

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.

THE CHRISTIAN CHURCH.—From a sermon by the Rev. F. A. Bradley, of Christ Church, Indianapolis:—

"The early Christian Church, one by her apostolic foundation and by her unity in the spirit of Christ, was everywhere militant against every form of sin, as she marched onward through all nations, voicing the penitence of sinners in their miseries, and winging high the thanksgivings of the rescued, in the psalms and hymns of her Christ-filled liturgies. Such the Christian Church ought to be today. Such especially ought this Episcopal Church to be. We claim to be that original English, or British Church in America, not begun by Henry VIII., but founded 1800 years ago by the apostolic missionaries, working out Christ's idea. We boast our heritage of the liturgy, the sacraments, the ministry, the doctrine, the power and the authority of apostles. We know historically we are the kingdom of God and the Church built by Jesus Christ. Whether 'the world' believes these claims, depends upon what we do to justify them. They will be but chaff before the cyclone of popular thought if we 'say' and 'do' nothing. The Church must become the reforming power of this new world. To enjoy Church privileges and receive the cleansing of precious blood, selfishly, doing nothing to 'rescue the perishing,' nothing that the Church may fulfil her mission to the world and carry out the purpose of her blessed Builder, is nineteenth century Pharisaism and ecclesiastical dry rot.—*The Church Worker.*

THE CHURCH AND THE "ADVENTISTS."—The following extract from a letter from the Rev. Joshua V. Himes, formerly a leading Adventist preacher, now a missionary in the Church in South Dakota, explains itself:—

Since I came into the Church my old associates in mission work, among the people called Adventists, have freely opened their minds to me in regard to the evils of the voluntary and the congregational system of Church government. They have felt that their feet were on the ever shifting sands, giving no rest or permanence. And one after another of these parties of excellent men have come into the Church for a home and for work. I might speak of my son, the Rev. William Lloyd Himes, whom I advised to go into the Church before me, and the Rev. L. F. Cole, the Rev. Thos. K. Allen, the Rev. C. Barnes, and others; and I have just received a long letter from Dr. O. R. Fossett of Minn., saying that he had determined to come into the Church, both for rest and usefulness for the rest of life. He is a man of culture, who, after preparing for the medical profession, entered the ministry among the Adventists, and has proved to be one of the most intelligent, faithful, and holy men. He was associated with me between thirty and forty years, and has a record of faithfulness. I, as one of the Church Catholic, give him cordial greeting to the Church that Christ said "the gates of hell should not prevail against." "And yet there is room." And more, work enough for all. Look at the grand field now organized, from the Atlantic to the Pacific coast, with its forty States and Territories, with sixty millions of souls. What a field!

ONE YEAR'S WORK OF A BISHOP.—The Bishop of Rochester has addressed a pastoral letter to the Clergy and laity of his Diocese, in which he states that he received in 1884 no less than 9,074 letters, had preached 107 sermons, delivered 199 addresses, confirmed 11,087 catechumens, attended 79 committee meetings, 37 public meetings, consecrated 8 churches, and opened 5 mission buildings; ordained 44 deacons and 44 priests, held three quiet days (one for the wives of the clergy), and presided at six rural-decanal conferences for the discussion of social questions. His Lordship desires to see the £4,000 necessary to complete the Ten Churches Fund raised at once, so as to enable them to effect on "a supreme effort of faith, the entire restoration of St. Saviour's, Southwark."



REV. CHAS. HAMILTON,
BISHOP ELECT OF NIAGARA

THE BISHOP ELECT OF NIAGARA.—We are pleased to furnish our readers with the above portrait of the Rev. Charles Hamilton, Bishop Elect of Niagara, obtained from our esteemed exchange the Trinity College (Toronto) paper, *Rouge et Noir*. Bishop Sullivan in the course of a sermon preached at the Church of the Ascension, Hamilton, thus spoke of the Bishop Elect:—

They had reason to rejoice over the result—the securing of such a man as Dr. Hamilton to fill the episcopal chair of this diocese. "He is a man," said Bishop Sullivan, "of whom I can speak freely, from long observation and personal experience and acquaintance. He is a warm-hearted, genial man, with a cool head, a well-balanced mind, and a strong, firm hand. Though he holds his own opinions firmly, he is too just and impartial to interfere with the opinions of others, but is perfectly willing to leave full room for the play of that sovereign law of individuality which, in matters of theological opinion, must be allowed in all churches if they are to be kept from dwindling into more sects."

We understand that it is possible that the consecration of Mr. Hamilton will take place about the beginning of May; but the time and place are not yet definitely fixed.

RELIGION IN RUSSIA.—According to the religious census of Russia, the established Greek Church numbers something over sixty-five million

members, out of the one hundred million or more inhabitants of the Empire. The sects, of which there are a multitude, embrace about twelve million adherents, Roman Catholicism has eight million, Protestantism something over three million, the Armenian Church about two million, Jews and Mohammedans each about three million adherents, and besides these there are about two million heathen. During the past year 10,812 converts were added to the State Church—namely, 4,796, who were formerly heathen, 3,295 from the sects, 1,027 Roman Catholics, 700 Protestants, 572 Jews, 410 Mohammedans and 11 Armenian Christians.

THE DEAN OF WESTMINSTER ON "ECCLESIASTES."—The Dean of Westminster concluded on Saturday his course of lectures on Ecclesiastes, which for the last three months have attracted immense audiences. Attention was drawn to the fact that its two closing chapters were the only ones forming part of the Church service. The cheerful use of life's gifts were there balanced and steadied by a higher warning—advice, not calling for the horror or terror of pious or ancient commentators, but a call to enjoyment, not to be conjured away, coupled with a monition which tells of a judgment yet to be. Then comes the world famous picture of decay and death—its pathetic beauty, which we would not destroy by analyzing every hint and image, and reducing it to a hideous catalogue of natural collapse, ending with the surrender of the spirit unto God who gave it, and the abiding conviction that the whole of man (the word "duty" is not in the original) is to "Fear God and keep His commandments." It is enough, says Dr. Bradley, if this book is in any way a lantern to illuminate one or two steps of the ascent "that mounts through darkness up to God." The pilgrim, with whom we have walked through the very valley of the shadow of death, still bears his burden as we part from him. We leave him still climbing the Hill Difficulty, his feet are still bleeding. If he is crowned he wears a crown of sorrow, but his steps are upward, his face is forward, and before him, dimly cast are the everlasting hills.

May his pain and distress, his wandering and gloom, his brighter moments, his heavenward glances, not have been in vain for us who have watched him from a vantage ground which it was not his to reach; and may He who flashed into his soul those noble truths, sustain, enlighten and uphold those whom the same shadows may still haunt, the same darkness still cloud, and lead them and all of us step by step to perfect day.

TOO TRUE.—The Bishop of Liverpool's Anglicanism—we refer to his Lordship's patriotism and not to his "ecclesiastical politics"—has found vent in an expression which is not likely soon to be forgotten in the history of the war in the Soudan, when, in speaking under a strong feeling of indignation at the too probable massacre of General Gordon, he describes the action of England for the last three or four years as "fumbling, fumbling, fumbling." If the expression be not absolutely "Episcopal" in the ordinary acceptation of the word, it expresses what will be the feeling of nine Englishmen out of ten as they think of the policy which has led to the events of the past fortnight.