

# 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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A. P. Willis

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## ECCLIASTICAL NOTES.

**THE BIBLE.**—In Wales, at the present time, forty-nine Board Schools refuse to have even the Bible read to or by the children.

The Right Rev. W. K. Macrorie, D. D., who recently resigned the episcopal charge of Maritzburg, is returning to England to take the office of Bishop Suffragan in one of the Southern dioceses.

**NOT WANTED.**—The Bishop of St. Albans continues the liberal policy of his predecessor in the matter of admitting non-graduates, who are altogether denied orders in the diocese of Rochester, and can only with difficulty secure a "title" in London.

**NERVE.**—There is probably, says a weekly paper, not another Church of England Bishop in the world who would have the nerve to do what Dr. Churchill Julius, Bishop of Christ Church, New Zealand, did the other day. He laid the top brick of his cathedral spire at a height of 270 feet from the ground, having been hauled up, seated in a chair fixed at the end of a rope. Dr. Julius was a Norwich curate and Islington vicar before he went to the antipodes.

**WANT TO PRAY IN PEACE.**—Speaking of the movement of Presbyterians to the Episcopal fold, *The New York Sun* says: "They have changed their ecclesiastical allegiance because they are attracted by the Episcopal liturgy and were repelled by the severe simplicity of the worship and the hard logic of the doctrines of Presbyterianism. They wanted to gratify their desire for worship without being required to grapple with the knotty questions of predestination, preterition, and effectual calling. In other words, they wanted to pray in peace."

**LOS ANGELES CHURCHMAN.**—Confirmation, or the "laying on of hands" is not "joining the Church," nor a pledge given to a few pious people who think they are better than others, and so privileged to be partakers of the Lord's Supper by reason of their goodness or spiritual discernment and understanding. It is a divine gift, or "sealing of the Holy Ghost" of universal application for all the baptized members of the body of Christ. It is a part of the "birth-rite" of every child of God, which the Church hath thought good to order, shall be administered to children so soon as the parents and sponsors have exhibited their faith and duty in teaching and training the child and in bringing them to the Bishop for the confirmation of its blessings and privileges.

## One Majority.

IN answer to many questions, we would say that we have information which we believe to be trustworthy, that the bishops consented to the consecration of Dr. Brooks, by a majority of one. Some two weeks after the majority had been obtained, it was increased to two by the consent of a foreign missionary bishop.—(*Living Church*.)

## A Loss Indeed.

A CABLE despatch to the mission rooms at New York, received on Tuesday, states that Bishop Wm. J. Boone of the China Mission, died at Shanghai on Monday, Oct. 5th. of fever. No further particulars have been received. Bishop Boone was a native of China, the son of our first Bishop to China, and born at Shanghai, May 17, 1846. He was educated and ordained deacon in this country, and received priest's orders in Hankow, China. His early ministry was spent in Georgia and Alabama. In 1869, he was stationed at Wuchang, where he remained ten years, when he went to Shanghai as head of the Theological School in St. John's College. In 1884 he was elected Missionary Bishop to succeed Bishop Schereschewsky, and was consecrated in Shanghai, on the Feast of SS. Simon and Jude of that year.

## The Church Missionary Society.

THE report of the Church Missionary Society for the year 1890-91 shows that the society occupies 327 stations, viz., 44 in West Africa, 13 in Eastern Equatorial Africa, 1 in Egypt and Arabia, 11 in Palestine, 2 in Persia, 109 in India, 17 in Ceylon, 8 in Mauritius, 23 in China, 11 in Japan, 36 in New Zealand, 43 in North-west America, and 9 in North Pacific. It employs 4,358 missionaries, pastors, teachers, etc., of whom 655 are Europeans, 30 Eurasians, etc., and 3,673 natives. The total number of native Christian adherent is 195,463, the number of communicants being 50,005. The Baptisms during the past year were 10,491. There were also 1,720 schools and seminaries in connection with the society, with a total 70,311 native scholars.

## Queer Prayer.

The Baptist *Examiner* has the following: "A friend coming from morning service a few Sundays since said: 'The minister gave a good homely talk on every-day duties, but he made a mistake and put it into his prayer instead of his sermon. He told the Lord how people ought to bring up their children and how they ought to behave generally, just as though the Lord didn't know. It was really a better sermon than the one he preached afterwards; but it was a mighty queer prayer.'—There are thousands of such

so-called extempore prayers made every Sunday, to congregations who despise the Prayer Book and scoff at the piety of "Episcopalians" who "pray out of a book."

## Prayer for the Dead.

BISHOP POTTER replies to a Protestant critic who has found fault with an address of his delivered on the Feast of the Transfiguration:

He is quite right in his conviction that I have never encouraged the prayers for the dead. But who are the dead? How far have those who are departed out of this life gone beyond the reach of the care and love of God? May we not commend them to it, wherever they are? And—for that was the main point of what I had to say on the occasion to which he refers, when I was trying to indicate the significance of the Transfiguration as revealing the inter-relations of the two worlds, seen and (to the eye of sense) unseen—may they, the departed, not reach back and down in loving sympathy and aspiration for us? I confess I am unable to see how any such vicious doctrine of mercenary masses for the dead denies to one such a pious hope as that, or why the perversions of the doctrine of the Communion of saints denies to me the privilege of believing in it; and, if of believing in it, then in all the glorious and consoling corollaries which go with it. I do not forget the texts which your correspondent quotes, I am simply unable to see their pertinency. And, as to his interesting and characteristic quotations from the "Westminster Catechism," I am much comforted by the thought that, whatever dogmatic burdens I am called to bear, they do not include allegiance to a symbol which, in such plain terms, denies the teaching of Catholic Faith.

## Sectarianism.

A WRITER in *The English Pulpit* in giving his impressions of Christianity in America, says:

The bane of excessive sectarianism is often seen in small towns and villages. In the midst of a population of five hundred or a thousand it is not uncommon to have several churches where scope exists only for one, or at the utmost, two. The consequence is that a number of small, weak, struggling, religious communities are called into existence, the ministers of which hardly know how to live. In the many new settlements which have sprung up like mushrooms in the West there has been a rivalry amounting to a mania in establishing churches and missions. The cost of the erection and the support of worship mainly devolved upon the home mission boards of the various denominations. A marvellous spirit of generosity has been evoked, and the motive is beyond all praise. Wealthy churches and individual donors in the Eastern and Middle States have contributed enormous sums for this purpose, and are continuing to do so. But it is unquestionable that no small portion of the money is wasted upon places which are already supplied with the means of grace. The little "garden walled around" might, with advantage, form part of a much larger religious plantation. This could be worked far more efficiently and economically, and it would soon become self-supporting, and help to send the Gospel to regions beyond.