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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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ECCLESIASTICAL NOTES.

CENTENARY OF THE COLONIAL EPISCOPATE.—The following proper Psalms and Lessons and Thanksgiving Collect have been sanctioned by the Archbishop of Canterbury for use in his Grace's diocese on Friday, the 12th of August: At Morning Prayer, Ps. lxxxix; First Lesson, Isa. xli. 10-21; Second Lesson, St. Luke, x. 17-25. At Evening Prayer, Pss. xix. and xxvii.; First Lesson, Ezek. xxxiv. 11 to end. Second Lesson, 1 Tim. iii. 1-14. *Thanksgiving Collect*: 'O God, Who art filling the waste places of the world with flocks of men, over Whom Thou hast promised of old to set shepherds to feed them; we thank Thee for Thy threescore and fifteen churches of a hundred years accomplished, and for the building up of the whole Body of Christ: And we praise Thee for all rulers of the same, steadfast in work, faithful in doctrine, especially for them that have witnessed a good confession and sealed it with their blood. Pour out, we beseech Thee, of Thy Spirit upon all whom Thou hast called, that Thy Name may be no more profaned among the nations of all names, nor the children of the Church go astray in the wilderness, but that this Thy people may be chief heralds of Thy truth, and knit the bonds of peace among all the churches. In all Thy folds let there be one holy flock, and One over them, the Prince of Shepherds, Thy only and beloved Son Jesus Christ our Lord. Amen.'

JUBILEE MEMORIAL, PARIS.—On Saturday, July 9th, the foundation-stone of the Victoria Chapel in the Rue des Bassins in Paris was laid by Lord Lyons. This chapel is to be erected in commemoration of Her Majesty's Jubilee, and towards its building Sir Richard Wallace has given a contribution of £600. The service was conducted by Dr. Quintard, Bishop of Tennessee, assisted by the Rev. H. White, the chaplain-in-charge. All the Anglican clergy resident in Paris were present at the ceremony.

SODOR AND MAN.—The Ven. James Wareing Bardsley, Archdeacon of Warrington, has been appointed by Her Majesty to the vacant Bishopric of Sodor and Man. The Archdeacon is one of the seven sons of the late Canon Bardsley of Manchester, who were all in Holy Orders. He is a graduate of Trinity College, Dublin, and was ordained in 1860 by the Bishop of

Chester to the curacy of Sale, Lancashire. He was for some time connected with the Islington Protestant Institute, but most of his clerical career has been spent at Liverpool, where he has been incumbent of St. Saviour's, Falkner Square, for many years, and was appointed the first Archdeacon of Warrington by the Bishop of Liverpool.

CHURCH DISCIPLINE.—The Bishop of Liverpool has just published an interesting pamphlet, entitled *Church Discipline in 1887: a Few Thoughts on the Subject*. He speaks of the question of Church Discipline as becoming swiftly one of the 'burning questions' of the day, and he calls on all thoughtful Churchmen to give it their serious attention. He declares that no one can hold more strongly than he does himself that the *English Church was meant to be a comprehensive body* in which High Churchmen and Low Churchmen and Broad Churchmen might alike find a home. Still some limit or another there must, in the nature of the case, be; and the Bishop wholly disapproves of any efforts in the direction of assimilating the English services and doctrines to those of Rome.

WORTHY OF NOTE.—"All Israel shall be saved." Encouraging tidings reach us, says the *Family Churchman*, Eng., from Galizia and the South of Russia—the numerical centre of existing Judaism—where the work headed by the Christian Rabbi of Kischineff, and supported by the spread of Delitzsch's Hebrew version of the New Testament, seems constantly advancing. Both on the Continent and in England, it is said, the Jewish journals deplore the diminishing influence of the Synagogue, and the young are showing an unwonted desire to examine the teachings of Christianity. At Berlin, the missionary Cassel has baptized twenty-two Jews during the past year, a number beyond precedent. At Rome the Jews, no longer isolated in their Ghetto, numerous attend the Bible-readings of the London Jews Conversion Society. At Jerusalem, the hospital of that Society is preferred by Jewish patients to any other.

ACCESSION.—The *Guardian* says that Mr. Henry Webb Smith, who was ordained a deacon by the Bishop of Oxford on Trinity Sunday, was educated for the Dissenting ministry at Hackney College, and had been a minister of the Independent denomination since 1878.

TRURO CATHEDRAL.—This, it is now definitely arranged, will be opened, and consecrated in the last week of October next. The Prince and Princess of Wales will be present. Her Majesty was expected to attend on this historical occasion—Truro Cathedral being the only Anglican cathedral erected in England since the Reformation, with the exception of Wren's monument in St. Paul's Churchyard—but she has regretfully elected not to be present. The Archbishop of Canterbury will officiate at the service of consecration.

ADDITIONS TO THE CATECHISM.—The Lower House of Canterbury, through the Prolocutor and his assessors, attended and presented the

additions to the Catechism, upon which the Lower House had been engaged during three days of the last and previous session. These were termed 'Questions and Answers on the Church, supplementary to the Catechism.' The additions proposed to be part of the teaching of the Church in future, were as follows:

'I. Q. What meanest thou by the Church? A. I mean the body of which Jesus Christ is the Head, and of which I was made a member in my baptism.'

'II. Q. How is the Church described in the Creeds?—A. It is described as One, Holy, Catholic, and Apostolic.'

'III. Q. What meanest thou by each of these words?—A. I mean that the Church is One, as being One Body under the One Head; Holy, because the Holy Spirit dwells in it and sanctifies its members; Catholic, because it is for all nations and all times; and Apostolic, because it continues steadfastly in the Apostles' doctrine and fellowship.'

'IV. Q. We learn from Holy Scripture that in the Church the evil are mingled with the good. Shall it always be so?—A. No; when our Lord comes again, He will cast the evil out of His Kingdom; will make His faithful servants perfect both in body and soul; and will present His whole Church to Himself without spot, and blameless.'

'V. Q. What is the office and work of the Church on earth?—A. The office and work of the Church on earth is to maintain and teach everywhere the true Faith of Christ, and to be His instrument for conveying grace to men, by the power of the Holy Ghost.'

'VI. Q. How did our Lord provide for the government and continuance of the Church?—A. He gave authority to His Apostles to rule the Church; to minister His Word and Sacraments; and to ordain faithful men for the continuance of this ministry until His coming again.'

'VII. Q. What Orders of Ministers have there been in the Church from the Apostles' time?—A. Bishops, priests, and deacons.'

'VIII. Q. What is the office of a Bishop?—A. The office of a Bishop is to be a chief pastor and ruler of the Church; to confer Holy Orders; to administer Confirmation; and to take the chief part in the ministry of the Word and Sacraments.'

'IX. Q. What is the office of a priest?—A. The office of a priest is to preach the Word of God; to baptize; to celebrate the Holy Communion; to pronounce absolution and blessing in God's Name; and to feed the flock committed by the Bishop to his charge.'

'X. Q. What is the office of a deacon?—A. The office of a deacon is to assist the priest in Divine service, and specially at the Holy Communion; to baptize infants in the absence of the priest; to catechise; to preach, if authorized by the Bishop; and to search for the sick and the poor.'

'XI. Q. What is required of members of the Church?—A. To endeavour by God's help, to fulfil their baptismal vows; to make full use of the means of grace; to remain steadfast in the communion of the Church; and to forward the work of the Church at home and abroad.'

'XII. Q. Why is it our duty to belong to the Church of England?—A. Because the Church of England has inherited and retains the doc-