

# The Church Guardian

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## SPECIAL NOTICE.

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## CALENDAR FOR SEPTEMBER.

SEPT. 6th—14th Sunday after Trinity.

" 18th—15th Sunday after Trinity.

[NOTICE OF EMBER DAYS.]

" 16th—Ember Day.

" 18th—Ember Day.

" 19th—Ember Day.

" 20th—16th Sunday after Trinity.

" 21st—St. Matthew, *Ap. E.M.*

" 27th—17th Sunday after Trinity.

" 29th—St. Michael and All Angels.

## UNCHURCHING NON-EPISCOPAL BODIES.

Canon Liddon's sermon at the consecration of Bishops King and Bickorsteth is still exciting hostile comment among some of our contemporaries, who warmly resent the attempt, which he is supposed by them to have made, to place the non-episcopal bodies outside the pale of Christianity. But a little careful consideration will show how unnecessary and uncalled for such irritation is.

Dr. Liddon spoke for the large body of Churchmen who, with ourselves, hold the doctrine of the Apostolic Succession, "as a rule of faith." Now what does this mean? It means that a certain act of obedience, or a number of such acts, is an essential part of the new covenant of grace in Jesus Christ, and its postulate is the preservation inviolate of the means of grace. Thus, participation in the Holy Communion is "generally necessary to salvation," the condition being that the celebrant possesses the Apostolic, *i.e.*, the Divine commission, and so with the other means of grace. This is what Canon Liddon says the Church has, and the dissenting bodies have not.

But Dissenters reject the notion that the Holy Communion is necessary to salvation; and, with the exception of Baptism (of which more anon), the other Church Ordinances are, in a greater or less degree, rejected by them. When, therefore, Canon Liddon denies that these bodies have any power to do what they have no mind to do, he is manifestly doing them no injustice. The Canon defines a "Church," and says that the non-episcopal bodies do not answer the description; these bodies are themselves aware that they do not, and even say that they do not aspire to come under the definition. Where, then, is the injury? If they condemn the prerogatives of a Church, why need they or their friends take offence because Canon Liddon says they do not possess these prerogatives?

The question, however, arises, how is it possible to "un-church" any body of Christians? In our opinion, which is based on the high authority of Bishop Beveridge, it is as impossible to un-church a non-episcopal body as it is to un-church an individual member who has been "grafted into" the Church by Holy Baptism, neither more nor less. Baptism is admission to the covenant of grace, and is effaceable, if at all, only by actual sin. This is not essentially a priestly act, or rather, it is the act which affirms the priesthood of all Christians. Even in the Roman Church, lay-baptism is accounted valid, and is often administered by the muses. And of Baptism we have all the valid, undisputed Apostolical succession.

Moreover, Canon Liddon's critics complain that he "relegates them to the uncovenanted mercies of God." This, too, is an unworthy, not to say, an irreverent complaint. Surely our friends will be the first to admit that the uncovenanted mercies of God are precisely the infinite mercies of God.

## EDITORIAL NOTES.

THE VEN. ARCHDEACON FARRAR will be the guest of F. Wolferstan Thomas, Esq., during his short sojourn in Montreal. The Archdeacon will arrive at Quebec about the 12th inst., and is expected to preach the following Sunday in that city. He also is engaged to deliver a lecture there on Tuesday evening. He will reach Montreal on Wednesday, and will deliver a lecture in the Queen's Hall on the evening of the 18th Sept. We understand that the Archdeacon will preach at St. George's Church, Montreal, on Sunday morning, the 20th Sept., and at the Cathedral in the evening. In our own behalf, and in the name of our thousands of subscribers in all parts of the Dominion, we extend a hearty welcome to Archdeacon Farrar, and would express the hope that his visit to this Canada of ours, and to the States, may prove not only recreative, but of permanent benefit to the Church in both countries. Archdeacon Farrar will leave Montreal, we are informed, on Monday, the 21st inst., but strong hopes are entertained that such modifications of his plans and many engagements may be made as will permit of his returning for the meeting of the Church Congress in October.

THE TOBACCO NUISANCE.—Is the Church alive to the appalling extent to which the degrading habit of using tobacco extends? We think not: for amongst the many other movements tending to purify and benefit mankind, we are not aware of any general effort being made under her control to discountenance and repress this vicious practice. Not many years ago it was considered anything but the mark of a gentleman to be seen on the public streets with a cigar, much less a plug pipe, in the mouth. Now it seems to be the mark *par excellence* of this position; and boys scarce in their teens may be seen in imitation of the bad example set them by their elders—and, alas! not alone by laity, but by many of the clergy also—sporting a cigar or puffing at a dirty pipe as they go about their daily work. Smoking! Where is there any escape from it? In the street, in the cars, in public halls, at business, and at pleasure, everywhere, save in Church, the non-smoker is subjected to this annoyance; and even in the privacy of the home, or of the office, to request the non-

indulgence of this all but general practice is regarded as next thing to discourteous. Why God's pure air—which is the common possession of all—should be so defiled, to the annoyance and injury of many, it is hard to understand. We should like to see an organized effort made against this useless, extravagant, and, in our opinion, debasing habit, and one which perhaps is more generally annoying than drunkenness.

A good deal has been said, and written, too, at different times, against bazaars, fairs, concerts and kindred means of raising money for Church or charitable objects. But whilst much has been advanced in justification of the employment of these means, nought but condemnation should follow when they are accompanied by anything which may operate as a direct temptation to the young to the indulgence of objectionable and useless practices; or which offends against good taste and purity.

We much regret to learn that in a mission or parish, not many miles from Montreal, in connection with a public gathering under Church auspices, whereat games and sports accompanied by prizes formed part of the programme, several boxes of cigars appeared on the list. Imagine a Sunday School scholar presented by his teacher or pastor with a box of cigars as the prize for a well-run race! We cannot but regard such action as highly derogatory to the Church and most reprehensible as placing temptation directly in the way of young people.

CLERICAL STARVATION.—Is there none of it in the Dioceses of this Ecclesiastical Province? We wish we could answer promptly and truthfully *No*; but when we know that in some of our parishes the Presbyterian of perhaps ten or fifteen years' standing is receiving five hundred dollars as his yearly stipend, and is expected to maintain himself and family in decency, and supply himself with what is required in the way of books and papers to enable him to keep abreast of the times and be a capable teacher and pastor, we are compelled to say it does exist. Only a very short time ago we received a letter from a clerical subscriber apologizing for delay in forwarding his subscription (a delay much less, by the way, than that which existed and exists on the part of many of the laity,) and notifying us of his intention to discontinue, because that his salary was so small (some \$500) and was not paid up, and he could not afford to take the paper, which he prized highly. That this starvation exists in the United States has been brought out painfully by means of an advertisement in the *Church Press* (New York) of August 29th, whereby a clergyman "with large family and insufficient salary" offers a part of his library for sale! The editor of the *Church Press*, in concluding his remarks in reference to this advertisement, says:—"Surely such a case as this should lead the whole Church to consider the necessity of some more generous and systematic method of providing for our hard-working clergy. We fear this is not an isolated case. Many similar ones have been reported to us. They are painful; they are reproachful; and if the Church is to continue her career of prosperity and usefulness we must see to it that her standard bearers—the men who sacrifice their all for her sake—are well equipped and provided for." We would only add that it is time that Church people throughout our dioceses awoke to the injustice in many cases done to their ministers, and that all would deal with the utmost generosity towards those who minister unto them in holy things.