

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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ECCLESIASTICAL NOTES.

FREWILL OFFERINGS OF THE CHURCH OF ENGLAND IN 1884.—The popular delusion among Dissenters that the Church of England is a State supported Church dies hard; but if any one who still holds that opinion would examine the Year Book for 1884, he would be quickly undeceived, for he would find that, over and above what is done by her endowments, the Church has distanced all the denominations put together.

Thus, to take Foreign Missions, which are perhaps her weakest point, so tremendous is the strain upon her resources for work at home, in the year 1883 Churchmen contributed £491,647 against £341,046 subscribed by all the Dissenters put together. Then take schools—the voluntary subscriptions of Churchpeople in 1883 were £577,314 against £138,356 contributed by other denominations. As the number of her scholars in average attendance in 1883 was 1,562,507 out of 3,127,214 (including Board scholars) it will be seen how large a sum the Church is giving the rate-payers. It is in fact a sum probably not far short of what she receives from her ancient endowments. Take works of mercy and charity, as indicated by the Hospital Sunday collections. In London last year 885 churches contributed £25,127, against £7,657 contributed by 590 other places of worship. In the country 2,423 churches contributed last year £25,885 against £13,612 contributed by 1,842 other congregations. Then there is Church building. The Liberationist mind seems to be under an invincible impression that the sacred edifices used by Churchmen are provided by the State; but the *Year Book* gives details showing that last year alone, Churchmen spent £755,244 on fabrics, and £139,726 on fittings, making a total of £894,971. So as to endowments. In 1883 they entrusted £107,489 to the Ecclesiastical Commissioners, and £20,195 to the Board of Queen Anne's Bounty. And as for maintaining their own ministers, the increase in the number of clergymen since 1831 cannot be far short, if it be short at all, of the total of ministers of every other kind.

THE CHURCH OF THE PRINCE OF PEACE, GETTYSBURG, PA.—After the battle peace, and if that peace be consecrated to the Prince of Peace, how surely will it be lasting. With this idea the Rev. E. A. Tortat, the missionary at Gettysburg, Pa., has resolved on raising a memorial church which shall tell not of the bloody fray that raged around, but of the brave men who gave their lives for the cause each held dearest. Its object is not to commemorate the triumph of the Federal arms, but to be "a tribute to Him Who (notes the Bishop of the Diocese) out of strife has brought re-union, and in honor of those who on either side of the fierce conflict attested the strength of their convictions by their surrender of their lives." The stones of which it is to be built will nearly all be inscribed with the names of those who fell during the Civil War. Of these many have already been contributed. Internally it will be finished with encaustic tiles, bearing also memorials of the brave.

CANON KNOX LITTLE ON RELIGION, MANLINESS, AND PURITY.—The Rev. Canon Knox Little in a speech recently made to the Derby branch of the Church of England Working Men's Society, spoke

pointedly on the Trinity of subjects, Religion, Manliness, and Purity. He said:—

Religion was neither feeling, knowledge, obedience, nor thought; but that high passion, that splendid aspiration that lifted a man out of himself when he struggled beyond the common scenes around him to embrace that living One Who was the origin of his being. Manliness, which they all understood, was a glorious thing; but to his thinking it never rose to its entire expression, to its full completeness, to its complete possibility, until it was wedded with sincere Religion, with the passion of humanity, with the aspiration of the living God. The more manly they were, the more faithful, courageous, earnest, and righteous they were, the more they would rise into the dignity of Religion. First of all let them remember that a manly man, as Englishmen meant, was a man who recognised the dignity of affection and restrained himself, and the result of that point of Manliness which joined hands with religion was that they had their English homes, that Englishmen had learned to love their sweethearts with intense affection, to live for years and years in the thought of one girl, to be faithful to her through vicissitudes of fortune, disasters, and distress, and then to make her his wife. That was the kind of Manliness which taught Englishmen to be good husbands; that was the kind of Manliness that taught young men to be pure, to conquer their passions, to restrain what was base and bad, and to hold back that which they could not love. If that was to be the mark of English Manliness, in God's name let it be so for ever. He knew that there had come waves of false sentiment from France, corrupting youth and society, bringing in bad, base, disgraceful ideas. They heard sometimes things from public men from whom they expected better things, talking of children as if they were an encumbrance instead of being the highest blessings God could give them, and a great responsibility. He besought them, the lovers of England, the young men learning to love the girls of their choice, to keep themselves high-minded in the in thoughts of her; let the husbands of England love their wives, and remember, for God would give them grace to carry it out, that they were not only fulfilling the highest kinds of Manliness, but that they were rising up into a real spirit of Religion. Therefore, let them be faithful on those points, in self-denial, in purity, in earnestness, honesty, in responsibility, to their families, children, sweethearts, and wives. Let all of them be faithful in their dealings with God, in their prayers; let them be faithful men, true, just, honest, straightforward, and then they would be fulfilling an attribute of Manliness that led them to God.

