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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.

ADMIRABLE RULES.—Bishop Paret during his rectorate prepared the following rules for the Clergy of the Parish:—

1. Unfailing punctuality.
2. For ordinary service, be in vestry-room at least fifteen minutes before service.
3. For Holy Communion, at least thirty minutes before service.
4. Let all arrangements for Holy Communion be made early; avoid doing such things in sight of the people.
5. Make Records immediately and fully.
6. Places to be found before service, with same caution as in rule 4.
7. Lessons always to be read over beforehand by Reader.
8. Great care in handling and cleaning altar vessels, so easily marred.
9. The Rector not to be disturbed in his rooms needlessly. Try to secure his quiet. Private signal to be used only for matters of real importance.
10. Clergy not to leave the city without Rector's knowledge and consent.

Certainly for the working management of a large parish, these are singularly valuable, and in their general features might be copied with helpfulness by every parish in the land. Bishop Paret is nothing, however, if not thorough. He has no superior in the Episcopate in systematic management of affairs. The Diocese of Maryland already feels his able and judicious sway.

CHURCH WORK IN THE UNITED STATES.—According to reports made at the last convention of the P. E. Church in the United States, the WOMAN'S AUXILIARY, a comparatively new organization, has in its thirty-six diocesan branches given nearly \$700,000 to the Mission work in three years; the "Girl's Friendly Society," only just begun, has in eighteen dioceses 4,000 members and associates. St. Andrew's Brotherhood and the Church Temperance and White Cross Societies are also doing earnest and useful work.

THE LUTHERANS.—In the United States and Canada there are 58 Lutheran Synods, which contain 3,990 ministers, 6,537 congregations, with 930,830 communicants. Their greatest number are in the West, Ohio having 64,500 Lutheran communicants, Missouri 230,000, Wisconsin 58,631. In 1871 there were 450,000 communicants, and since then, or in fifteen years, the number of communicants has more than doubled—930,830. This wonderful increase is owing largely to the number of Swedes and Germans who have immigrated to the United States. The total number of Lutherans in the world is 47,000,000.

CONFIRMATIONS IN NEW YORK.—Nearly 4,000 persons were confirmed by Assistant-Bishop Potter in the Diocese of New York, which includes little besides the City, during the past year. He also reports having licensed sixty lay readers. It is a mark of activity in any diocese to see laymen in goodly numbers thus ministering in the Church; for the field is

vastly larger than our present number of clergy can occupy thoroughly. At the convention last month a carefully drawn canon on diocesan missions was adopted, and five archdeaconaries were created.

FIRST RESPONSE.—The Baptist State Pastors' Conference of N. Y. adopted the following resolutions in regard to the Pastoral of the House of Bishops of the P. E. Church of the U. S. on UNITY at its meeting in Poughkeepsie lately:—

Resolved, That we, as Baptists, profoundly sympathize with the desire thus expressed, and pledge ourselves to join with all the disciples of our common Lord in the endeavor to obtain that unity which "can be restored only by the return of all Christian communions to the principles of unity, exemplified by the undivided Catholic Church," as constituted by our Lord and his inspired Apostles.

Resolved, that the prevalence of unbelief in every possible form, and of both organized and unorganized wickedness, so alarming to every true Christian and philanthropist, demands such combined action for self-defence, as well as for the extension of the Redeemer's kingdom.

UNCONDITIONAL BEQUESTS.—Mr. George A. Jarvis, of Brooklyn, has made endowments for the Church Charity Foundation, aggregating \$20,000—\$6,000 for the Orphan House, \$4,000 for the Home of the Aged, \$4,000 and for St. John's Hospital \$5,000. This benefaction is in memory of his wife, Mary McLean Jarvis. He has also placed in the chapel of St. John's Hospital on the Church Charity Foundation a tablet inscribed to the memory of Mrs. Jarvis. This endowment very fitly connects her name with the great institution which is thus benefited, in whose interests at the early part of its history she was actively concerned. Though nearly thirty-two years have passed since her death the remembrance of her many Christian virtues is still fondly cherished by those who knew her, and this gift of her venerable husband identifies her name in perpetuity with a work whose establishment she fostered with devoted zeal. [There is no intimation of any conditions such as accompany bequests in the Diocese of Montreal.]

A WORTHY EXAMPLE.—The Bishop of Durham has resolved to build a church at his own cost, in a large and needy district, as a thank-offering to God for the many mercies he has received during his seven years' episcopate. This is noble. Who will follow his example? It is inspiring. When the leaders of the Church thus act there is hope for the future.

COLONIAL CLERGY.—A motion was to be brought forward in the General Synod at Sydney by the Bishops of Ballarat and North Queensland, protesting against the adoption by the Church authorities in England of any course of action implying that clergymen admitted to Anglican orders in or for these Colonies are in any measure pledged by such ordination to remain here permanently, and recording the opinion that Australian clergy, not bound to remain by any explicit promise, and possessed of proper

papers and their last Bishop's testimonial, ought to be able to count upon every facility being accorded them for exercising their ministry, should they migrate to Great Britain or any other part of the Church's field of operation.

INTERCESSION FOR THOSE AT SEA.—The Archbishop of Canterbury and several of the Bishops have sanctioned a special Service of Intercession for those at sea being used in the churches of their dioceses in stormy weather and on other occasions, or the addition of collects from this service-book to the usual Church worship. Thirty-five thousand copies have been issued for the use of congregations in various parts of the country.

CANON HOLE ON DAILY SERVICES.—I find nothing in the Sacred Scriptures, nothing in the usage of Christendom, nothing in the rubrics, canons or articles of the Church of England, intimating that united worship and prayer and instruction in righteousness were only desirable or practicable one day in the week. I read that, under the old dispensation, the seventh day was a Sabbath of rest, and that under the new dispensation, the first day was a day of commemoration and of the giving of alms, but there is nothing about weekly worship. On the contrary, I read of daily sacrifices, daily offerings, daily worship, in the Old Testament; and of the first Christians daily with one accord in the Temple, and of their daily ministrations, in the New; and I find in the history of the early Church that there was a time when every clergyman was ordered to attend the daily service whether it was his duty to officiate or not. Those are very solemn words of Bishop Beveridge, "Daily prayers are slighted and neglected amongst us far more, to our shame be it spoken, than among any other sort of people in the world. The Papist will rise up in judgment with this generation, for they have their daily mass and observe their canonical hours. The Jews will rise in judgment with this generation, for they never omitted to offer their daily sacrifices, so long as they had a House of God wherein to offer them. The Turks shall rise up in judgment with this generation, for when their priests call the people to prayer, as they do several times every day, they immediately hasten to their mosques or temples."

ONCE MORE REFUTED.—A Romish priest, named Monsignor Goddard, is reported to have recently said, in a sermon which he preached at Derby, that "Christianity was introduced in England by the Roman Catholic missionaries, sent to this country in 596 by Pope Gregory." There is not a word of truth in Monsignor Goddard's assertion. If he will take the trouble to read the Venerable Bede's "History of the Church of England"—he was a Roman Catholic—he will discover to his astonishment that there was a Christian Church in this country for five hundred years before Gregory's missionaries came to our shores. And if the Monsignor will extend his researches into the regions of historical truth, he will learn also that this Primitive Church of England was entirely independent of Rome, and refused most