

The Church Guardian

W. H. Naylor
SHAWVILLE

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.

VOL. XV. }
No. 23. }

MONTREAL, WEDNESDAY, JANUARY 31, 1894.

In Advance } Per Year
\$1.50 }

ECCLESIASTICAL NOTES.

BISHOP POTTER, of New York, has returned to his diocese after a short absence for rest and change.

DR. ORMSBY was consecrated Bishop for British Honduras in St. Mary's church, Newington, London, on Holy Innocent's Day.

THE accession to the Church of England of the Rev. H. Best, minister of the Hopton Congregational Church, England, is announced.

REV. J. FRANKLIN LONG, formerly a Baptist minister, was ordained to the priesthood in the Cathedral, Garden City, by the Bishop of Long Island.

IN the will of James C. Smith, probated 30th ult., is a bequest of \$3,000 to the Episcopal Hospital, and a like amount to the "Christmas Fund for Disabled Clergymen."

AT the opening of the new All Saint's church, Ashmont, Mass., a parishioner, Mr. O. W. Peabody, in answer to an appeal for liberal offerings, gave a cheque for \$20,000.

THE REV. JAMES MERRILL WILLIAMS, Ph. D., late a Methodist minister in New England, was advanced to Priest's Orders on Holy Innocent's Day, in St. Mary's church, Burlington, N.J.

ON Xmas Day at the church of the Holy Communion, N.Y., a cheque for \$5,000 was put on the plate by a parishioner whose name is not to be known, intended as an endowment of a bed in St. Luke's Hospital as a memorial of his wife.

IT is said that the post office at Hong Kong, China, has inscribed over the door these words from the Bible, Prov. xxv, 25: "As cold waters to a thirsty soul, so is good news from a far country."

BISHOP LEONARD, of Ohio, has rendered an official decision "that a Theosophist or Unitarian could not deliver an address during, or in connection with, the Burial Service, though it be in a private dwelling."

THE commemoration of the arrival of the first Anglican Bishop in Jerusalem, and the forty-fourth anniversary of the consecration of Christ Church on Mount Zion, was observed in London on Monday, January 22nd.

THE best living Japanese scholar is probably the Rev. P. Jansz, who has recently completed a translation of the Old and New Testament for the Bible Society. Mr. Jansz is over seventy years of age, and has been forty-one years in Java. He has now undertaken a complete revision of the whole version, so that the latest and fullest knowledge of the translator may be

utilized. A special edition of 2,000 copies of the Gospels and Acts, with Mr. Jansz's final touches, has been authorized for immediate use.

A CHEAP edition of the American Prayer Book, called for by the Missionary Council in Chicago for free distribution, is about to be issued, bound in black cloth, size 3½ by 5½ inches, at \$15 a 100, or in silk cloth, red edges, at \$17.50.

THE venerable and beloved Bishop of North Carolina, the Rt. Rev. Theo. B. Lyman, D.D., D.C.L., LL.D., entered into rest on the 30th ult. The Rt. Rev. Jos. Blount Chesire, jr., recently appointed Bishop-Coadjutor, becomes Bishop of the Diocese.

IT is said that for the first time on record the Queen's mandate, authorizing the consecration of Dr. Ormsby as Bishop of Honduras, and signed by Her Majesty herself, was type written. This is the first time that a document bearing the Queen's sign manual has been produced by machinery.—*The Church Review*.

IN a letter in the *Guardian* of Dec. 28th on "The Irish Episcopate," by an Irish layman, the late Bishop Reeves is described "as distinctly a High Churchman; and the same may be said of the new Bishop-elect of Cork." The writer goes on to say: "Archbishop Gregg belongs rather to the school of Bishop Harold Browne than to that of Bishop Perowne. During his episcopate in Cork he took strong steps to suppress the practice of evening Communion in his diocese."

IT is sometimes instructive, sometimes amusing, to "see oursel's as ithers see us." The heathen view of the "Congress of Religions" comes back to us from Japan. The chief of the delegation, it appears, has made a report on the subject. There was some hesitation in accepting the invitation at first. They surmised that it was a "shrewd scheme of the Christians," perhaps to entrap, perhaps to cast ridicule upon them. But he says: "Our ideas were all mistaken. . . . The parliament was called because the Western nations have come to realize the weakness and folly of Christianity, and they really wished to hear from us of our religion and to learn what the best religion is. There is no better place in the world to propagate the teachings of Buddhism than in America." He congratulates himself and his friends on the conversion of "one very wealthy man from New York" who is sure to convert ten thousand others. He is convinced that Christianity is deeply believed in by very few, that it has no real moral power, and is, in fact, "a mere social adornment." "The meetings showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that the Americans and other Western peoples had lost their faith in Christianity, and were ready to accept the teachings of our superior religion."—*The Living Church*.

Contemporary Church Opinion.

Church Bells, London Eng:

It is expedient, therefore, that for every election Churchmen should combine as Churchmen. We do not wish Churchmen to combine *versus* Dissent, or *versus* any one; but that simply those who value the Church, who look at things in the same way through the Church's teaching, who know and trust each other as fellow-Churchmen, should agree to vote together for Churchmen in all elections, be it for the Imperial Parliament, or the County Council, or the Parish Council, or the Vestry, or the School Board, or the Board of Guardians.

We do not wish Churchmen to become more political, except in the original and highest meaning of the word, the care for the well-being of the city, or town, or village; but we have certainly held aloof from such contests too long. We have in many cases, for the sake of peace and quietness, let the direction of public affairs drift into the hands of those whose principles are very different from our own and whose prejudices have not been modified by association with Churchmen.

We know that the sneer about 'beating the drum ecclesiastic' which has done such service before, will be again revived, but we must disregard it. The Dissenting drum is seldom silent. The drum ecclesiastic is one of which we have no need to be ashamed when it is beaten for a good purpose, and it is a thoroughly good and honest purpose to try to rally sound-principled voters to combine to get the best sound-principled Churchmen to interest themselves in the public affairs of the community.

The Churchman, New York.

THE SACREDNESS OF CHILDHOOD.—This subject should be near the hearts of Christian parents in the days when the Church is telling of the sacred childhood of Christ. The nursery of ordinary homes is the most important part of the house, and children are the greatest and most important part of the city population. This may seem to be exaggeration. But when we consider that children are to represent in the next generation all that is best or worse in the present generation, it plainly appears that all that is done in the way of goodness or greatness now, will be lost unless it be transmitted in the persons of those who are now under the guidance of tutors and governors. The religion, the political purity, the intellectual enlightenment of the next fifty or sixty years must be represented by those who are now receptive subjects of training and inspiration at the hands of the present generation. One of the most serious questions with regard to the future of this country is suggested by the fact that direct religious training is excluded, and rightly excluded, from the curriculum of the public school. The religious training is left to parents and to Sunday-schools. Every Sunday-school is a