

Subscription \$1 Per Annum.—If Paid Strictly in Advance.

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. VIII.
No. 29.

MONTREAL, WEDNESDAY, NOVEMBER 3, 1886.

\$1.50
PER YEAR

ECCLESIASTICAL NOTES.

A ROMAN CATHOLIC INNOVATION.—The Roman Catholic Bishop of Salford, England, announces that he is about to publish, with the approval of his superiors, a "Compilation for use in the Chapels and Churches of his Diocese." This manual supplies the people a service in the English tongue. It is a move of importance, and an indirect tribute to the Reformation and the Church of England. Latin vespers for English uses have thus confessedly failed, at any rate in one diocese.

THE CHURCH COMPREHENSIVE.—"Many men of many minds," have so long been a motto that to call it in question would be to invoke general censure. It is only when it is to be practised that it appears to be forgotten, or at least unheeded. The Church is, to-day, trying the experiment of comprehensiveness. She includes, not excludes. It may not be understood by those without, but were it, she would be better regarded as the one nucleus for a restoration of unity and brotherly love among all sorts and conditions of men.

THE LITURGY.—The value of a Liturgy is that it makes sure of always praying for the right thing, in the right way, and at the right time. The extemporary prayer of one man in the congregation may perchance at times hit the needs of everyone present, but it is only a chance; whereas it is a certainty with a Liturgy and a Christian Year.

YET ANOTHER.—Among those who were recently ordained deacons by the Bishop of Ripon was the Rev. Jabez Moden, formerly for many years Unitarian minister at Birmingham, Canterbury, Ashford, and Leicester. The Bishop of Ripon has licensed Mr. Moden to the chaplaincy of Snape Castle, near Bedale. Mr. Moden, is said to be a good linguist, and recently translated Count Goblet d'Alviella's *Contemporaneous Religious Evolution amongst the English, the Americans, and the Hindoos.*

GALLICAN CHURCH.—From a letter of Bishop Titcomb's it appears that the Gallican Church in Paris—which is identified and is indeed identical with M. Loyson, better known as Pere Hyacinthe—is in a deplorably bad way. The little Church in the *Rue d'Arras* is rented at 4,000 francs per annum, and it seems that unless help is soon given the services will have to be given up at Christmas. This is to be regretted, although the reasons of the failure are not abstruse. Bishop Titcomb makes a strong appeal for sympathy and subscriptions.

A CHALLENGE ACCEPTED.—A letter in a late *Buffalo Express*, referring to Bishop Cox's remarks on the Jesuits in his charge at his Diocesan Convention, offered a reward of \$1,000 "if the Bishop can show from the authentic works of any one of the thousand authors of the Society of Jesus, that the Jesuits teach the principle that *the end justifies the means.*" Whereupon the Bishop shows from the *Encyclopaedia Britannica*, xiii. 651, that the "lax casuistry" censured by Pascal "has been formally produced in the most modern and po-

pular Jesuit text-book of F. Gury;" that the three principles that make up what educated men term Jesuitry are *recognized maxims of the Society*, i. e. probabilism, mental reservation, and justification of means by ends;" in proof of which last charge *three leading Jesuit theologians are cited textually and by name*, one of whom lays down the "sharply defined rule," "*Finis determinate probitatem actus;*" i. e. "The end determines the morality of the act." The Bishop declined the reward as too easily earned, but intimated that it might be given to the Church Home.

AN EVANGELICAL ORGAN ON THE SALVATION ARMY.—The *Evangelical Churchman* of Toronto says: The grotesque paraphernalia of the Army has appealed strongly to their very ignorance, and has been the means of bringing them within its organization. But there is another and more serious aspect. It cannot be doubted that the whole aim and method of the Salvation Army is to make an immense impression. Their parades, their music, their barrack harangues are all intended to excite the emotional nature. The more intense the excitement the greater the estimated success. *There is little or no teaching from the Scriptures, and those high in authority among them follow the same method as the newly-converted drunkard who is taken from the gutter and put upon the platform to relate his experience of the grace and mercy of God.* Of course we are not denouncing this phase of the Army's work in unmeasured terms; it may be effective in its place; but when the whole system of the preaching is based upon the principal of strong emotional excitement, and for the most part by men who have but little knowledge of the Scriptures, and who make still less use of strictly Scriptural teaching we cannot but think that the Salvation Army contains within it the seeds of grievous error that must sooner or later come to the surface.

