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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.

VOL. VIII.  
No. 3.

MONTREAL, WEDNESDAY, MAY 5, 1886.

\$1.00  
PER YEAR

## ECCLIASTICAL NOTES.

**THE DIVISIONS OF CHRISTENDOM AND MISSIONS.**—*The Japan Daily Mail* of Jan. 28th, gives an account of the 13th annual meeting of the Evangelical Alliance. One of the speakers, the Rev. George W. Knox, of Tyoko, pointed out how completely the Alliance had failed in Japan:—"Now glance at our actual method. In Toyko are fourteen missionary societies, and in Japan are twenty. We are trying to establish fifteen distinct churches. There is neither co-operation, nor even mutual consultation. Were we labouring only for the saving of individual souls our policy might be intelligible; but if the establishment of the Church be our aim, our policy is fatuous. Only two missionary bodies in Toyko are adequately manned, the others representing various degrees of inefficiency. The cry is ever for more men—more men for evangelistic work, more men for schools, more men for all our varied activity. Each tiny contingent looks to its own needs, manages its own weak schools, and sends its Evangelists through its own little list of stations. Thirty men united would do more efficient service than the forty-two missionaries scattered in our fourteen societies; and to-day it is only the Council of the United Presbyterian Missions with sixteen men that feels itself through union in some fair measure master of its situation. *This division of Protestantism is not only wasteful of force in mission work—it is a positive hindrance to the accomplishment of our aim.* The organisation of fifteen churches in Japan is needlessly to continue in the heart of heathendom our sectarian strife. Of necessity in some degree we work at cross purposes, and thwart each other's plans; nor will the warmest desire for unity wholly avert these difficulties until a reorganisation at home overcomes the central cause."

**A GOOD IDEA.**—At Buxton some time ago, a Church Missionary box was placed by a watchmaker on the counter of his shop, and in answer to an expression of pleasure at seeing it, the assistant said that his master wanted to help on missionary work, and as he had often had little jobs to do for visitors too small to charge for, he asked them to put something in the missionary box instead of paying him. Might not many other tradespeople do the same?

**THE MILWAUKEE MISSION.**—The Rev. Theo. M. Riley writes to the *Church Eclectic* on the "Mission at Milwaukee":—

The effect of the whole Mission upon the entire city has been very marked. Milwaukee has been exceptionally worldly, and exceptionally hostile to Supernatural Christianity, and to everything that represented it; but notwithstanding, night after night, men of every class, of every parish, of every religion (Jews, Roman Catholics, Methodists, Presbyterians, etc.) and of no religion, have flocked to the Cathedral to sit absorbed and serious under the preaching of the Missioners, and in many cases to cast themselves at the feet of the Missioners to lay bare their sins and seek God's pardon. Here is where an especial feature of this Mission presents itself. Men are not left only to their

emotions, but are first stirred to contrition, then offered the Ministry of Absolution, then are led to the altar of Christ, to receive Him into cleansed and renewed hearts. No Mission can be thoroughly successful without this. And the Church owes much to the Bishop of Wisconsin in this as in other matters connected with his administration of his Diocese; that he has trusted everything that is God's to God's own protection, and has been held back by no weak or unworthy fear of abuses, which exist more in men's fancies than in real possibilities.

**A LONG AND USEFUL LIFE.**—Few parish clergymen are permitted to labour fifty-seven years in one charge. But the death of Lord Wriothlesley Russell, at the mature age of eighty-two, deprives us of a valued friend, who had accomplished this exceptional performance. He was appointed Rector of Chenies, Buckinghamshire, in 1829, and Canon of Windsor in 1840. In 1850 he became a chaplain to the Queen and Deputy Clerk of the Closet. A brother of Earl Russell he married in 1829 Elizabeth Laura Henrietta, daughter of the late Lord William Russell. Lord Wriothlesley was appointed a Canon under the old system, and to the last only kept one month's residence. He has seen the Chapter almost entirely changed three or four times.

