

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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ECCLIASTICAL NOTES.

THE CHURCH IN EGYPT.—The Bishop of Carlisle writes to *Church Bells*:—

"In the year 1883 a number of English Churchmen, deeply impressed by the sense of the responsibility cast upon this Church and kingdom by English ascendancy in Egypt, founded an Association, with the sanction of the Archbishop of Canterbury and many of the Bishops, for the 'furtherance of Christianity in Egypt.'

"The Association has since its foundation been quietly and unobtrusively at work, making enquiry and carrying on communications with the ecclesiastical authorities in Egypt, with a view to ascertain what kind of effort could be most hopefully made for advancing the work which it proposed to undertake.

"The result of these investigations was to convince the Association that the Christian future of Egypt is closely bound up with the life and efficiency of the Coptic, or native Egyptian Church. This Church, owing to external isolation, internal dissension, and Mohammedan oppression, is in a condition of extreme weakness and inefficiency. Its chief need, and one without which all other help may be regarded as useless, is that of a priesthood sufficiently taught and trained; both in theological and secular knowledge, to lead the people and to meet their spiritual wants. But the attempt to supply this need is one which must be made with much caution and delicacy; it is possible that kindly meant efforts may have the result of increasing the difficulties and consequent weakness of the Coptic Church by stirring up within it jealousy and disloyalty, and by producing a feeling of distrust which must necessarily paralyze all attempts at friendly co-operation. At the same time it is vain to expect that any efforts in the direction of improving the education and consequent status of the priesthood should emanate from the Coptic Church itself; its depression is too great to render such efforts probable or even possible. Help must come from without, if it comes at all; and the help must be wisely and lovingly administered. On whom does the duty of supplying such help rest more clearly and more weightily than upon the Christian people of England?

"Under these circumstances it has been determined, with God's help, to establish in Cairo a high-class resident school for boys, in which an excellent secular education, together with careful religious and moral training, will be given. It is proposed that the school shall be open to all, both Christians and Mohammedans; it is believed, however, that it will be the Copts who will chiefly take advantage of it, and as the Coptic priests are selected from the general body of young laymen, without special preparation, it is pretty clear that the result of the school, if it succeeds, will be that improvement of the Coptic priesthood which the Association has chiefly at heart. It is thought necessary that, though a distinctly Christian school, it should be open to all who wish to use it; and it need hardly be said that no unfair attempts will be made to proselytize.

"The above is a sufficient description of the scheme which has commended itself to the

Association as the best for Egypt of which existing circumstances admit. It is in some sense a humble scheme, but it is very practical, it does not involve any prodigious outlay, it is one which can be carefully watched by its supporters, and moreover it is one which can scarcely fail to be a blessing to Egypt, whether it realizes the hopes of the Association or not. I have only to add that in considering what name should be given to the institution, one name and one only suggested itself. What name should that be but Gordon? Let it be distinctly understood that the founders of the Association do not wish to use this name merely as one to conjure by; they propound their scheme as one which they believe to be for the benefit of Egypt, call it by what name you please; but as they need a name for their institution, they thankfully and with reverence adopt one which will be honored through the ages both in Egypt and throughout the civilized world.

"I commend the proposed 'Gordon College' to the judgment and the Christian feeling and love of Englishmen."

ENGLISH CUSTOM.—The Rev. Dr. Montgomery Schuyler writes from London to the *Church News* of St. Louis as follows:—

The churches here are full. We attended at Westminster Abbey and St. Paul's Cathedral morning and afternoon, and found large congregations, and while no doubt there were many mere curiosity seekers, yet the greater portion came with their Prayer Books to take part in the service. In all the churches I have attended, whether on week-day or on Sunday, the services have been choral, and in no case has there been a processional or recessional hymn sung. The choristers come in quietly, followed by the clergy, and take their places, all preceded by the vergers, and the service is begun after silent prayer. The singing is mostly plain music and hearty, and joined in by the mass of the congregation, while there is provision made for one elaborate anthem by the choir alone.

THE WAKEFIELD BISHOPRIC.—A large and influential meeting assembled in the Egyptian Hall of the Mansion House in support of the Wakefield Bishopric Fund for the formation of a Bishopric out of the See of Ripon. It was expected that Lord Salisbury and other members of the new Cabinet would be present, but a Cabinet Council prevented the attendance of the Premier, of Lord Cranbrook, and of Sir Richard Cross. Lord Fitzwilliam, K.G., presided, and there were present Lord Brabazon, Lord Oswald, the Archbishop of Canterbury, the Bishop of London, the Bishop of Newcastle, the Bishop of Ripon, the Bishop of Brisbane, and other distinguished persons.

The Archbishop of Canterbury said he was extremely glad to support this work, but he found it difficult to speak of the advantages which he had seen had resulted from the division of the See of Exeter and the creation of that of Cornwall, because he was himself associated with that work. His Grace then proceeded to urge that the progress of the Church throughout the world had been according to the increase of the episcopate—an increase which

had given to different centres of activity able men as the champions of the Church. The principle upon which the Church worked in this direction came down from Apostolic times, and he contended that the Church work was best done by the organization in each diocese which was headed by a Bishop. Having spoken of the need of Church work in Yorkshire, and referred to the different aspect of Cornwall before and after the erection of the Bishopric of Truro, he said that since that division of the See of Exeter there had been a vast change, which had been welcomed alike by Church people and Nonconformists. Nothing, however, his Grace said, could be done without the "Golden Key," and to show how reproductive was the expenditure in Church work, he mentioned that when the Truro bishopric was founded the subscriptions in Cornwall to Church purposes amounted to £26,000 a year, while six years later that had risen to £32,000, and two years ago—apart from the money raised for the Cathedral—the yearly contributions amounted to £42,000. (Applause.) Without any confidence or belief in the personal influence of the administrator, he was quite sure that the setting on foot of episcopal administration in Cornwall had been the means of nearly doubling the sum raised for Church expenses. (Hear, hear.) He was sure that a study of Church history, carrying back that study into the depths of the New Testament, digging as deep as they could dig in the Acts of the Apostles, and reading the letters of St. Paul, would give them confidence that it was based on the very theory of the Christian religion, and the Church's work would be best done by compact and organized bodies. If they had a Church in which the laity thought about her affairs, and were ready to advise, and the clergy did the work mapped out for them—that way the way in which, they were quite certain, Christ's work ought to be, and was, done. He could only express his deep gratification that the work begun by his predecessor, Archbishop Longley, was bearing such good fruit, and he felt confident that they would relieve the overtaxed Diocese of Ripon by creating a Cathedral centre and a Diocese of Wakefield. (Cheers.)

CHURCHES SHOULD BE ALWAYS OPEN.—"I deprecate churches being closed except for Sunday services. I should hail their use for religious art as the poor man's gallery of sacred pictures, for religious music, as the poor man's place for psalms, and hymns, and spiritual songs, for religious teaching to young and old, in all such freedom as would create no confusion or degradation of the sentiment of reverence, which ought to be no superstition, but one of the chief elevations of human nature."—*Charge to the Clergy by the Bishop of Southwell.*

GIFT OF A NEW CHURCH.—The Duke of Westminster is building a new church, vicarage, and schools for the populous neighbourhood of Handbridge, which lies on the opposite side of the Dee from the city of Chester, and providing suitable sites for these several erections on his property within the parish. The church and rectory alone will cost £20,000. The very name of the founder of the new church is a guarantee that it will be free and open to all alike.