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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."—1 Ph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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ECCLESIASTICAL NOTES.

CHURCH GROWTH IN INDIANA.—Within the last four years covering the Episcopate of Bishop Knickerbacker, the number of working clergy has been *doubled*, nearly all the vacant parishes supplied, and the people have taken new heart in the work. A healthful interest in Christian education is developing. Schools have been established in Indianapolis, Michigan City, Vincennes, LaFayette, which are prospering. The contributions for diocesan missions have risen from an annual average for the four years previous to 1883 of \$699, to an average of \$2,057 for the last four years. The offerings for the infirm clergy have trebled. The value of Church property has increased \$80,578. The annual contributions have increased \$23,145, being now \$111,463. Twelve mission churches have been built in fields formerly unoccupied. Lots have been secured at several other points and churches projected. A hospital has been established at Richmond. A sum of money has been secured for an Orphanage and Home for the aged. \$22,000 has been pledged for diocesan endowment and \$6,000 of it paid in. The diocese is divided into three convocations, which arouse active interest and greatly stimulate one another to zeal. Several rectories have been built, and several churches rebuilt or repaired. Taking all around Indiana is steadily advancing in every good direction.

Minnesota.—The rapid growth of the city of Minneapolis, has been greatly helpful to the Church there, and the natural increase has been backed up by vigorous parish work. St. Marks, St. Pauls, and Gethsemane, the principal parishes have all prospered. Gethsemane church for example has risen from a register of 274 communicants in 1883, to 751 in 1887.

APOSTOLIC SUCCESSION CONTINUED.—The consecration of the Rev. Mr. Johnstone as missionary Bishop of Western Texas, will take place on Friday, January 6, 1888, in Trinity Church, Mobile. Bishops Dudley of Kentucky, and Harriis, of Michigan, who will take part in the consecration, will, during that week, preach a course of sermons at Trinity Church, at night.

NEW YORK, ST. GEORGE'S.—Rev. W. S. Rainsford, D.D., rector. A very large congregation was present at the morning service on Advent Sunday, and in the evening it was necessary to throw open the galleries, the crowded building appearing much as it did in the time of the Advent mission two years ago. The service was full choral, and four anthems were admirably rendered by the full choir, "Love divine all love excelling" being given by a quartette of male voices unaccompanied.

MANY-TONGUED BISHOP.—The Right Rev. Dr. Thomas Valpy French, the Bishop of Lahore, in British India, who resigns his bishopric at the close of the year, is one of the most scholarly as well as one of the most saintly Bishops of the Anglican Communion. Dr. French took a first-class in classics at Oxford, as well as the gold medal for Latin, and he was Fellow and Tutor of his college (Univer-

sity) before he engaged in missionary work. In India he is known as the "many-tongued man of Lahore," for he is able to preach in at least eight or nine languages. It is believed that Dr. French will still remain in his diocese to engage in missionary work at his own charges. Upon resigning his see he recommended his Archdeacon, Dr. Matthews, as his successor, and the Secretary of State made the nomination. Dr. Matthews is a popular Government chaplain.

ORDINATIONS.—At the last Michaelmas Ordination it appears there were 232 candidates, of whom 124 were deacons, and 108 priests. Of this number no less than 151, or 65 per cent., were graduates of Oxford or Cambridge. This is a much larger percentage than usual.

WISE CHANGES.—Bishop Cramer Roberts, the new Vicar of Blackburn, has introduced several changes in the frequency and manner of conducting divine service in his parish Church. In introducing daily services, he observed, "by these alterations I trust that many will be able to gather themselves together daily in God's house for united prayer. Half an hour in God's house will be half an hour well spent, and will conduce to grow in grace."

TRUTHS.—The Bishop of Canterbury lately presided at a crowded meeting held at Croyden for the purpose of forming a local branch of the Church Reading Society, which has for its object the promotion of higher religious education. The Archbishop, who was warmly received, said that if he had come there knowing but little of the subject he would certainly have felt that, as a matter of common sense, it was his duty to understand any great institution to which he belonged, in which he believed, and which he was at least disposed to defend against attacks, and he thought he could not state their love for the Church in drier or plainer terms than that. The institution he belonged to was *the greatest society in the world*, and he believed that it touched the very depth of his own being, that it touched his life, his conduct, his faith in the present, and his hope in the future. English Churchmen as a rule *did not understand* their Church, and the attacks which had been made upon the Church of England never would have been made, if our people had possessed the knowledge which he felt it his duty to obtain, and that knowledge which he thought would bring with it so much interest. There was undoubtedly a common impression that the property of the Church of England was taken away from a certain body of religionists called Roman Catholics, and that they were left to shift for themselves, while their possessions were handed over to another sort of people who were called Protestants. If they would determine to understand the history of the Church of England they would know that the Reformation was no such sudden thing at all, but the culmination of a very long period of struggle, during which the whole nation, from the highest to the lowest, was always shaking with anger and endeavouring to throw off that insupportable yoke, its greatest and most thoughtful leaders

being determined to have the truth, the whole truth, and nothing but the truth. They would ascertain, too, that there was no body of people who were called Roman Catholics, and that there were no Protestants; and as they looked through the lists they would see that from point to point, as the Reformation went on, there was no change of *personnel* at all, that there was no taking away from the possession of one body of people and handing it to another, but that the whole nation, with one body and one soul, so completely followed the great teaching and fortified it for themselves that out of 15,000 clergy there were not 400 who did not retain their places and pursue their teachings. When they had ascertained those things for themselves they would see what became of the claims of those who in the present day, forsooth, were sending an Indian mission among us to try to bring us back to the old bondage which we had left. It had been said that the study of Church history was an excellent cordial for drooping courage, and so it was, and an excellent answer to nine-tenths of the most subtle objections poured out on our Christian Church. He need not refer to the success which the Church Reading Society had already had in other places to impress upon them that it had a function before it at Croyden. He had been thoroughly into the prospectus, and as an old schoolmaster and examiner he was perfectly satisfied that they were proceeding in the right course.

CONSECRATION—WHAT IS IT?—I question whether there is any single rite of Christ's Church which is more misunderstood than Consecration—the consecration of a church, for example. You would hardly believe the things that are said by thoughtless or ignorant people about it. And yet there is no rite which is more eminently Christian. The mistake arises entirely from the misunderstanding of the word "consecrate." People have got an idea that it means to "make holy," whereas its true meaning is to "separate," to set apart from profane and common uses to the service of God. Thus the consecration of a Church is just its dedication to the service of the Most High. We declare thereby that it is henceforth to be His: is not to be used for political or secular purposes of any kind, but is to be a "place of worship," a "house of God." The stones, the bricks, the mortar, are just what they were before, but the place is not. Before, it had not been solemnly given to God; now it has been.—*The Vicar of St. Austell in the Parish Magazine.*

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