PARISH DISPUTES.—In parish contentions, nothing is truer than the sentiment expressed by Wellington in one of his famous despatches: "Nothing," says he, "except a battle lost is half so melancholy as a battle won." How much better to live in love, and even to waive and surrender rights than contend for them in a way in which, if they be gained even, they become a Cadmean victory, and as much harm is done as good. A battle is melancholy either way, or Wellington mistook.

CONSECRATION OF THE ASST.-BISHOP OF MINNESOTA.—The consecration of the Rev. Mahlon Norris Gilbert, S. T. D., as Assistant Bishop of Minnesota, took place on Sunday 17th ult., at St. James Church, Chicago, the presiding bishop, the Bishop of Delaware, officiated as consecrator, the presenters being the Bishops of Indiana and the Assistant-Bishop of New York. There were also present and assisting, the Bishops of Ohio, Minnesota, Albany, Western New York, Iowa, Montana, Northern Dakota, and the Assistant of Central Pennsylvania.

ANOTHER RETURNED COLONIAL BISHOP.—Dr. Pearson, who has been Bishop of Newcastle,

Australia, since 1880, has accepted the offer of the valuable living of Blackburn, made to him by the Bishop of Manchester, to whom he will also act in the capacity of condjutor-bishop.

PRESENTATION.—The Bishop of Gloucester and Bristol has been presented with his portrait as an expression of the esteem with which he is regarded by the clergy and laity throughout the diocese.

TEDIOUS DELAYS.—The departure of the new Bishop of Melbourne Mr. Goe, to his distant diocese is not likely to take place for some months, owing to the formalities, legal and ecclesiastical, which have to be gone through. The five nominating Bishops in England having made their selection, it has to be reported by the Archbishop of Canterbury to the Bishop of Sydney as Metropolitan of Australia, and the Bishop of Sydney in turn has to notify the Bishops of Australia, and Tasmania. When the Australia, and Tasmanian Bishops have approved of the choice, a request is made to the Archbishop of Canterbury to consecrate Mr. Goe, and then they are certain legal forms to be gone through with before the new Bishop can start on his voyage 'to the other side.'

HEAVIER WORK FOR THE CLERGY.—A correspondent of the *Spectator* recently drew attention to the interesting fact that in the time of Queen Elizabeth, when the population was under 6,000,000, there were in England and Wales about 9000 parish churches and places of worship, 9400 beneficed clergy, and about 12,000 clergy altogether. In 1875, with a population of over 22,000,000, there were only 13,477 benefices and 19,237 clergy. Their numbers have, therefore, increased at a much slower rate than the population of the country.

A PRECEDENT.—"As a precedent perhaps worthy of imitation," (says the *Guardian*) our attention has been called to the fact that at the consecration of Dr. Dowden as Bishop of Edinburgh, five out of the seven consecrating Bishops recited *simultaneously* the form of consecration from "Receive the Holy Ghost" down to the first Amen—viz., the Bishops of St. Andrews, Durham, Aberdeen, Moray (Dr. Kelly), and Argyll.

CONSECRATION OF THE BISHOP OF EDINBURGH.—"St. Matthew's Day witnessed the first consecration of a Scottish Bishop in his own Cathedral since the Reformation. The day began with Matins at 7.30, followed by Celebration at 8 a.m. The Consecration Service began at 11 a.m., and long before that hour the Cathedral was crammed to the very doors. Tickets had been sent to every congregation in the diocese, according to *per-centage of communicants*; thus, instead of the Cathedral being crowded with *sightseers*, it was filled with *communicants* of the diocese to the number of nearly 2,000. The altar was vested in a gorgeous white frontal presented last year by liberal benefactors to the Cathedral. Hymn 216, 'A. and M.,' was sung as the processional. The two Cathedral choirs, voluntary and regular, were led by the precentor; then followed the Clergy of the