

The Church Guardian

—: EDITOR AND PROPRIETOR:—

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CALENDAR FOR JUNE.

JUNE 3—2nd Sunday after Trinity.

" 8—Friday. Fast.

" 10—3rd Sunday after Trinity. [Notice of St. Barnabas].

" 11—ST. BARNABAS. A. & M.

" 15—Friday. Fast.

" 17—4th Sunday after Trinity.

" 20—QUEEN'S ACCESSION, 1837.

" 22—Friday. Fast.

" 24—Nativity of St. John Baptist. Athan. Creed.

Fifth Sunday after Trinity. [Notice of St. Peter].

" 29—ST. PETER. A. & M. Fast.

EDITORIAL NOTES.

BISHOP DUDLEY, of Kentucky, evidently regards the injunction to St. Peter not only to "Feed my sheep," but also "Feed my lambs," as attaching to himself as one of the successors of the Apostles through the historic Episcopate, for we find that in his Diocesan paper, called *The Bishop's Letter*, there appears every week a letter from himself, (as we understand it), "For the little folk of the family." In this, from time to time, very positive instruction is lovingly and plainly given. For instance, we find in the June number a reference to Sunday church-going, and to the oft-repeated objection that children do not understand the sermon and "hate to go to church." Although the Bishop seems to have a lively recollection of some such feeling in his own earlier years, he says:

"But I remember that I was made to go to church, to that particular church, every Sunday morning and afternoon, whether the day were cold or hot, whether I wanted to go or begged piteously to be let off from going. And I was made to go to Sunday school every Lord's Day, and now I am so thankful to God that He gave me parents who thus compelled me to be trained in the knowledge of the Holy Scriptures and of the ways of the Ancient Church, because these have been the very anchors which have kept me steady and safe, amid the storms of temptations and of trial which have raged around me all these long years which have passed since I was a boy in that dear old Church. Oh! my children, I beseech you learn to love The Church and Her ways, the Bible and its truths while you are young, for they and they only can be your strength and your happiness in manhood and womanhood."

His Lordship also adds these further words of wisdom—which might well be engrafted on every young mind—as to what they are learning in the early years of their life, and which oftentimes appears, and is treated by grown people as of such little importance:

"Oh, boys and girls, be sure of this, that what you learn in childhood, be it good or evil,

will go with you all your days, however many they may be. Learn, therefore, only that which you shall love to have always as companions. Learn to know those people, those practices, those habits which will bring joy when old age comes, for you can never be rid of them."

THE Right Rev. A. C. Coxe, D.D., Bishop of Western New York, is well known to The Church as a determined and skilful opponent of Romish practices and claims; although by many he himself is, we fancy, classed as a High Churchman. He has not hesitated to cross swords from time to time with the leading members of the Romish Episcopate, and lately made a decided attack upon the Pope's special representative in the United States, the Ablegate Satolli. Our readers will find in another portion of this issue a part of the final letter of a series addressed by him to the Ablegate, and which we take from our esteemed contemporary, *The New York Churchman*.

