

The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

A. P. Willis
our Sub-Editor and Quarterly

"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.

We are conquerors of death when we are able to look beyond it.—F. W. Robertson

CANON WILBEFORCE says:—"A Christian's duty is to admit, submit, commit, and transmit. We must admit the truth of Christ, submit our will to Christ, commit our soul to Christ, and transmit good to others."

THE register of the parish of Bremhill, Eng., commences with the year 1591. It contains the following remarkable entry:—"Buried September 29, 1696, Edith Goldie, Grace Young, Elizabeth Wiltshire. Their united ages made 300 years."

BANGOR.—The Queen has been pleased to approve of the nomination of the Rev. Daniel Lewis Lloyd, head Master of Christ's College, Brecon, to the Bishopric of Bangor, Wales, in the room of the Right Rev. James Colquhoun Campbell, resigned.

THE Church is taking a strong position in Buffalo, N. Y. There are sixteen clergy, twelve organized parishes, five missions and 3,500 communicants. There is a parish for colored people, an endowed Church Home under the charge of deaconesses, and ten vested choirs. St. Louis, Mo., has twenty clergy in active service, and 3,400 communicants. If it had the same number in proportion to population as Buffalo, it would have twenty-eight clergy, and 4,500 communicants.

THE Rev. G. S. Reaney, a well-known Congregationalist minister, formerly of Stepney, preached his farewell sermon on a recent Sunday to his congregation at Cavendish Chapel, Manchester, Eng., of which Dr. Parker was once pastor. Mr. Reaney, who was at one time a Baptist, will on Trinity Sunday be ordained by the Bishop of Winchester. Mrs. Reaney is even more widely known than her husband as a writer, a lecturer, and a temperance advocate. She has always been a devout Churchwoman.

THE year 1890 will be a memorable epoch in the history of the diocese of Missouri. It is the Jubilee year, and it will also be marked by the consummation of the division of the diocese. Fifty years ago, Nov. 16, 1840, Bishop Kemper with seven clergymen and lay delegates from four parishes, Christ Church, St. Louis; St. Paul's Church, Palmyra, and St. Paul's Church, St. Charles, sixteen in all, met at Christ Church, and organized the Primary Convention. At the present time there are seventy-four clergy men, and one hundred and six parishes and missions in the diocese.

DONORS of the right kind are wisely taking to giving their true gifts *anonymously*. It is good, now and again, to learn the names of generous benefactors; but there are always compensating disadvantages alike to receiver and giver. Five thousand pounds has recently been forwarded anonymously to the Bishop of Wakefield (England) for the furtherance of Church work at Heckmondwike. An anonymous donor has given £10,000 to be

invested for the extension of Church work in Hucknall Torkard. Munificent grants like these soon work out their own reward.

THE Church Missionary Society intends to publicly make a distinct and definite appeal for men to go to India. For some time past it has been felt that while Africa has had its full share of attention the needs of the vast populations of India have not been adequately responded to. The knowledge of Christian doctrine already acquired by many of the natives is held to be sufficient justification of the belief that with an augmented staff of workers a great ingathering of converts may be speedily looked for. The whole band of the Church Missionary Society's agents in India at present numbers only 163.

A TRAVELLING man who spent Sunday in Cedar Rapids, Mich., and attended Grace Church, came to the rector after Evensong to say how he had enjoyed the day. He said: "I was just leaving the hotel to take a walk about town, when I passed a young man, who slipped a card into my hand. I supposed it was an advertisement of where to get cigars, or a notice of some Sunday night theatre, but I glanced at it and saw the cross on it, and then read it through. I went twice to Church to-day, something I have not done in five years, and you may be sure that when I am near here again I will do the same thing. You don't know how kind a thing it is to show some attention of this sort to the 'drummers,' who are pretty good fellows, if the pious people do consider them clear outside the possibility of religion."

THE Earl of Aberdeen has consented to be come president of the "National Anti Gambling League," which has just been formed for the purpose of offering a strenuous and uncompromising opposition to every form of betting and gambling, and of diffusing among young men and others wholesome information on the subject. Among those who are giving the new movement their cordial support are the Bishop of Wakefield, the Dean of Norwich, the Dean of Rochester, the Hon. and Rev. E. Carr Glyn, the Rev. Preb. Gordon Calthrop, the Rev. Canon Barker, the Rev. J. E. C. Weldon (Master of Harrow), the Rev. Hugh Price Hughes, the Rev. J. W. Horsley, Dr. Clifford, Dr. Thain Davidson, the Rev. W. J. Dawson, Mr. George Williams, &c. Leaflets and booklets are being widely distributed, and lectures and public meetings are to be organized in all parts of the country. It is proposed to hold next year simultaneous demonstrations all over London on the eve of the Derby.

WESLEYANISM, so far as it can still claim John Wesley as its patron, is apparently losing ground in the country, notably in the North of England. It is not keeping pace with the increase of population. The *Methodist Recorder* tells a tale of woe respecting its decrease. It is falling off in quarters hitherto its stronghold, namely, in Lancashire, Yorkshire, and Cornwall. The heaviest decrease of the year falls in the Yorkshire district. Fourteen districts in Leeds report decreases. In the Sheffield dis-

trict the decreases double the increases. In Hull, Halifax, and Bradford districts decrease has been the order of the day. Circuits of traditional standing and obscure circuits have suffered alike. In London, too, matters wear not a roseate hue. What is the real explanation of all this? The *Methodist Recorder* does not undertake to answer the inquiry or to state the reason why. It raises a whine against the Church, which is pushing ahead; and declares that Methodism "must stand up fearlessly and without compromise against the oppressive intolerance, the ruthless enmity, and the proud and unscriptural assumptions of the Anglican priesthood." All this is very pretty; but it fails to touch the cause of the sore or to account for the serious decaying of Methodism.—*Family Churchman*.

As much surprise as regret will be felt at the announcement that another representation under the Public Worship Regulation Act was lodged with the Bishop of London on Thursday, May 1. The representation sets forth with regard to what it describes as the image of the Virgin and the Crucifix at St. Paul's Cathedral, that they and each of them have, and has, in fact, encouraged ideas and devotions of an unauthorized, idolatrous, and superstitious kind! Also that the setting up of the said images tends to bring about, and has, in fact, brought about, breaches and violations of the 22nd Article of Religion.

UPON the foregoing *The Family Churchman* says:—Although one may desire, above all things, to respect individual feelings, and to acquiesce in the liberty of private judgment, it is little short of scandalous that the Bishop of London should be compelled to bear the brunt of repeated lawsuits upon this question. To commence another, when an appeal is pending upon the first, is suggestive of an attempt to harass the Bishop into permitting the whole case to be re-opened before Lord Penzance. They are no friends of the Church of England who do these things.

THE RIGHT USE OF SUNDAY.

TRACT BY REV. G. HOPE ROBERTSON, M.A.,
RECTOR OF SMETH, ENGLAND.

When a good thing is given to us by God, it is our wisdom to put it to all the uses He intends. If we only half use it, we not only lose good, but we also fail in duty to Him. Now the good gift of one day out of seven, to be a day of regular rest and refreshment, for our whole nature, has three different uses, for which God intended it.

1. To be a day of rest to the body from common toil.
2. To be an opportunity for spiritual improvement for our souls personally.
3. To be a time for honoring God publicly throughout the world.

Each of these is a distinct object, complete in itself, and each requires a portion of the Sunday given to it.

If we attend to only one of these purposes, we are failing in our duty and losing good.