

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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ECCLIASTICAL NOTES.

THE Bishop of Winchester, Eng., has been very ill from congestion of the lungs supervening on influenza.

THE junior clergy of the Diocese of Truro, Eng., have formed a society to assist each other in reading and the study of theology.

IT is proposed to pull down Hanover Church, Regent street, London, Eng., and rebuild it on what is said to be a more convenient site.

DEAN MACARTNEY, of Melbourne, Australia, celebrated his ninety-third birthday on April 11th. Dr. Macartney has held this office since 1852.

THE Dean of Rochester Eng. (Dr. Hole) has been seriously ill with an attack of influenza. All his preaching engagements had to be cancelled.

THE foundation-stone of the Church-House, London, Eng., will be laid on June 24, at 4 p.m., by His Royal Highness, the Duke of Connaught. The ceremony will be preceded by a short service at Westminster Abbey.

THE Bishop of Winchester, Eng., is recovering from illness. The ordination last Sunday, fixed for the Cathedral, was held in the Bishop's domestic chapel. The Bishop has been obliged to cancel all his approaching engagements.

THE Rev. C. M. Beckwith has declined his election to be Assistant Bishop of Texas. Further reflection has confirmed the decision which he announced in the council at the time of the election.—*Living Church*.

THE former Bishop of Worcester, Eng., Dr. Philpott, who had given the munificent sum of £1,251 towards the fund for the restoration of the parish church of All Saints, Worcester, has just contributed the further gift of £190 to defray the balance due on the cost of the work. The church, which has been beautifully restored, is now altogether free from debt.

AMONG the most recent clerical sufferers from the influenza are the Archbishop of Canterbury and the Dean of Rochester. The Primate, who was in bed for about a week is now slowly though satisfactorily recovering; and the same may be said of the Dean, though he has necessarily been compelled to cancel many engagements including one to preach at Lincoln Cathedral.

WHY is it that the secular press does not echo it round the country that the students of the General Theological Seminary who made a moonlight sitting to the Paulist Fathers, have returned, tired and repentant. We heard of their going, on all sides; in flaming heads and disjointed adjectives it was placarded until the names of the foolish fellows were as familiar as household words. It was all right, it was in the way of business; the public had a right to know. But why this profound silence over

their speedy return to the fold which they left in such hot haste? Who 'controls the types,' to use a Julian figure, and who furnishes items to the Associated Press? It is to be surmised that to publish the lame and impotent conclusion of the escapades may alienate the alien vote.—*Living Church*.

WE regret to learn from the *Scottish Guardian* that the venerable Bishop of St. Andrews, Scotland, has been again laid up by another attack of illness, which has confined him to bed during the last few weeks, and reduced him to a very weak state. By the help of members of his family he has contrived to get through his correspondence; and meanwhile the Bishop of Glasgow has kindly relieved him of his Confirmation engagements.

VIRGINIA.—Since the war in the U. S. the Protestant Episcopal Church has made rapid progress. The five or six thousand communicants of 1865 (including those of West Virginia, which was then part of the diocese) have grown to some 20,000 in Virginia and 3,000 in West Virginia. The few parishes in West Virginia have increased since 1877 to over fifty churches and missions. The number of churches consecrated in Virginia since 1865 is nearly or quite 150.

AN avowed Atheist in a book intended to show how untenable, in his view, were the arguments in favor of Christian belief, incidentally makes the following confession in that work:—"I am not ashamed to confess that with this virtual negation of God the universe to me has lost its soul of loveliness. Moreover, when at times I think of the appalling contrast between the hallowed glory of that Creed which once was mine, and the lonely mystery of existence as I now find it, I find it impossible to avoid the sharpest pang of which my nature is susceptible." The negation of the existence of God is a question which has been dealt with both from a philosophic and a scientific point of view by the Victoria Institute, which has now published and stereotyped a work written for the masses, and called "Is there a God, considered?" To facilitate its circulation in large quantities the nominal price of a penny per copy is its cost.—*Irish Ecclesiastical Gazette*.

THE TRINITY ORDINATIONS.—Ordinations were held by the Archbishop of Canterbury, the Bishop of Beverley (under commission of the Dean and Chapter as guardian of the Spiritualities) for the diocese of York, and by twenty-seven diocesan Bishops. The number of candidates admitted to the diaconate was 217, and 321 deacons were advanced to the priesthood. Of these 144 were graduates of Oxford, 122 of Cambridge, 54 of Durham, 12 of London, 11 of Dublin, 11 of Lampeter, 2 of Aberdeen, 2 of Victoria, 2 of the Royal University of Ireland, and 1 of New Zealand. It is noteworthy that the literates (amongst whom, at Canterbury, must be included the name of the Rev. George Sale Reaney, who took priest's orders) did not amount to 10. Of the others, 17 received their education at St. Aidan's, Birkenhead, 12 at St. Bees, 8 at Lincoln, 5 at the Lon-

don College of Divinity, 4 at Chichester, 4 at Lichfield, 3 at Gloucester, 3 at Truro, 2 at Salisbury, and 1 at Southwark. The Bishop of Ely ordained an M. D. of Aberdeen; Bishop Marsden, the Bishop of Gloucester and Bristol, a graduate of the New Zealand University; and the Bishop of Llandaff, the Rev. T. C. Phillips, formerly a well-known Calvinistic minister.

HIGH CHURCH AND LOW CHURCH.

The following anecdote is given by the correspondent of a contemporary:—

Sometime ago a certain retired (Colonial) Bishop who is a very pronounced Low Churchman put to me after dinner the following question: "What, in your opinion, is the real difference between High Church and Low Church? Some think the Apostolical Succession." I knew my interlocutor, and that it was useless to start a "theological controversy," and my answer was, "Well, you know Robert South's definition?" "What was that?" "South said, 'The High Churchman thinks very much of the Church and very little of himself. The Low Churchman thinks very much of himself, and very little of the Church.'" Whereupon the grave enquiry passed off with a laugh.

Now, if I had thought his Lordship capable of understanding a theological argument, my answer would have gone a great deal further. I should have told him that in the Catholic theory which possessed all Christendom for 1,500 years, the Church is spiritual as well as visible, after the pattern of her Head, it being a contradiction that a Head should differ from the Body; the Protestant theory being that Christ's Body is spiritual only.

A STEP IN ADVANCE.

The action of the Convention in passing a Canon restricting the right to vote at the Easter elections to the baptized is simply an affirmation of the American principle that the affairs of an organization can only safely be managed by members of the organization. The ecclesiastical principle that 'members of the Kingdom' alone have a right to vote for officers of the Kingdom was affirmed by the Bishop of Iowa in his first address to the Convention in 1877. The uncanonical and illegal action of some of our parishes in forcing upon the congregations unbaptized vestrymen receives by this action a pointed rebuke and will, it is hoped, never be repeated. We do not permit unnaturalized individuals to vote in the state for the officers of the state. Why should the unbaptized be permitted to vote for the officers of the Church, the admission to the rights and privileges of which is divinely restricted to the baptized? If members of the Body of Christ are not able to provide for the interests of that Body,—the Church, we may be sorry; but the principle holds good that Baptism must be had ere any man is either a Christian or entitled to manage the affairs of Christian organizations.—*Iowa Churchman*.