

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.

SCOTLAND.—The building of the Chapter House of the Chapter of St. Mary, Edinburgh, is making rapid progress.

THE Rev. Ernest Maitland, the Roman Catholic chaplain of the Marylebone Infirmary, Eng., is about to seek a curacy in the Church of England.

THE Rev. Sir John Warren, who was rector of Arborfield from 1839 till 1880 has just attained his ninety-first year. His father, the first baronet, was Physician to the Forces during the first American war, and was created a baronet in 1797.

MR AND MRS. GLADSTONE are among the contributors to the pastoral staff presented to the Bishop of St. Asaph (Wales) at the diocesan conference held at Oswestry on September 4 and 5. The staff was ornamented with jewels and figures of the Welsh saints to whom the parish churches in the diocese are dedicated.

A WRITER in the *Church Review* says that according to statistics published in San Francisco some time since, over twenty-nine millions and a half of the people of the United State do not profess any religion at all. And the writer adds, "Surely this falling off from membership with the sects and return to paganism is due in a large measure to the want of Christian education of the young."

It is widely announced that the Bishop of Winchester (Eng.) has definitely decided to resign the Bishopric, and has made domestic arrangements to leave Farnham Castle towards the conclusion of the present year. The severance of Dr. Harold Browne's long connection with the See, over which he has presided for more than seventeen years, will cause the greatest regret.

THE difficulty of writing in plain language, on the powerful and widespread sin of impurity, has been met by the *Missions to Seamen*, in compiling extracts from the Bible itself, showing what God thinks of breaches of the seventh commandment. These are printed under suitable headings, on tinted paper, in good type, in a little booklet of sixteen pages, which is sold at two shillings per hundred.

THE parish of *Upton Bishop*, in the diocese of Hereford, Eng., vacated by the death of Prebendary Havergal, is, says *Church Bells*, in the temporary charge of the Rev. D. C. Moore, late rector of Albion Mines, and Rural Dean of Amherst, Nova Scotia, who left Nova Scotia to become curate to Dr. Havergal, but before Mr. Moore's arrival sudden death removed the vicar. The Bishop of Hereford has given Mr. Moore permission to officiate in the church and parish till December 31, by which time a new vicar will doubtless be appointed.

FROM the letter of invitation to the Old Catholic Congress at Cologne, to be held on the 12th, 13th, and 14th September next, we extract the following paragraph:—"It will be a great

means of spreading information in regard to Catholicism, and will furnish a proof that men have not only discovered on all sides that they must step forward to oppose the attacks made along the whole line by the Papal party upon the Church of Jesus Christ, but that proper means will be found for an unanimous and successful resistance."—*Family Churchman*.

THE consecration of the new nave of St. Ninian's Cathedral, Perth, Scotland, took place on the 7th August. There was an early celebration at 7 30 a.m., at which the Scottish Office was used. Matins commenced at 11 o'clock, with a subsequent Choral Celebration according to the Book of Common Prayer. The gathering both of clergy and laity was large and representative, including the Archbishop of Dublin, the Bishop of Lichfield, all the Scottish Bishops, the Dean of Manchester, and all the Scottish deans, with one exception, besides many of the diocesan clergy, and others from a distance.

ANOTHER munificent gift has been given to the Church in Wales by Mrs. Llewellyn, of Baglan Hall. The livings of Aberavon cum Baglan are about to be separated. To do this the living of Aberavon, which is a parsonage, had to be augmented, otherwise the Ecclesiastical Commissioners would not consent to the separation. Mrs. Llewellyn has handed over the sum of £3,000, the interest on which sum will go to the augmentation of the living. The sermon at the dedication service was preached by the Bishop of Llandaff, who, speaking afterwards at a luncheon, said that during the period he had been Bishop (seven years) seventy churches or mission churches had been erected, and over £100,000 had been subscribed. The Bishop's fund, which was started only a few years ago, at present amounted to £32,000.

IN an interesting article on 'The Decay of Nonconformity' in the *Newbery House Magazine*, the Rev. R. Free deals somewhat severely with the manners and customs of his former co-religionists. The old severe school of Nonconformity is surely passing away; it has been touched by the 'Time Spirit.' No longer are Dissenting chapels characterized by their baldness. 'Congregationalists,' says Mr. Free, 'are very anxious to have their places known as churches,' and it is often nowadays impossible as you pass by to distinguish them from the latter. The old square simplicity of the meeting-house, its stern refusal of every touch of adornment, has passed away. In their place rise up on all sides florid Gothic buildings, with spires and crosses and painted windows. What is the meaning of this? Is it too sanguine a hope to see in the change some prospect of a day when Nonconformists will come to draw nearer to the Church in more ritual things than questions of architecture and decoration? The Dissenter of a bygone age would have deemed it impossible that he should ever assimilate himself with the Churchman even in these external matters. The Dissenter of to day who has so assimilated himself deems it, perhaps, impossible that the essential boundaries between himself and the Churchman should be ever overpassed. But is it so? When the heaven

begins to work there is no telling what changes may come about. Almost every Dissenting body owes its existence to some unbalanced insistence on a point of doctrine of which the Church acknowledges the truth when it is ranged in its due relation with other doctrines. A greater reasonableness has come about and broken down the Nonconformist's prejudices in the matter of many external Church forms. May not this reasonableness gradually and silently increase till his more radical prejudices disappear too, and he wakes up only to wonder at them as past curiosities?—*Church Bells*.

MADAGASCAR.—Lord Salisbury's announcement on Monday afternoon last in the House of Lords with regard to Madagascar will be some relief to all who are interested in mission work in that country. The Anglo-French Agreement, it appears, professes to give explicit guarantees to missionaries and missions, and to secure freedom of religion and religious practices and teaching. It is feared, and the conduct of the French in many French colonies well justifies the alarm, that when they obtain a free hand in Madagascar they will use their power in a way which will practically annihilate missionary work and its results. So far as an agreement is likely to operate in preventing them from carrying out such a policy, mission work is safe, but we are afraid that the safeguard is not a very substantial one. England has no right to do anything which will put the Malagasy people into the power of the French. It has no right to make any agreement bartering away their liberties for some real or fancied advantage elsewhere. It has the power but not the right. It is not a question of the French civilizing a barbarous people. Nor is it a question of making Christianity known to such a people. The Malagasy people are far from being either un-Christian or uncivilized, thanks to the English missionaries—chiefly, all honor to them for it, the agents of the London Missionary Society. Tens of thousands of children have been gathered into schools, a great school system has been established, converts can be reckoned by hundred of thousands, the language has been reduced to a written form, the Holy Scriptures have been translated, a literature has been formed, and many of the arts of civilized life are firmly established in the land. Our own Church has not been backward in the work. Antananarivo, the capital, has a cathedral-church, and numerous other churches, school-churches and schools are dotted over the land. There is a devoted band of clergy, at whose head is Bishop Kestell Cornish, who has for sixteen years labored in the cause. Thousands of converts, and the rapid civilization of the people, testify that our labors, and the labors of others, have been not in vain. The people are high-spirited and will not consent to be enslaved without a struggle. This is the nation which, to our shame, we are about practically to hand over to the tender mercies of the French, whose way of civilization is generally extirpation. In the struggle which will inevitably take place, the agreement guarantees will be disregarded, and all that has been accomplished will be undone. We have in effect cried havoc, and let loose the dogs of war, and if no greater punishment than the destruction of our work, our