

J. W. H. Naylor 1894
SHAWVILLE QUE

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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MONTREAL, WEDNESDAY, MAY 24, 1893.

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ECCLESIASTICAL NOTES.

The new Bishop of Norwich, the Rev. A. Sheepshanks, was consecrated on Ascension Day.

The Deans of Bangor and Chichester have become vice-Presidents of the English Church Union.

The total income of the "Missions to Seamen" for the past year amounted to £35,496, being £5,000 more than the previous year.

The Church Defence Association, of London, has received petitions against the Welsh Suspensory Bill signed by half the adult population of Wales.

The Bishop of Liverpool has formally admitted a number of lay readers at St. Benedict's Church, in that city. This is the first occasion on which lay readers have been publicly admitted in the Diocese.

The Committee of the Protestant Alliance, London, Eng., issued a strong protest against the action of the Lord Mayor in toasting "the Holy Father and the Queen." Protests against it appear in all quarters and in unmeasured terms.

The Bishop of St. Asaph has during the five weeks preceding 5th May, held confirmation at fifty centres in various parts of his Diocese. The number of candidates confirmed was 3,230. Many of the Confirmees were from Nonconformist bodies.

It is becoming clear to thinking men that the agitation for disestablishment was in reality not inaugurated nor desired by the Welsh people at all; but by a few political fanatics, who seized their opportunity of pressing the Prime Minister into their service.

The Presbytery of Dunoon have sent the Archbishop of Armagh, a resolution, expressing sympathy with the Protestants of Ireland, in the present grave crisis, and promising that no effort on their part shall be wanting to resist the Home Rule policy; which they regard as disastrous.

The Universities Mission to Central Africa now supports two dioceses instead of one, providing entirely for Bishop Hornby and his staff in Nyasaland, as well as for Bishop Smythies in Zanzibar with more fellow-workers than before. It finds it necessary to increase its home organization.

The Rev. Dr. Edgar, moderator of the Presbyterian Church in Ireland declared at the great Anti-Rome Rule in Albert Hall that 'they were face to face, not with a rule of a

majority, but with the rule of a minority—80 obstructors were dictating terms to 570 other members of Parliament."

At the London Diocesan Conference (Eng.) held last month a resolution was passed by a large majority deprecating "the growing tendency to devote the Lord's Day to purposes of amusement as being a serious hindrance to the performance of religious obligations and the cause of unnecessary labour to large classes of the community."

RIPON CATHEDRAL dates from the latter part of the 12th century. It is supposed to be erected on the site of a monastery founded by Wilfrid, Archbishop of York, in 664. An excellent cut of the Cathedral accompanies Church Bells of 5th May. The Cathedral is dedicated to SS. Peter and Wilfrid. The east window is a memorial of the re-formation of the Diocese in 1836, and the west window of the Right Rev. Dr. Bickersteth, for 27 years its Bishop.

The death at Rome, in his sixty-sixth year, of Dr. James Francis Turner, second Bishop of Grafton and Armidale, in New South Wales, is announced. Bishop Turner was the son of the late Sir George James Turner, was educated at Durham University, and was ordained in 1852. After holding various minor appointments he was presented to the rectory of North Tidworth, Wilts, in 1858, and this living, as well as the rural deanery of Amesbury, he held until 1869, when he was appointed Bishop of Grafton and Armidale. Over this extensive See, of some 70,000 square miles, Dr. Turner ruled with much zeal and success for twenty-four years. He only retired a couple of months ago.

The Archbishop of Canterbury, speaking in Exeter Hall last month, and adverting to the sins of the present day, said that *indifferentism* seemed to him the most prominent evil. To some it might appear unimportant, but it was the sure parent of *immorality* in the next generation; and he instanced the French nation, where indifferentism had run its course, and immorality was bearing a fruitful crop. One of the reasons for indifferentism was that in these days people seemed to have no time to think, or study, or read deeply. In these days there were endless libraries of little books, and not only little books but booklets, and, he might say even, bookletings."

A journal of civic and social progress recently sent a representative to interview a Commissioner of the Salvation Army, and the particulars of the conference in due course appeared in its columns. The Salvation Army Commissioner, who appears to have far from friendly feelings towards the Church Army, is reported to have said, 'Of course the Church has a great prejudice against the Salvation Army,' and to have claimed that his Army set the

Church Army the example of taking people out of workhouses. One of the secretaries of the Church Army accordingly wrote to the journal in question, pointing out that the Church Army began to take people out of workhouses six months before the Salvation Army; that its first Labour Home preceded the issue of General Booth's book by at least six months, and that the Church, which through its members gave much of the funds to help the Salvation Army to make their trial in social work, cannot be very greatly prejudiced against that body. It is a pity that the Salvation Army should regard with such evident jealousy and disapproval the success of the good work of an organization to which they are indebted for many of their ideas.

The Archbishop of Canterbury, in his address at the last annual meeting of the Society for the Propagation of the Gospel, touched on several points of great interest and importance with admirable clearness. First of all, he condemned a current affectation amongst certain Church people which leads them to speak slightly of the Reformation. Secondly, he urged the extreme importance of studying other religions, if, in offering Christianity to heathen nations, we were to speak with authority and power. Thirdly, he maintained that the proposition which had been made to hold a kind of parliament of religions at the Chicago Exhibition was a total misapplication of the true view of Christianity, and stated that he had felt it his duty, on behalf of the Church of England, to decline the invitation to join it. Certainly one of the primarily important things in the right conduct of life is to have a due sense of proportion and fitness; and it is just that sense which, in so many directions, seems nowadays, amongst so many of us, to be lacking. Religion assuredly is the very last thing to make an 'exhibit' of at World's Fair, and nobody would dream of suggesting that it should be made such a use of who had even an elementary sense of fitness. It is conceivable that a conference of representatives of various religions, met somewhere solemnly and privately together, might be an acceptable proposal; but that is a very different thing indeed from a number of champions getting up on a platform to set forth their respective beliefs before a gaping public, just stopping to listen in the interest of running from one amusement to another.

GOLD FROM THE MINE.

"What a privilege this, to enjoy God in all things while we have them, and all things in God when they are taken away!"

"Prayer is the bow, the promise is the arrow; faith is the hand which draws the bow, and sends the arrow with the heart's message to heaven. Neither the promise without prayer, nor prayer without the promise, nor both without faith, avail the Christian anything."—*Salter*.

"The soul is the life of the body, faith is the life of the soul, Christ is the life of faith."—*Flavel*.