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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.

NEW HAMPSHIRE.—In an address delivered at a Confirmation held at Manchester recently, Bishop Niles stated that since his coming into the diocese the parishes generally had never been in so favorable a condition as at present, both spiritually and financially.

DEATH OF A PUBLIC BENEFACTOR.—Miss Catherine Lorillard Wolfe, of New York, whose benefactions have for many years made her name a household word in the United States, after a very long illness, died peacefully on the morning of April 4th.

Possessed of immense wealth, Miss Wolfe regarded it as a sacred trust, and distributed it with open-handed generosity and clear judgment. The extent of her private charities will never be known, but it is certain they were neither few nor small. Her gifts to the Church were supplemented by others of a more generally benevolent character, the most prominent of the former being the parish house for Grace Church, at 90 Fourth Avenue, New York; the house now being repaired and beautified at 29 Lafayette Place, New York, (as an office for the Bishop and centre of diocesan work); and the church in Mulberry street (St. Philip's) now the Italian Mission Church of San Salvatore. A handsome memorial window in Grace Church, New York, the vestry room of the same, and \$70,000 for the completion of the spire were also given by her. Miss Wolfe also generously endowed Grace Chapel, and gave large sums to the American churches in Rome and Paris, the Church School at Athens, and the Wolfe expedition to Babylon.

THE CREED WANTED.—A Presbyterian calls his Church to task for not allowing the use of the Apostles' Creed in the services, in the following pointed and sensible manner:—

This precious old Creed should never be dropped. Why, is it one of the old landmarks of the Christian Church. It is our belief. We should love it and cherish it—repeat it in the Church and teach it in Sunday-school.

"The time has come when people must know what they believe. What an answer to doubts are the simple words, "I believe in God," "And in Jesus Christ," and "I believe in the Holy Ghost."

We beseech our Presbyterian ministers, good men and true, to give us our Creed! Say it to us in Church, for we need it. Teach it to us in Sunday-school, for the children need it.

WHAT OTHERS SAY.—The *Liverpool Mercury* (the organ of the Welsh Methodists) thus com-

ments on the late prosecution of Rev. Bell-Cox:—

"We have no concern with the details of the ritual in use at St. Margaret's. As a matter of fact, it is not denied that it is less advanced than that in use in many churches in London and elsewhere attended by members of the Royal family, bishops and statesmen; but our contention is that the Church is to all intents and purposes a voluntary one. The people support their clergy, and that liberally; the State gives St. Margaret's nothing; and Mr. Hakes has no interests in it. He is not an aggrieved parishioner; and it seems monstrous that an outsider should be able to come in and interfere with a clergyman and his flock who are in perfect accord, and who give liberally to local charities outside their own particular work. If Mr. Bell-Cox should be sent to prison for conscience' sake, he will carry with him the sympathies of many who do not agree with his religious opinions, while nothing possibly could do more to advance the views of the so-called Ritualists in this city than that the sight of a clergyman of unblemished character and of conspicuous courtesy and charity should be persecuted by a number of bitter partisans, who would be much better occupied in practical labors of love carried out in ways that most commend themselves to their judgment. Probably nothing has secured for the High Church party among men of the world greater tolerance and sympathy than the fact that they have never taken proceedings against their Evangelical brethren for defects in ritual and disobedience to the plainest rubrics, which the late Dr. M'Neile, on leaving this city, honestly confessed prevailed largely in Liverpool.

It may be noted that amongst the Deacons ordained by the Bishop of St. Albans at his last ordination was the Marquis of Salisbury's second son, Lord Rupert William Ernest Gascoyne Cecil.

THE Archbishop of Canterbury has given notice that a council of all the Bishops of the Anglican communion in the world will be held at Lambeth Palace in the summer of the year 1888.

THE MEANING AND METHOD OF MISSION WORK.—The following statement from Archdeacon Farler's letter in the *March Central Africa*, is instructive for all ministers, at home as well as abroad:—

"Last Sunday, after two full services, Gildart had 100 men in his class, preparing for baptism. I had forty chiefs. There are eighty-one names of chiefs, or headmen, down in my class-book, who come fairly regularly. The number increase rapidly after a week's evangelising, and there are always fresh faces coming for admittance. After the classes they sit in the varanza and smoke, while we sit and talk to them. I do not think any one can realise the mere physical exhaustion which follows after six hours' steady work of this sort, with only a short interval for breakfast. Then we have full evening, with sermon or catechising again. In the evening I receive all the Wazungu in my room, and after that I am utterly tired out, for

besides the climate, with these people the priest must be in full services precentor as well as priest. If he does not lead the singing and keep it bright, it quickly falls dead and flat. He has not only to sing his own part but the choir's part too, besides superintending and working of every details in the service as well. As soon as he gets out of church he cannot go to the quiet of his study, but he finds the whole of his congregation waiting outside, all expecting a shake of the hand and a few kindly words at least, and this means another long half-hour's work on the top of an exhausting service. I know it may be said, 'But why do all this, surely it cannot be necessary.' All I know is this, that the doing or not doing of it makes all the difference in Central Africa of a living or a dead mission."

We believe the Archdeacon's last sentence to be true of living or dead missions all the world over.

We recently had occasion, says the *Family Churchman*, to mention a case of native Indian Christians contributing to mission work in Africa. It affords us similar pleasure to remark that the native Christians of Madagascar have given more than £800,000 for the spread of the Gospel within the past ten years.

BISHOP BOYD CARPENTER ON SUCCESS IN SPIRITUAL WORK.—Speaking lately on behalf of the Church Parochial Aid Society, in the Diocese of South Wells the Bishop of Ripon is reported to have said:—

"The success of spiritual work had been as a rule, the result of a *personal agent*. He did not for a moment say that they ought to put bricks and mortar and great buildings on one side. When they looked back at the heritage that had been handed down to them from the great past they must feel thankful that God had put it into the hearts of men to rear the stately edifices that they did, and which proclaimed to them earnestness, stability, and reverence from generation to generation. But at the same time the history of movements taught him that there was no success ever seen in the world that was great or of an enduring character that had not been based upon *INDIVIDUAL* work. All the great religions of the world had been based upon some strong *personality*, and the great religious movements of the world had always been centred round a similar motor. If he were to conduct them down the great cathedrals of all time and ask them why it was that those figures stood in the niches of the cathedrals, and were blazoned on the windows, their answer would be that they were the saints of God, that was to say the men and women whose personal individual power, great sanctity, and sanctified energy had given power and endurance to the movements in the history of the world. They would find the names of men like Wesley, Whitfield, Luther, and amongst the great far-distant past others like Athanasius—all examples of the power and energy that was brought into the world, and that could teach and elevate man as by the order of God from the mediation of men. And therefore the *living agent* was of prime importance."