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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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We have to ask our Subscribers to pardon any irregularity or delay in receipt of their papers for several weeks past. Since the *Herald* fire we have been obliged to get our printing and mailing done by others not as accustomed to their work—and delay in getting the paper off the press has resulted. We hope that in two or three weeks more there will be no ground for complaint.

ECCLESIASTICAL NOTES.

A SPECIMEN OF CHURCH WORK.—A London clergyman, the Rev. Mr. Goulden, thus tells of his parish work with most laudable pride—pride at which only a Voltaire would sneer.

"Last year a neighboring Nonconformist minister, he doesn't like to be called 'Dissenting minister' criticized my statement that I had five hundred members in one of our Bible classes. I wrote to one of our leading Church papers that I had a record not only of the names and addresses of all the members of every class and mission, but also a record of their attendance. I hope my Nonconformist neighbors will not be more irate this year when I say this same class has now 780 members, and that I do not mean to stand still until I get a thousand; and I should not stop then if the church would hold a greater number. I can count my 400 total abstainers and 500 children in the Band of Hope, 1,200 children in schools and a hundred rough coster-mongers assembling night after night in our mission hall. Several costers from the last-named mission were confirmed at our Confirmation, and made their first Communion on Easter Day."

We should like to know what means of raising the masses can be set by the side of this? Mr. Goulden's full staff consists of three priests, three lay-helpers, and ten sisters. The Church costs £1,000 a year, and another £1,000 a year is needed for the corporal works of mercy which the mission has to undertake.

THE OLD CHURCH.—The immense antiquity of the Church of England has, says the *Church Times*, been curiously illustrated by a proposal to build a Church at Chilcomb, a suburb of Winchester, where the Dean stated that there was land that had been held by the Cathedral since the year 644!

Mr. G. S. Pratt, nine years Baptist pastor at St. Alban's, Vermont, has conformed, giving the following reasons: The Baptist denomination is non-liturgical; and it is a sectarian, not a Catholic body.

FINDING AND FOUNDING.—Did Henry the Eighth "found" or "find" the Church of England? If he found it, he could not find it; and he certainly found it, for he did find it, it being there when he came to the throne; and if he found it, this is not that he founded it, for while one may find, he cannot found that which has already an existence. While thus we may be called the finder, he cannot be called the founder of the English Church. The founder he could not be, because he found it. If he had not found it he might have founded it. To say he "did found it" would be bad English as well as false history; we can only say that he "did find it"—found it in England and left it in England—the identical Church of his fathers and his forefathers, a rich "find" for any one to come upon, monarch or subject, prince or peasant and which had he found he never could have founded in all the excellence which she then possessed her heritage from the earliest days, before a Henry was on the throne.—*Church Press*.

THE discovery that there existed in Western Asia from the nineteenth century before the Christian era for a period of 1200 years, the powerful Empire of the Hittites, which for wealth, dominion, power and influence, was at certain epochs of its history unrivalled by either the Egyptian or Assyrian Empire, makes a remarkable addition to ancient history and speaks volumes for the scholarship of the present age. In the last few years monuments and stones and clay tablets bearing Hittite, Assyrian and Egyptian hieroglyphics, have been brought to light, and these inscriptions have been deciphered, and they all tell the same story of the great empire of this ancient people. From the Euphrates on the east to the Mediterranean on the west, from the Black Sea on the north to the Nile at the south, this empire held sway, and for centuries contended with Egypt and Assyria for the supremacy. The fact that this vast and powerful empire, though frequently referred to in the Scriptures, should have been lost to ancient and modern historians alike, and now 3800 years after it began its sway be reclaimed to history through the decipherment of these rude stone inscriptions, is a marvel that incites our admiration and wonder more and more.

Church organists in England (arguing) to combine in a Guild formed to foster and preserve "a high sense of the sacredness and honour belonging to the vocation of organist," and to maintain a high standard of Church music. The Guild is to be no mere "trade union," but an educating, mutual improvement association, formed as well upon a devotional as a utilitarian basis.

It was on Whitsun Tuesday, 1841, says *The Family Churchman*, that the Bishops of England, Scotland, and Ireland assembled in London, at the instance of Bishop Blomfield, and launched the Colonial Bishops Council. The ten Bishops of 1841 have now, in 1887, reached the number of seventy-five and to these must be ad-

ded half a dozen missionary Bishops, together with chorepiscopal sees of Gibraltar and Northern Europe. The Colonial Episcopate, whose centenary we have just been celebrating, is, therefore, already a stupendous instrument of the Anglican Church. This is not all, however, for the American Church, which sprang from the heart of the Church of England, is also a mighty organization, with sixty-eight Bishops, whose dioceses cover the Continent from the Atlantic to the Pacific, (as do the diocese of the Church of England in Canada).

The Methodists are parting company with their traditions. The annual leakage to the Church of England being very great, the development of Methodism from a religious association to a "full Church position" is demanded; and one speaker at the recent Conference in England was greeted with applause on denying "that the class-meeting is still capable of doing for the Methodist Church what it did for the Methodist Society." It is now proposed to reduce the basis of membership in the hope of swelling the ranks—a concession to worldly aspirations totally at variance with the spirit of John Wesley's Society.

Upwards of £12,000 has been obtained towards the sum of £80,000 required for the establishment of the Chester Diocesan Fund for the superannuation of the aged and infirm clergy of the diocese, which was lately formed in honour of the Queen's Jubilee. The Clergy Superannuation Fund for the diocese of Manchester, also founded as a memorial of the Queen's Jubilee, already amounts to over £5,000.

In the course of his address on "A Glimpse of the Early Church History" at Kirkley Church, on Sunday, August 14th, the Rector said there should be no subject more interesting to Christians than the history of the early church. The history of the sub-Apostolic age commenced with the New Testament, and filled up gaps which had been left unsettled by the apostles. The three great heads under the apostolic age were St. Clement (Bishop of Rome), St. Ignatius (Bishop of Antioch), and St. Polycarp (Bishop of Smyrna), each of whom had handed down to us traditions which they had received direct from the Apostles themselves. The Church of England, he said, was Catholic, because it was a branch of the true Church, and taught the doctrines which had been handed down to them from the apostles and fathers of the Church. Dissenters were not Catholic, because they took from those doctrines; neither were those of the Romish Church Catholic, because they added to them. Dissent had sprung up about 350 years ago, and some of it as late as last year. They denied the Apostolic succession, and were, therefore, without the necessary orders of the Church.

Bishop Parker is very desirous of having a Church built at Freretown in memory of Bishop Hannington and the Uganda martyrs. The C. M. S. Committee in London are prepared to receive special offerings for this memorial. The Bishop writes: "I think it is good for us all, whether Europeans or native Christians, to have here a perpetual reminder of such examples as