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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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## ECCLESIASTICAL NOTES.

**MAKE A NOTE OF IT.**—The argument from majorities is not entitled to a very high place in the discussion of matters religious and political; but as it is constantly made use of, either expressly or by implication, by the sectarian religious press in these days when the terms of Church union are being discussed, it may not be amiss to give them the facts on which all valid arguments of that kind must be based. According to a table published in London, which may be relied on as sufficiently accurate, the numerical strength of the leading religious bodies among all English-speaking people throughout the world is as follows:—Congregationalists, 5,750,000; Baptists of all descriptions, 3,195,000; Presbyterians of all descriptions, 10,650,000; Methodists of all descriptions, 16,000,000; EPISCOPALIANS, 21,305,000. When it is remembered that there are many kinds of Methodists who have no relations with one another, and are therefore separate religious bodies, and that the same is true of the Presbyterians and Baptists, it will be seen that even the above figures do not tell the whole of the story; but that, in even larger degree than is there indicated, "the Church has by far the strongest hold upon the mind and heart of the English-speaking people, and OUTNUMBERS BY MANY MILLIONS the strongest of modern sects." This is a fact that is commended to the various religious newspapers, when, as is their wont, they indulge in bilarity over the idea of a large "Church" being absorbed by a small one. If bigness, as they are continually saying or implying, is sufficient to determine the question of absorber and absorbed, then all the Protestant sects should at once return to the ample fold of the Church.—*The Churchman.*

**THE LATE REV. W. J. E. BENNETT.**—The death, at the age of seventy-six, of the Rev. William James Early Bennett, the well-known English clergyman and author, is announced. Mr. Bennett graduated at Christ Church, Oxford, in 1827; took orders in the Church of England; was successively Incumbent of Portman Chapel, London, and of St. Paul's, Knightsbridge. He resigned the latter incumbency in 1851, in consequence of controversies originating in his "tractarian" doctrines, and became vicar of Frome Selwood, Somersetshire. In 1871 a new controversy concerning his teaching the doctrine of the "real presence" was carried before the Privy Council, and the case of "Sheppard vs. Bennett" was decided in favor of Mr. Bennett's teaching on the subject of the "real presence." Mr. Bennett was the author of, amongst other works, "The Principles of the Book of Common Prayer," "The Eucharist: Its History, Doctrines and Practice," "Lives of Fathers of the Church of the Fourth Century," and a very valuable volume on "The Church and the Sects."

**THE SPANISH ARMADA.**—Thursday, Aug. 12, being the 298th anniversary of the destruction of the Spanish Armada off the British coast, a commemorative special service was held, and a sermon preached, in the ancient parish church of St. Mary-le-Bow, Cheapside, London, in conformity with a bequest left by a Mr. Chapman

and other citizens of London considerably more than two centuries ago for that purpose. The preacher, the Rev. Francis T. Vine, B.A., Rector of Eastington, in the diocese of Gloucester and Bristol, whose text was taken from Psalms lxii. 11: "God spake once, and twice have I also heard the same: that power belongeth unto God," gave an interesting *resumé* of the chief incidents of the memorable event they were then celebrating. He pointed out that now, as in the days of the Spanish Armada, they had a vigilant and ever active foe prepared at all times to destroy their beloved Church, from which England as a nation had derived so many blessings, and which was the only and effectual bulwark against infidelity, impiety, and the probable restoration of the foreign domination of the Church of Rome in this Protestant land. Rome never slept, and it behoved the true Protestants of England to be on their guard against her subtle and universal machinations. There was a large congregation present.

