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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.

CONFERENCE.—The Anglican Church Conference, which took place at Brussels lately was largely attended. Twenty-five chaplains from Belgium, France, Germany, Switzerland and Holland took part in it, under the presidency of Bishop Wilkinson. Some valuable papers were read and thoroughly discussed. Geneva was selected as the place of meeting for next year's Conference.

THE OLD CHURCH.—The immense antiquity of the Church of England has, says the *Church Times*, been curiously illustrated by a proposal to build a church at Chilcomb, a suburb of Winchester, where the Dean stated that there was land that had been held by the Cathedral since the year 644!

THE STRENGTH OF SEVEN OF THE LARGEST DIOCESES OF THE P. E. CHURCH OF THE UNITED STATES, as indicated by the number of communicants reported in 1885, is stated as follows:—New York, 12,582; Pennsylvania, 29,362; Maryland, 23,132; Connecticut, 22,033; Massachusetts, 21,271; Long Island, 17,789; Virginia, 15,323.

DRUIDIC PRAYER.—The following ancient Druidic prayer is taken from the Iolo MSS. and might very profitably be used by Christian:—

"Grant, O God, Thy help:
And in Thy help, strength:
And in Thy strength, understanding:
And in understanding, knowledge:
And in knowledge, a sense of right:
And in the sense of right, the love of right:
And in the love of right, the love of every creature:
And in the love of every creature, the love of God.—Amen."

THE DIOCESE OF CALIFORNIA has at last succeeded in paying its long standing debt of nearly twelve thousand dollars to its venerable and long-suffering Bishop, or at least has subscribed the money for that purpose, he himself contributing more than one-third of the full amount.

THE most disheartening Church news of the month is the wretched blindness of South Carolina Churchmen to the lessons of all history, in an ecclesiastical secession with the sole object of forcing the exclusion of colored Clergymen and laymen from equal rights in the Church of God. Failing to accomplish this, nearly half the lay-deputies to the late Diocesan Council withdrew from its session, and

two clergymen (out of 48) were found to countenance this wicked and foolish movement. Nothing can come of it but evil for the Church of both races.

W. C. T. U.—In view of the fact, says the *Church Kalendar* of Buffalo, that the Women's Christian Temperance Union is now engaged in circulating petitions requesting "ministers of all denominations not to administer the Holy Communion with 'fermented wine,'" it is well that Churchmen should understand the distinct action of the House of Bishops of the P. E. Church, on this subject at the late General Convention:—

"Resolved, That it is the judgment of the House of Bishops that the use of the unfermented juice of the grape, as the lawful and proper wine of the Holy Eucharist, is not warranted by the example of our Lord, and is an unauthorised departure from the custom of the Catholic Church.

"Resolved, That the mixture of water with the Eucharistic wine is lawful and in conformity with the usage of the Catholic Church, and that there is no objection to the use of the mixed cup: Provided it be not ritually introduced until it be authorised by the rubric."

CHURCH WORK.—If every communicant in the parish were an earnest Church worker, how great would be the result! The Rector would have an assistant in every communicant, a helper, a sympathiser, fellow-worker! *What is your work in the parish!* In what way are you a help to the Rector?

CHURCH OFFICES.—Read over the contents of the Prayer Book and see how many are the services prepared for you in every emergency of life, and for all sorts and conditions of men. Use the services, understand them, and whatever be your condition and position, remember that from the "cradle to the grave" your Church cares for you, instructs you, blesses you and at last buries you.

THE PRAYER BOOK.—I love the Book of Common Prayer for its clear, ringing, outspoken declaration of the great central truth of the Incarnation, and because it is everywhere full of the blessed doctrine of Justification alone by the merits of our Lord Jesus Christ. I love it because it everywhere breathes a spirit of tenderness and pity for the erring, while its warnings are plain and heart-seaching, and it everywhere sets forth Christ crucified as the only hope of lost and sinful men, it holds and it teaches the unmistakable language of the great truths, but it does not bear the impress of any party.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.—The 186th anniversary public meeting of the Society for the Propagation of the Gospel in Foreign Parts was held recently, in St. James' Hall. The Archbishop of Canterbury presided, and was supported by the Bishop of London, Sir J. Gorst, Q.C., M.P., Sir R. Temple, M.P., the Bishop of Sydney, the Bishop of Rupertsland, the Bishop of Antigua, the Bishop of Colchester, Bishop Perry, the Earl of Belmore, the Dean of Windsor, the Master

of the Charter House, Mr. Justice Pinney, the Rev. Canon Wade, the Archdeacon of Lahore, the Rev. Canon Curteis, the Rev. Canon Mason, and the Rev. Canon Bennett. The Secretary, the Rev. H. W. Tucker, read the report, which stated that the Society's income for the year 1886 amounted to £105,711 14s 11d, being a large falling off from the receipts of the previous year. The item of collections, subscriptions and donations—£13,408 2s 1d—showed a diminution of £2,242, and the legacies fell far below the amount received in 1885. The Archbishop of Canterbury addressed the meeting, and said that there were very few documents which carried their minds through such great and majestic subjects as did a missionary report of the present day. There were two subjects on which all people interested in mission work must feel anxious. The first was the immense variety in the form and matter of the instruction which their missionaries had now to give in the various parts of the world, from the simple tale of the Gospel message down to the deepest and most difficult reasoning with people who wanted to understand the philosophy of the faith presented to them. If they were to command the subtle intellects of the Hindoo people, for instance, it would be necessary for their missionaries to receive a still higher and higher education. It was becoming absolutely necessary that they should have very wise and learned men, versed in evidences, in criticism, in the very philosophy of our religion. And yet, on the other hand, they were confronted with the fact of the extraordinary skill that was wanted to communicate Christianity in its simplicity. They wanted men full of love, faith, fervor, and simple powers of expression. They had been astonished and overwhelmed by being told by true-hearted and well-meaning people that there were parts of the world where Mahometanism was doing more good than Christianity. It was a frightful thing to contemplate that all the magnificent resources that had been opened to them in the tremendous valley of the Congo, stretching from one side of Africa to the other, were, immediately upon their discovery, being maddened and poisoned with the drink which we used that water-way to convey to them. As fast as their missionaries advanced with the simple Gospel of Christ they were followed by that which, instead of being eternal salvation, was almost immediate destruction to the races it came amongst. The work was not diminishing in their hands, but rather increasing every day. They had now ten times as many dioceses as they had a few years ago; their missionaries and native Christians were increasing year by year, but there were now 200,000 more Mahometans and Buddhists in a very small portion of the globe than there were five years ago. His Grace then dwelt on the importance of keeping alive all national Christian Churches; and said that it behoved England to insist upon the principle upon which she lived—that in the whole one united body of the Catholic Church there must be the national Churches, and that each might hold the Gospel with such forms as might interpret it in the best light to itself. Sir John Gorst referred to the great progress made by the Society in New Zealand and Australia, and asked that its operations might