

The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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"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.

THE Bishop of Lincoln, Eng., has promised £400 towards a new church at Weelsby, near Grimsby.

It has become a beautiful custom for the children of the Church in the U. S. to give to missions on Easter Day the pennies saved, as the fruit of their Lenten self denials.

THE Rev. Mr. Thompson, of Tyler, Texas, U. S., was recently ordained by Bishop Gregg. This makes a total of 53 colored clergymen in that country; deacons, 27; priests 26.

THE Rev. A. G. Tweedie, vicar of Selby, Eng., states that in little over twelve months the sum of nearly £7000 has been raised, mostly among the Selby people themselves, towards the restoration of their Abbey Church.

We are informed that the Bishop of Marlborough, Eng., and Mr. Robbins, the founder of the new Brotherhood—which is to be self-supporting—have received a number of applications from gentlemen anxious to join the Order, and for the office of chaplain.

WITH the reopening of the General Theological Seminary, N. Y., on the day after the feast of the Epiphany, one new student, Mr. Henkell, who has just come into the Church from the Presbyterians, was enrolled in the middle class. He was graduated from Lafayette (Indiana), in 1886, and from Union Seminary in 1889.

THE annual revenues of charitable organizations having their headquarters in London, Eng., is \$25,000,000 of which, 6,250,000 is spent upon relief work for the poor. General Booth not only ignores the fact that anybody else beside himself is thinking about, or doing for, the "submerged tenth," but modestly suggests that these enormous sums are practically wasted.

A SERVICE has for some time been held every Sunday afternoon by a number of Armenians in Grace Church chantry, N. Y., and now permission has been given to another body of worshippers of this nationality to use St. Chrysostom's chapel for a like purpose. The service is here conducted every other Sunday afternoon by an Armenian layman. Every two months their priest comes from Boston, and on this occasion Holy Communion is celebrated in their own tongue and with a liturgy that was fixed in the fourth century. At a meeting a few Sundays since the congregation worshipping numbered 125 men and 25 women.

THE promoters of the memorial to Canon Liddon have, says a London (Eng.) correspondent, already received nearly a third of the sum which they demanded for the proper recognition of the power and influence of one of the most eloquent of preachers and learned of divines. They asked for £30,000; they have received £9,899. There is little reason to doubt that the sum originally required will be made up. A more splendid testimony of Canon

Liddon's influence and authority could not be offered. It is in marked contrast to the comparative failure of the Newman Memorial Fund. Englishmen, it seems, admire Newman, but they remember that he became a Roman Catholic, and are in no great hurry to make his monument magnificent. Part of the original scheme of the Newman Memorial has been abandoned, and it is now limited to the erection of a statue and the improvement of the Oratory Schools.

SEVERAL months ago Bishop Potter, of N. Y., requested the vestry of St. James' Church, to establish a new mission somewhere east of Third ave., between 59th and 86th sts., where it is estimated 150,000 people live with few Church advantages. St. James' parish responded by leasing temporary quarters at 78th st. and ave. A, and opening a mission there on October 17th last. The Rev. G. C. King was put in charge, and the work at once became successful. Already there are 259 children in the Sunday school, with steady congregations. On Thursday evening, January 16th, Mr. Robt. Graham established a guild of Temperance Crusaders. Within a week past, the mission has been incorporated, with a view to acquire land and provide a church building and mission house.

PROPOSED BISHOPRIC FOR SHEFFIELD.—It is probable that some definite steps will shortly be taken in support of the opinion generally held by Churchmen in the South Yorkshire (Eng.) district that Sheffield ought to be made the centre of a new diocese. The death of the Archbishop of York has brought the matter to the front again, for it is considered unlikely that any successor could give such attention to the Sheffield district as was bestowed upon it by Dr. Thomson. There is a fear that a proposal may be made in influential quarters to take away £2,000 from the income of York, and add it to Wakefield, the latter diocese being enlarged to include the South Yorkshire district. This would be very distasteful to Sheffield. The clergy and Churchmen of that town believe that if £2,000 per annum could be given out of the income of York to Sheffield it would be possible to raise £40,000 or £50,000 which would be sufficient for the purposes of a new diocese.

It appears from the returns of the Registrar General that the number of religious denominations in England and Wales is at this time 251. Some allowance, however, must be made for a few entries which though different in form are practically identical, as well as for some others which rather indicate religious societies than distinct sects. These deductions would probably reduce the number to 200, including the Positivists. Some of the names are not very familiar in the general ear, as 'The Army of the King's Own,' 'The Loving Brethren,' 'The Congregation of the Son of the Covenant,' 'The Dependents,' 'The Glassites,' 'King Jesus's Army,' and 'The Open Brethren.' Worshipers of Mahomet figure both under the titles of 'Moslems' and of 'Church of Islam.' It appears from the list that 'Believers in Johanna Southcott,' still assemble for worship. Altogether

the number of places certified and recorded on the first of November last was 26,799, an increase of 433 over those of last year.

THE 100th anniversary of the foundation of Sunday schools in Philadelphia, U. S., was celebrated in many of the churches on January 11th. A society known as the First Day or Sunday School Society of Philadelphia, was formed on January 11th, 1781, with Bishop White as president. This society employed salaried teachers to instruct indigent youth after the manner of the Robert Raikes schools of England. After an existence of 25 years this system gave way to the present system, but the old institution continued for some time its benevolent work. This society was the germ of the American Sunday School Union, which dates from 1824.

ONE of the New York clubs has been engaged in the novel business of giving a long catena of reasons why the Sunday school should be abolished. Among the charges is this: "That the songs which are sung at Sunday schools were for the most part the worst sort of trash imaginable. That the minds of children were filled with nonsense in which sacred songs were jumbled together with as little reverence as reason, and that they learn this doggerel by constant repetition, so that it is well nigh impossible for them ever to get it out of their minds." As a rule the Church is free from this wholesale criticism, for with some exceptions the hymns and tunes used in our Sunday schools are good, if not above reproach, and rightly answer their purpose. But for those Church Sunday schools who think that the ring and the swing and the dash of the Moody and Sankey hymns, and others still more rapidly sentimental, is pleasing to children, the above is wholesome reading. "Milk for babes," the Apostle says, not watered milk, nor any chalk in it.

THERE was an extraordinary scene lately in the Town Hall, Kensington, Eng., which will do the Church Army more good than any number of speeches. The meeting was to have been held in one of the smaller rooms, and the large hall was being prepared for a Girls' Friendly Society's tea, but by a quarter to three there was not standing room, and *vi et armis*,—though with the courteous permission of the vicar—the well-dressed mob of ladies and gentlemen took possession of the large hall, where the majority stood in great discomfort. The Bishop of Marlborough, in an excellent speech taking much the same line as the *Sheffield Daily Telegraph* did in an extremely able article, said that it was the duty of Churchmen to see that funds were not diverted from ancient charities, that new schemes were not taken up rashly to the detriment of old ones, and that the well-trying parochial agencies of the Church, supplemented by the work of the Church Army in strict connection with it, should be vigorously supported. Mr. Beane, on the Mansion House Relief Committee—which proved the need of decentralized charity—had been immensely struck by the fact that the only persons who knew anything about individual applicants were the parochial clergy. He