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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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## ECCLIASTICAL NOTES.

**THE BISHOP-ELECT OF EDINBURGH.**—The Rev. Dr. Dowden was elected Bishop of Edinburgh on Friday, the 6th ult. Dr. Dowden is an Irishman by birth. He was educated at T.C.D., where he obtained B.A. (Senior moderatorship in Ethics and Logics) Ecclesiastical History Prize, 1861; First class Divinity Testimonial, 1864; M.A., 1867; B.D., 1874; D.D., 1876. From 1870 to 1874 he was one of the chaplains to the Lord Lieutenant of Ireland. In 1874 he was appointed to the Pantonian Professorship of Theology and Bell Lecturer in Edinburgh Theological College, and in 1880 he was elected to a Canonry in St. Mary's Cathedral, Edinburgh. In 1884-5 he was Donnellan Lecturer in T.C.D. He is author of "The Saints in the Calendar" (Dublin), 1873; "The Knowledge of God, a Spiritual Knowledge" (Dublin), 1874; "Reasons for Gratitude and Incentives to Duty in the Episcopal Church of Scotland," (Edinburgh), 1879, &c.

**CHURCH EXTENSION IN THE NORTH OF ENGLAND.**—The Bishop of Durham lately consecrated St. Aidan's, Herrington, which has been built on the site presented by the Earl of Durham, and has been assisted by a grant from the Diocesan Church Building Fund. It is seated for 540 worshippers. The total cost has been about £3,500. The Bishop preached from Isaiah iv. 5. His Lordship remarked that, until quite lately, there was not a single church in the country of Durham which bore the name of Aidan. A few months ago he consecrated the first church in his name—this one was the second. A third, and he believed a fourth, would demand consecration at no distant date. At the luncheon Bishop Lightfoot said that this was the thirty-fourth or thirty-fifth church which he had consecrated since he had been Bishop. On the following Wednesday his Lordship consecrated St. John's, Dipton, another of those aided by his Fund.

**THE CHURCH AND EDUCATION.**—The Bishop of Michigan has begun a most important work to bring the influence of the Church to bear on the 1,200 students of the University of Michigan, at Ann Arbor. It includes a hall, with lecture-rooms, reading-room, and parlors, constantly open, and under the control of St. Andrew's Church; an endowed lectureship for the Establishment and Defence of Christian Truth as taught by the Church; lectureships on Biblical Literature and other branches of sacred learning; and a society of students called the Hobart Guild, with the bishop and rector at its head for the active carrying on of all this work. The Guild already numbers 200 active members. The site of the hall has been secured, and 11,000 dollars subscribed towards its erection. The first lectureship has been endowed with 10,000 dollars, and the Bishop of Western New York has been chosen to give the first course of lectures; and 7,500 dollars have been contributed in two gifts only towards the other lectureships.

**CHURCH PROGRESS.**—The Bishop of Manchester we are told, is astounded at the progress made by the National Church during his

absence from the country. Wherever he officiates, he is met by attentive crowds, and, what is far more important, he beholds on every side sober, earnest work for God, accomplished not only by the Clergy, but by the laity. In the rougher districts of Lancashire, factory operatives are not gaping idly at the Bishop, but participating in Church privileges, and zealous for Church interests. Dr. Moorehouse gratefully records that in a small rural deanery he confirmed in *one week* 3,400 persons, and, he earnestly deprecates all attempts to fetter or cripple the Church which has, in one of the most important northern Dioceses, succeeded in that most difficult task of winning the sympathy of the masses.

**THE TEST OF LIFE.**—The Bishop of Ripon preached a very impressive sermon in Westminster Abbey, a few Sundays ago, on the character of Judas Iscariot. Alluding to the moral to be drawn under present circumstances, he said that the crucial test of a man's life was to be seen by the way in which he preferred his own interests to what was right, or the truth to the triumph of party. The question was *not what would please the people and promote a personal triumph, but what was wise and true.* When the tempest lowered, schemes which were built on the dry-rot of self-interest would fall beneath the weight of the storm. There was such a thing as bankruptcy of moral wealth, as well as a diminished banker's account, and men measured the moral integrity of others by their reserved moral capital. Dr. Boyd-Carpenter warned his hearers to beware of their moral reserve passing away without their knowledge.

