, forcible sermon on the Epiphany. Now, Sir, I well remember my feelings of disgust when I came to London twenty-five years ago, a warm Cornish Methodist, at my being subjected to the formalism of the Liturgical Service at our morning services. I assure you I then regarded such a service as almost a sin for a Methodist local preacher to participate in; but I feel bound to confess that, had I been at once enlightened from the pulpit as to the Scriptural bearings of these ecclesiastical seasons, my objections to that service would have been more quickly overcome; but up to the present I have never heard from one of our ministers any approach to an exposition of these matters, which I now regret, as they certainly contain important Scriptural truths, as well as reasons for such ecclesiastical arrangements. I drop out this hint in the hope that by some one this apparently, to me, important matter may have due attention."

This letter was reproduced in *Church Bells*, with the following comments by Earl Nelson:

I gather from this letter two things. First, the great importance of explaining to our own people, and to the Nonconformists around us, the full meaning of the varying seasons, and of the prayers and services of our Church. We should do this from time to time publicly in lectures, and by personal intercourse with individuals. The Prayer-Book, with its fasts and festivals, and various services and special prayers, is a heritage of the Catholic Church, a record of the faith of numberless saints from the beginning, a proof of the historic position of our Church. We have no right to hide such a light under a bushel, and we must not allow our own people or others to misinterpret and misunderstand our valuable heritage. And, secondly, I would gather a hint for the too-ardent Church reformer. Add what you please from the still unexhausted liturgical stores from which the Prayer-Book was originally compiled; give us, as I think the Bishop of Lichfield has proposed, greater liberty in forming from the existing book shorter services for special occasions; allow alternative prayers or canticles, e.g., the 51st Psalm, instead of *Venite*, in Lent, but do not dare to despoil so precious a heritage.

The prayers and services handed down to us contain the inspired thoughts of many holy minds, the words and forms by which many faithful bodies of Christian men and women have approached their common Lord and Maker to receive His promised blessings, and to offer the sacrifice of thanksgiving for them. If, for the sake of pleasing others, we attempt to mutilate our present Prayer-Book, we shall

offend more than we please; and shall go far to destroy that historical position which makes our Church so valuable as the great bulwark of Christian truth, and the sole connecting link between the wild freedom of Protestant Christianity and the sound Catholic teaching from the earliest ages of the Church. But it is the duty of all to remove the ignorance as to the teaching of our Prayer-Book services to which the local preacher so feelingly alludes.

To any one sending us the names of Seven new subscribers, with remittance of \$7, we will send free Little's "Reasons for being a Churchman," one of the most highly commended books. (See advt.)

A LIVE CHURCH.—Rev. F. Burnside, editor of the *Official Year-Book*, compiled a statement showing the voluntary contributions of the Church of England (in England) from 1860 to 1885, excluding everything not expressly for Church institutions. It showed as contributed for Clerical Education, £528,653; Church Building and Restoration, £35,175,000; Home Missions, including Church Extension Societies, Seamen's Missions and Increase of Episcopate, £7,426,478; Foreign Missions, £10,100,000; National Schools (voluntary) and Colleges, £21,362,641; Education Societies and Church Institutes, £1,059,501; Clergy Charities, £2,103,304. Grand total, £81,573,237, or more than four hundred millions of dollars.

We want 10,000 subscribers for this the leading Church paper of the Dominion.

CHURCH REUNION.—The Bishop of St. Andrews takes a hopeful view of the prospect of Church Reunion in Scotland. In a letter to the *Times*, his Lordship says:—

It is a fact which I believe can no longer be called in question—viz., that there is a growing tendency on the part of many leading Presbyterians, especially in the Established Church, to forget past differences and to look forward to some arrangement whereby the two Church Establishments may so far draw towards each other that they may be brought within the possibility of ecclesiastical communion. That this would be expedient, in the highest possible sense, for the interests of Christianity, not only at home, but throughout our foreign dependencies, and for the evangelization of the heathen, no one can doubt. And words that have been recently spoken and written, on the one side by men such as Principal Tulloch, Professor Milligan, Dr. Cameron Lees, Professor Flint, and on the other side by the present Archbishop of Canterbury and by the Bishop of Durham—not to mention other eminent names, both lay and clerical, of the Church of England—allow us to entertain that possibility as matter of hope which would not have been reasonable in former days; and I venture to suggest to the members of the Church Defence Institution that they could not do a better or more important service to both Church Establishments than by endeavoring gradually to bring about such an arrangement, and by placing the "expediency" of it in a proper light.

Every Churchman should subscribe himself, and should help to extend the influence of the Church paper, by securing other subscribers.

THE RESULT OF AN HONEST INVESTIGATION OF CHURCH HISTORY is shown in the case of two ex-Wesleyan ministers who were ordained in St. Paul's pro-Cathedral, Dunedin, on March 22nd last, the ordination sermon being preached by another late Nonconformist minister, the Rev. A. R. Fitchett, who spoke of their joining "the ancestral Church of our race and country." Mr. Fitchett said:—

"Ten years ago and earlier, being then a Wesleyan minister, I sought to vindicate, in a denominational newspaper of which I was editor, the ecclesiastical position of the body of Christians to which I belonged. Closer study of the New Testament and of the history of the Church, together with an ever-deepening sense of the monstrous wrong done to Christianity by sectarianism, has conducted me to my present belief. If I am to suffer reproach for preaching the faith which once I sought to destroy, I may claim the shelter of very illustrious precedent."

Every Churchwoman may aid in extending the influence of the Church by securing subscribers. Several Churchwomen have so aided, and have sent in many new names.

WHY DON'T YOU LET PEOPLE KNOW WHAT YOUR CHURCH IS?—This is the question often asked by those just learning to love it. "This worship," said one lately, "is what I have been longing for for years. It had been described to me as a mere formality. I find it full of life and earnestness." Said another, "I have long joined in the cry that your Church was so exclusive. Now I know for myself that no other body of Christians has such liberal terms of communion. Why don't you take pains to show that fact to all?" And yet another recently asked of the writer, "Why are you Churchmen so close-mouthed? You go about your business, and don't seem to care much for what others think. If you would only speak out for your Church as others do for theirs, you would do better." And if you believe that in the Church you enjoy very great privileges and blessings, it is a duty of Christian charity to convince others of that fact, and to invite them to share it with you.

Is it fair for Churchmen to give up the Church paper, when it costs less than two cents a week?

THE BISHOP OF WINCHESTER ON CHRISTIAN UNITY.—The Bishop, speaking at the annual meeting of the Home Reunion Society, said:—There were a great many encouraging indications, and there was an inclination towards unity. He could say from his own experience that during the last few years there had been a greater tendency on the part of Nonconformists to come over to the Church, and many Nonconformist ministers had applied to him for orders. But in their own Church there were a great number of people who did not see the necessity for organized unity. St. Paul speaks of the unity of the body as well as the unity of the spirit, and they