

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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CHRIST IS RISEN! HE IS RISEN IN-DEED.

I am He that liveth, and was dead, and behold I am alive for evermore, Amen: and have the keys of Hell and of Death.

It is a faithful saying: For if we be dead with Him, we shall live with Him.

Now is Christ Risen from the dead, and become the first fruits of them that slept.

ECCLESIASTICAL NOTES.

BISHOP WHIPPLE, of Minnesota, writes that he is steadily gaining strength and hopes to be home about June 10th.

THE celebrated throne presented to Canterbury Cathedral by Archbishop Tenison has been set up in the library of the Cathedral.

THE nave of Dumblane (Scotland) Cathedral, which has been open to the heavens for 300 years, has once more been roofed over.

THE 120th thousand of "The Church and Her Ways" is about exhausted, and another edition of ten thousand has been ordered.

THE S.P.C.K. have made a grant of £500 in aid of the initial expenses of the New Guinea Mission, to be undertaken by the Board of Missions of the Australian Church.

THE Liverpool Church of England Sunday school Institute is about, on the recommendation of the last Diocesan Conference, to extend its organization throughout the diocese. The total number of teachers now on the roll of the Institute is 4,500, and of scholars 68,500.

It is announced that the Rev. G. C. Barlow, vicar of St. James' pro Cathedral, Townsville, has been unanimously elected by the Synod of North Queensland to the Bishopric vacated by the translation of Bishop Stanton to Newcastle. Mr. Barlow was only ordained priest in 1882.

WHEN Dr. Creighton is consecrated Bishop of Peterborough, Eng., the episcopal bench will be once more complete, and it will be found that Oxford supplies nineteen occupants, Cambridge thirteen, and Dublin two. Of the Deans no fewer than seventeen are Oxford men, only nine are Cambridge, and three Dublin men.—*National Church.*

In the Wells [Eng.] Town Council on the Monday after Dean Plumtre's funeral, one of the aldermen, in seconding a vote of condolence to the Dean's family, declared that 'the Dean's gifts to the town were by thousands, not by hundreds. He gave £1,000 to the Theological College, £500 to the Blue School, £500 to this and £500 to that.' He added that 'he was afraid they would never get such a Dean again.'—*National Church.*

THE Year-Book of St. Thomas' Parish, New York, shows an immense amount of parochial

work. The Rev. Dr. Brown, the rector, has one assistant clergyman for the Parish Church, the Rev. W. H. Pott has charge of the Chapel, 69th St., between 2nd and 3rd Aves; and the Rev. R. E. Geber takes the German Mission. There are 15 organizations—societies and guilds for work in this parish, which numbers about 200 souls, besides those of the missions—about 900 communicants. Offerings and income last year, \$94,303 41.

THE Lent services of the Church throughout the country (the United States) have been more frequent and better attended than ever, in numerous parishes with daily celebrations. The world tries hard to bear down this growing devotion, but it is becoming more and more the mark of a Christian outwardly that he is not going to be controlled by the "fashion of the world." It requires a sort of heroism nowadays not to be complaisant to avowed unbelief, and to stand firm against the spirit and ways of the world. This Lent has also been remarkable for its courses of sermons and lectures.—*Church Eclectic.*

THE unity of the various Presbyterian bodies in Japan, which we announced last week, on the common basis of the Holy Scriptures and the Apostles' Creed, is a significant sign of the strong tendency of the Japanese people to Christian unity. We understand that the English and American Congregational missionaries in that country have coalesced, and that the Methodist missionaries have done the same. The missionaries of the S.P.G. and C.M.S. are also uniting in building up a National Church in Japan. These things may be regarded as evidence of a feeling which may ultimately lead to the organization of a National Christian Church.—*Church Bells.*

FREQUENT services are not quite a present day invention. Here is an extract from a farewell sermon by Archbishop Secker in 1750, at St. James', Piccadilly:—"Their place, indeed doth not find room for all the inhabitants, but the room which it doth afford is most equitably allotted to such as made the earliest application for it; and they who cannot as yet be accommodated here may without difficulty at the two chapels. No one therefore needs omit Divine service, especially as you have prayers four times every day at the Church, twice every day at the chapels, and sermons twice every Lord's day at both. You have also had for a considerable part of the year, a lecture on the Catechism, equivalent to a sermon, both on the evening of that day, and the morning of another, the latter of which at least, you will probably continue to have. And surely you may prevail on yourselves, if need be, to alter your usual hour of eating or visiting, once or twice a week, in order to come the oftener, and adore your Maker; to hear His Word, and give your servants time to do the same thing; nay, why not many of you so regulate your affairs as to frequent daily prayers in the church? Few of you, I fear, have them in your families; I speak this to your shame.

ARCHDEACON FARRAR made the chief address at the unveiling of Wesley's statue, March 2nd,

the 100th anniversary of his death. One sentence is hardly intelligible where he says:—Deeply, too, is it to be deplored that the Bishops of Wesley's time had not the sense and magnanimity to accept his mighty self-sacrifice and make him a Bishop *in partibus infidelium*. How infinitely stronger this day both the Wesleyan connection and the Church of England would be had they done so?

That "both" is very funny; but it is quite in line with Dr. Farrar's usual clap trap, in which the rule seems to be, to say not what one seriously feels, but what will take best on the particular occasion. In those days the English Church had not even a missionary Bishop, much less any *in partibus infidelium*. This last she would not have now, nor any one but Papists. Besides, Wesley wrote to Asbury, whom he sent to America as a "superintendent," but who assumed the title of "Bishop," that "people might call him a thief, or a scoundrel, but they should not call him a Bishop." So that Dr. Farrar does not know that Wesley would have been made a Bishop at all, even with a roving commission. Fletcher of Madeley, a better man than he, tried to persuade him to settle down, but he persisted in overriding all Church law, as an extraordinary prophet, though his wife had to leave him. Could any man do that now? We have heard of cases of discipline among the Methodists for attempting similar proceedings. The example of Wesley's father and mother, was better than that of Wesley himself—take it all in all. The *Church Review* remarks:—

We yield to none in our admiration of John Wesley, and are perfectly willing to give credit to the Salvationists for what good they have done, but we object *in toto* to this going out of the way to drag them in as a contrast to the apathy of the Church. After all, that really despised institution has no need to be ashamed of the work of the last half century, though it must be admitted that it has not been done by members of Archdeacon Farrar's school.—*Church Eclectic.*

ON RELUCTANCE TO ADMIT THE APOSTOLIC SUCCESSION.

If a clergyman be quite convinced that the Apostolic Succession is lost, then, of course, he is at liberty to turn his mind away from the subject. But if he is not quite sure of this, it clearly is his duty seriously to examine the question, and to make up his mind carefully and deliberately. For if there be any chance that the Apostolic Succession has been preserved to us, there is a chance that he has a momentous talent committed to him which he is burying in the earth.

It cannot be supposed that any serious man would treat the subject scoffingly. If any one is tempted to do so, let him remember the fearful words of the Apostle: 'Esau, a *præfane person*, who for one morsel of meat, sold his birthright.'

If any be afraid that to insist on their commission will bring upon them ridicule and diminish their usefulness, let them ask themselves whether it be not cowardice to refuse to