

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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ST. ANDREW'S BROTHERHOOD.

To the Secretaries of the different Chapters of St. Andrew's Brotherhood in Canada:

DEAR SIR,—A communication having been received from the Council in the States as to the formation of a Canadian Council, a meeting was held in St. James' Cathedral School house, of the six Toronto Chapters, and it was resolved to call a Convention of Canadian Chapters on June 9th, 1890, to consider the question of our relation to the organization in the States.

The American Brotherhood suggests two alternatives. Firstly: the Chapters in Canada meeting together, forming a Constitution, and appointing a Council, then out of their Council and that of the States, an International Council to be formed. Secondly: by altering the wording of their Constitution so as to include Chapters in the Church of England in Canada. You are cordially invited to send representatives, failing these, to give us an expression of your opinion as to the course your Chapter would prefer. It is proposed to invite a member of the American Council to be present and deliver an address. Arrangements will be made for the accommodation of delegates while in the city. Fraternal yours,

F. DUMOULIN,
Secretary of Committee.

The Rectory, St. James' Cathedral, }
TORONTO, May 6th, 1890. }

ECCLESIASTICAL NOTES.

THE Lord's Prayer, at the beginning of the Communion Service is to be said by the minister *alone*, and should not be audibly repeated by the congregation.

ROMAN CATHOLIC OPEN AIR PRAECHEING.—

This new departure was taken during a mission at St. George's Roman Catholic Cathedral, Southwark, England. Services were held in the lanes and byways of the thickly populated districts around London bridge and the Borough, as an effective way of reaching the masses.

THE Bishop of Newcastle, Eng., six years ago asked for a fund of £60,000 for promoting Church extension in the populous districts of Tyneside, and for siding in the restoration of churches throughout the diocese. A return just issued shows that the total sum raised for the object is £75,000.

COSTLY gifts continue to be poured in upon Lincoln Minster (Eng.). It appears that a magnificent set of altar service books have just been offered by some friends of Dean Butler, the interest of which attaches to the richness of the gems, opals, pearls, turquoises, amethysts, topazes, and aquamarines "encrusted" upon the covers. They were used for the first time on Easter Day.

THE Bishop of Lichfield, Eng., refuses to ordain married candidates unless they have what he considers a "sufficient private income." It would be well if other bishops adopted similar rules, for, although thereby

many a good man might be lost to the Church as a clergyman, the Church would be spared many a sorrow.

A REVOLUTION IN INDIA.—When Dr. Duff began his work in Calcutta he looked upon female education as an impossibility. "You might as well," he said, "try to scale a wall 600 yards high as attempt female education in India." To-day there are more than 90,000 females receiving instruction in the province of Bengal, and many of India's most gifted daughters are pressing forward into the higher departments of education. What fifty years ago was the missionary's despair is now his brightest hope.

By the death at St. Leonards, Eng., at the age of 62, of the Venerable Archdeacon Gray, D.D., LL.D., a figure once familiar in Southern China has been removed. John Henry Gray was educated at Christ's College, Cambridge, and after filling for a short period a curacy in Leicestershire proceeded to Canton as chaplain to the British factory, and in 1852 became consular chaplain also. For about thirty years he labored in that city and in Hong Kong. In 1867 he was made Archdeacon of Southern China.

Of the 214 Presbyteries in the U. S. 112 have voted for revision of the Westminster Confession, with 44 to be heard from. So a majority are in favor of revising. The Westminster Confession has in it much good; if more wise than what is written, and after the manner of Calvin, they will make it all right after awhile, and give *Confession* more after the truth than now. But let them take heed lest the Majesty of God be weakened in public estimation by their going too far on the other side.

MONTANA.—Rev. J. C. Quinn, LL.D., of Montana, having left the Presbyterian Church for the P. E. Church, gives some of his reasons:—

From a careful and honest searching and study of the Scriptures, especially the Ancient Fathers and ecclesiastical history, I have at length been constrained to submit to the claims of Episcopacy.

The witness of Scripture, the Fathers and Church history is both cumulative and concurrent on the following points:

1. From the divine call and appointment of the Aaronic priesthood, all the way through Christ's public ministry, down to the closing of the Holy Scriptures, I find no Church of God on earth spoken of or referred to in the Scriptures that is not Episcopal in its polity.

I have, therefore, been led to join the Episcopal Church and seek her ministry.

MR. DICKENSON has given some interesting statistics of the growth of the three leading evangelical denominations in Boston since 1830. The increase of population in Boston since 1830, 400 per cent.; increase of Congregationalists 250 per cent.; and of Episcopalians 1,000 per cent. Taking the thirty years from 1860-1890: increase of population 65 per cent.; increase of Congregationalists 35 per cent.; of

Baptists 60 per cent.; of Episcopalians 135 per cent. Taking only the last ten years: increase of population 13 per cent.; of Congregationalists 13 per cent.; of Baptists 20 per cent., and of Episcopalians 34 per cent. Mr. Dickenson also showed that since 1880 the Congregationalists had founded 34 new churches, but meanwhile had abandoned 16; the Baptists had started 27 and lost only 7; the Episcopalians had founded 26 and abandoned but 6.

While this is encouraging, there is nothing to boast of; nor will there be until our loss than half a million members becomes twenty millions.

CANON MALCOLM MACCOLL has been engaged in a correspondence with Father Richardson, a well known Roman Catholic controversialist. In an article recently Canon MacColl stated that he had a letter from Cardinal Newman in which his eminence expressed disapproval of the excommunication of the late Dr. Dollinger. Father Richardson took up this statement rather warmly, and rashly asserted that Canon MacColl was mistaken, and that to say that the Cardinal disapproved of Dr. Dollinger's excommunication would be equivalent to saying that His eminence had left the "Catholic Church." The priest challenged the Canon to publish the letter from the Cardinal. The Canon says he should not be justified in publishing it, but he has submitted it to the editor of the *Tablet*, who says that "certainly it bears out the statement that the Cardinal at the time of Dr. Dollinger's excommunication disapproved of the way in which he was treated."

THERE was a touch of genuine personal feeling in Bishop Temple's recent Polytechnic lecture on Christian evidences. He said that the more he read the Bible through from end to end, the more the things in it seemed to be master of him, so that if he differed from it he was driven to the conclusion that either he did not understand it or that he was in the wrong. The spirit of it was so supreme over all that he could think of the purest and holiest things that it was absolutely necessary that he should accept its authority. When, too, he studied the unique Figure in humanity which stood unapproachable by all philosophers or heroes, his conscience, which bowed before the Book bowed still more before that majestic Royalty which spoke with authority—not as a learned man, not as a philosopher, not as a guide or a teacher who, having gathered knowledge from various sources, communicated it—with a voice which bore eternal truth with no qualification, and which was plain for everyone to hear and to understand.

It was a touching story which the late Lord Shaftesbury told of some of the greatest roughs in the East End of London. A young clergyman in one of the most wretched parishes had asked his advice as how to deal with the terrible human vice and misery of the place. Lord Shaftesbury had counselled him to begin by establishing a ragged school, and had at the same time furnished the necessary funds. The school met with immediate success, but it was impossible, in spite of all the vicar's efforts, to induce the people to come to church, an the