

# 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. XVI. }  
No. 10. }

MONTREAL, WEDNESDAY, SEPTEMBER 5, 1894.

In Advance } Per Year  
81.50.

## ECCLESIASTICAL NOTES.

MRS. VAIL, widow of the late Bishop Vail, of Kansas, bequeathed some \$30,000 for Church purposes in that diocese.

It was on Whitsun-Day, June 9, A.D. 1549, that the Book of Common Prayer in English was first used in place of the Latin offices.

MINISTERS of several denominations have united with the Massachusetts Sunday League in a formal protest against the Sunday papers of Boston.

BISHOP LITTLEJOHN, of Long Island, has, at the request of his Diocesan Convention, left home for an interval of rest after 25 years of continuous service.

BISHOP WORDSWORTH, in his "Shakespeare and the Bible," finds in the poet's works more than 550 Biblical quotations, allusions, references and sentiments.

Four Jewish-American papers favor holding synagogue services on Sunday, and this is believed to be the sentiment of the majority of the Jews in America.

A meeting of the House of Bishops of the Church in the U.S. has been called for Oct. 17, in New York, to elect a Bishop for the Missionary jurisdiction of Olympia, Puget Sound.

It is stated that along the mountain ranges from Virginia to Alabama, there are a million and a half people who have never received or written a letter, and could not read one if it were sent to them.

THE Diocese of Maine has a larger clergy list this year than ever before. The most promising part of the diocese is the extreme north-eastern portion, including Aroostook County, where the Church is doing good work.

THE Rev. Professor Wallis, who was chosen as Provost of Trinity College, Toronto, in place of Dr. Body, resigned, and who declined the election, has since been nominated to the Bishopric of Wellington, N.Z., and has accepted the office.

MRS. J. DUNDAS LIPPINCOTT, of Pennsylvania, has left \$10,000 to the Vestrymen of Trinity church, Riverton, N.J.; \$5,000 to be invested, and the income added to the Rector's salary; and that of \$5,000 more to be applied to keeping the church in repair.

THE great Ultramontane editor, Veuillot, wrote very candidly: "When Protestants are in the ascendancy, we demand religious liberty, because that is their doctrine; but when Catholicism is in the ascendancy, we deny religious liberty, because that is our doctrine."

In the 20 years, from 1873-93, the number of churches of the P.E. Church in the U.S. in New York city has increased from 170 to 244; the number of Communicants from 26,300 to 57,600 (over one hundred per cent.,) and the contributions from \$949,000 to \$2,863,000.

MANY a good Churchwoman could learn a good lesson from an earnest Churchwoman in the diocese of Bishop Jackson, who on every occasion distributed prayer books to those desiring them; and the consequence was seven candidates for ordination.—*Spokane Churchman.*

THE *Churchman*, N.Y., says: "You are missing a good thing if you do not take a Church paper weekly, and keep yourself well informed. If a Rector would have his people wide awake in Church affairs, and develop their activities to the full, he should persuade them to take Church periodicals and read them. In that way intelligent interest will be fostered and parochial life quickened."

THE Dean of Rochester, apologizing for absence from the Exeter Hall meeting of the National Anti-Gambling League, wrote: "As a Christian, a gentleman and a sportsman, I rejoice in your successful crusade against that contemptible method of appropriating other men's money which is known as gambling and betting, and which defies religion, degrades manhood, and spoils sport."

FOURTEEN women known as "the Gray Ladies of London" have dedicated their lives to working among the poor at Blackheath. The population of this district amounts to over 70,000, and the gray ladies, so called from the habit they wear, visit the sick and try to educate the well. They have one day a week for rest, but with that exception devote themselves entirely to the people around them.

THE Bishop of Liverpool (Rt. Rev. Dr. Ryle) writes to the *Record*, saying that he was absent at the time of the late division in the House of Lords on the *Deceased Wife's Sister Bill* on account of pressing diocesan engagements, and adds: "If I had been present I certainly should have voted with the majority (against the Bill), as I believe the proposed alteration of the law would create immense social discomfort in many families throughout the country."

LAYMEN do not always realize how much they might do to sustain the Church in weak places. We recently heard of one man who opened a mission in a church in a large city, which had been closed for over two years, and ordered by the Bishop to be sold; yet he persevered for three years, holding lay services twice a week, establishing a parish guild, a chapter of the Brotherhood of St. Andrew, a Sunday school holding two sessions weekly, and a free sewing school for girls. He paid all the gas and coal bills himself, and finally started a Con-

firmation class numbering 25, whom the Bishop recently confirmed; a rector has been called, has taken charge, and is doing his best to continue the building up of the good work thus auspiciously begun by a layman. Are there not many who could go and do likewise, reviving the services of the Church where they have been abandoned, and patiently and perseveringly seeking to win back to the fold those who have wandered or lost their interest?—*Living Church.*

THE position of the English Church as an establishment has lately been defended by the Rev. Dr. Newton Young, formerly president of the Wesleyan Conference. This defence has roused the indignation of the Rev. Hugh Price Hughes and of the *Methodist Times*, and now seventy Welsh Wesleyan ministers have banded themselves together to oust Dr. Young from his position as a minister. As he has spoken the mere truth about the English Church, a good deal of indignation is felt among Wesleyans and a good deal of sympathy among Churchmen.—*Churchman, N.Y.*

By the latest census of the number of religious places of worship in New York, the parishes of the Church stand far in the lead. The rate of increase since 1871 is also indicated. It must be remembered that this increase is largely among the poorest classes in the community, to whom the Church is now ministering, not only through churches and chapels, but by her numerous new parish houses, and her numerous charities and public institutions, which are not counted in this list, doing for them what no other religious body in the city is doing. She is, and long has been, the acknowledged Church of the rich in this great centre of the nation's wealth, and her parishes have all grown immensely in internal strength during the period in question. Several former parishes have united with each other. But for this, the number of her churches would be even greater than it is. But in every case the union has been an actual gain, and not a mark of loss, and has resulted in strengthened and concentrated work. There can be no question that, in the leading city of the country, the Church is the most powerful religious force. Leaving out of the list the religious bodies which represent current foreign immigration, her proportionate lead is even greater than it appears in the full list, which is subjoined:

	1871.	1894.
The Church.....	74	103
Presbyterian.....	51	70
Methodist.....	50	65
Roman Catholic.....	40	84
Baptist.....	30	50
Jewish.....	25	46
Reformed Dutch.....	20	27
Lutheran.....	15	21
Congregational.....	5	7
Universalist.....	5	3
Unitarian.....	4	3
Friends.....	3	2
Miscellaneous.....	18	41
Totals.....	340	522