

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.

CHURCH MISSIONS IN CUBA.—*Church and Home*, Florida, gives a most interesting account of the second visitation of Bishop Young to the missions in Cuba. The Bishop reached Havana, February 24, 1885, and was met by delegations from five vestries. Only two missionaries of our Church are actively engaged in these missions, the Rev. Juan B. Baez, presbyter, and Mr. Albert Diaz, lay reader. But the result of their labors is very wonderful, as shown by the Bishop's visitation, when congregations were crowded to discomfort, the interest very great, and confirmation classes exceedingly large. In Gethesemane Chapel, Havana, March 1, eighty were confirmed. At Guanabacoa, six miles east of Havana, March 4, the chapel was full of people, the street full and almost crushing into the building, restrained with difficulty by policemen. Ninety-six received the "laying on of hands," and forty others were prevented from receiving the rite, being unable to make their way through the crowd to the chancel rail. On Sunday, March 8, seventy-four were confirmed in Mantanzas. Altogether three hundred and twenty-five were confirmed in six congregations. Last year one hundred and sixteen were confirmed in two congregations. Bishop Young asked for \$3,000 for the aid of these missions, and received an appropriation of only \$1,000; \$500 was added by the Diocese of Florida, but the Bishop fears this most promising work must decline, unless special offerings are made for the same immediately.

THE CHURCH-WARD DRIFT.—At the Yorkshire Congregational Union, which met the other day at Wakefield, one speaker, Mr. Armitage, stated that "there was no fact in the religious history of our time more remarkable or more joyful than the great revival in faith and godliness which had taken place in the Church of England." Another speaker, Mr. Best, said that "young people were gradually drifting away from Congregationalism to the Church, because they preferred her services. Indeed it was surprising that so many young people did attend chapels, for they could find very little which appealed to them there." A third speaker, with reference to this point, complained that "their 'Churches' thought too much of themselves and too little of the outside masses."

A GOOD IDEA.—There is a box placed at the west door of St. Mary Abbot's Church, London, into which papers are dropped by those wishing for intercessory prayer on any subject they may feel anxious to offer before the throne of grace. This box is opened by the Vicar alone before the Wednesday Bible reading and before the Saturday devotional meeting, and the subjects of intercession are offered at these two services. This is one way of promoting that mutual sympathy and care for one another's joys and sorrows, which must always be the strength of congregational life.

FRUITS OF THE LONDON MISSION.—One outcome of the London Mission has been the formation of nine different Bible classes on week days in St. Mary Abbot's parish, as well as nine Bible classes on Sundays. The Confirmation classes have also been greatly strengthened in number; and many adults were prepared for baptism on Whit-Sunday, previous to being confirmed by the new Bishop of London.

HONORABLE MENTION.—The Bishop of London performed his first act of church consecration in his new diocese on Saturday, when he consecrated the Church of St. Mary the Virgin, Primrose Hill, a little edifice on the north side of London's only hill, which has for some years enjoyed the double distinction of being the solitary free and open church in the rich and important parish of Hampstead, and the only church which has provided a double daily service throughout the year. The pleasant impression left upon the minds of those who have been present at the confirmations already held by His Lordship were strengthened by the service of Saturday, and the address which the Bishop gave will long be remembered by those who were privileged to hear it. Such hopeful and energizing words as those which fell from the Bishop's lips cannot fail to produce a healthy fruitage.

THE DISESTABLISHMENT AND DISENDOWMENT OF THE IRISH CHURCH.—The following letter from the Primate appears in the current number of the *National Church*.—"The Palace, Armagh, April 7th, 1885. DEAR SIR.—I have no difficulty whatever in answering your queries. The disestablishment of the Church of Ireland has been only an evil, with no compensating benefit whatever. It has been of no advantage socially or religiously, and instead of conferring strength has caused weakness. Long may our Heavenly Father in His mercy avert so great an evil from the glorious Church of England! I have been twenty-nine years a rector, and thirty years a Bishop and Archbishop, and have had long experience of ecclesiastical affairs, and I hesitate not to say that I regard disestablishment as a most disastrous failure.—I am, yours most truly, M. G. ARMAGH. W. E. Helm, Esq."

