

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.

NOTES ON THE FIRST CENTURY OF THE CHURCH IN CANADA AND NOVA SCOTIA.

I. BISHOP PORRITS—Sermon to the S. P. G., 1783: "There is another point which calls at present for some part of our attention; I mean the English Protestants in the Province of Canada. They are now said to amount to several thousands, settled in different parts of the country, and at considerable distances from each other. For the instruction of all these there are no more than three Protestant clergymen, and those all foreigners appointed and paid by Government. There is not in the whole Province a single clergyman of our communion, nor is there a single church belonging to the Protestants; they being obliged to make use of the Romish chapels."

II. BISHOP BUTLER—Sermon to the S. P. G., 1784: "An infant Church is rising under the favour and protection of Government in Nova Scotia; and it is of a singular description, consisting of honourable exiles, under the pastoral care of their fellow-sufferers. There is not a party among us so narrow as to censure efforts made for the support of Christianity in this extraordinary colony: who having given signal evidence of their public virtue, and having passed through the school of adversity, may be presumed to be eminently qualified for receiving and inwardly digesting the instructions and comforts administered by our religion. They are by this time, it is to be hoped, approaching towards a rest from their troubles, and may, without a vindictive spirit, aim at the triumph of attracting the admiration of even their revolted neighbours, when by their industry, their union among themselves, their fidelity to lawful government, and their zeal for pure religion, they become a most respectable and happy community. Another fair prospect is said to be opening in Canada, where the Protestants, who amounted to a fifth part of the inhabitants, are supposed to have received a large accession of American loyalists."

III. BISHOP WARREN—Sermon to the S. P. G., 1787: Referred to the Act just passed to enable the Convention of the Protestant Episcopal Church in the United States to carry their appointment of Bishops into complete execution; also to the King's signifying his intention of establishing Episcopacy in his own colonies. A note to this sermon says: "It was asserted in some accounts lately received by the Society from Nova Scotia, that there were in Cornwallis and the towns adjacent not less than 50 different religious sects."

IV. BISHOP DOUGLAS—Sermon to the S. P. G., 1793: "The proceedings of our Society being by the Charter limited to the Colonies belonging to the Kingdom of England, so greatly was the field of our bounty contracted upon the separation of the United States, that only 13 missionaries and 3 schoolmasters remained upon our list. At the time when the troubles in America began, besides a great many schoolmasters, nearly 100 missionaries were in active employment. The number of schoolmasters is

now increased to 15, and that of the missionaries to nearly 40. Besides the Society's salary, which is generally £50 per annum to a newly erected mission, Government allows to 13 of the missionaries in Nova Scotia £70 to £75 per annum, to 6 in New Brunswick £100 per annum, to 5 in the Bahamas £70 each, and the same bounty may be expected when another missionary shall be sent to those islands, which is now in contemplation. In the year 1788, in all the way from Halifax in Nova Scotia to Fredericton in New Brunswick, distant from each other nearly 300 miles, there was only one church. But now, besides 8 new churches in Nova Scotia, there are 4 on the river of St. John, all which have been lately consecrated by the Bishop. Three others are now building, and there is a probability that more will soon be erected. It will give real satisfaction to learn from accounts lately received that a numerous body of Indians think seriously of relinquishing their wandering mode of life, and of deriving their future subsistence from land, in fixed habitations. And when we add that schools are also established, where some of their children are educated, may we not hope to see additional accessions of this kind gradually made to civilization, and, in consequence of civilization, to Christianity as taught by our missionaries, even amongst those tribes, between whom and missionaries of another communion there had formerly been intercourse? Bishop Inglis gives an account of this in his letter of October last. These Indians, consisting of about 150 families, are in Mr. Diblee's neighbourhood, sixty miles above Fredericton, in New Brunswick. The Bishop conversed with one of them on the subject, and saw a field of rye which had been cultivated by him. The same sentiments prevail with the rest; and Governor Carleton, to encourage this disposition, has promised to grant them lands. Most of these Indians had been instructed by Popish missionaries, but their prejudices wear off, and they regularly attend our services, and behave decently."

DISESTABLISHMENT.—The Bishop of Carlisle, in a sermon lately preached in his Cathedral, thus refers to the consequences of making this question a political and party question at the coming elections:—

He could not but think if the existing settlement in Church and State became one of the political and party questions of the day, we should see a shaking up of politics and parties such as had not been witnessed in England for many a long year. The questions which of late divided Englishmen had gone very deep; but this was a burning one, and if it did burn would become very hot indeed. It would touch the deep foundations of national history, and would prove to be much larger and more difficult than any question that had been stirred in this country for two centuries. He did not desire to enlarge upon the fighting powers of the lovers and friends of the Church in the event of the institution they prized being seriously attacked, but he wished to see the Church put before the nation the truth, the whole truth, and nothing but the truth. The people must be told that no taxes went to the support of the

Church, and be made to realize the work that the Church was accomplishing.

BISHOP WHITEHEAD ON "FINE MUSIC."—In his Convention address, the Bishop, referring to boy choirs—which he favors, without, however, necessarily associating them with a choral service—says:—

The spiritual interests of very many parishes suffer much from the "fine music," as it is called, which pleases the ear but by no means warms the heart or touches the conscience. It may, and perhaps does, attract a few of musical culture and attainment, but for every one who is thus induced to attend, I am persuaded that scores of the very class which we most desire to reach are repelled from our churches. Familiar tunes, plain chants, hearty singing, a large choir, these are the key to the solution of many of our difficulties. Let the people sing, give them all a share in the worship, and you will help them on the way to God. * * * For the adult portion of the congregation, except on festivals and extraordinary occasions, the simple service, reverently used, with the hymns and canticles so arranged that all may sing them, and such accustomed anthems as the *Ter Sanctus* wedded to familiar music, will make a service satisfactory and helpful to all. I long for the day when in all our churches shall thus be exemplified the worship of the Lord in the beauty of holiness.

A BIT OF HISTORY.—The Rt. Rev. Samuel D. Ferguson, Missionary Bishop of Cape Palmas, Africa, was rescued when a boy, along with some others, from a slave ship, on the coast of Africa. He was named after a gentleman in New York, and educated in Liberia. From this source he began his citizenship and his successful missionary labors, and has finally attained to the Episcopate.

DISESTABLISHMENT FROM A SECULAR STAND-POINT.—The *London Standard*, alluding to this matter as affecting the masses, says:—

The poor would not gain one penny by it, and would lose all that we have described, all the gracious charities and direct material benefits of which the parsonage is the source. They would find out that, in lending themselves to the designs of the agitators, they had, on pecuniary grounds alone, made as bad a bargain for themselves and their children as if they had been drugged and cheated. They would not get educated; they would, in too many instances, have lost free religion; and they would find themselves relapsing into heathenism, with their only compensation in the shape of a petty plot of ground mortgaged to the last blade of corn, from which they could with difficulty extract a livelihood inferior to that of a day laborer.

GERMANY.—A mission is at present in progress in the chaplaincy of Baden-Baden, conducted by the Rev. Sir James Erasmus Philipps and the Rev. Frederick Alexander Ormsby. A form of prayer was issued to be used at intercessory services and for daily private use.