

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.

BISHOP POTTER ordained lately in Calvary Church, New York, fourteen deacons and eight priests.

THE Bishop of Sodor and Man has abandoned his intention of taking a voyage to Canada, his medical adviser deeming it to be unnecessary.

THE course of lectures on the Prayer Book recently delivered by the Dean of Ripon, England, in his cathedral, will shortly be published in book form.

THE Synod of the Church of South Africa, sitting at Pietermaritzburg, has ordered a translation of the Prayer Book into Zulu.

REV. DR. LINDSAY, of St. Paul's Church, Boston, Mass., who was recently elected Assistant Bishop of Alabama by the diocesan Council, has written the committee declining.

THE parish church of Willoughby, South Lincolnshire, England—to the dilapidated condition of which the Bishop of Lincoln called attention in 1887—is to be restored.

UNDER the will of the late Miss Jane Wilson, of Belgrave place, London, Eng., the Society for the Propagation of the Gospel is to receive about £13,000 for its general fund as well as about £11,000 for work in India.

AT the suggestion of the Bishop of Pennsylvania and the local committees, the sessions of the Church Congress will be held in Philadelphia on Nov. 11th, 12th, 13th, and 14th, instead of the dates previously announced.

THE Brooklyn (N. Y.) Sunday schools paraded June 4 and 5, and the number of children in line was estimated at 70,000 and many Sunday schools did not appear. It was a holiday in the city and the public schools were dismissed.

THE Bishop of St. Albans' Fund, formed for the development and assistance of Church work in the diocese of St. Albans, Eng., closed its accounts for 1889 with a deficit of £2,244 3s. 10d. "A Friend" has, through the Archdeacon of Essex, sent a cheque for the whole amount.

EXETER.—Among the ordines at Canterbury, on Trinity Sunday, was Rev. S. Barker, LL.B. formerly of New College Chapel. In Wales there is a wonderful exodus from the Nonconformist ministry to that of The Church, surely a remarkable issue of the Liberationist campaign! —*Family Churchman.*

IN St. Paul's Church, Cleveland, Ohio, the Rev. Dr. Bates, Rector, the offerings of every Sunday in the year are for objects outside of the parish. The Missionary Spirit in the parish is very active, and the contributions for the diocesan and general work and charities of the Church are very large.

SOUTHWELL.—The Bishop of Derby, Eng.,

himself has given £900, the one tenth of the required amount, towards the almost entire rebuilding of the old Parish Church of St. Werburgh, Derby, of which he was recently appointed vicar. A subscription was opened a fortnight ago, and £3,500 have already been promised.

THE Rev. Johnson Barker, LL.B., who was ordained deacon by the Bishop of Exeter, Eng., on Sunday, June 1st, was for many years minister of a chapel in Leicester, and has subsequently, also for many years, officiated at New College Chapel, St. John's Wood. He is approaching his sixtieth year. He has a son who is also in the Congregationalist ministry.

THE Bishop of Virginia at the Diocesan Council just held recommended the division of that diocese into two or perhaps three dioceses, and a large committee was appointed with a view to carry out the suggestion. The Diocese of Virginia is now one of the largest in the country, in territory, population and Church strength. The number of communicants has tripled since 1865.

BISHOP McLAUREN, of the diocese of Chicago, whose Convention met a few weeks ago, said in his address: The growth of the diocese last year had been extremely satisfactory. During the year 1,027 persons had been confirmed, a number never before equalled, save in 1887, when 1,125 were confirmed. He expressed especial gratification at the thoroughness with which the several classes had been prepared.

IN Nebraska, U.S., since 1885, thirty-one new churches have been built, several of them being quite large and costly. Ten new rectories also have been erected. Also Brownell Hall, the school for girls, at a cost, including land, etc., of \$25,000, and all paid for. Nebraska has been divided within the year, by setting off the Western portions as the Missionary Jurisdiction of the Platte.

Who will say that Ohio is not a progressive diocese now? Since the new Bishop, Dr. Leonard, became the diocesan, less than a year ago, the oldest parish in Cleveland has been converted into a well equipped cathedral; surpliced choirs are multiplying; missionary work has received a great impulse; 468 persons have been confirmed; an Episcopal endowment fund of \$50,000 has been resolved upon, and is being raised; and four "general missionaries" are to be appointed.

THE REVISED VERSION.—At the London, Eng., Diocesan Conference a member offered a resolution proposing a memorial to Convocation asking that steps be taken to introduce the use of the Revised Version into the services of the Church. He complained that the interest with which this version was received at its publication, nine years ago, had passed away and its circulation seemed to have ceased altogether. Instead, however, of perceiving the significance of this, that it was equivalent to a verdict of "tried and found wanting," he desired that it should be forced upon the Church by positive legislation. Dr. Wace pointed out that much

more serious consequences were involved than some persons seemed to think. "It would," for instance, "be a very serious thing to give the sanction of the Church of England to an opinion that there was great doubt as to the authenticity of the last verses of St. Mark's Gospel." Another speaker declared that the use of this version was "most irritating and disturbing. Its public reading in church raised a spirit not of worship, but of criticism. The constant occurrence of frivolous and trumpery corrections was exceedingly annoying."—*Living Church.*

"**THE** liturgy has been to me a great theological teacher; a perpetual testimony that the Father, the Son, and the Spirit, the One God blessed forever, is the Author of all life, freedom, unity to men; that our prayers are nothing but responses to His voice speaking to us and in us. . . . Why are there some who appear only to treat it as an old praying machine, which in the course of centuries gets out of order like other machines, and which should be altered according to the improved mechanical notions of our time?"—*Maurice.*

THE Rev. Dr. E. R. Atwill, of Toledo, Ohio, who has been elected Bishop of the Diocese of Western Missouri, was born in Red Hook, N. Y., fifty years ago. He is a graduate of Columbia College and began his ministerial career as an assistant minister of St. Luke's Church, New York. A few years later he became rector of the Episcopal church in Burlington, Vt., in which capacity he became widely known, not only in Vermont, but throughout New England. Under his rectorship Trinity Church, Toledo, has been remarkably prosperous. Dr. Atwill is classed with the moderate high churchmen.

"**THE** ATHANASIAN CREED has been given to us of the West, and I believe it has helped to keep us, (1), in the feeling that the Trinity embraces us, and that we cannot embrace the Trinity; (2), in a dread of Trithoism; (3) in an imperfect assurance that Eternal Life must be more than the possession of certain rewards by certain individuals in a future state; that everlasting damnation must be something more than the infliction of certain punishments on certain individuals in a future state by the God of truth and love. . . . The name of the Trinity, the Father, the Son, and the Holy Ghost, is as the fathers and schoolmen said continually, the name of the Infinite Charity, the perfect Love, the full vision of which is that beatific vision for which saints and angels long even while they dwell in it. To lose this, to be separated from this, to be cut off from the Name in which we live and move and have our being, is everlasting death. There is no other account to be given of that state into which we fall when we are divided from Him Who is the Life, the Eternal Life, of His creatures."

"The Athanasian Creed tells us lessons about the Eternal Name, which we have lost, from having changed separation from the Eternal God which is the true calamity of man, into a dark vision of future interminable punishment, with which the Creed has nothing to do. Eternal punishment is now, as well as here—"