

1824 to the present time

# 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.

**GRANTS.**—The Church of England Book Society made grants of books last year to the poor clergy and missionaries to the amount of £2,752.

**BAMPTON LECTURER.**—The new Bampton Lecturer will be Canon Cheyne, who will take as his subject the "Book of Psalms."

**GENEROUS INTENTIONS.**—It is stated that Lord Grimthorpe intends to give £10,000 towards providing a Suffragan-Bishop for the Archdiocese of York, of which he is the Chancellor.

**CAMBRIDGE PREACHER.**—The Rev. George H. Whitaker, of St. John's College, Cambridge, and Canon of Truro, has been appointed to the office of Cambridge Preacher, at the Chapel Royal, Whitehall, in succession to the Rev. J. A. Robinson, whose term of service has expired.

**DEAN BURGON.**—The death is announced of the Very Rev. John W. Burgon, Dean of Chichester. Dean Burgon was born in 1819. He gained the Nowdegate prize for English verse in Oxford in 1845. He became Vicar of St. Mary the Virgin, Oxford, in 1863, and Professor of Divinity in Gresham College, London, in 1868. In 1875 he was appointed Dean of Chichester to succeed the famous Dr. Hook. He was a voluminous writer.

**REGRETTABLE.**—The serious illness of the Right Rev. Dr. Harris, Bishop of Michigan, is announced. He went to England early in the Summer to be present at the Pan-Anglican; and it is now said has been stricken with paralysis. His many friends and admirers in the Church in Canada will sympathize deeply with him, and pray for his restoration to health.

**ROME.**—Rome has a less population than Manchester, and yet according to Government returns it has 30 cardinals, 35 bishops, 1,469 priests and persons in holy orders, 828 pupils destined for the Church, 2,832 monks and friars, 2,315 nuns, sisters of charity, &c., in addition to the Pope; but with all these religious appliances there was more crime and immorality in it than in any other city in Europe; and there are more than 100,000 of the inhabitants who can neither read nor write.

**CAMBRIDGE.**—The Archbishops and Bishops attending the Lambeth Conference, visited the University of Cambridge on July 17, to the number of eighty. Upon arrival by train they were formally received by the Vice-Chancellor in the Senate House, where they met with a cordial reception. In the afternoon honorary degrees were conferred upon the Archbishop of York, the Archbishop of Armagh, the Archbishop of Dublin, the Bishop of Guiana, the Bishop of Fredericton, the Bishop of Cape Town, the Bishop of Calcutta, the Bishop of Minnesota, and the Bishop of New York. Places of interest were afterwards visited.

**DEACONS.**—The Bishop of Ely proposes for

the future to grant his license to deacons to preach only one sermon of their own composition each week. If circumstances require that more sermons than this should at times devolve on the deacon, the difficulty will be met by the Bishop sanctioning certain volumes of printed sermons, one of which may be copied out and preached as a homily. It is hoped that this scheme will secure to deacons a less limited time for their special theological reading, at the same time ensuring closer, because less hurried attention to that very important part of ministerial work—the preparation of sermons.

**NONCONFORMISTS AND THE CHURCH.**—A statement was made a few weeks ago by the Bishop of Llandaff, stating that he was constantly being applied to by Nonconformist preachers for admission to the ministry to the Church of England. This statement has been received in dissenting quarters with absurd denials and abuse. The Bishop was challenged to give names; but he honourably refused to betray the confidence reposed in him, knowing well that the applicants if their names were known would be subjected to cruel tyranny and religious ostracism. The *Western Mail*, a paper published at Cardiff, however, has addressed a circular letter to each of the 150 gentlemen who were said to have joined the Church, asking why the ranks of dissent had been abandoned. The *Mail* has printed a few of the answers, and they form very instructive reading. We have only room for the following specimen of the replies received:—"My father was a Nonconformist and a deacon, and I, of course, was brought up to be the same (I mean a Nonconformist), simply because I was my father's son. This is a fact applicable to the majority of Nonconformists in Wales this day. They are Nonconformists pure and simple because their parents happened to be the same. Soon after I was ordained a minister a Prayer Book came into my hands quite by accident, Curiosity at first prompted me to read the book but quickly that curiosity developed into interest. I could not help seeing that the Collects, prayers, &c., were far superior to the extempore prayers, &c., of the chapel service. This book led me to think of the Church whose book it is. After a little consideration I saw that that Church was undoubtedly a branch of the visible Church of Christ on earth. My thoughts then turned naturally to the denomination to which I belonged. I did my best to believe it to be a branch of the invisible Church; but I could not bring myself to believe that it was a branch of the visible Church as well. I could only see that it was a sect—a branch cut off. The more I thought of this the more it troubled me. To take the step which I had determined upon was no light matter for me. I was married and had a little family. It involved the loss of my stipend for some time, and there were college expenses, and also the repayment of a considerable sum to the Connection for my previous education to be considered. There was also the risk of failure in college through not being able to pass the examination again before the Bishop, and eventually in the Church. I did not, however, fail anywhere, and I am glad very glad,

that I took the step. The late Bishop of St. David's, who ordained me, asked me why I left the Nonconformists. *Inter alia* I told him—'My lord, if the founders of Nonconformity were now alive, I believe they would do the same.' His prompt reply was, 'I quite agree with you.'—*Church Review*.

WE WANT 10,000 Subscribers; who will help in securing them?

A LONDON SUNDAY.

(From The Iowa Churchman.)

There are some who deem a London Sunday dull, and a gossip writer on "London of Today" apologizes for its stupidity, and suggests a trip out of town, or some special effort to drive away *ennui* on the day of rest. But to an American, the English Sunday should be full of interest and alive with opportunity. It is the day of rest such as his forefathers shaped and moulded in the busy years following the reformation period and prefacing the epoch when the burning enthusiasm of Whitefield and Wesley awoke the Church of which they were faithful priests, and the whole religious world of England and America as well, to a new and higher spiritual life. The "Book of Sports," set forth in the time of King James I., countenancing a light and trifling observance of the Lords' day, and authorizing the sports, which, after the matins had been said in the parish church, were specially grateful to the villagers and tenantry who assembled in the church-yard or on the common green, was among the causes of the downfall of the dynasty of the Stuarts. The absurd rigor of the Puritans, ridiculed by the poets and dramatists, and caricatured by the cavaliers, caused a reaction, when once the king had come to claim his own again. The wildest excesses prevailed on every hand, as if to flout the sobriety and punctiliousness of the precisians of the day. All will recall the pitiful picture Macauley reproduces from no less a Churchman than Clarendon himself, of the disregard of the sacred day by the Court of Charles II., a license too generally followed throughout the land. In the effort for a "reformation of manners," which characterized the days of Queen Anne, there was still again a healthy reaction, and to this day the English Sunday is a day of sober, solemn observance. A hush comes over the great metropolis with the first streakings of the dawn. The Church-bells ring out their solemn peals at an early hour, for the thousand churches of the establishment each has its bell or bells, and most are open for an early sacrament. Indeed, the London Church of England churches are open for service all through the day, ministering, as they do, to all classes and conditions of men. One congregation crowding the church leaves the consecrated place only to give way to another and different assembly. In many of the London churches there are eight distinct services on each Lord's