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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.

A PLEASING SIGN.—A pleasant sign of the times, says *Church Bells*, when we find the old Whig quarterly, *The Edinburgh Review*, devoting many of its pages to a defence of Christianity against some of its recent and more prominent calumniators. The article to which we refer is headed, "The Service of Man and the Service of Christ," and the critic exposes with much success Mr. Cotter Morrison's shameless aspersions upon the faith and his monstrously unfair deductions from the faults and sins of individual religious professors. No part of the article—the whole of which is well worthy of attentive reading—is more powerful and convincing than that in which the writer defends the consoling power of a genuine faith in Christ against Mr. Morrison's supercilious denials of its virtue in this all-important essential.

INSTALLATION.—A Melbourne telegram states that the Rev. Dr. F. F. Goe has been formally installed Bishop of Melbourne in succession to Dr. Moorhouse.

AUSTRALIA.—The Primate has come to England for a short visit. Before starting he issued a letter to his clergy on behalf of the Board of Missions appointed in his province for evangelising the aborigines, the Chinese, and other pagan immigrants, and the Pacific Islanders. The General Synod has resolved on a mission to New Guinea, under the Bishop of North Queensland, this Board contributing £500 a year to it.

"MISSION."—A most successful mission has been held in the parish of Tullylish, Co. Down. The mission preacher was the Rev. Thomas Good, B.D., Rector of Sandford, Dublin. From the very first large crowds were attracted, and the interest daily increased under Mr. Good's earnest and impressive preaching. The meetings for prayers were well attended during the busiest time of the year, and from four to six hundred came to the services every evening. Many who had not been in church for years were regular in their attendance, and the number of communicants for the two Sundays of the mission, and on the following Easter Day was doubled. The mission was opened by addresses by the Rev. R. R. Kane, LL.D., Rector of Christ Church, Belfast, formerly incumbent of Tullylish. A children's service, a special meeting for men, numerous schoolhouse and cottage lectures were most successfully held, and a thanksgiving service on Monday,

April 4th, concluded the mission. Much regret was expressed at Mr. Good's departure, but much blessing remained.

THE PRIMATE AT SANDRINGHAM.—The Archbishop of Canterbury, who spent Good Friday and Easter Day with the Prince and Princess of Wales at Sandringham, besides preaching, administered Confirmation. On Maunday Thursday, the traditional day in olden times for Royal Confirmations, the Archbishop of Canterbury confirmed the Princess Maud of Wales in the parish Church of St. Mary Magdalene, Sandringham, in the presence of the Prince and Princess of Wales and her sisters, the members of the household, and a few privileged friends. The Princess was presented by the Rev. Teignmouth Shore, chaplain in ordinary to the Queen, who had prepared Her Royal Highness for Confirmation.

BIGOTRY.—A marvellous instance of the lengths to which Dissenting bigotry will go has been furnished by the School Board at Newport, in Monmouthshire. A Mr. Brown made a disturbance because some Bibles that were used in one of the schools contained the address of the Translators and a Church Collect—meaning, we suppose, that for the second Sunday in Advent. Instead of laughing at Mr. Brown and his son (Mr. Llewellyn), the Board actually gave orders for the elimination both of the address and of the prayer.

ADDITIONS.—Of forty-four candidates presented to the Bishop of Edinburgh for Confirmation in St. Andrew's Church on the first Sunday in April, six were adults who had been baptised the Sunday previous, and of whom four were Baptists.

A VENERABLE PRELATE.—The Bishop of St. Andrew's, after taking part in the mid-day service on Palm Sunday in Perth Cathedral, confirmed sixty-seven candidates. The Bishop, who is eighty years of age, delivered from his chair a vigorous and animated address.

DIOCESAN CONVENTIONS.—During the month of May the following Diocesan Conventions of the P. E. Church of the United States will be held: Springfield, 3rd; Pennsylvania, 3rd; New Jersey, 3rd; Florida, 4th; Mississippi, 10th; Massachusetts, 11th; South Carolina, 11th; Southern Ohio, 11th; Tennessee, 11th; Utah and Nevada, 15th; Long Island, 17th; Northern New Jersey, 17th; Nebraska, 18th; Virginia, 18th; East Carolina, 18th; Alabama, 18th; Quincy, 24th; Missouri, 24th; Maryland, 25th; Texas, 25th; Chicago, 31st; Iowa, 31st.

THE amount received from the public for the Bishop of London's General Purposes Fund during 1886 was £21,509, of which £7,084 was raised by parochial collections.

P. E. CHURCH, SCOTLAND.—From the Scottish Episcopal Church Directory for 1887 it appears that there are in that communion 301 churches, with 259 clergy; the membership is 87,392, being an increase of 5,346. The number of communicants is 34,479, an increase of 698.

NEW YORK.—The new building to be erected by Trinity Church Association is to stand on the north side of Fulton street. Between Church and Greenwich streets. It is to cost \$50,000, all of which is to be raised without calling on the Vestry. The building is to be under the charge of the Sisters of St. Mary.

ANOTHER missionary has been appointed for Alaska, the Rev. John W. Chapman, of New York, who will probably sail from this city in May. There are certain peculiar and very interesting openings for Church work in our big Arctic Territory, partly such as had been begun by missionaries of the Church of England in the Dominion of Canada.

CHRISTIAN UNITY.—Bishop Coxo, in the *Independent*, says:—

As a matter of fact, the Anglican Communion, for three centuries, has stood upon the ground of accepting all things accepted by the Primitive Church, and not contrary to the Holy Scriptures. She has done this to place herself in an unimpeachable attitude before other historical churches; she stands before them on the great canonical base of Catholicity, *quod ubique quod ab omnibus*, but not without the *quod semper*. How can she be reasonably asked to abandon this position and to stultify her entire history, in a matter conceded to be indifferent by our Evangelical brethren, when by so doing, she forfeits her power to mediate between long-alienated churches and to influence the ancient churches to abandon what is essentially corrupt in their existing systems? The Bonn Conference of 1874, bears testimony to the practical character of her position; but it has been reluctantly recognised by many Gallicans, and more generously by some. The most rabid of Ultramontanists, also, was led so long ago as 1817, to confess her most precious relations to Christendom and to its future reunion. When he wrote, there was little to encourage the belief that movements, such as we now behold were at hand; but, after the most persevering efforts to disparage and vilify the Church of England, he was obliged to choke out his honest estimate of her actual position in the following words:—

"If ever Christians reunite, as all things make it their interest to do, it would seem that the movement must take rise in the Church of England. * * * Roman Catholics are thrust too far away by the followers of Calvin, and there is no medium by which they may comprehend us; but the Anglican Church, which touches us with one hand, touches with the other a class we cannot reach. And although, in a certain point of view, she may thus be made the butt of both parties * * * yet, in other respects, she is most precious, and may be regarded as one of those chemical *intermedes* which are capable of producing a union between elements in themselves dissociable."

WHEN a visitor to the Carlisle Indian school asked a young Cheyenne girl if she was a member of the Church, she answered: "Not much; just a little." There are a good many people who might truthfully answer the question in the same way.