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The Church Guardian.

Willis
22 St. George

Upholds the Doctrines and Rubrics of the Prayer

"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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MONTREAL, WEDNESDAY, MARCH 7, 1888.

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ECCLESIASTICAL NOTES.

NEW CANONS.—Three new Canons were installed in Southwell Cathedral on the Feast of the Conversion of St. Paul, into the stalls of Ashbourne, Norwell-Overall, and Bakewell, viz., the Rev. C. J. Hamilton, Vicar of Dove-ridge, Derbyshire; the Rev. Nathaniel Keymer, Rector of Headon, Notts; the Rev. G. E. Mason, Rector of Whitwell, Derbyshire. These three clergymen have been appointed as Missioner Canons. Their services in mission work have been long and widely known, and their experience will enable them to lead a diocesan system of parish missions and retreats, which, it may be hoped, will be blessed in this diocese, as elsewhere, to the strengthening and elevation of its spiritual life.

ORDINATION STATISTICS.—An analysis of the ordination returns in England for 1887, shows that 734 clergymen were added to the roll. The death-rate among the clergy is put at 460, so that the actual increase of clergy in the year is estimated to be 274. Taking the annual increase of the population at 300,000, this supplies a clergyman for every 1,094 of added people. But it is at least a hundred short of the requisite increase.

EXETER MISSIONER.—In consequence of the appointment of Archdeacon Earle, as Suffragan-Bishop of Marlborough, the Rev. C. I. Atherton, late vicar of St. Paul's, Bedminster, has received the whole charge of the mission work in the diocese of Exeter. The *Bristol Times and Mirror* hears that he has recently been offered the position of general missioner in the American Church at a salary of £1,250 a year, but he has declined to accept it.

SECRETARY C. E. P. M. S.—The Rev. H. Armstrong-Hall, incumbent of Brunswick Chapel, W., has been appointed organizing Secretary of the Church of England Parochial Missions Society, in succession to the Rev. S. W. Darwin Fox. The Rev. F. S. Webster late principal of the Church Army Training Home, has also been appointed a missioner of the society.

BIRMINGHAM MISSION.—Under the auspices of the Church Parochial Missionary Society, a fortnight's mission is being held in Birmingham, with special services in nearly all the leading churches. Among the missioners are the Rev. W. Hay Aitken, the Rev. J. H. Haslam, and the Rev. F. S. Webster. No town in the Midlands more needs such an effort.

SOUTHWELL.—The Bishop of Southwell lately opened the Home of the Sisters of All Saints, who have come to work in the poor district of St. Albans, Sneinton. At 10 o'clock, by which time a goodly congregation had assembled in the Church, a procession of choir and clergy entered, the Bishop being attended by his chaplain (the Rev. Canon Were.) After prayers and a hymn, the Bishop spoke a few earnest words from the text, "He shall sit as a refiner and purifier of silver." He said no one who had seen a metal worker in some Eastern town bending with loving care over his work as he sought by his blowpipe to purify the

metal on which he was working, would fail to realize the vividness of the picture brought before him by the prophet. "The grosser dross had already been removed, but the refiner must purify it yet more, and fire and the breath were the great purifiers used. So it was in the spiritual life; though the greater dross might already have been removed, yet the purifying process still went on. The thoughts inspired by the Festival of the Purification brought before them not only the idea of purifying, but also the devotedness of women's work. Before Christianity it was unknown; in religions which were not Christian it was not to be found; woman was looked on as a lower being, the slave of man, and in many cases not possessed of even a soul. Christianity alone placed woman in her rightful position as a helpmeet for man, meeting him and helping him as needed, pouring out upon others all the treasure of a woman's devotion. In some this was best shown in the devotion of family life; but there were others who would pour the treasure of love upon those who had none to love them, and who could show the loving bond of a sisterhood which could go out to all. Might God bless the Sisters in their work, they had undertaken for Him in that parish!" A hymn having been sung, the choir, clergy, and Bishop, followed by the Sisters and congregation, went to the Home, situated in Bond street, opposite the Church, where the service proceeded, the Bishop going through the house and asking the blessing of God on each separate part.