A MISNOMER.—The Archbishop of Dublin, says the *Irish Ecclesiastical Gazette*, said some timely things at the meeting of the Prison Gate Mission, on Tuesday last, on the subject of so-called "united services." How those can be called united services which never lead to union, we cannot understand. We are glad His Grace raised the voice of warning, and pointed to the fact that such invertebrate Christianity always tends to fresh schismatical and sectarian developments. Merrion Hall began that way and ended in a sect, and it would be hard to persuade us that the Christian Union Building does not, to all intents and purposes, represent a new denomination of Dublin Christians.

A POPULAR DELUSION ONCE MORE EXPLODED.—In connection with the renewed agitation against the English Establishment the question is raised, "Are the Bishops and Clergy of the Church of England State paid?" Mr. Gladstone's Secretary contents himself with the simple rejoinder, on the Prime Minister's behalf, that "the Clergy of the Church of England ARE NOT STATE PAID." Lord Salisbury's Secretary says that he is directed by the Marquis to say "that the Bishops receive no grant from the State, but they receive a revenue from ancient endowments given to the Church." Lord Granville's Secretary goes a little more into details, stating "that tithes existed in England BEFORE Acts of Parliament, though the present mode of assessment and payment was settled by the Tithes Commutation Act, 6 and 7 William IV., c. 49, and subsequent statutes." He adds, that the querist "will find a short summary of the origin of tithes, which is very complicated, in Blackstone's *Commentaries*, or other text-books of English law, or in most Encyclopædias."

"SUNDAY" OR "SABBATH"?—It is such a common thing to hear people call Sunday "The Sabbath" that we take the opportunity of clipping from an American Church paper the following note on the subject by Bishop White, of Pennsylvania, A. D. 1787: "Altho' ye early Christians did not hesitate to use the word 'Sunday' (*Dies Solis*) in common, yet, in their religions concerns, they preferred 'The Lord's Day' (*Dies Dominicus*), and it stands, to this Time, in ye Roman Breviary. The Term 'Sunday' has been thought defensible by a Transfer from ye material Sun to ye Sun of Righteousness. 'The Sabbath' was never used to designate ye Day, until modern Times. It is unscriptural, and fruitful of Error; and is used by no Established Church in Christendom, except by ye Church of Scotland; nor by any other Bodies of professing Christians, except by Dissenters in England, and by their Descendants in America."

A STORY OF MR. DARWIN.—In a lecture at Glasgow, the Duke of Argyll said:—

"In the last year of his life Mr. Darwin did me the honor of calling upon me in London, and I had a long and interesting conversation with that distinguished observer of nature. In the course of conversation I said it was impossible to look at the wonderful processes of nature which he had observed without seeing that they were the effect and expression of mind. I shall never forget Mr. Darwin's answer. He looked at me hard, and said, 'Well, it often comes over me with overpowering force, but at other times (and he shook his head) it seems to go away.'"

Hospice Sunday in Manchester has produced a total amount of £3,733, towards which the Church of England contributed no less than £2,582.

In Swansea, where Dissent is popularly believed to be stronger than in any town in England, Churchmen subscribed £216 as compared with £104 contributed by Nonconformists and Roman Catholics combined. In the same place, the children in the schools of the Church of England contributed £23 16s, as against £8 6s. 9d. from all the rest.