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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."—2nd Th. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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ECCLESIASTICAL NOTES.

THE *Scottish Guardian*, the organ of the Scottish Episcopal Church, commenting upon the recent extraordinary debate in the Dublin Synod upon Sherrard's Catechism, says: "Surely Mr. Wright doth object too much. We are at a loss to comprehend the grounds he can have for adhering to the Church at all." The same paper has been favoured by the Bishop of St. Andrews with a copy of the following letter, which will be found in the forthcoming Life of his brother, the Bishop of Lincoln, who has been misquoted as an opponent of Episcopacy. It cannot fail to interest our readers, who will perceive that it was addressed to a lady who had written to consult him whether a Churchwoman could consistently attend services in Presbyterian churches where they were the only accessible form of worship: "To the Hon. Blanche Dundas, Roseholm, Lincoln, Monday in Whitsun Week, 1882. My Dear Blanche Dundas; your question is rather a hard one. On the one hand there is to be considered the evil arising from lack of spiritual communion in prayer and praise, and other offices of public worship; on the other hand there is danger of seeming to give countenance to a form of Church government which was not sanctioned by the holy Apostles, and was unknown to Christendom for fifteen hundred years, and was set up in opposition to that other form—the Episcopal, which was universally received in the Church for that time. On the whole I am of opinion that it would not be right to receive the Holy Communion from the hands of anyone who has not been episcopally ordained, and has not received an apostolical commission to administer it; but I am more doubtful as to joining with him publicly in prayer, and as to listening to his sermons. Prayer and preaching are not necessarily priestly acts, and if they are not done in wilful schism (as I do not suppose they are in the case mentioned by you) and if there is no episcopally ordained minister to whom you can resort for such public religious services, I should not be disposed to refuse to join in them, provided you are assured that the anti-Catholic dogmas of extreme Calvinism (such as the denial of universal redemption by Christ) are not obtruded in them.

The flagon used at the first celebration on the day of consecration of St. Mary's Cathedral, Toronto, was of pure gold. The stem is richly embossed with rubies, turquoise, emeralds, and other precious stones, the gifts of Churchwomen, who freely surrendered their rings for the purpose.

THE Church Missionary Society has received a gift inscribed thus: "Anonymous, on reading in *St. James' Gazette* of 4th November the attack on the Church Missionary Society—£1,000."

THE Representative Body of the Church in Ireland have received a most generous donation of £5,000 from Sir Augustine Fitzgerald, Bart., to be devoted to the endowment of Kilsnoo-lagh parish, Diocese of Killaloe. We wish we could chronicle like generous acts on the part of Churchmen in Canada.

PROTESTANT NOTE.—We must confess our surprise, says the *English Churchman* of London using the above heading, at learning that the clergy of the Archdeaconry of Liverpool have unanimously elected a Ritualist as their Proctor in Convocation, in the room of the Evangelical Canon Clarke. The newly elected Proctor is Canon Blundell, who adopts the Eastward position at Holy Communion, and burns "Altar lights" in the day time. He also signed the Memorial for the Toleration of Extreme Ritual, and the Remonstrance against the Purchase Judgment. That such a clergyman should be elected unanimously by such a Protestant Archdeaconry without seriously bringing forward a candidate to oppose him seems almost incredible. It is better to be defeated in battle, than to run away from a contest like this. If it had been a mere political contest, rival candidates would have been brought forward in abundance. We hope our Liverpool friends will see that such a disaster shall not occur again.

Rev. Mr. Walsh, Superintendent of the London Diocesan Home Mission, has just published a little book on "The Progress of the Church in London During the Last Fifty Years," in which he says, that while in 1837 in London there were but 200 churches, there are now 720 and the number of clergymen has increased fourfold.

The statistics of the Church in the United States for the past fifty years shows that in 1835 there were 763 clergy, now 3,745; then there were 19 dioceses, and now 49; then 36,416 communicants, and now 418,531; so that the Church in the United States has grown proportionately faster than that in London.

We have in our branch of the Church, says the *Church Year* of Jacksonville, Florida, and in the Church of England in Canada nineteen theological seminaries, eighteen universities and nearly fifty recognized schools. In them are a large number of the future clergy and laymen of the Church. The students of the General Theological Seminary propose to unite these in a Missionary Association which shall meet in annual convention to invoke God's blessing on the Church and Ministry, and especially on Missions; to discuss topics of missionary interest; to hear addresses from missionary workers, and to promote the missionary spirit among themselves. The importance of such a move among our young men cannot be estimated. If faithfully carried out it must lead to the consecration of many of them to the work as domestic and foreign missionaries, and to a zeal of liberality toward this work on the part of others. A circular letter setting forth the plan and purposes of the association has been sent out to all Church schools in the United States and Canada, and we sincerely hope it may meet with a universal and hearty response.

THE Archbishop of Canterbury has called the Pan-Anglican Synod to meet at Lambeth in July next. The Synod will assemble on July 3rd, and be concluded on July 27th. Two hundred Bishops are expected to be present.

THE Archbishop of York preached Sunday, Nov. 20th, on the occasion of the dedication of

a new roodloos and the completion of the east end of the Newcastle cathedral. There was an octave of services, at which all the bishops of the Northern provinces preached, except the Bishop of Ripon, who a place was taken by the Bishop of Southwell. The roodloos, sedilia, side screens, and choir stalls, are gifts; the east end chapel and bishop's throne, the altar, altar-cross and candlesticks, and altar-frontals have been provided out of the general subscriptions.

LOOKING over an old number of the *Times* the other day, we were amused to notice the indignation with which the idea of the 'offertory' was received in 1844. Thus was the attempted innovation described:—"Immediately after the sermon, when the congregation on usual Sundays is expecting the dismissory blessing, the clergyman is to descend from the pulpit, return to the Communion table, read twenty long texts; the same every Sunday, while every poor and person in the church is to be visited by an ecclesiastical tax gatherer; and when the searchings of pockets, the borrowings and the lendings, the chinking of silver and half-pence, and the tread of the wondering churchwarden is all over, then at last comes the Prayer for the Church Militant, Collect, Blessing, and long-deferred departure." For many days the columns of the *Times* were filled with correspondence on the subject, and at length a leader appeared, in which the 'offertory' of modern controversy is attacked in a series of sentences, some of which commence as follows:—"It is superseded by other and more effectual and methodical modes of almsgiving." "It is inconvenient." "It is calculated to distress nervous minds and weak attentions." "It cannot fail to create much embarrassment, and sometimes even distress." "It has all the iniquity of a poll-tax, pressing very hard on large families." The question whether there should not be a weekly celebration of Holy Communion (during which service the offerings of the faithful would, of course, be collected) does not appear to have been widely supported. The fears aroused were evidently financial, and in many cases, no doubt, intensely selfish. We are thankful to know that in 1887 the weekly offertory is the most popular and most effectual method of almsgiving.—*Church Bells.*

St. Margaret's Church, Hornby, near Lancaster, Eng., which existed in 1513 and was rebuilt in 1817, is about to be rebuilt at the cost of the Foster family, of Hornby Castle, from designs by Messrs. Paley and Austin, architects, of Lancaster.

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