THAT UNMARRIAGEABLE SISTER-IN-LAW.—The fates fight against the unmarried sister-in-law. Mr. Broadhurst's Bill, permitting marriage with a deceased wife's sister, was down for April 23. It was called on at 1.20. When the clerk at the table called out the measure nobody answered. The member for Stoke was talking to a friend in the cloak-room, never dreaming that any measure of his would come forward. The next order was immediately called, and (though Mr. Broadhurst does not admit it) our sisters-in-law are debarred from the pleasure of wedding us for another year.

A GOOD EXAMPLE.—Canon Trench, to whom the Diocese of Liverpool has been, and is in many ways so deeply indebted, is now turning his newly-rented church to practical public use. He is Vicar of All Saints, Notting Hill, London, and on Sunday evenings, when the pew-holders have departed, has a service at 8.30 p.m. when the seats are free. If other clergymen, suffering under pew-holding congregations, and under a bondage from which they cannot emancipate themselves, were to invite the spiritually poor and lame, without respect of persons, to pray and read God's Word with them for a few minutes at the close of each Lord's Day, they might find that the time was very profitably occupied.—*Monthly Paper of the Open Church Association.*

THE POPE AND THE IRISH R.C. CLERGY.—A correspondent of the *St. James's Gazette* writes:—

Private letters from Rome inform me that the Pope has expressed himself very strongly regarding the conduct of the Irish clergy when the Prince of Wales visited Dublin. The Holy Father says it is a disgrace to the Church that the Bishops and Priests were the one only corporate body in the country that did not send a deputation to welcome H.R.H. He says truly enough that whereas under the British rule the Church enjoys far more liberty of action than under any other Government in Europe, and is never interfered with in any way, the Irish prelates and priests ought to have seized the opportunity of shewing their loyalty; whereas they have held aloof, and have tacitly shewn their approbation of what the avowed revolutionists in Ireland are doing. There are now in Rome a number of Irish Bishops; and it is reported in clerical circles that Leo XIII. intends speaking very plainly to them respecting their duties to the Government under which they live, before they return to their own country; and it is by no means improbable that at Whitsuntide he may issue a pastoral letter on the subject.

"THE MONTH OF MARY."—The Month of May is now known in the Church of Rome as "the Month of Mary," and is accordingly devoted to her service. The language used by popular writers of the Church of Rome concerning the Virgin Mary is often of a most idolatrous character. Bonaventura's *Psalter of the Virgin* is well known to Romanists abroad, and is now issued (somewhat abridged) in English by a Roman Catholic publisher. In it the Psalms of David and the *Te Deum* are addressed to Mary instead of God. In Liguori's *Glories of Mary*, issued with the imprimatur of Cardinal Manning, occur many horribly idolatrous passages and also several stories which, were they true, would be anything but honourable to the Mother of God. It is not true that Protestants cast dishonour upon the Virgin Mary, but Roman Catholic writers such as those just named.

AN INTERESTING DISCOVERY.—The *Jewish Chronicle* notes that among the results of recent Russian advances into the heart of Central Asia is the opening of communication with hitherto unknown Jewish congregations. Two of the most interesting of the communities are to be found at Merv and Sarakhs. In both places they are Jews from Persia and Afghanistan. The Shocket at Merv originally came from Meshed (in Khorassan), where forty-five years ago the Jews were forced to embrace Islamism. The spiritual head of the Jewish community is a certain Rabbi Mordecai, who is at the same time the wealthiest silk manufacturer in Merv. The congregation possesses six Scrolls of the Law and a copy of the Talmud. A school is held in the synagogue. Many of the Jewish families, who at Meshed were obliged to become Mohammedans now reside at Merv, but they secretly observe Jewish precepts, and nearly every household has its own Shocket. The bulk of the unwilling converts made their way, under cover of the pilgrimage to Mecca, to the Holy Land. The Jews in Merv seem to be in a good position, for, with but five exceptions, all are merchants; and when three years ago a "messenger" came thither from Palestine, he left Merv the richer by about £200.