

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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Several hundred still in hand, for which orders are solicited, at 70c. per 100; or \$1.25 per hundred, with covers.

A CLERGYMAN of the Diocese of Montreal, renewing his subscription to the CHURCH GUARDIAN and remitting for two others, writes:—"Your paper is always welcome, it is the only weekly Church paper in Canada I feel safe in recommending among my people."

6,000 - - 10,000

10,000 SUBSCRIBERS WANTED for the "CHURCH GUARDIAN" (6,000 copies now issued per week). They can be had if others will do as did the following:

A Layman in Newfoundland sends us an order for 20 copies to one address with \$16.

A Clergyman in the Diocese of Huron and another in the Diocese of Montreal sent us an order for TWENTY COPIES TO ONE ADDRESS, with \$16.

Several have sent us seven new names, with \$7—receiving "Little's Reason's."

Another, in Diocese of Rupert's Land, sends orders for 50 specimen copies for distribution. (We will furnish specimen copies for this purpose at any time).

Several Laymen some time ago sent in \$10, to be applied in sending the GUARDIAN to that number of Clergymen.

ECCLESIASTICAL NOTES.

BISHOP H. C. POTTER ON "LICENSES."—A quarter of a century ago it was common enough to hear Churchmen derided for their idolatry of their own standards of faith, their own modes of worship, and the like. The occasion for that sneer, if it ever existed, seems scarcely to exist to-day. There is hardly any Order, any Rite, any form of the Church's corporate life or work, that some one is not ready to disparage, if not to deride. In not a little of the criticism of the hour there is an undertone of contempt for what is our own, which makes one wonder how those who can so write and speak have managed to put up with it at all. *Men are willing to eat their mother's bread, and then, in the face of the world, to disown the rule of her authority, and all the while to see in such a line of conduct nothing that is inconsistent with either a sense of honor or a spirit of loyalty.* License concerning the usages of worship provokes a similar license in the teaching of the pulpit and the press, the outcome of which is very apt to be a temper in which one's private opinions are held to warrant any and every departure from that which is the commonly received and accepted interpretation of the Church's standard.

BISHOP POTTER ON "LATITUDE."—The Church in this land has her standards of Faith, embodied in the Creeds and Offices and Articles, which, taken together with Holy Scripture, are her Rule of Faith. In the interpretation of these there always has been and there always will be a certain latitude of construction for which every wise man will be devoutly thankful. But that that latitude exists is no more certain than that it has its limits, and that the transgression of these limits, by whatever ingenuity it has been accomplished, has wrought only evil in lowering the moral tone of the Church and in debilitating the individual conscience, is, I think, no less certain. There are very few of us, I presume, who in

accepting the Articles would not regard ourselves as warranted in construing them, like any other human document, in the light of their history; but to accept them, or any other part of the Church's teaching, with one hand, and with the other to throw it altogether over the wall, this certainly is a "DEFIANCE OF AUTHORITY" which it is difficult to reconcile either with rectitude of principle or with loyalty of intention.

SCOTLAND.—A cope and mitre, and a pectoral cross, have been presented to the Bishop of Brechin on his becoming Primus. The cope is of the best white silk damask, with orphreys of rich red and gold brocade, the hood being of red silk, embroidered with the sacred monogram on crimson velvet within a radiating glory—all richly embroidered in gold. The mitre, also of white silk damask, is richly embroidered, and adorned with amethysts and crystals, and with gold crockets. These were a present from the clergy. The cross, which was the gift of a layman, is of fourteenth-century work, richly chased with representations of the Crucifixion and the instruments of the Passion.

"PILGRIM'S PROGRESS" IN JAPANESE.—The Religious Tract Society has just received copies of the "Pilgrim's Progress," produced, at their cost, in the Japanese language. The illustrations are the work of a native artist, and are of remarkable interest as showing how well the spirit of the various characters and scenes in the allegory has been caught. The Japanese makes the eighty-first language into which it is known that Bunyan's book has been translated. The Society is also contributing towards the cost of an edition in the Fanti tongue, spoken on the West Coast of Africa.

NEW YEAR'S QUERIES.—How much more can we do this year than during the past year for the Church and God—in gifts, in prayers, in efforts, in the Sunday-school, in visitation, for missions, in attendance at public worship, and, above all, at the Holy Communion? Let each one examine himself.

IMPORTANT DIFFERENCE.—There is an important difference between the secular and religious paper in point of news. The eagerness of the people to learn of daily events warrants large expenditures for reporters on the part of the secular press. But the necessity of furnishing the Church paper at a very moderate cost so as to diffuse its influence widely, prevent any such expenditure upon the part of the religious press, and there is therefore enforced dependence upon co-workers who realize the importance of the record of contemporaneous Church history and its influence as a stimulant of general Church life.—Church Review.

A WARNING TO VESTED CHOIRS.—Many of the lay people have tried to lay aside their prejudices against the employment of choirs of men and boys because they have been assured that only by such choirs could we have simple churchly music such as all the people can sing. Some leaders and organists, however, in various quarters have not been able to resist the temptation to bring in such elaborate arrangements of