

# The Church Guardian

OF MONTREAL.

A. P. Williams, 1 ap. 32 "Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.  
for Sas. Gaul 21 0112 "Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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## ECCLIASTICAL NOTES.

THE current number of *Central Africa* reports that the funds of the Universities' Mission show a falling-off of more than £2,000 compared with last year's receipts.

THE Protestant population of Kildare County has increased by over 1,100 in ten years, while the Roman Catholic population has decreased by over 6,000.

DR. Alfred George Edwards, D.D., Bishop of St. Asaph, who recently entered upon his forty-fourth year, is the youngest Bishop on the English Episcopal Bench.

At the late meeting of the Church Missionary Society in England, Bishop Whipple said that he was "glad to notice that the report said not a word about the hardships of missionaries. It is no harder to go to Africa to preach the glorious Gospel than to dig for gold."

AMONG the contributors to the special fund now being raised for the defence of the Church in Wales are: The Archbishop of Canterbury, £100; the Duke of Westminster, £100; Lord Penrhyn, £200; Miss Talbot, £200; the Earl of Powis, £100; Lord Egerton of Tatton, £100; Mr. G. W. Duff-Assheton-Smith, £100; and Mr. E. B. Wheatley Balme, £100.

CHURCHMEN will hear with pleasure that the British East Africa Company has despatched a message to Captain Lugard, at Uganda, cancelling the order for withdrawal. The missionaries in Mwangi's country are, therefore, safe for another twelvemonth, provided the remainder of the necessary £40,000 be promptly secured. One lady of title has given the Church Missionary Society £5,000 towards this object, and gifts of jewellery, gold watches, dividend warrants, and so forth, have been received.

THE death of the Rev. Joseph William Hardman, LL.D., of Cadbury House, Congresbury, near Bristol, is announced. During the last few years he devoted himself to authorship, where his liturgical scholarship, his knowledge of art and antiquarian lore, his antiquarian researches, added to a well-stored memory of general information, especially on ecclesiastical subjects, were of extreme value to him. Amongst the works which came from his pen we may mention "Stories and Teachings on the Litany," "Lights and Shadows of Church History," "Allegorical Sermons," "Our Prayer Book," "Mark well her Bulwarks," "Ten Tales on the Te Deum," and several others.

MR. LAWES, an energetic missionary in New Guinea, has completed the translation of the New Testament for the use of his converts, a work upon which he has been occupied for some time. There is just now much talk about Christian Evidences, and the results of the "higher criticism," but the most remarkable evidence of the Divine authority of the Bible is that only one book is found worth translating into all the languages of the world, and that only one book is found interesting and inspiring wherever it is translated.—*Church Worker*.

The study of Greek, curious to say, is a characteristic of the Teutonic family. The language is practically boycotted by the Latin honest anxiety to protect the recognized doctrine and discipline of the Anglican Church from innovations. We think it would be unfair to place any sinister interpretation on it, and, moreover, we believe our Bishops will be wise in seeing it in that light.

The gist of the memorial lies, we think, in the concluding paragraphs. Some Irish Churchmen may consider they have a grievance against the English Church for interfering in a matter which, they would say, does not concern them; but it is worth asking whether the grievance is not entirely the other way, and whether English Churchmen have not very solid ground for their protest.

If the disestablishment movement is waking up to fresh energy in England, on the other hand the friends of the Church are not idle. The magnificent article in the current number of the *Quarterly Review* on Church Work and Church Defence should arm the members of the Establishment with fresh zeal and courage for the defence. The article brings out two points with great clearness—one that the Church is the only religious organization that attempts to grapple at all adequately with the great problem of slum life and over population, the other that in attempting this it receives the basis of its support from existing endowments. The enormous work done of late by the Church of England in founding new sees, building and restoring churches, utilizing the cathedrals, creating new parochial districts, supporting schools, starting missions, relief works, recreation centres, etc., is all duly set forth. The article should be republished as a pamphlet and sown broadcast.

THE *Living Church* says: "An American missionary writing from the spot, and with evident knowledge of his subject, says that one of the most marked features of religious work in Palestine is the wish for unity on the part of Christian bodies in that region. All in the Greek

Church, the Patriarchs of Jerusalem, Alexandria and Antioch, the Armenian Patriarch, and the Syrian and Coptic Bishops urge re-union, and in varying degrees are working for it. Most kindly relations exist between the Greek and the Anglican Churches, and the Jews themselves are more and more favorably disposed toward the English Church, which has never persecuted them."

## A CHURCH THAT MIGHT BE

In general, the plan is that of a Church organization, simple rather than complicated, in a central position, for Church-worship and Church-work. Its principal visible feature would be a Church-edifice architecturally conformed in every respect to our doctrines and ritual, solid and sincere, without affectation or false ornament, dignified, however plain, with so much beauty and costliness, and only so much, as the ability and dispositions of the people would allow for the glory of God and the honour of His Kingdom. The building might be fitted for use without being entirely finished. Either under the same roof or near by should be apartments for various objects belonging to the religious and charitable administration, including work-rooms, a school-room, a small chapel, a reading-room, with an office for the Clergy.

This House of God should, on a divine principle, be open at all hours of the day, to all God's children. None should be forbidden to come into it at any hour for prayer or meditation. Arrangements might be made by which families, having this for their regular place of worship could commonly be seated together in the same place. But *practically* the seats must be free. It must be understood that everybody, of any race, nationality, denomination, colour, garb, had a right in it. No one would be there on sufferance, by courtesy, by special favour, or with a sense of intrusion; but all by right. From beginning to end the Gospel of Christ is a free gift to man. One worshipper should have the same claim and privilege as another. Every person in the city and belonging elsewhere should be able to call this his church, and feel it to be so.

At the same time there should be a financial economy. Honesty demands that. It might be managed in one of several ways. Any number of men and women, from five to five hundred, might pledge themselves to pay enough by the year to keep the property in order and meet all the clerical and other expenses. A part of the seats could be taken by regular worshippers, by the yeas, and paid for as is now done in most of our churches, provided those seats were no better than the others, and that enough should be