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# 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.

**THE OLD CHURCH.**—The summary of British contributions to Foreign Missions for the year 1886, was £1,195,714. Of this amount the Church of England societies give one-half. Roman Catholic societies gave £8,703. During the same year the Church of England expended for elementary education nearly a million pounds. Of the £437,000 contributed on Hospital Sunday in the metropolis, during the last fifteen years, the Church of England has given £329,245. During 1886, the voluntary offerings for buildings, endowments, &c., were more than a million pounds. During 1887, the Confirmations were 213,638. These statistics are given by the *Living Church* from the official Year Book of the Church of England for 1888.

**BISHOP THOROLD.**—Acting under medical advice, the Bishop of Rochester has again been compelled to absent himself from the diocese, but he expects to return shortly after Easter. Bishop Mitchinson will hold sixteen confirmations during the Bishop's absence, and the Bishops of Llandaff and Chester will officiate at one each. Dr. Thorold, we are glad to hear, has decided to apply to the Queen for power to appoint a Bishop-Suffragan.

**HARD DECIDEDLY.**—The Rev. Alan H. Watts, Vicar of Dartford, who stepped into the breach at Holy Trinity, Bordesley, when Mr. Enraght was deprived, seems to be grievously disappointed in the income of the living which he accepted last year. In the current number of the *Parish Magazine* he calls attention to the fact that *Crockford* gives the net income of the living (after payment of rates and taxes) as £600. Far otherwise is the state of the parish finances. His first year has only realized £134, and against this must be set £155 6s 8d., which he has had to pay away in matters directly connected with the benefice, so that his income "for nine months' hard work has been £41 6s 8d., less than nothing!"

**AN IDEA.**—Folkestone is the home of Church novelties. The vicar, (Rev. Matthew Woodward) now proposes to place in the parish Church "two painted windows as memorials of the Baptism and Confirmation of all those who have been baptised and confirmed in the Church during my long incumbency of thirty-six years."

**AN EXPOSURE.**—The Rev. Courteney Moore, who a short time since showed how undutiful a son of Bishop Butler was the Grand Old Man, who professes to be an ardent disciple of the great English sage, but who in practice sets at naught his moral teaching, in the *Daily Express* of the 8th instant, prints a second letter, exposing the hollowness of the English Clerical Address on behalf of Home Rule, lately submitted to Mr. Gladstone. It is a document signed by some 250 clergymen, out of a total of 25,000, or about one per cent! And it is as weak in weight as it is in numbers, notwithstanding the pompous reply of Mr. Gladstone who speaks of the "sound judgment and wise practical experience, for learning and ability, for self-denying and devoted service" of many

of the signatories. We do not know whether the Rev. Stephen Gladstone and his curate, the Rev. Harry Drew, who both sign, come under this description. It goes without saying that none of the Bishops of the Established Church sign; but two "returned empties" append their names. Two Deans appear (and no doubt they will not be forgotten should possible favours be in store hereafter), and then comes a number of personal friends and admirers of the great Home Rule convert, including several relatives. The bulk of the signatures is made up of non-beneficed clergymen and of some whose whereabouts do not seem to be well ascertained. This is the document of which Mr. Gladstone is so proud; but as Mr. Moore reminds us, "drowning men clutch at straws."

**A GOOD STORY.**—A Bishop of the English Church in one of the colonies was a decided "Evangelical," and offended the High Church section of his clergy by his strong sympathy with Dissenters. After his death a conference took place on the question of his successor. Various tests and securities were debated to obtain a Bishop more in sympathy with the majority of the Church. An Irish parson was observed to maintain an unusual silence, and was invited to state his opinions. "For my part," said he, "I am against fettering our new Bishop with conditions and restrictions; leave him independent, but it would not be unreasonable, I think, to make sure this time that he is an Episcopalian."—*Family Churchman*.

**BISHOP BLYTH** in his appeal for the Jews, says:—"I suppose that never since our Lord's Day has there been such a general facility as there now is for work amongst the Jew. They are far more ready to listen to the claim of Christ than before; and I shall perhaps suggest much to those who are interested in their prospects, when I say that within the last few years their numbers in Palestine have considerably more than doubled, and now greatly exceed that of those enrolled by Ezra after the return from the Captivity. I feel certain that an active interest in Jewish work will now react in blessing and living impulse upon the Church, as much as her general missionary diligence of late years has developed her life and prospects for good. The day has certainly come when 'beginning at Jerusalem,' and 'to the Jew first,' should be the motto of all who obey the missionary order of the Great Head of the Church."

**NOTWORTHY.**—At the recent session of the Convocation of Canterbury there occurred a ceremony, the like of which has not been since the canons of 1603 were formally promulgated. The Archbishop exhibited to their lordships the Letters Patent, dated September 16, 1887, conveying the Royal Assent to the new and amended canons as to the hours of marriage, agreed to by both Houses, and informed their lordships that it would be necessary the two Houses should meet together that the new and amended canons should be made, promulgated, and executed. The ceremony was commenced by the summoning of the Lower House, whose members, obedient to the summons of Sir John Hassard, the Apparitor, walked in procession

from the college hall to Queen Anne's Bounty Office in full canonicals, headed by the Prolocutor. In the board-room the Bishops were all seated on the right of the Primate, the Bishop of London at the head. The members of the Lower House stood on the left, and the Archbishop read in Latin and English the new and amended canons, which brought the law of the Church into harmony with the law of the land. Mr. Hassard, the principal registrar, then read the Queen's Assent. The Archbishop read an engrossed parchment, in which the prelates and the Lower House were described as giving their assent to the canons now promulgated, and he signed it himself. Fourteen Bishops signed it one after the other, and then the Prolocutor signed it as heading the Lower House, and then the deans, archdeacons, and proctors for clergy, to the number of forty nine, signed it. The Lower House then retired.

**A CENTENARIAN PRIEST.**—On Friday week, Rev. Bartholomew Edwards, Rector of Ashill, Watton, Norfolk, who is the oldest clergyman in England, attained his hundredth year. Mr. Edwards is in good health, and is constantly present at meetings in his parish.

**THE SCRIPTURES.**—In Bengal 90,000 copies of the Scriptures were circulated last year, one Hindoo priest buying many Bibles and giving them away; while a Hindu doctor purchased 100 copies of the Gospels and distributed them among his friends.

**DENOMINATIONALISM.**—At a recent meeting of the Connecticut Valley Congregational Club, as reported by the *N.Y. Evening Post*, one speaker said:—"There are in his town four Churches, one to every fifty families. Each pastor could call on his people fourteen times a year, and then have plenty of time for outside work. The salary of each is less than \$1,000, and each must keep a horse. I know that one of them, said the speaker, has actually suffered for food and clothing. Such a condition of things is utterly outrageous. There is a financial, social, and spiritual side to this problem of denominationalism. Such is the competition in our community that I was accused of trying to get a stranger interested in my church because I asked him to take tea with me, so that later in the evening I could help him find a citizen whom he wished to see. We must learn to love our Lord more than our denomination before we get on the right side of this problem spiritually."

"The latest thing in Prayer-Books," says the *Liverpool Courier*, "is a little volume with a small outside pocket in which to place the coin to be given when the collection takes place." It is a very harmless eccentricity, but ladies who are cajoled into possessing one of these prayer-books will risk some very severe comments.

To any one sending us \$1.70, with the name and address of a NEW subscriber, we will send a copy of Little's "Reason's for being a Churchman," the price of which alone \$1.10.