

# The Church Guardian

Upholds the Doctrines and Rubrics of Prayer

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our Sussex and Quebec  
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"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 second list of subscriptions to the Canon Liddon Memorial Fund brings up the sum total subscribed to close on £5,000—still a long way short of what is required to carry out the ideas of Canon Gregory's committee.

WHILE professing Anglican Churchmen of a certain type lose no opportunities of running down the Church, and are always speaking and writing as if the Church of England was falling into a condition of Roman decrepitude, it is remarkable that English Nonconformists are able to see on every side signs of renewed spiritual activity.—*Irish Ecclesiastical Gazette.*

DURING the year 1889 there were altogether sixty-four bequests to the Church of Ireland advertised in the *Dublin Gazette*, and the total amount was £18,126, besides two shares in the London and Westminster Bank, some property in Derry, certain premises at Banbrook, Armagh, the residue of two properties, one-half the residue of another property, and two bequests amounting to £161 ls. per annum.

THE House of Bishops of the P. E. Church in the U. S., at a special meeting held in Pittsburg, Pennsylvania, Thursday, October 23rd, chose the Rev. John W. Chapman, missionary at Anvik, Alaska, to be Missionary Bishop of Alaska, and the Rev. Wm. S. Langford, D. D., of New York, to be Bishop of Japan.

The Rev. Dr. Langford, who was in Pittsburg in attendance upon the Missionary Council, having satisfied the committee who notified him that he could not accept the election, his declination was presented to the House of Bishops but no other choice was made for Japan.

MANY people, if they had been asked to name the town in England most associated with the most vigorous form of Nonconformity, would have said, without any hesitation, Leicester. If Nonconformity does not hold its own and more than hold its own in Leicester, surely there must be some change coming over things. And the Rev. J. Simon, minister of a Congregational chapel in that famous Midland town, certainly ought to know how matters are going in this respect if any one does. And what does Mr. Simon say? Speaking lately at a meeting of the Congregational Union, he deliberately gave it as his opinion that the Church of England was making greater progress in Leicester than ALL the Nonconformist Churches put together.

THE religious statistics of the British Army which have just been issued are interesting. They show that out of a total of 199,473 non-commissioned officers and men, 137,973, or 677 per thousand, belong to the Church. If the same proportion of the whole of the population of Great Britain and Ireland, now estimated to be about forty millions, were Churchmen—and it is far higher, as the army is not recruited from classes in which Churchmen are especially numerous—there would be more than twenty-seven millions of Churchfolk in Great Britain and Ireland. There are really, however, as far

as can be estimated, rather more than twenty-nine millions.

WANN Archbishop Tait was Bishop of London, Eng., and Dean Stanley was his Examining Chaplain, the Bishop and the Dean used to put the preaching powers of candidates to the test by making them give short addresses in their presence. It was a little formidable. Scene: the Library or Chapel of Fulham Palace. A little lecturer at one end for the youthful preacher. The Bishop and Dean had an unexpected oratorical treat. A young candidate, full of fervour, began his discourse by dividing it into two parts. "I appeal first," said he, "to the unconverted. Afterwards I shall apply the text to the converted." It never struck him that his congregation consisted of only two persons, and that the Bishop and Dean must have been seriously pondering the question, *which is which?*

RUMOURS are afloat that the Wesleyan Conference will, in its next Session, consider a scheme for celebrating the centenary of the death of John Wesley, which took place in 1790. Fifteen months before his death this same John Wesley said, "I declare once more that I live and die a member of the Church of England, and none who regard my judgment or advice will ever separate from it." Almost the last connected words he uttered were "Bless the Church and King." It seems to us nothing short of a mockery that a Society pretending to call itself Wesleyan, having rejected some of the sermons and hymns of its reputed founder, whose judgment and advice it has deliberately repudiated, should ostentatiously exhibit its inconsistency in celebrating the centenary of his death. Perhaps there never existed a Society whose proceedings were more at variance with the aims and principles of its first founder.—*The Southern Cross.*

WE never can quite understand how the sects who build upon the "Bible only" principle get over the fact that thousands of Christians were baptized into the Church, lived, and died, before the New Testament was written. The words of the Bishop of London, Eng., which called forth loud cheers from the Conference, put this matter plainly. He said, "Let it be always remembered that although the Bible was the great text-book of religious instruction of the world, the Lord did not first have the Bible written, and then send forth the Apostles to lecture on it. He sent forth His Church; He made the Church; He inspired His Church; and that part of the Bible which is most precious came afterwards. He sent forth men to do the work. The New Testament was the great instrument . . . and it was to invert the order of instruction which the Lord had given, if they supposed that the instrument was to do the work by itself.—*Selected.*

THE CHURCH IN GREAT BRITAIN.—As an evidence of the great activity which the Church of England is exhibiting, there were confirmed in England and Wales alone during the fourteen years from 1876 to 1889 inclusive, two millions six hundred and twenty-eight thousand eight hundred and five persons. The

report of Carlisle for 1883, and St. David's, 1886, are not given. The number of persons confirmed during each of the fourteen years has been steadily on the increase. For instance, in 1876 the Bishops confirmed in England and Wales 138,918 persons, and in 1889 the figures had grown to 225,776, showing an increase of 86,858, or more than 62½ per cent. On the other hand, the British census shows that the population of England and Wales has only been increasing at the rate of one and two-fifths per cent. per annum, which for the fourteen years would be less than 20 per cent. The number of persons confirmed has increased therefore more than three times faster in proportion than the population. It may also be added that not only is the Church of England exhibiting very great activity at home, but the entire Anglican Communion throughout the world.

EVIDENCES of the growth and advancement of the Church come to us from all directions. A leading secular paper, speaking of the general condition of the various bodies in the great metropolitan city, expresses its opinion that "the only Protestant Church in New York whose growth can be called healthy is the Episcopal, and it makes its gain to a large extent at the expense of the others. Its communion includes nearly as many as are numbered in the Baptist and Methodist communions combined, though these denominations contain the vast majority of the Protestant church membership in the Union. While it is growing rapidly, they are barely holding their own in New York. As a matter of observation, of all the Protestant churches, the only ones that are commonly filled are the Episcopalian. A few preachers draw large audiences in the other denominations, but the houses of worship generally have a seating capacity much beyond the average attendance, while the Episcopalian are making greater and greater inroads on their congregations, by offering a service that is more attractive, without regard to the eloquence of the clergyman. Probably, then, although the Episcopalian number only about one-third of the Protestant membership, a count would show that as many as one-half of the Protestant church attendance on Sunday is upon their churches. These are very significant facts, and the more so because the tendency toward the Episcopal Church which has been so strong during the last five years, is rather increasing than diminishing.—*The Church Year, Florida.*

WE want 1,000 new Subscribers before New Year's day, 1891. There are nine Dioceses in this Ecclesiastical Province. Cannot our friends in each of these dioceses secure 112 subscribers for the CHURCH GUARDIAN? One or two parishes in each diocese should give us this number.

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