**THE "TIMES" ON THE CHURCH OF IRELAND.**—The *Times* says the facts bearing on the position of the Church of Ireland ought to have a peculiar interest for Mr. Gladstone. He has been proud of the success of his Disestablishment policy, and has greatly exaggerated the results of voluntary effort. But it appears from the testimony of those best acquainted with the prospects of the Disestablished Church that the *Home Rule policy seriously threatens the very existence of Protestantism in Munster, Leinster, and Connaught.* On the one hand, the removal or the ruin of the landlords, whether they are bought out or stamped out, will deprive the Church of the greater part of the revenue provided by voluntary subscription. On the other hand, the larger portion of the capital of the Church is invested in mortgages upon land upon which the security would be gravely impaired, if not wholly destroyed by the transfer of legislative and executive power to a Parliament in Dublin.

**THE "SOCIETY OF JESUS."**—The General of the Jesuits has published the statistics of the Order, showing that it counts 2,500 missionaries, and that it can boast of having had 1,500 martyrs, 13 Popes, 60 Cardinals, and 4,000 Archbishops and Bishops. The number of "Saints" is returned as 248.

**THE COUNTESS OF ABERDEEN AND THE G.F.S.**—Her Excellency the Countess of Aberdeen lately visited the Dublin Lodge of the Girls' Friendly Society for Ireland delivered two kindly and sympathetic little speeches to those present. Addressing the girls who are residing at the Lodge, her Excellency said:—"Our influence, too, might be good from a moral point of view; but our lives would never be complete our lives would still be wasted, if we did not believe in the great reality of an ever

living and ever-present Christ with us; and that is the reality which I would desire to press upon you. I am sure that many of you feel the wondrous blessing of realizing that present Saviour, day by day. But still there are many, even many from the way we are all brought up from our childhood, to be Christian in name only. We get accustomed so much to hearing it that we sometimes forget to grasp it for ourselves. Do we all believe really in the presence of Christ here with us, or do we, some of us, only believe in Him as a Saviour who lived and died for us, died for the world 1800 years ago? Or, is it to us day by day a wondrous strengthening power to feel that He is with us, that He is consecrating and beautifying and sanctifying our common daily life, or daily work? That is the great reality that the Girls' Friendly Society wants all its members and associates to bring to their minds."

**REFORM MOVEMENT AT ROME.**—We are glad to note that the Church Reform movement at Rome, under the headship of Mgr. Savarese and Count Campello, is striving vigorously against difficulties. These having been lately augmented by the raising of the rent of the hall they used for worship in the Via Genova, in consequence of which their Christmas Celebration was removed to the American Church. But these confessors for true Catholicity stand firm alike against insults and bribes.

**THE ENGLISH MISSION TO NESTORIA.**—Ever since the Reunion Conference at Bonn,—which was attended by the late Bishop of Lincoln, Canon Liddon, Dean Howson, and representatives of all the Eastern and Catholic Churches,—a good feeling has existed between the Greek and Anglican Churches. Now that we are going to reform the Nestorian or Assyrian Church, it was only right that the Ecumenical, Patriarch and the Orthodox Patriarch of Antioch should be consulted. It is gratifying, therefore, to read that the Archbishop of Canterbury's letters were received by the former and complied with without even the knowledge or advice of the Holy Synod. The mission clergy, the Rev. Canon MacLean, M.A., and the Rev. W. H. Browne, LL.M., have not yet left England, but will probably proceed to Kurdistan in the course of the next two months, if the Primate's appeal for funds has received by that time an adequate response.

**THE BISHOP OF MANCHESTER.**—An Australian clergyman writes:—"You are robbing Australia (in the person of the Bishop of Melbourne, Dr. Moorehouse, who is to go to Manchester) of one of the greatest men who has ever come to these shores. I can hardly tell you what a blow it is to us in the colony. It is evidently right for him to go, but let England recognize the prize she is taking from us. We regard it as an honour to have our Bishop go to follow such a man as Dr. Fraser. He will most certainly tell, even in England. We look to England to give us some of her very best in return. God Almighty bless the good, noble man who goes from us! To show you how we all feel it, *Punch* has Victoria seated in a church weeping, whilst the Bishop is going out at the door."