

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.

VOL. XVI. }
No. 32. }

MONTREAL, WEDNESDAY, FEBRUARY 6, 1895.

In Advance } Per Year
\$1 50.

ECCLESIASTICAL NOTES.

CHIEF JUSTICE FULLER, of the Supreme Court of the U.S. (Washington), is the President of The Churchman's League of that city.

THE Rev. R. P. Durnford, who became a pervert to the Church of Rome from the Scottish Episcopal Church a short time ago, has returned to the Anglican Communion, and has been licensed by the Bishop of Argyll for work in his diocese.

St. PETER'S, Highgate Hill, is one of the few London parishes in which services for men only have been a complete success. The Bishop of Wakefield was the preacher on a recent Sunday afternoon, and it is stated that nearly 800 men were present.

Two tombs have been excavated at Salonicæ which strikingly suggest some connection with the Apostle Paul and the days of his preaching the Gospel in Thessalonica. On one of them the inscription "without hope" was found, on the other the words "Christ is my hope."

THE New York *Tribune* says: Twenty years ago W. H. Sheppard was a poor little colored boy in the streets of Waynesboro, Va. Now, at the age of thirty, he is perhaps the most distinguished man in the Southern Presbyterian Church, and the only American negro who has ever been made a Fellow of the Royal Geographical Society.

THE Archbishop of Canterbury recently wrote to one of his Rural Deans, declining to dedicate a cemetery: "I never consent to what is called *dedication* of a cemetery, as opposed to *consecration*, under any circumstances. There is no real force in dedication; it is a mere deception, leading people to suppose that the burial ground is duly consecrated."

It is the custom of the Bishop of Albany to invite the children of the Sunday-schools of the city to meet once a year in the cathedral for a united service. As an experiment the gathering took place this year on Sunday (Jan. 13) instead of as in previous years on Saturday. The great edifice was crowded with the young people and their friends. The service was bright and beautiful. Holding the pastoral staff in his own hands, as the special badge of his office which brought him into relationship with the "lambs of the flock," the Bishop warmly welcomed the little ones to the cathedral, and then briefly introduced Dean Hole, who, from the pulpit, with gentle directness and simplicity, drew practical lessons for young Christians' guidance from the childhood of Jesus.

THE *Diocesan Magazine*, N.B.A., for January, says: "Talking about poverty and the distress of the people, did you notice in one of the daily

papers a little while ago our Newfoundland drink and tobacco bill for 1893? If we Church people use these things as other people do, we spend in tobacco alone about \$120 000 a year. This would pay the stipends of all our clergy at the rate of \$800 a year each, and also our 200 school teachers at \$400 each. In addition, the drink bill would provide two barrels flour and 20 lbs. beef for every Church family throughout the Island. Not that the use of all luxuries is wrong, but Churchmen, it appears, spend in the above ways nearly THREE HUNDRED THOUSAND DOLLARS a year. We must not talk too much of our poverty so long as we can do this."

At the burial services of Mrs. William Waldorf Astor in Trinity chapel, N. Y., last month, the only flowers allowed on the casket were those given by her husband and children, but great numbers of other floral tributes were sent by friends, some in magnificent profusion. All these were carefully kept, and by Mr. Astor's direction, were distributed on Sunday to the sick in the hospitals throughout the city. In cases where any flowers had faded, they were replaced at his cost, so that many hundreds of sufferers were cheered by his thoughtfulness, with the presence of fresh flowers. The English municipality near his English estate of "Cliveden," shortly after Mrs. Astor's death, sent an address of sympathy expressive of the local appreciation for the liberal charities of the family to the poor, which were much promoted by the kindly heart of Mrs. Astor.

ON the occasion of the celebration of Mr. Gladstone's 85th birthday anniversary, an interesting incident occurred. The Armenian congregation in London presented to Hawarden church a chalice, as a token of respect for its distinguished parishioner, and in their address of congratulation referred to the antiquity of their Church, which dated back to A. D. 302, and had remained ever since an independent national Church. With his usual felicity, Mr. Gladstone, in his response, said he could rightly claim for the Church of the country in which they were then standing, an antiquity fully equal to theirs, for in A. D. 310 three British Bishops were present at a General Council in France. This rejoinder may serve a good purpose in refuting the assertions of many who still maintain that Henry VIII founded the Church of England.

NEGLECT OF GOD'S HOUSE.—"Next Sunday," said a minister to his congregation, "the funeral of — will be held in this church. I shall preach a funeral sermon on the occasion; and the man himself will be here, the first time in twenty years." Some date their last church-going to the time of their baptism; and some to that of their marriage; some particular occasion brought them there, but not their personal desire to worship Almighty God. Another minister, speaking to one of his parishioners about his neglect of public worship, was told

that he always went to church when there was a charity sermon. "Ah," said the minister, "you will go to heaven under certain conditions." "And what are they?" "If the church is taken up into heaven when a charity sermon is being preached; and you are there." With the neglect of God's house comes the neglect of one's soul, and all one's spiritual concerns. It is a habit that soon grows on a man, until at last he becomes shy of being seen going to church. The dead body of which that minister spoke, it is much to be feared belonged to a dead soul.—*The Quiver*.

THE *Irish Eccl. Gazette*, in a late number, gives the following portion of a letter from the *English Guardian*:

Cardinal Vaughan and his friends characterise the English Church as a "State Church." What was the Church of Spain under the Moors? It "was subject to a hard and disgraceful servitude," says the Roman Catholic Dozy, in his classical work on the Muslims of Spain. The Moorish Sultans forced Jews and Muslims into the Episcopate, and—

"In this way," says Dozy, "the Christians saw their dearest and most sacred interests entrusted to heretics; to libertines who took part in the orgies of Arab courtesans even during the solemnities of Church festivals; to unbelievers who publicly denied a future life; to wretches who, not satisfied with selling themselves, sold their flocks into the bargain."

This state of things lasted for centuries, and from that polluted source—from an Episcopate mainly composed of Jews and Muslims, some of whom were not even baptised—the Church of Spain derives her orders. With the Ultramontane doctrine of intention and co-operators, it is obvious that the trumpery objections to Anglican orders are the veriest trivialities in comparison with the case that might be made out against Spanish orders. But the Spanish Church acknowledges Papal supremacy, and that suffices to cover a multitude of flaws. Can there be a clearer proof that the Roman objections to Anglican orders are purely polemical? The orders of the Italian Church also are exposed to objections which would invalidate them many times over if tested by such arguments as Mr. Breen's.

It is high time to bring home to our Roman friends the danger of stone-throwing on the part of dwellers in glass houses. Little as they may know it, their reasoning is fatal to our belief in revealed religion altogether. No Church in Christendom can better afford than our own to have her orders tested by the strictest scrutiny. On the other hand, no Church in Christendom has such need in that respect as the Church of Rome of the charitable hope of the faithful and the uncovenanted mercy of Almighty God. The repeated contradictions of mediæval Popes as to the essentials of valid orders, and even of baptism, cast a cloud of doubt on the validity of all Roman sacraments, as some of the best and holiest of the clergy and laity of that time loudly complained. Mr. Breen and his friends must judge for themselves whether they are prudent in forcing Anglicans