THEOLOGICAL STUDENTS.—The catalogues of the Philadelphia Divinity School, and of the General Theological Seminary of the P. E. Church in the U.S., for 1888, show that there are in the former 18 students besides 8 special students, while in the latter there are 88 students including 14 in special studies.

GRACE CHURCH, N.Y.—The year book of Grace Church shows for the year, including Grace Chapel; baptisms, 75; confirmations 127; communicants 1,200; Sunday-school scholars 1,085; industrial scholars 450; and contributions for charities \$45,228.79. The Church is open every week-day, and in six months from May to November the number of visitors was 27,209.

ST. ANDREWS' BROTHERHOOD.—The Christ Church, Cincinnati, branch of the St. Andrew's Brotherhood, is said to have worked a revolution in the parish. During the past year it has distributed between nine and ten thousand cards of invitation to Church and Bible-class, besides numerous other invitations, and thousands of young men have been brought to Church.

The first conference of the Brotherhood of St. Andrew in New England, New York, Philadelphia and vicinity, was held on Jan. 26th, in Grace Church, Philadelphia. Sixteen chapters were represented.

WORK AMONGST JEWS.—Rev. Dr. Gallandet, Rector of St. Anne's Church, N.Y., visited Emanuel Jewish Mission Chapel, 68 Seventh Street, on Sunday evening, February 12. There

were a large number of Jews present, who came to hear the Gospel of Christ.

There services were interesting indeed, the prayers, Psalms and lessons being read in Hebrew, by Mr. Meyer Lerman, lay missionary to the Jews. Rev. Dr. Gallandet delivered a short but very interesting address. He was delighted to see so many Jews, and to see them take so much interest in the services, joining in the responsive reading and Lord's Prayer. An address in German was delivered by Mr. Lerman. Quite a number of Jews asked for and were given tracts and Hebrew New Testaments.

THREE good maxims for Lent are those of Dean Plumptre:—I. See to your knees that they be often on the ground. II. See to your eyes that they be often turned to the Cross. III. See to your voice that it be often raised in Prayer.

The Consecration of the two Suffragan Bishops of Marlborough and Shrewsbury (Archdeacons Earle and Sir Lovelace Stamer) took place in St. Paul's Cathedral on the 24th ult. (St. Matthias' Day), at 9 30 a.m. The Rev. Canon Sandford, vicar of Cornwood, Devon, was appointed to preach the sermon.

On his arrival in England for the Lambeth Conference, Bishop Smythies, of Central Africa, will be accorded a public welcome. Since he was appointed in 1884, the Bishop has thrice personally viewed his whole field of labour, and it is estimated that, save perhaps Dr. Livingstone, no traveller has gone over more miles of the African mainland in any three years and a half than Dr. Smythies has done in the same time.

TWO PHRASES.—In the "Collects for Peace," in Morning and Evening Prayer, there is a sentence whose true meaning we do well to remember: "O, God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life," &c. This latter clause has no reference to the *fore knowledge of God*, as if to tell He knew who were to be the saved. Though it be true, it is not to this the prayer refers; but it means that the *knowledge of God is eternal life*, even as our blessed Lord spake: "This is eternal life to know thee, the only true God, and Jesus Christ whom thou hast sent." A glance at the Latin prayer makes this evident: "*Quem nosse vivere est*"—literally, *whom to know is to live*. We may know theology, know ritual, know when to change table cloths according to Sarum or Roman use, yet not know God and Jesus Christ.

There is another phrase in the same Collect whose meaning the Latin makes a little plainer: "Whose service is perfect freedom." The Latin is "*Cui servire regnare est*"—literally, "To serve whom is to reign;" even as the Apostle teaches, "If we suffer with Him, we shall also reign with Him."

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