

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. XV. }
 No. 33. }

MONTREAL, WEDNESDAY, APRIL 11, 1894.

In Advance } Per Year
 \$1.50.

ECCLESIASTICAL NOTES.

THE Rev. Chas. Gore has received a unanimous invitation from the Church Congress to visit Australia.

THE Very Rev. and Hon. Geo. Herbert, who had been Dean of Hereford for the last 27 years, died last month in England.

THE Rev. E. H. Winnington Ingram, the new rector of Ross, Herefordshire, has decided to discontinue Evening Communion in his parish.

THE Rev. R. Brown Borthwick, who had made a name for himself as a writer of sacred music and as the musical editor of the S.P.C.K. Hymnal, died last month.

THE Rev. J. Stephens Barrass, rector of St. Michael, Bassishaw, Basing Hall street, London, has consented to act as Secretary of the Brotherhood of St. Andrew in England.

AT St. Paul's Cathedral, London, Eng., six palm branches, specially sent over from Palestine every year for this occasion, are carried in procession from the vestry to the altar on Palm Sunday, where they are deposited for the day.

AT last the teachers employed by the London (Eng.) School Board are compelled to teach either Christianity or give no religious instructions at all. The schools had been used for the dissemination of socialism under the guise of Christian teaching.

IT is stated that the number of teachers engaged in Sunday school work throughout the world in 1893 was 2,239,738, and the total number of scholars 20,268,953. The latest figures for the United States are as follows: Total number of schools, 123,173; officers and teachers, 1,305,949; scholars, 9,718,422.

THE Bishop of Peterborough, speaking lately on the subject of *Undenominationalism*, said that undenominational teaching had turned out to be that of a new sect. When it was first talked about it was supposed there would be a simple sort of religion which could be understood by every one. Far from that being the case, it had become exceedingly complicated.

UNDENOMINATIONAL religion could not give that which was necessary for a child. He maintained that a child was just the creature to be taught the most dogmatic religion possible. * * * Speaking from an educational point of view, it was impossible to teach religion in the abstract. That had been proved by actual practice.—*Bishop of Peterborough.*

THE S.P.G. reports that its revenues for the year 1893 fell short of those for the previous

year by £14,070. Twenty-six of the thirty-three Dioceses of England and Wales sent up diminished amounts, though the collections and subscriptions for the general fund were larger by £1,119 than in 1892. The falling off in returns appears under the head of special funds, legacies and dividends.

PEOPLE comfortably off in this world's goods, who contribute next to nothing toward the work of the Lord, must feel sometimes very small and mean when they allow others to bear their burdens for them, and then grumble if the clergyman is not quite to their fancy, or if a special seat is not reserved for them, or if the church is not properly warmed and lighted, and everything about it just as they would like,

THE Bishop of Melbourne, speaking on the Church and Education in regard to Victoria, N.S.W., says: "He had proved how low the morality of Victorians in particular had sunk under the ungodly system of education. To try to teach children to become honest men and women without the help of the Gospel is impossible. The system has been tried in Victoria for 20 years, and to-day it has proved an utter failure."

THE Rev. George Thomas Dowling, D.D., has recently been confirmed by the Bishop of Massachusetts, and within a year expects to enter the ministry of the Episcopal Church. Dr. Dowling was formerly for twelve years pastor of the Euclid Avenue Baptist Church, in Cleveland, Ohio. Coming to feel, however, that he was no longer in accord with certain dogmas which seemed fundamental to the Baptist faith, he quietly resigned his charge and withdrew from the denomination.

THAT THREEPENNY BIT.—"My dear fellow, you cannot get a decent cigar under sixpence (I never give less than that.) If a fellow offered me one costing less than that I should think either that he wished to insult me, or that he was grossly ignorant."

The same gentleman said to his wife next day in church: "My dear, I have nothing smaller than sixpence. Just see if you have a three-penny bit you can let me have."—*The Illustrated Church News.*

AT the Hobart Church Congress, N.S.W., the Dean of Adelaide advised the Bishop to exercise more care as to whom they ordained, and insisted on the necessity of all clergy being men of education. He rather caustically remarked, "It is well known for many years past that it has not been very difficult for a man to obtain Orders in Australia. If a man not too old is a failure in business he seeks ordination by commencing as a catechist, and soon after he is a priest." We fear that this is not altogether untrue of Canadian Orders to some extent.

IT appears from the Official Year Book of the Church of England for 1894, that there were in

the years '92-'93 in the Church Sunday schools of England 2,205,549 pupils, infants, boys and girls, being an increase over the previous year of 144,055. The attendance on Bible classes numbered 410,291, being an increase of 44,597 over the previous year. The total number of teachers for the past year was 188,011, being an increase of 16,326 over the previous year. Of the teachers, 55,467 were males and 132,544 females, each class showing a large increase in numbers over the previous year.

THE *Church Review*, London, referring to the divisions of Protestantism, says: "When the right of private judgment assumes the shape of 143 separate and independent congregations, and, in addition, 150 separate and independent congregations which have no denomination, creed or connection—Protestant Ishmaels as it were—shrewd people will begin to ask what good it is as a factor in religion. It must be admitted that all these varieties prove that it might with greater truth be called the Protestant right of *mis*-judgment. The downgrade is the latest result here. How much deeper it can sink it is impossible to say, although *Undenominationalism* opens up immense possibilities in the direction of atheism."

A clergyman in the Truro diocese lately called attention in his parish magazine to the fact that there are numbers of children who have been baptized in the Church, but who do not go to a Church Sunday school. He reminds his parishioners that the plain intention of the Baptismal Service is that all who have been baptized should afterwards be brought to Confirmation. But if the children of *Church* people are not sent to a Church Sunday school and trained in *Church* principles, it seems a mockery for the clergyman to say to the Godparents at Baptism that they are to see that the child is brought to the Bishop for Confirmation. It is only right and consistent that parents who bring their children to the Church for Baptism should afterwards send them to the Church Sunday-school, so that they may be kept under good influences and gradually led on to Confirmation.

TEACH ABOUT THE CHURCH.

The *Church Sunday School Magazine* (C.E.S. S.I.) for March, says:

A Sunday school teacher describes, in the following extract from a letter, a state of things which we fondly hoped could no longer exist amongst our Church Sunday schools:

"On the strength of having been a subscriber to the Sunday School Institute for many years, though now unfortunately no longer so, I write to ask if the Institute can recommend me a good sensible work on the real tenets of the Church of England—explained, and reasons for belonging to the Church, etc. It is for a young man in this parish, where our worthy Vicar has for many years preached against the errors of