

The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

"Grace be with 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.

Earl Manvers has built a new Sunday school and parish room at Brighton at a cost of £1,600.

A legacy of £1,100 has just been placed at the disposal of the Church Army Social Scheme.

Bishop Wilkinson is to be enthroned as Bishop of St. Andrew's, in St. Ninian's Cathedral, Perth, on April 27th.

The Bishop of Japan conducted a three days' retreat for all the clergy in the diocese of Exeter at the Cathedral, beginning on the 18th ult.

The Marquis of Salisbury has sent a donation of £300 to the Bishop of London's Fund in response to the recent appeal at the Mansion House.

The Lord Bishop elect of St. Andrew's has become one of the patrons of the Church Army, in which he has always been interested since its foundation.

The late Mr. William Frayne has bequeathed £10,000 to the Church of St. Mary Redcliff, and £5,000 to be divided between the Churches of St. Thomas and Temple.

Following the example of Cambridge, the University of Oxford is to hold a great meeting on May 2, the Bishop presiding, to protest against the Welsh Suspensory Bill.

An excellently-preserved stone font, supposed to be of fourteenth century workmanship, which was formerly in the parish church at Rochdale, has just been unearthed near the wall separating the churchyard from the vicarage garden.

Two negro bishops will be consecrated for the Niger diocese in succession to Bishop Crowther, but the whole mission will, it is understood, be placed under the supervision of a European prelate, the Rev. J. S. Hill, being Bishop-designate.

Accounts of a great number of meetings which have been held all over the kingdom to protest against the Suspensory Bill have reached us. They show that Churchmen are determined not to stand tamely by and let the Church in Wales be robbed.—*The Family Churchman.*

Immediately before the Bishop of British Columbia's consecration at Westminster Abbey, an Episcopal ring, subscribed for by the clergy of the rural deanery of Southampton, was presented to Dr. Perrin, in the Jerusalem Chamber, by Canon Wilberforce, in the names of the subscribers. The ring is lozenge-shaped and in

massive gold, with the arms of the See engraved on an amethyst.

It is rumored that the Deceased Wife's Sister Bill, which stands in the Commons for the second reading on Wednesday, May 10, will be withdrawn; and that a similar Bill will be introduced in the Lords, and that the Prince of Wales will personally exert himself to promote it. It is to be hoped that this rumor is a false one; the Prince's advocacy will add neither to his own popularity nor to the prospects of the measure.—*The Family Churchman.*

Mr. Lilly, in his work, "The Great Enigma," remarks: "If we could discover the secret of the wholesome influence exercised by Anglicanism upon the general mind of the country for generations, we shall find it in the pages of the book of Common Prayer, which puts before us a catechism: that is to say, an instruction to be learned by every person before he be brought to be confirmed by the Bishop, a beautiful document in which the primary virtues of Christian faith and morals are impressed upon the tender mind in language at once simple and stately as that of the English Bible."

A good showing is made by the so-called Protestant Episcopal Church in the United States. Over 4,000 clergy, 500,000 communicants, and nearly 2,000,000 baptisms, over 100,000 confirmed, this is a very fair result in the way of increase during the year. Besides, there are nearly 500 candidates for Holy Orders, and the records show an increase of income amounting to \$2,000,000. The general growth of the Church far exceeds proportionately that of the population at large, or of any other religious section of it in particular. It looks like the "Church of the Future."—*Public Opinion.*

(We believe the number of communicants is now over 600,000.—*Ed.*)

Contemporary Church Opinion.

New Zealand Church News:

By the recent death of Sir Richard Owen, the scientific circle loses one of its recognized leaders. He was one of the most studious and learned of this century's scientific men, and one of the most brilliant and industrious. His special department in Science was Biology. He could not, however, see his way to fully accepting the Darwinian theory of Evolution—which, of course, affected the very fundamentals of his studies as a biologist. One very striking feature in Sir Richard was the fact that his great scientific attainments in no wise obscured his sense of the unseen world, for to him there was no conflict between science and religion. A clergyman, writing to the *London Times*, tells a story of him some years ago which is worth

preserving, as indicating his attitude towards religion: "I was then a young curate, working in a London parish, and Professor Owen, already a distinguished man of science, was kind enough in reply to my inquiries to give me most interesting information with regard to his studies and discoveries in natural history. On rising to leave the table he added as a last word, 'But, after all, what is the best of these discoveries compared with the simplest truth which you are teaching your people from day to day.'"

The Church Standard, Philadelphia, Penn.:

We admit the Resurrection to be marvellous, astounding, and apparently miraculous; but we ask only whether it is true, whether, as Matthew Arnold says, it "ever really happened." Then, after full investigation, we conclude with Mr. Westcott that "taking all the evidence together, it is not too much to say that there is no single historic incident better or more variously supported than the Resurrection of Christ. Nothing but the antecedent assumption that it must be false could have suggested the idea of deficiency in the proof of it." But to hold antecedent assumptions in the face of overwhelming evidence, is utterly unscientific. Therefore we obey the rules of all true science when we hold fast to the fact of our Blessed Lord's most glorious Resurrection.

McCAFFREY

Family Churchman, London, Eng.:

Begging the question seems a mild and euphemistic term for Mr. Gladstone's argument in favour of Home Rule in Ireland, drawn from the alleged tolerance of Roman Catholics in Canada. If Canada flourishes under such a regime, argued Mr. Gladstone, why should not Ireland? While the simple people wait and echo answers "Why?" "A Retired Missionary" suddenly discovers that Canada does not flourish under that regime, and he boldly denies the major premiss. Then the simpler folk say, "Ah, we never thought of that. We took it for granted that it *did* flourish." That is precisely what it was intended you should do. The "Retired Missionary," issuing from his retirement shows the reverse of the medal, and removes a good many of the rose-pink tints from the Primo Minister's picture.

The action of the Roman Catholic majority towards their Protestant fellow-citizens, is, he says, opposed to Mr. Gladstone's rose-coloured picture of Canada. One instance is enough. One of the most flourishing parts of the Province of Quebec is called the Eastern Townships. It was settled many years ago by English and American immigrants, and was distinguished from the old French Seignories by law, language, and religion, as well as by its inhabitants. The Quebec Parliament, working into the hands of the Roman Catholic Church, followed a systematic course to override these Protestant communities, by dividing parishes and attaching to each section a tract of unsettled land in the neighbourhood. Into these new lands, members of French Canadian families, Roman Catholics,