

# 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.

VOL. XLII.  
No. 22.

MONTREAL, WEDNESDAY, NOVEMBER 5, 1890.

PER YEAR  
\$1.50

## ECCLIASTICAL NOTES.

An eminent Nonconformist scholar writes to the *British Weekly* in a private note:—"You will see that I have pronounced strongly against Hatch's main contentions in the Bampton Lectures. I have read the book over four times, and its enchantment has diminished every time. If Nonconformists built on Hatch against the High Church people, I fear they will find themselves in a bog!"

During the past twelve months many of the ecclesiastical structures in Oxford have undergone alterations and improvements. The tower parapets have been restored at St. Mary Magdalene's, a new clock and bells by Messrs. Harrington & Co, of Coventry, have been added to St. Barnabas, St. Margaret's has been thoroughly overhauled, and a new church, St. Matthew's, partially built.

TO-DAY thirty-four missionary societies are at work in Africa, and all its 200,000,000 are practically within the reach of Christian missions; thirty-three societies have begun work in China, and all its 350,000,000 souls may be visited with the message of the Gospel; more than fifty societies have entered India, and the light is dawning upon its 250,000,000; Turkey and Persia and Japan are filling with mission churches and mission schools.

**VOLUNTEER READERS IN LONDON.**—There are 223 lay readers in the diocese of London, Eng., and the Bishop has appointed a Reader's Board, under the chairmanship of the Bishop of Marlborough, which has issued its regulations as to readers. In future they are to be divided into two classes—diocesan readers with a permanent commission, and parochial readers with a license for a particular parish which becomes void upon the death or removal of the incumbent, or upon the holder ceasing to work in the parish.

**THE Bishop of Sierra Leone, Africa,** who is at present on a visit to England, has prepared a scheme by which the children in the mission schools under his care shall receive an industrial training. He will take back with him a good supply of carpenters' implements, and he is on the lookout for a capable man to undertake the supervision of this work. The Bishop is of opinion that the great need of Africa is not the importation of an army of clerics, but of Christian men and women able to teach the natives useful callings in this life as well as to prepare them for the life to come.

**MEASURING** the value of its contents by its size, possibly the best specimen of the *multum in parvo*, as far as regards books, ever seen has just been published by Mr. Henry Froude, of the University Press. This is the *Finger New Testament*, which weighs, when bound in Turkey morocco, something less than three quarters of an ounce. It is a complete New Testament, yet measures only one inch in width, three and a half inches in length, and a third of an inch in thickness. There are 522 pages of minute, but beautifully clear and perfectly legible, type. The same publisher

lately issued the *Finger Prayer Book*, to which the present "volume" may be said to be a fitting companion.

**THE first week of our Bishop's return** from his summer rest was signalled by the consecration of two new churches, one at Watertown on the 9th ult. and one at Seneca Falls. The service at Watertown, with its noble surpliced choir, was an exceptionally fine one, and the Bishop's sermon on each occasion was a polished jewel of beauty and truth. The *Watertown Times* devotes several columns to a description of the edifice and its appointments, erected by the munificence of the Messrs. Flower. Trinity Parish and its rector, the Rev. Dr. Olin, are to be congratulated on what is, perhaps, taken altogether, church, rectory and Trinity House (for clergy, choir and Guild rooms) the finest church property in the diocese, costing about \$140,000 in all.—*The Church Eclectic*.

**TRAINING FOR LAY READERS.**—From the report of the annual training classes for volunteer lay readers at Cambridge University in the months of July and August we learn that nearly three hundred lay readers have attended these gatherings in the last ten years, of whom six readers have come up to Cambridge five times, thirteen others have done so four times, nineteen others three times, and thirty-seven two years. They have come from twenty-seven English dioceses, one Irish (Connor), and three Scotch dioceses. The largest number of lay readers (sixty) came from the London diocese, thirty from Lichfield, twenty-three from Rochester (which includes South London), nineteen from Southwell, fifteen from Canterbury, and only five coming from Ely, the diocese in which Cambridge is situated.

**THE following story is being told in certain circles** in support of the assertion that the Church of England is looked upon with growing favor by the ministers of Dissenting communities. A well-known Nonconformist preacher, who for many years held a pastoral charge in London, Eng., and now devotes himself to social and philanthropic work, went to live in a small cathedral city. Before long he waited on one of the cathedral clergy, and told him that he had tried all the Nonconformist chapels in the place, but could settle down in none of them, and that he found the preaching and worship of the cathedral more in harmony with his views than that of any other place of worship in the town. His daughter, who desired to become a district visitor, has, with her father's sanction, it is said, been confirmed and become a communicant.

**WINCHESTER BISHOPRIC.**—Bishop Thoro'd has made such a leading position for himself during his thirteen years' charge of the diocese of Rochester, Eng., which includes South London, that he is eminently the right man to advance to the second senior Bishopric of Winchester, of which he is to be the eighty-fourth Bishop, in succession to the venerable Dr. Harold Browne, who after twenty-six years' service as Bishop—first of Ely and then of Winchester—retires full of years, of labor, of veneration and

love. Winchester diocese comprises Hampshire, West Surrey, the Isle of Wight and Channel Islands, and has 850,000 inhabitants, divided into 529 parishes, with 270,000 sittings. It has a suffragan Bishop of Guildford, three archdeacons and twenty-eight rural deans, besides a cathedral staff of a dean and five canons. The new Bishop will find about half the population and nearly three times the number of church sittings of his old diocese, of which he was the ninety-eighth Bishop.

**THE Bishop of Peterborough, England,** in an address to a recent meeting of Socialists, said:—"Social inequality is simply the outcome of physical inequality, and ineradicable by any possible law. Riches and poverty came originally—come largely now—from the strong hand, and the strong brain, and the resolute will, which some men have and others lack, and can no more be hindered by sumptuary laws or puzzles of redistribution than fine weather can be brought about by setting the barometer at set fair, or a change in the rising and fall of the tides by changing the figures in the almanac. The poor will not cease out of the land because (or if) religion is made to cease. Instead of telling suffering men that God has willed a social inequality, the word nature will have to be substituted, and her decrees explained—nature that knows not of rights, but only of forces, and is no more concerned with the agonies of our struggle than with the fluttering of the leaves as they fall in winter, or the moaning of the waves as they are lashed by the storm.

One thing, says Dr. Magee, is certain: You cannot create the brotherhood that you proclaim. You will not easily persuade men whom you have taught that they have no common Father, that somehow or other they are, for some reason unknown to science, members of a common brotherhood.

**THE Rev. R. H. Walker, a missionary at Uganda,** sends home wonderful intelligence as to Bishop Hannington's body, which, it will be remembered, was not recovered, but there seems now a probability that Bishop Hannington may be buried in England after all. He says that when the Bishop was murdered, the same day his body was carried to another place, because the people feared that the dead body of a white man might bring evil on them. The people of the next place refused to have it, and it was carried from place to place, each refusing to allow it to remain in their country. A coast man, who, it is understood, was one of Bishop Hannington's porters, accompanied the corpse. At last it reached a place on the boundary of Busoga, or in the country of Bakeddi. Here they agreed to build a house for it, and on a framework, or bedstead, such as they make for smoking meat and fish on, the body was laid, and left to decay. An agreement was made with the coastman to live at this house, and to take care of it, and in return the people would give him food. It was under these conditions that the discovery was made which may lead to the bringing of the body to England. In connection with the operations of the Imperial British East Africa Company, messages were exchanged between Mwanga