**THE TRIALS AND TEMPTATIONS OF THE COUNTRY CLERGY.**—The Bishop of Ripon, in a visitation charge lately spoke of the sameness of the lives of the country clergy, and said that their insolation was a heavy price to pay for light work. On the other hand, they could arrange their work with more fixity and regularity. Out of country personages in the past had come some of the weightiest contributions to theology and literature, and those were proof of what might be done in the future. The country clergyman's desire for study might be the means of keeping alive the reputation of his class as one which had produced the keenest apologists, ablest preachers, and most zealous evangelists. He warned them against being tempted to think that it was not worth while taking much trouble with the country people, and letting their sermons be mere repetitions of one another, with what the Nonconformists called new collars and cuffs in the shape of a changed text, exordium, and peroration; but on the other hand, they should not fall into the error of assuming a knowledge on the part of their hearers which did not exist. They lived in days when study—which was not a mere skimming of books nor an indolent acquiescence in the last thing they had read, but study which meant earnestness to grasp and note the facts and principles which make up truth—was necessary in order that truths might be fresh and fragrant. He urged the careful study of the best writers and above all of the Bible.

**A WORD TO CHURCH CHOIRS**—from the Bishop of Rochester.—He said:—"I want to say a word about choirs. We are all coming to feel that church music is a great help to worship. It is a very great privilege and distinction to be permitted to take part in leading the praises of the congregation. I feel that if members of the choir accept the privilege of taking part in the services, the one thing they owe to Almighty God, to the congregation, and themselves is reverence. I know choirs where their singing is almost a means of grace. If it done so reverently that it lifts the whole service to a higher level. I have also, I am sorry to say, seen choirs which during the service were turning over their music-books, or whispering instead of praying; and people see it, and a chill comes over the services, and those who ought to be nearest to God when in His presence, and helpers of the service, are actual hindrances. I again would impress upon you the one secret—*reverence.*"

**THE BISHOP OF OSSORY ON THE SCRIPTURAL EDUCATION OF THE YOUNG.**—It needs no argument to show that on this the entire future of our Church depends. No matter what we do homiletically or financially, if this duty be left undone, or if it be but lazily and inefficiently discharged, all the rest will be abortive. In former days it was a duty, it has now become a necessity of our position, that every child should be thoroughly instructed in the great principles of the faith; and in no way has our disestablished Church more fully shown her wisdom or her energy than in the efforts which she has of late put forth on behalf of the lambs of her fold. She has felt that if the State, from which she had been rudely divorced, is doing all it can to promote secular instruction, she ought to do all in her power to promote the religious. She has on her side what the State cannot boast of—the appeal to man's higher nature, the power resulting from his sense of need, the attraction which (however some day may deny it) evermore belongs to the story of the Cross; the softening, elevating, transforming influence of the Gospel of Jesus Christ. The clergy may help this work of religious education greatly in a two fold way—first of all, by bringing the subject prominently before their flocks. We must endeavour to get our people to understand and feel how they themselves and the best interests of their children are bound up in this matter. But there is another and a far more important way in which the clergy can and ought to further this work—namely, by making it their conscientious business to look after the religious instruction of every child in their several parishes, whether they are found in the mansion or the cottage, whether in the day school or the Sunday School, and to see more especially that these children who attend schools where they cannot, or do not, receive the religious instruction which they need, shall have it somewhere else.

The London Tablet says:—That the Apostle of the Lepers of Molonai is beginning to pay the penalty of his heroism. Shut away from all civilised and healthy humanity, Father Damen has for years been a willing prisoner in the island, in which are confined the