**AN INTERESTING WORK.**—Antiquarians are very much interested in the work of restoration now being undertaken in one of the most interesting churches in London—St. Bartholomew the Great, West Smithfield. It is situated in the midst of essentially secular surroundings, which have encroached terribly upon the sacred precincts. When the restoration was set on foot, an adjoining fringe factory, which was built on part of the old site, overhung the altar. A blacksmith's forge stood where the north transept used to stand, another part was occupied by a noisy boys' school, and the last fragment of the Cloister was turned into a stable. These things are in course of alteration. Two years ago the old rector, who had held the living for sixty-four years, died; and the new rector, the Rev. W. Pankridge, has infused fresh energy into the work. Here Hogarth was baptized. Here Milton and Dr. Caius, the founder of Caius College, lived; and the church, amid all its modern disfigurements, bears traces of fine old architecture. It is the remains of the Great Priory of St. Bartholomew, which dates back to the reign of Henry I., early in the twelfth century.

**NON-COMMUNICATING ATTENDANCE.**—The Bishop of Salisbury, preaching recently at the Westbury Parish Church, said the chief reason why so many abstained from partaking of the Holy Communion was the trial of their faith that would follow and the offence of the cross. Many were afraid that their courage and steadfastness would fail them in the fire of temptation, and thus they shrank from making the memorial, and others were so much occupied with worldly matters as not to find time to think of their souls. How were those difficulties to be overcome? There was one way practised in some of the churches that he did not think a good one; and, therefore, he thought it right to touch upon it. In many of the churches there was a practice of encouraging the attendance of non-communicants during the celebration of holy rite, and thus in that way to bring the solemn memorial before their eyes, and convey to them the reverence and sometimes the spirit of devotion of the Holy

Sacrament. That practice, however, was a dangerous one, and he would not advise them to encourage it, but rather let them bring such persons to look at the Holy Communion in a different light.

**THE CHURCH IN SOUTH AMERICA.**—A new Protestant Episcopal church was opened in Lima, Peru, on Trinity Sunday, for the use of the numerous English, American and German residents, the great majority of whom are of the working classes. For some years they were without a chaplain, but thanks mainly to the churchwardens, the more well-to-do Protestants were recently induced to combine in guaranteeing a chaplain's stipend, and now, by great exertions and liberality, a handsome little church has been built, though not quite free of debt. The trust has been arranged in accordance with the wishes of the Bishop of the Falkland Islands and of the Archbishop of Canterbury, so as to ensure the permanent connection of the building with the Church of England. The consecration must await the next visit of the Bishop of the Falkland Islands to this part of his extensive diocese. There were celebrations of the Holy Communion on the opening day at 8.30 a.m., and at the mid-day service, all the members of the foreign Protestant community of Lima and Callao being invited to attend the services.

**LAY READERS AT KEBLE COLLEGE.**—The month of training in the long vacation at Keble College, Oxford, which is arranged for licensed lay readers year by year, by a committee of the London Lay Helpers' Association, grows in favor. The course this year began July 17, and the number of those who have taken advantage of it is nearly 70; men coming from dioceses so far apart as Carlisle and Truro. About 23 dioceses were represented, including London, Ely, Bristol, Southwell, Bath and Wells, Oxford, Liverpool, Truro, Carlisle, Newcastle, Manchester, Durham, Chichester, and Ripon. A large proportion of the total were from the London diocese. The Provost of Worcester (the Rev. W. Inge) generously gave up a month of his hardly-earned "long," as he has done in previous years, to act as Principal, than whom it would be extremely difficult to find a more suitable, more kindly, and generous. Canon Watson and the Rev. W. F. Short, late a Fellow of New College, were most exemplary lieutenants as Vice-Principals, each for a fortnight. Prebendaries Toulon (Chichester Theological College), Gore (Pusey House), Canon Whittaker (Chancellor of Truro), Canon Girdlestone (Wiclif Hall), Dr. Paget, the Revs. V. S. S. Coles, A. Carr, G. H. Milne, F. H. Woods, G. F. Lovell and other gentlemen gave valuable and ready help—which was warmly appreciated—either as lecturers or preachers. The daily routine included Matins, Evensong, and Compline in the college chapel, two morning lectures; the afternoon was devoted to recreation, excursion parties, boating, &c.; each evening to a conference on branches of lay work and Greek Testament classes. "Quiet Days" were held on the second Tuesday in each fortnight, the first being conducted by Dean Bromby. Before breaking up, all the readers who went into residence warmly testi-