

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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ECCLIASTICAL NOTES.

CHURCH ATTENDANCE.—Bishop Littlejohn gives us some very timely words on this subject. He says:—"Some neglect their duty in respect to church attendance because something is always wrong. In their opinion certain things are not as they should be. The music does not suit them. Is the choir a quartette? congregational singing should be substituted. Is there a chorus? a quartette should be introduced in its place. If the pews are rented, they should be free; and if they are free, they should be rented. The preacher is too warm or too cold; the sermons are too long or too short. And these are objections with which neither conscious nor religious principle has anything to do; yet they influence great numbers, even persons who profess to be and call themselves Christians, and ought to know better than to accord to them any weight. Legitimate attractions are admissible; yet if church attendance is a bounden duty, it is based on positive commandments of God, and must be considered independently of such minor questions. The man who forsakes the sanctuary forsakes his religion. And wherever you find persons refusing, from this pretext or that, to assemble in the courts of the Lord's house, you may reckon them among the enemies of Christ, for surely those who are not for Him are against Him."

THE CHURCH OF IRELAND.—A correspondent of the *Irish Ecclesiastical Gazette* writes as follows:—

"Puritanical leaven is sensibly diminishing in the Church of Ireland. There is an increasing desire observable among earnest Churchmen of utilizing every auxiliary of eye and ear in impressing on the people the great facts of religion. Dovea Church, which always marks in this way the great Christian festivals, was beautifully decorated with flowers, fruits and cereals on Sunday last, for Harvest Festival—the work of the ladies of Dovea House and others. The church was completely filled with people, who greatly relished the bright and hearty service. The Proper Psalms were chanted antiphonally by a large and well-trained choir with excellent effect."

REUNION IN INDIA.—A remarkable paper was read lately at Calcutta by the Rev. C. Clifford, a missionary of the C. M. S.:—

"Native Dissent," he said, "is an utterly different thing to Dissent as we are acquainted with it at home. . . . It has no past of political disability, and social ostracism, and ecclesiastical contempt, to look back to; it has not even the remembrance of controversy and struggle. The history of native Dissent is simply the history of conversion from heathenism by some preacher who happened to be a Dissenter. It is, so to speak, the result of accident, not of convictions. If this is the case, then it is impossible that it should be irreconcilable, or if we, on our part, can show that the cause of unity shall be the cause of simple truth, and useful order, and sober liberty, that men will not rally to our banner. Grand is the op-

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portunity which will be offered to our Church in India if she will construct herself upon primitive principles: if we will only be content with the terms of communion which contented the Church of the first three centuries,—for our organization, Episcopacy; for our doctrine, Holy Scriptures and the Primitive Creeds; for our ritual, the Sacraments and Liberty."

THE TAIT MEMORIAL.—The epitaph, composed by the Bishop of Llandaff, and engraved on the National Tait Memorial which was recently unveiled in Canterbury Cathedral, is as follows:—"A great Archbishop, just, discerning, dignified; a statesman, wise to know the time and resolute to redeem it; he had one aim—to make the Church of England more and more the Church of the people, drawing towards it, both by word and good example, all who love things true and pure, beautiful, and of good report." This stately eulogy, it need hardly be said, is as just as it is beautiful.

AD CLERUM.—The following is from the Episcopal Address delivered by Bishop Cox at the recent Council in Geneva:—

Let me relate an incident which greatly cheered me, on one of my visitations. Having some special writing to do, while the guest of one of the clergy, I was shown into the rector's study by a servant, for it was early in the morning. This study was, I am persuaded, a sanctum—a word too often misused. Tears came to my eyes as I observed the pious *Nota bene* in a retired corner. It edified my heart and touched my feelings. The whole Diocese shall have the benefit of it; and if he who gave his Bishop such a treat happens to hear it, it will be as surprising to him as will be delightful to his brethren. I doubt not many more of

the reverend pastors of my diocese have the same record with God; if so, He who seeth in secret will reward them openly. But I am glad to put on record in our journals something for the clergy, suggested wholly by a presbyter, and proceeding fresh from pastoral experience. Here it is:—

- † TO MY SOUL.
- * 1. Read the Bible daily, English, Greek and Hebrew. *Note*—Wordsworth, Speaker's Commentary.
 2. Study the Creed. *Note*—Pearson, Bull, the Fathers', Apostolic and Nicece.
 3. Remember the Law of Christ. *Note*—Beatitudes and the Decalogue.
 4. Daily Duties. (a) Sermon writing. *Note*—Texts, themes, thoughts, illustrations, applications. (b) Letters: Canonical, fraternal (to Clerical brethren,) condolence, congratulation, friendship, business.
 5. Visitations. *Note*—Promptly, frequently, at convenient seasons; the parishioners, all twice a year; the afflicted, promptly, thoughtfully; the poor, regularly, helpfully.

These charges are worthy of a Ken, a Wilson or a Whittingham. I transcribe them from a pastor's memoranda, and present them to my Diocese, countersigned by Episcopal warrant and authority.

DR. DOLLINGER ON THE THREATENED DISESTABLISHMENT OF THE ENGLISH CHURCH.—In a recent interview with Canon Liddon, Dr. Dollinger referred to the paragraph in Mr. Gladstone's election manifesto relating to Disestablishment, and said:—

"For my part I think that any such measure should be firmly resisted. It would be a blow to Christianity, not only in England, but throughout Europe." Dr. Liddon continues: Thinking that I might have partly misunderstood him, I begged him to repeat his words. He did so, with increased emphasis. Without maintaining that intimate association with the civil power had always been an advantage to religion, or that the existing relations of Church and State in England are of an ideal description, or that, if disestablished and disendowed, the Church of England would perish as a religious body, or that she might not, after an interval, enjoy a more vigorous life than now—at least, in some respects—he yet held that the broadest and most serious aspect of such a 'catastrophe' would be that of a 'blow' to the cause of religion throughout Christendom. If such a measure were adopted by the legislature of a country with a history like that of England, there could be no mistake as to its significance. It would be well understood alike by the friends and the foes of Christianity—in Germany, in France, and throughout the civilized world."

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