

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.

HOLY TRINITY, Harlem, N. Y., reduced its parish debt by \$5,000 on Easter, and the Sunday school sent \$300 to missions.

CALVARY Church, N. Y., has two parish houses, but another is needed and Dr. Satterlee was given on Easter \$16,000 towards the project.

THE Bishop of Manchester at his annual confirmation at the Cathedral, Manchester, Eng., in March last confirmed about 440 candidates, mostly from Manchester and Salford parishes.

DR. GREEN asked his congregation of St. Bartholomew's, New York, on Easter Day, for \$16,000 to buy land for a church for the Swedish mission in Harlem. The offertory was \$17,624.

THE Archbishop of Canterbury has conferred the degree of Doctor of Music on Mr. B. Agutter, Mus., Bac., of Exeter College, Oxford. Dr. Agutter is precentor, organist, and choir-master of St. Peter's, Streatham, South Wales, which position he has held for the last twenty-four years.

The total Easter offertories so far, from only sixteen churches in New York was about \$65,000. The greatest wealth of the Church is here represented, but it would not be extravagant to estimate the total from all the 73 churches and chapels at over \$100,000.

THE Rev. Dr. Rainsford, N. Y., seems to be in trouble. His late plausible explanation that his non-episcopal brethren were invited and affiliated as laymen, appears to have been a boomerang. One of his non-episcopal brethren indignantly disclaims the imputation that he went to St. George's as a layman.

THE Diocesan Council of Louisiana has elected as assistant to Bishop Galleher, the Rev. Davis Sessums, rector of Christ Church, New Orleans. Mr. Sessums, though a young man, has already made his mark, and won a commanding position in the Church. Gifted with great eloquence, and possessing a talent for administration, he will make an exceptionally good Bishop.

THE Bishop of Bedford (Eng.) has issued an appeal for the East London Church Fund, which supports wholly or in part 240 living agents, and directly promotes evangelistic work. The Bishop is most anxious to increase the staff of Deaconesses, and to extend preventive and rescue work. Four homes are already established.

THE Church Temperance Society, New York, took an important new move on Thursday in Easter week, when a meeting was held in the guild room of Grace House, for the purpose of organizing a Woman's Auxiliary. Notwithstanding similarity of name the new society is to be entirely separate from the Woman's Auxiliary of the Board of Missions, and will wholly aid the temperance work. The rector of Grace Church, the Rev. W. R. Huntington, presided,

and ladies were present from the eight dioceses which it is proposed shall constitute a central department, and from which branches shall spread out over the country. Mr. Robert Graham, general secretary of the society, and others, made statements, and a committee was appointed on details of organization. On last Wednesday morning a further meeting was held, at which time a constitution and by-laws were formally adopted.

ST BARTHOLOMEW'S N. Y., had a remarkable class presented to the Bishop for Confirmation this year. It included every grade of men, high and low, rich and poor. There were eighty in all, forty four of them men, and all of mature age—many of them well advanced in years. Colonel Hadley's Rescue Mission sent twelve; there were three Jews, six or seven Syrians and Armenians, five or six Chinese, and Germans and Irish beside.

THE people of Grace Church gave \$7,700 to be divided among six objects, each contributor designating his preference or dividing his contribution according to his own preference. The objects were: memorial to the late Miss Wolfe; building of churches and parsonages; Home for Incurables at Fordham; Home for Discharged Prisoners; the Board of Missions, and the rector's fund for discretionary use.

An interesting incident happened at a recent lecture on Church History in South London. The lecturer, Mr. Nye, read a note from the late Dr. Littledale's *Words of Truth* to the effect that in 1826 the Roman Catholic Bishops of England issued a statement repudiating *in toto* the suggestion that the Roman Catholic Church had any claim, or pretended to have any claim, upon the property of the Church of England. The note, by-the-by, included the following emphatic declaration:—"We disclaim any right, title, or pretension with regard to the same." When the note had been read one of the audience, who, it afterwards turned out, was a Roman Catholic, rose and challenged its genuineness. The lecturer was naturally some what taken aback, as he was not in a position to substantiate the statement on the spot, but he promised to do so at the meeting the following week or to withdraw it. It was not an easy task which he undertook, for he found that Dr. Littledale gave no reference which was of any service to the original document from which he quoted; no work of the kind could be at the moment found in the British Museum—usually an unfailing friend in such cases—or among Dr. Littledale's books or papers. After much further searching, a Roman Catholic of high position in London courteously allowed his library to be examined, and in it, bound in vellum, a work was found entitled, *Declaration of the Catholic Bishops, the Vicars Apostolical, and their Coadjutors in Great Britain* (London: Keating & Brown, Duke Street, Grosvenor Square, and Paternoster Row; 1826), which at once vindicated Dr. Littledale's accuracy, and enabled Mr. Nye in due course to satisfy his challenger.

The discovery of the book to which we have just referred, and of the existence of which most Churchmen are probably unaware, is of

great importance. If it does not once for all extinguish the allegations that the ante-Reformation property of the Church ought to belong to Roman Catholics, it places them in their true light, and enables them to be appreciated at their true value. Only quite recently a Roman Catholic tract has been issued which declares that, "Let our Anglican friends say if they will that 'possession is nine points of the law,' but not that they are the lawful heirs of our pious ancestors." The declaration has ten signatures of Roman Catholic Bishops appended to it, representing the whole of England and Scotland. It is as scarce as it is valuable.—*Church Bells.*

THE Bishop of London, Eng., on Wednesday lately, opened a labour home at Whitechapel, in connection with the Church Army social scheme. Provision is made for the accommodation of twenty men. The Bishop said that he was glad to take part in the opening ceremony of that labour home, and he had come with the very warmest desire for the success of the work which was to be carried on there, and which they trusted would be a blessing to all those brought under its influence and rescued from distress and misery. He believed those in distress and misery did not know how anxiously, warmly, and deeply those who had anything to do with the work of the Church sympathised with their need, and longed to be able to help them. He did not think they had any suspicion of the earnest desire that existed to find out what was really best for those in distress of that kind and to do it. It was not because there was a lack of feeling, of sympathy, or of self-devotion—it was simply because the problem was so exceedingly difficult to solve that there were so many who seemed to stand aloof, simply because they did not know what to do, though they longed to do something if they only saw the way. They knew, however, that to rescue men from degradation and sin nothing whatever could be done without the help of the men themselves. Unless they could get hold of the men themselves they were sure to do more harm than good. To give money was only to encourage them in their improvident and foolish habits, and was often a means of increasing the evil. If a man fell in consequence of drunkenness the result of giving him money was to send him back to the drink and to go from bad to worse; while if men were improvident and careless money would only develop the mischief, and if a man wished to work it would only encourage him in idleness. In all these ways the problem of how to help the poor was surrounded by every kind of difficulty. The Church Army believed in the personal contact of man with man, and that the best means of helping one another was by personal influence. In this way he believed they could rescue hundreds and hundreds in the course of time, and when all other means would fail. They were not believers in the possibility of doing anything by great institutions; they did not think that great institutions, as such, could really succeed in laying hold of those whose souls had to be changed. That could only be done by men who had themselves experienced the power of the Gospel, and who could testify to the blessedness which always