

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, JULY 18, 1894.

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ECCLESIASTICAL NOTES.

THERE are now 10 vested choirs in the Diocese of Kansas.

THE majority of the churches in New York city will keep open during the summer.

THE death of the Rev. Lord Forrester, Canon Residentiary of York, in his 82nd year, took place last month.

THE Silver Anniversary of the consecration of Bishop Whittaker, of Pennsylvania, will be celebrated on Wednesday, October 17th.

IN Tacoma, at the Church of the Holy Communion, 96 persons have been confirmed within a little more than a year past by Bishop Barker.

THE Church of the Heavenly Rest, New York, has received a gift of two summer homes located near the city, and near each other, both being memorials.

THE Episcopal Hospital, Philadelphia, has received from the Estate of the late Robert Patterson, a prominent member of the Lutheran Church, a bequest of \$5,000.

A priest of the Latin Church has asked to be admitted to the priesthood of the Protestant Episcopal Church in the Diocese of Kansas, and is now preparing for admission.

THE collections on Hospital Sunday at Christ Church, Lancaster Gate, London, England, amounted to £1,042 5s. 8d., the latest return from St. Michael's, Chester-square, being £1,202 15s.

THE Rev. H. R. Wakefield has been appointed to the living of St. Mary's, Bryanston Square, by the Prime Minister. This will add to the strength of the "Sacerdotalists" in the parish of Marylebone, wails the *English Churchman*.

THE degree of D.D., *honoris causa*, was conferred by Trinity College, Hartford, at its last Commencement, on the Rev. Canon Churton, M.A., B.D., Fellow of King's College, Cambridge, England, and on Bishop Hall, of Vermont.

THE *Lancashire Daily Post* states that the Rev. C. O. L. Riley, Vicar of St. Paul's, Preston, has been offered the vacant Bishopric of Perth, Western Australia, by the Bishops of Manchester, Durham, and Southwell (acting for the Synod).

THE York Diocesan Synod commenced its session in the Minster on Tuesday, July 3rd. More than 600 clergy had intimated their intention of being present. Holy Communion was celebrated in the choir at 11 a.m., after which the

Archbishop delivered his Charge. After luncheon the Synod reassembled in the Chapter-house for conference. The subjects selected for discussion were: 1 "The Church and Current Literature;" 2 "The Work of the Church in the Religious Education of Children;" 3 "The Office of Sponsors in Holy Baptism."

"I LOVE the Church as a child loves its mother. I love her because she never puts human opinion between weary hearts and the Saviour. I believe the day will come when she will hold the olive branch of God's peace over Christian strife and say, 'Sirs, ye are all brethren.'"—*Bishop Whipple, Minnesota.*

THE statistics of the recent ordinations in England, published by the Rev. H. T. Armfield, again show a falling off of candidates for the ministry. At the recent ordinations (exclusive of one at Liverpool, which is announced for a later date), there were 502 candidates in all, of whom 229 were admitted to the diaconate and 273 to the priesthood. The educational antecedents of the candidates show that 64 per cent. were graduates of the two Universities. The total in the present list is considerably lower than it has been at the Trinity ordination for some years past.

THE great bronze door of the main entrance of old Trinity church, New York, is nearly finished, and will, when in place, complete the splendid Astor memorial. The two portals of the door are 11 ft. high, 4 ft. 2 in. wide, and together weigh 8,400 pounds. Above those will be a stone tympanum 6 ft. 2 in. in height by about 8 ft. 8 in. in width, giving a total height of 18 ft. The thought expressed in the tympanum is "Christ Opening the Gates of Heaven." The bronze doors are divided into panels, each giving a Biblical scene executed in very high relief, six panels in all.

THE Deceased Wife's Sister Bill was discussed in the House of Lords again on Friday, June 16th last, and was again rejected, the majority against it being 9. Lord Dunraven introduced the measure, and was supported by the Lord Chancellor. On the other side, Lord Selborne and the Archbishop of Canterbury delivered speeches. The *Guardian* of this week, in the course of a leading article on the subject, puts the case very clearly:

"That the Bill in question is a bad one does not to our mind admit of question. In the first place it would destroy the logical basis of our marriage law. At present that law is uniform and consistent. It makes no distinction between relationship of affinity and relationship of consanguinity. The relations of the husband are the relations of the wife; the relations of the wife are the relations of the husband. A man may not marry his mother-in-law, his sister-in-law, his niece-in-law, any more than he may marry his mother, his sister, or his niece. A woman may not marry her father-in-law, her brother-in-law, or her nephew-in-law, any more than she may marry her father, her brother, or

her nephew. Here is a perfectly intelligible prohibition, and if Lord Dunraven had proposed to legalise all marriages of affinity he would at least have left the law consistent. But he stopped far short of this. He did not propose that men should be allowed to marry *all* their wife's relations and women be allowed to marry *all* their husband's relations. On the contrary, he singled out one single instance of affinity for exemption, and confined even this exemption to one sex. The effect of this would have been to throw the whole law of marriage into confusion. Under the law as it stands, if a woman asks why she may not marry her deceased husband's brother, the answer is that the law makes no distinction between affinity and consanguinity. Under the law, as Lord Dunraven would make it, the answer would be that Parliament, though it had allowed one marriage of affinity, had been too timid or too indolent to allow more than one. A law under which a wife's relations are counted as the husband's relations, and the husband's relations as the wife's, is intelligible. A law which should say that the wife's relations were no relations of the husband, and the husband's relations no relations of the wife, would be intelligible. But a law which should allow a man to marry one of his wife's relations while prohibiting marriage with all the rest, and giving no corresponding permission to his wife, would be unintelligible and ridiculous. A measure to legalise marriage with a deceased wife's sister and nothing more is not legislation; it is simply a private Bill for the relief of certain persons from a self-imposed disability."

THE Bishop of Mashonaland, preaching recently in Southwell Cathedral, asked: 'Were the heathen nations of to-day benefited by Christianity?' The best evidences he could give were instances that had come under his own notice. The largest African tribe he knew as having been brought under the influence of Christianity was one of the bravest, richest and most intelligent and most independent in the whole country. They numbered something over 210,000. He once rode through that country with one of the greatest English officers, who turned to him and said, "What this country is to-day is in the main what the missionaries have made it." The largest native town he knew in European territory was reputed to be the worst native town in the whole of South Africa. The magistrate, however, said he must make exception in favour of the Christians. Then take as an instance of individuals the great chief of Bechuana. Where would they find in the whole of Africa a chief like him? Converted when fifteen years of age, he suffered ten years' persecution at the hands of his father. He was never once heard to utter an unkind word. He left his hiding-place to help his father when the latter's enemies were too strong for him, for he was the best of his father's fighting men. Coming to the throne he was very unpopular. He stopped the making of all drink by his people. He prevented them carrying out many of their old cruel customs. He risked his throne in doing this, and, what was harder still, spent a large part of his life