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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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TO BE NOTED.

Some of our Subscribers seem to forget that the One Dollar per annum rate only applies to Subscriptions PAID STRICTLY IN ADVANCE. We are continually receiving remittances three, six, nay even twelve months after the due date at the dollar rate; whereas in such cases the subscription is really \$1.50 per year. WE CANNOT RECEIVE PAYMENT OF SUBSCRIPTIONS AT THE RATE of One Dollar per year, unless PAID STRICTLY IN ADVANCE. Will Subscribers please note this.

ECCLESIASTICAL NOTES.

LIBERALISM VS. THE CHURCH.—There are evidences forthcoming that an effort will be made before long to attempt the reunion of the shattered Liberal party on the platform of a combined attack on the English Church Establishment. The campaign is to open in Wales, and the Welsh Church will be made the battleground in the first instance. Mr. Morley has sounded the note of onslaught, and it will do no harm for the English Church to make herself ready. At the same time we believe the Church of England was never stronger than at the present moment, and a disastrous defeat of her enemies during the next Parliament would be an unmixed good.

TO THE COLONIAL CLERGY.—The Committee of the Church Emigration Society most heartily thank the clergy of Australia, New Zealand and Canada for the valuable returns sent by them as to the openings for the emigrants in their various parishes. A more valuable and interesting body of information it would be impossible under any circumstances to gather. These returns will be asked for annually, so as to keep the clergy at home in touch with their brethren abroad. In this way the Church Emigration Society will be the *Central Emigration Agency for the Church at home and in the Colonies*—*The Emigrant*, London, Eng.

SHORT SERMONS.—Brevitas, in the *Ecclesiastical Gazette*, writes:—

If the clergy knew the agonies they inflict on many of their hearers by long sermons, and the deterrent effect they have on the attendance at Church, they would in very charity try to avoid discursiveness.

It is surely a more precious privilege to address five hundred people for ten minutes, than fifty for half an hour.

THE CHURCH AND EDUCATION.—The Bishop of Manchester in preaching for the day schools of St. Thomas' Red Bank, Manchester, remarked that the Church of Christ considered the education of her children a *matter of the first importance*. They believed that no nation could be great and that no man could be happy unless life was governed by the prescriptions of Christian morality, and they did not consider that any morality could be effective unless it was moved by religion. It was therefore a

matter of *essential importance* that the Church should maintain and improve her schools. The Church of Christ could never consent to have the religious instruction of her children dependent upon chance; she was therefore bound to maintain her schools.

ONE'S OWN EXECUTOR.—The wills of Mr. Tilden and Mrs. A. T. Stewart very forcibly point a moral if they do not adorn a tale. They pointedly illustrate the duty of being one's own executor, and of doing, not sending to, have done. They law of the land is good, but a man's living will is far better than his dead one. Usually the law makes the best will for any one; but if he have special wishes he should, beyond all doubt, see to them in person, and that while in health, and while his own word is law over whatsoever he is seized and possessed of, real personal and mixed.

SEVERE.—Dr. Parker and his congregation owe a joint debt of gratitude to the Bishop of London. He has forbidden Mr. Haweis to preach in the City Temple, and has thus enabled the eminent Nonconformist who visited him to pose before an applauding audience as the defeated but not disgraced champion of Christian Unity. It is always difficult to take Mr. Haweis seriously, and it is particularly so in this instance. We could understand a High Churchman wishing to address a Dissenting congregation as the best opportunity of convincing them that they ought not to be Dissenters. But as Mr. Haweis' Churchmanship does not differ in any essential particular from Dr. Parker's, and as Dr. Parker's congregation is perfectly free to go and hear Mr. Haweis at St. James', Marylebone, Mr. Haweis' temporary migration seems hardly worth the time and thought bestowed upon it.—*The Guardian*, England.

THE BISHOP OF ROCHESTER'S ADVICE TO THE CLERGY.—And now I make bold to press another counsel, which, if it has an otiose side to it, will, in the end, justify itself by its results. Always arrange for one quiet evening at home during the week, besides Saturday, and keep to it. If you are married, it is a simple duty to others. If you are unmarried, it is still a duty to yourself. Wife and children and the domestic charities have a paramount claim, which we neglect at our peril. Constant and furious driving of the best parochial plans must in the end mean empty or tired brains for our sermons; feverish, immature impetuosity for our plans; worst of all, scanty leisure for our devotions. To suggest some books may be useful:—Allen's *Continuity of Christian Thought*, Prof. Milligan on *The Revelation of St. John*, Salmon's *Introduction to the New Testament*, Westcott's *Christus Consummator*, Dean Church's *Advent Sermons and Sermons on the Disciple of the Christian Character*, Sir F. H. Doyle's *Reminiscences*, Henry Taylor's *Autobiography*, Marion Crawford's *Tale of a lonely Parish* (I have not yet read this), John Morley's *Miscellanies* (vol. 3), *Life of Henry Bazeley*. Do not set aside this counsel as impossible, nor resent it as presumptuous. If a man marries, and has a family growing up around him, he has plain duties to them, which he must not think airily

to abdicate by saying his parish wants him. It is a very morbid conscience indeed which makes a diligent man uneasy about once a week watching the blaze of his own fireside, and indulging in the heart affluence of discursive talk with the wife of his youth, the mother of his children. The Church at large is less likely hereafter to be scandalized by the eccentricities of a family whose father has been too busy to train them for God. As to the parish, not one sensible or just man will grudge you your rest at home.

GIRL CHOIRS.—The subject of girl choirs has been attracting some attention. A correspondent of the *Family Churchman* (England) shows that in the great majority of country parishes a boy choir is simply impossible. It is further pointed out that while a boy's voice is likely to grow worse daily, a girl's is certain to grow better. Twenty girls can sing where one boy can. It is strange that, considering all this, and the fact that girls are more easily managed and behave better, they have been so little utilized in the music of the Church. It may be called another instance of the way in which we have all along ignored woman's usefulness in the work of the Church.

SECTARIAN TITLES.—Our Nonconformist friends themselves call their societies "connexions" or "denominations," and their edifices "temples" or "tabernacles," yet they are always exceedingly mad when we refuse to call either one or other a "church." What will they possibly think when they stumble across the following passage in Mr. Cunningham's newly published Hulsean Lectures:—"Those who deny the name of 'church' to any of the Protestant sects are not in any way guilty of intolerance, since they are perfectly willing to admit of the members of these bodies what they claim for themselves. The Independent who denies that there is a visible Catholic and Apostolic Church, and applies the word either to the invisible aggregate of the elect or to his own congregation, can hardly be hurt when those who do believe in a visible Catholic and Apostolic Church decline to assert that his congregation is a part of that body the very existence of which he himself denies."—*Family Churchman*.

THE BISHOP OF WINCHESTER ON THE BOOK OF COMMON PRAYER.—"My judgment is that the Prayer Book which belongs to the Churches of England, Ireland, Scotland, the Colonies and America, is an heritage and gift that cometh of the Lord, and that we had better leave it intact—at least till a time of fuller vision be vouchsafed to our people. The American Church herein is setting us an example of filial piety. There is a proposal among them to have a 'Book Annexed,' which chiefly consists of additional prayers and services. Even this book is looked on by the gravest and ablest of their bishops and divines as to be very carefully considered lest it should in any way impair the value of that precious possession of which we are all joint heritors. Every effort to reform services and produce new prayers proves plainly how inferior we of this age are to our forefathers in liturgical skill. As in Church architecture, so