ONE of the signs of the times, and a good one in our estimation, is the demand which is being persistently made in all portions of the Anglican Church by its leading men—Bishops, Priests and Laymen—for more distinct and positive teaching on Church lines. We are convinced that a careful examination of the progress made by the Church anywhere, either in Province, Diocese or Parish, will be found to be proportionate to the faithfulness with which direct and positive Church teaching has been given. The fault in the past has been that the distinctive features of the Church of England as a true and undoubted branch of the Church Catholic were not enunciated in pulpit and press, in church and school; but rather that a feeling prevailed that one religious Body was just as good as another. It is only of late years that this species of false liberalism has been boldly attacked. We believe that what the world requires to-day is authoritative teaching; and we believe that the Church of England and Her sister Churches will fulfil the responsibility and duty imposed upon her and them just according as she recognizes this principle, and that she will progress accordingly. It is not uncharitable for a Priest of the Church of England, in any field in which he may be placed, openly and decidedly, yet lovingly, to declare by word and act that he has that to give and bestow in virtue of the Commission conveyed to him through Apostolic hands which cannot be found in any of the other religious Bodies about him. The Church of the Living God holds in her possession the deposit of truth, together with the Sacraments, the means of grace, and has authority to convey and hand them on through her ministers. The Anglican Church has never failed in asserting this position. It is the only sufficient ground for her refusal to admit into her pulpits and into her services godly men self-appointed or chosen by other Bodies not having the Apostolic authority. So long as she holds to this position it would be treachery on her part to admit any to minister at her altars who do not possess valid Episcopal Ordination. If our clergy would only recognize fully the meaning of their Ordination and of the Commission entrusted to them, it would lead to such earnestness and zeal, and at the same time to such unselfishness and self-depreciation, as would redound to the glory of God and to the extension of His Church. We have no sympathy with men who lay little store by their Orders, or who, as some have asserted, receive Episcopal Ordination simply because it either was the custom, or that persons so ordained stood better in the estimation

of the public. Such men are not wanted in the ministry of the One Holy Catholic Church.

ONE of the smallest Synods that we know of is that of the Diocese of HONOLULU, in which, according to the *New Zealand Church News*, there are only, besides the Bishop, three priests, two deacons and twelve laymen; nevertheless public interest in the proceedings of the Synod increases from year to year, and the Bishop, the Right Rev. Dr. Willis, speaks hopefully of the future of the Church in the island. From this distant field, too, comes the true Church note. The Bishop, in his address at his last Synod, urged his people to prosecute the work on the Church's own platform, and spoke with no uncertain voice in defence of the Church. The *New Zealand Church News* says: "This advice seems to have been necessary as a check to certain attempts to organize 'Gospel Praise Services' in public halls, as if the system of the Anglican Church were inadequate to meet the spiritual wants of the people."

WE find with very much pleasure that the rumor which prevailed in Montreal, and to which currency was given in the secular press, that the Right Rev. Dr. Sweatman, Bishop of Toronto, intended to resign his See, and that announcement to this effect was expected at the Synod of the Diocese held last week, was wholly unfounded. His Lordship gave it, according to later telegrams, direct denial. We are convinced, apart altogether from the generally entertained objection to a resignation of a See, that it will be gratifying to the Church at large in Canada to find that his Lordship entertains no such intention. Certainly we could ill afford to lose his presence from the Episcopal Bench of this Ecclesiastical Province. His Lordship has peculiar gifts rendering him not only a most useful, but almost indispensable member of that Bench in Council. Nowhere, and at no time, we venture to think, has his influence for good been more clearly recognized than during the proceedings in connection with the formation of the General Synod of the Church of England in Canada. The interest which his Lordship took in that movement, and the sacrifices made of time and money in furtherance of it, are well known, but there was much which transpired in connection with the organization of committees and the directing of its work for which the Church at large is deeply indebted to Bishop Sweatman. We sincerely hope that whatever discouragements may attend his Lordship in his special field, these may never induce a resignation of the work to which he has been called; and that The Church for many years may have the benefit of his wisdom and continually ripening experience in the Episcopate.

WE referred last week to the rising tide of "Sunday Desecration" in the Province of Quebec, as manifested by certain announcements in regard to Sunday excursions from the metropolis. We regret to notice in our secular exchanges evidence of a similar lamentable development in the sister Province of Ontario. To that Province,—as one might almost say *par excellence*,—we have been accustomed to look in the past for at least outward religious and faithful observance of the Lord's Day. Some possibly think that in the great centres of population, such as Toronto and Hamilton, there has been an almost Puritanic observance; for instance, in the refusal to allow street cars to run on Sunday. That question, however, is one which may be debateable, and upon which different opinions may possibly be fairly entertained. But it would appear, if the report from the neighboring city of Hamilton is to be