

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.

A Hebrew Christian Brotherhood meets regularly at the Emmanuel chapel, the centre of the work in New York of the Church Society for Promoting amongst the Jews. It numbers 80 Christian Jews, and is affiliated with a similar body in the Church of England. It aids the work of the society in many ways.

CHURCH ARMY.—The Archbishop of Canterbury is announced to preside at the annual meeting of the Church Army, which takes place on Wednesday, May 1, at 3 p. m., at the Prince's Hall, Piccadilly. Mr. Edward Clifford, treasurer of the Church Army, returns from his visit to Father Damien and the lepers in the Sandwich Islands in time to be present on this occasion.

THE Archbishop of Canterbury, on the recommendation of the Church Missionary Society, has appointed to the vacant See of Travancore and Cochin, South India, the Rev. Edward Noel Hodges, M. A., of Queens College, Oxford, a missionary of the Society now in Ceylon. Mr. Hodges was formerly principal of the society's college at Masulipatam, South India, and is at present principal of its college at Kandy.

INDIANA.—The Bishop, in his diocesan paper says: "From all quarters of the diocese we learn that this holy Lenten season is being well observed. The services are frequent and the attendance good. Classes for Confirmation are being prepared, and the people generally are being instructed in the cultivation of personal religion, of private prayer, self-examination and self-denial. On his visitations the Bishop has never met with larger congregations, and there is a revival of interest in behalf of the Church in places where it was least expected."

MINNESOTA.—The Assistant Bishop writes in his diocesan paper: "I do think that, as far as possible, Easter offerings should be given for missionary purposes. Too often they are used to make up deficiencies in current revenues in which ought not to exist, and sometimes they go without protest, into the treasurer's hands the same as all other offerings. Easter is most emphatically the day of unselfish thoughts, and nothing should be done at such a time to chill or deaden this feeling. Lent, with its special savings and self-denials; should not be practically stultified by pouring these savings into our parochial pockets."

THE dignitaries of the Scotch Presbyterian Church have been deliberating long, and not unwisely, upon the question of providing that Church with a public liturgy. Professor Laidlaw, speaking of the present system, said the one long introductory prayer which contained everything; the two or three scrappy, characterless prayers, not distinguishable from one another, were things which had produced their hateful Scottish habit of thinking the minister did not mean business till he came to the sermon. The Rev. Archibald Bell favoured an optional liturgy as lawful and practicable and

desirable. The Scotch Church had once possessed such a liturgy, and, while discontinuing the use thereof, had never surrendered her right to resume the use of such should she see cause. It may be added that the Scotch Church had once an episcopate, and had never surrendered the right to resume governance by bishops.

THE Church's provision and care for the foreign population of the United States, is evidenced in the work amongst the Swedes. About two years ago a mission was begun in Providence, R. I. for them, service being held in Grace chapel by Mr. Gottfried Hammar-skold ordained by the Bishop of Rhode Island in June, 1888, and under whose ministration the mission thrived wonderfully. Last Fall the Rev. P. A. Almquist took charge of a mission in Boston, nearly 10,000 Swedes being found there. Sunday morning and evening services, together with one week night, are regularly held, and the result of his indefatigable labors has been that he has gathered about him a large congregation in which the men largely predominate, which speaks well for its future stability and permanence. St. Ansgarius in Chicago is a vigorous parish. The Rev. A. C. Stilson, of Ottumwa, Iowa, has a Swedish mission in his parish, to which he gives his personal supervision. A congregation in Newport, Rhode Island, together with its clergyman, has lately applied for admission to the Church, and it is now a part of Trinity parish in that city. A movement is on foot to begin the work in New York, and negotiations have already been opened with Church authorities in Sweden with the view of bringing theological studies to the country to minister to the congregations that will be formed. There are now four Swedish-speaking clergymen, the Rev. Messrs. Lindskog, Hedman, Hammar-skold, and Almquist.

It is said that nine out of ten Nonconformist ministers in England are afraid to look into the trust deeds whereby they hold their pastorates. The reason alleged is that they could not conscientiously retain their charge. According to the *Church Times*, this is the case with Dr. Parker. We have heard a good deal about Dr. Parker lately. He has been hallooing around the necessity of "abolishing all tests of orthodoxy," and the first step he proposed—this is always the first step in proposals of the kind—was to disestablish and disendow the Church so that it might be shattered into a score of sects. But the *Church Times* has unkindly unearthed his trust-deed for him, and here are some pithy extracts from the Creed which he is legally bound to set forth in the City Temple, London

I. ETERNAL RELIGION.

The souls of the wicked shall be cast into hell, where they remain in most grievous torment of Body and soul without intermission for ever and ever.—(L. Catech., q. 29).

II. NATURAL RELIGION.

There is no salvation for those who are not Christians, be they never so diligent to frame their lives according to the light of nature and the law of that religion they profess; and to

assert and maintain that they may is very pernicious and detestable.—(Conf. iii.)

III. PREDESTINATION.

By decree of God for the manifestation of His glory, men and angels are fore-ordained to everlasting death; the number of such is so certain and definite that it cannot be either increased or diminished.—(Conf. iii.)

IV. JUDICIAL BLINDNESS.

The wicked for their former sins God doth blind and harden; from them he withholdeth His grace whereby they might be enlightened in their undertakings.....and exposes them to such objects as their corruption makes occasion of sin.—(Conf. v.)

V. SECULAR COURTS.

Civil magistrates have authority to see that the truth of God be kept pure—that all heresies be suppressed; they have also power to call Synods.—(Conf. xxiii.)

VI. POWER OF KEYS.

To Church officers (*i. e.* ministers) the keys of the kingdom of heaven are committed.....to retain or remit sins.

These articles are taken, be it noted, from the Assembly's Catechism and the Westminster Confession of Faith. They are not merely the outpourings of a fervently pious benefactor whose wishes might safely be abolved. When we hear of Dr. Parker taking these doctrines under his sheltering protection we shall prophesy a re-issue of "The People's Bible."

THE BISHOP OF GRAHAMSTOWN ON SISTERHOOD LIFE.

[CONTINUED.]

This Sisterhood life, then, is our centre. Around it, or with it, are our Deaconesses and Associates. In our Diocese of Bloemfontein, there is this high—I will not say, necessarily the highest—form of life, standing out in distinction to the life of the married; and between these two lives, there are all kinds of ministries.

As in a family there is unity of life, and yet each may have her own special interest and pursuit, so also must it be in the Home of the Church of God. There is room for Deaconesses; and room also for "Associates,"—those who work only for a time; who desire to do some work for God before the end of their lives, but cannot give themselves up to it entirely. For all these different forms of service, there is perfect liberty;—a liberty which may result, in some cases, in marriage. We claim and maintain, for those who desire it, a true loyal liberty.

The life and business of the "Deaconess" is perhaps more *parochial*. The Deaconesses are assistants of the Clergyman of the Parish. They are not related one to the other as "Sisters" are, unless they practically become Sisters in form and order, associated in Sisterhood life, without the name. They are more independent, and fulfil their ministry in the Church rather more through parochial agencies. With