

The Church Guardian

OF MONTREAL.

"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.

It is proposed to set apart the upper peninsula of Michigan as the diocese of Marquette.

THE secession, from the Church Rome, of the Rev. R. B. Hodgson, M.A., chaplain to Lord Bute, has since been announced.

NEARLY every member of the United States Supreme Court is actively interested in Church work of some kind. Chief Justice Fuller has been lay reader of St. Mark's, Chicago.

IN St. Bartholomew's Church, New York, which is always open for private prayer, seven thousand persons availed themselves of that privilege during the past year.

IN Missouri the communicants of the Church have increased in the past decade from 5,413 to 8,805, the present number in both dioceses. The number of clergy has increased from sixty-four to seventy-eight.

REV. JOSEPH SIDNEY HILL has been chosen to succeed the late Dr. Crowther as Bishop of the Niger diocese in Western Africa. Mr. Hill is not quite 50 years of age, and has varied acquaintance with missionary work, his first place of labor being at Leke, in West Africa.

At the Methodist Conference at Bradford, England, Mr. Posnett, of Leicester, after examining the membership of Methodism during the last century, stated that he found that during the last seven years—from 1884 to 1891—their increase had only been 13,751, the very smallest during the last hundred years. Yet these last seven years have seen the strenuous efforts of the younger Methodists to give a new vitality to the old organization.

THE *Church Times* may be regarded as the organ of the English Ritualists, and no one can read its pages without observing its almost savage attitude towards the Roman Church, and one was pained with the language it indulged in towards the late Cardinal Manning, and which was in striking contrast with that adopted by the Nonconformist journals generally. One fact is worth a bushel of arguments. Let us lay the following before our readers, for the truth of which we can vouch. A few years ago a congregation in the north-west of London was broken up by internal dissensions. It was considered a good opening for planting a Roman Mission, and accordingly several able Roman Catholic priests settled down there in community life. The next parish, a large and influential one, happened to be worked by a well-

known Ritualist and his clergy, who, however, so successfully countermined the operations of the Roman Mission that after two years' labours they have been compelled to retire from the field, acknowledging themselves beaten. Not an Easter passes that these Ritualistic clergymen do not receive seven or eight former members of the Roman Catholic Church to their first communion in the Church of England. Where can the same thing be told of ourselves? We believe there never was a time when our own Church was more intensely anti-Roman than it is at present, its Protestantism has strengthened with an increasingly intelligent churchmanship; but there never was a time also when it was more necessary for us to seek out and stand firmly on the "old paths."—*Irish Ecclesiastical Gazette.*

GROWTH.—At a meeting of the Massachusetts Club at the Hotel Vendome, Boston, held last month, Rev. Wm. Wilkinson, of Minneapolis, said: "The lessons of history have for us been written in vain if they do not produce profound gratitude on the one hand for the wonderful past, and on the other incite us to noble resolve that by grace the future shall be yet more glorious. In the year 1820, there were only 321 clergymen in the P. E. Church in the whole United States and Territories of America. To-day there are 4,060, an increase of 1,225 per cent. in sixty-nine years. In the year 1830 the population was nearly 13,000,000 souls, and the Church had less than 40,000 communicants. To-day in the State of New York alone, with 5,000,000 people, the Church has 114,500 communicants, while twenty-two States have been added to the Union. The Church has created more than fifty dioceses and missionary jurisdictions; and in the time in which the population has increased fivefold the membership of the Church has increased twelvefold.

REVERENCE.

Though easily forgotten the spirit of reverence for God and holy things is pledged in our acceptance of revealed religion. By this we do not mean misplaced devotion bred in superstition and nurtured in ignorance. We ask for no pretended wrist of St. ANN to be palmed off on us as on a New York Roman congregation a few weeks ago; nor do we seek devotion for relics that would place part of JOHN WESLEY'S shroud and hair in the foundation stone of a chapel in England erected away from his wishes; nor do we want any respect whatever for those we denounce as half-obeah-faith-healing-quacks. But we would urge on all who call themselves christians in any sense, to regard with more reverence

the Name, the attributes, and the ordained means of grace by which the Most HIGH is known and approached among men.

The habit of irreverence is no doubt unintentional; it grows upon us and is nourished by all that chills our warm devotional feelings. Somehow self-preservation, laudable though it be, prompts one to "save the soul" rather than to live for HIM who loved us. The Work of the Spirit is coveted for our own uplifting, though there be lacking the very essence of christianity, which is the *glorifying of God*, and falling it with His will. The inevitable result is that these two cardinal truths of revealed religion are practically neglected, and some special point unduly emphasized or the whole frightfully distorted. The danger is the same whether purgatorial masses are bought at so much each, or the cross is regarded only as a valuable safe-guard, or merely common-sense ideas of rectitude are followed; and that danger is an acknowledged lack of reverence for the glory, honour, and attributes of the Deity in present thoughts and daily lives.

Without implying for a moment that silence on religious subjects means reverence on our part, for we think the use of holy names and pious words often shows great Christian courage, and are a bold confession before men of our deep convictions, we yet desire to censure most strongly the foolish disposition to lend holy words to daily conversation. Next to agnostic sneering or blasphemy there can be nothing so dangerous to the spiritual life as the empty and unmeaning use of sacred names. The third commandment should be thoroughly mastered before admission to Holy Communion, and the young christian charged to refrain from such frivolous though religious expressions, as even many misled street-preachers indulge in. Every feeling of reverence rebels against it; church-folk should set their faces like flint against it; and the good effects of the step would be seen.

The writer lived once near a Baptist leader who was famed for his scriptural texts and his doubtful morals, which received an effectual check by being asked an irrelevant business question after each quotation. Ignoring his hypocrisy silenced it. So too, many of our readers, either by open reproof or by evident contempt, could do much to rebuke those vain expressions, and to foster a spirit of Christian reverence. What can be more shocking than to hear open sinners or well-known canting hypocrites interlard their talk with "God's Will," "By the Grace," "IN CHRIST," "Trust in God?" &c., &c. When the most awful truths are dragged down to the dust, it is readily seen how serious feelings are dissipated and reverent ideas undermined. Familiarity with these weakens their force, and with the loss of humble and fearful reliance on God comes in an egotistic sense of *our* faith and *our* goodness that makes us feel that we at all events are *safe*, or makes us undervalue holy ordinances as being as unreal as ourselves. The conscience, blunted