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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.

THE CHURCH IN MAINE.—The Bishop of Maine gives in his recent address to his Convention, a most interesting *resume* of diocesan growth and change during the twenty years of his Episcopate. Bishop Neely found in 1867, a diocese of thirteen resident clergymen and fifteen hundred communicants. Eighty clergymen and forty-five hundred communicants have been added since, yet Maine has sent out clergymen and laymen to other States so as to leave her now but 27 clergymen and 2900 communicants. *Sic vos non vobis* is still her motto; she does good work for the Church, but its fruits are largely reaped outside her borders.

DENOMINATIONAL FAILURE.—At a recent meeting of Unitarians and Presbyterians in England, the Rev. Dr. James Martineau complained of the failure of the religious denominations, and of their "disintegrated religious constitution." Speaking of the Independent and others, he says: "I have a strong impression that upon them, as upon us, there lies the same fatal sign of blight—of inability to gather in the poor and keep them in the fold of Christ." This is very significant.

PROBABLY TRUE.—At a late Nonconformist meeting in England, one of the speakers said: "If many of us were as determined to disestablish the devil as we are to disestablish the Church, our spiritual condition would be better than it is at present."

A JUBILEE IN IOWA.—The fiftieth anniversary commemorating the first introduction of the service of the Protestant Episcopal Church in Iowa, was celebrated in Trinity parish, Davenport, Ia., July 15th. The Rev. Dr. Landerback, as the oldest living rector of Trinity Church, preached the sermon.

HIS GRACE'S AGE.—On July 14th, the Archbishop of Canterbury completed his fifty-eighth year. His Grace was consecrated for the new Bishopric of Truro on the 25th of April, 1877, and translated to Canterbury in 1883.

MIDDLE CLASS PUBLIC SCHOOLS.—The Archbishop of Canterbury, who has been the guest of the bishop of Exeter, opened on Wednes-

day last a chapel in connection with Chad's College, Denstone, one of the middle-class schools founded by Canon Woodard. Successful beyond anticipation, the Woodard Middle Class Public Schools are a gift to the English nation scarcely second in importance to the older foundations of Winchester, Eton, Harrow or Rugby. Canon Woodard has demonstrated the need of distinctively Church schools. It may be that time will show the need of *distinctively Church of England Universities*.

A BUSY MONTH.—July was a busy month in the Church. Princess Frederica, of Hanover, opened a Convalescent Home at Broadstairs, which has been erected at a cost of £55,000, in connection with the Church Extension Association; last week in the two magnificent Children's Homes of the month were also added to the long list already contained in the *Official Year Book*. The quietness and lack of ostentation which distinguishes true work everywhere is characteristic of all the philanthropic efforts undertaken by Churchmen and women.

JERUSALEM CHANGING.—Visitors say that Jerusalem is beginning to present a very altered appearance. Outside the walls of the City a new town has sprung up, a building Club having been established a few years ago, under the operation of which 130 houses were erected in four years by the Jews; whilst along the Jaffa-road many country villages have been erected of late by European residents as summer abodes. The latest development of the building of new houses without Jerusalem is to be found in the enterprise which has led to much building being done on the slopes of the Mount of Olives, the summit of which is crowned with the Church of the Ascension.

NEEDED AND NOTEWORTHY.—"To administer the system of the Church in a comprehensive and tolerant spirit is one thing; to *change* the system itself at the expense of truth and consistency for the sake of making the Church acceptable to a greater number without, or more acceptable to some within, that is a very *different* thing. For one that would be pleased, a hundred would be not only displeased, but deeply wounded and wronged. To continue a policy with a view to include the greatest number, is *not* the first or highest duty of the Church. The Church is the *divinely authorized teacher* of truth in the world, and her great duty, her *imperative* duty (I might add her wisest policy), is to teach *fundamental*, well authenticated truth positively, in clear, definite outlines, as God has taught it in His Holy Word, and abundantly attested in its true meaning, as to vital points, through the witness of his primitive saints. The light of the Church becomes dim whenever her teachings become vague, whenever it is lowered to suit popular taste."—*Bishop Potter of New York, Convention Address of 74.*

BISHOP OF LINCOLN MEMORIAL.—A memorial cross has just been erected in Bisholme churchyard over the graves of the late Bishop of Lincoln and Mrs. Wordsworth. The cross which stands fully eight feet high, is of the form known

as an Iona cross, with a quadrangular tapering stem, and a circle uniting the four arms.

TRINITY ORDINATION, ENGLAND.—There were 534 candidates at the recent Trinity Ordinations of whom 262 were ordained deacons and 272 priests, and 336 of the candidates, or upwards of 62 per cent. were graduates of Oxford or Cambridge. This percentage is somewhat larger than usual, and helps to recover the fall observable at the Lent Ordinations.

WALES ADVANCING.—"Free and inappropriate sittings" is becoming the rule in the diocese of St. Asaph, and the Bishop has just issued a notice in which he enjoins churchwardens "to allow no persons to shut their pews against any parishioner, or to fancy that they have any claims to more sittings than they can occupy," in pew appropriated churches.

CONSECRATION.—The *Yorkshire Post* states that Canon Camidge, the Bishop-designate of Bathurst, will be consecrated at Westminster Abbey on St. Luke's Day, Tuesday, the 18th of October.

THE JERUSALEM BISHOPRIC.—A correspondence on the Jerusalem Bishopric which the Government has just laid before the Parliament will be read, says the *Church Times*, by Churchmen with very mingled feelings. In the first place, it would be impossible to exaggerate the shame and indignation with which those who learn for the first time the details of the arrangements of 1841, will read the letter of Count Munster describing the transaction. It seems that William IV, of Prussia—or more probably Baron Bunsen in his name—started the scheme in order to "exhibit the unity of the Evangelical Church in the face of the old Churches,"—his object being partly political and partly to "pave the way for internal unity and association among all sections of Evangelical Christians throughout the world." In a word, its very object was to organize and perpetuate schism, and to fix the guilt of it upon the Church of England. On the death of Bishop Barclay, the German Government came to the conclusion that the thing had proved a failure; and they desired to cry off unless the English Church would assent to two alterations—one that the Archbishop of Canterbury should surrender his vote upon German nominations, and the other that German nominees should not be obliged to submit to ordination as deacons and priests, or to sign the Thirty-Nine Articles. This was a little too much for the English trustees (the two Archbishops and the Bishop of London), and they agreed to the termination of the agreement. The only satisfactory thing in the correspondence, and very satisfactory we find it, is that the Jerusalem Bishopric is gone forever. It was conceived in ignorance and folly, and it has wrought untold mischief, seeing that but for it we might have been spared a great part of the Romanizing movement which has been so great a calamity all round. It is right to add that whatever may be thought of Bishop Blyth's mission to the Levant, it has clearly nothing whatever in common with the Bunsen Bishopric.