

The Church Guardian

J. W. H. Naylor 1896

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi., 21.
"Earnestly contend for the Faith which was once delivered unto the saints."—Jude?

VOL. XVI.
No. 43.

MONTREAL, WEDNESDAY, APRIL 24, 1895.

In Advance } Per Year } \$1 50

ECCLESIASTICAL NOTES.

THE Welsh Disestablishment Bill has passed its second reading in the House of Commons, England.

WITHIN a month past \$5,184 have been given to city missions, Boston, of which sum \$1,143 came from Trinity church alone.

THE Rev. Dr. John Hazen White, Bishop elect of Indiana, is to be consecrated on May 1st, being St. Philip and St. James' day.

It is stated that 600 persons, formerly Presbyterians, have joined the Scottish Episcopal Church in the Diocese of Edinburgh during the past 12 months.

THE Friday half-hour noonday service in St. Paul's chapel, New York, for business men and working boys, is to be continued after Easter until further notice.

THE Bishop of Maryland, Dr. Paret, has expressed himself as opposed to suppers and entertainments under the auspices of any Church Society or organization.

THE new Russian Church, New York, held its first service on Good Friday last; the Rev. Eblithy Volanovitch has arrived from Russia to take charge of the work.

THE Rev. Dr. McVicar, of Holy Trinity, Philadelphia, asked his congregation for \$30,000 as an offertory on Easter day to pay off the cost of a new extension, and it was thought it would be given.

THE vestry of the church of the Holy Trinity, New York, has been offered \$800,000 for its present property on Madison Ave. by the New York Central and Hudson Railroad. It asks, however, \$1,000,000.

THE Rev. Arthur H. Judge, formerly of the Diocese of Montreal, who has been acting as assistant minister of the church of the Heavenly Rest, New York, has accepted the rectorship of St. John's church, Franklin, Pa.

THE very Rev. Robt. Payne Smith, D.D., Dean of Canterbury, died suddenly at Canterbury on the 31st March. He was in his 77th year. He was appointed to the Deanery of Canterbury in 1871, on the death of Dean Alford.

MR. G. A. Reinecker, of Baltimore, has presented the rector and vestry of the church with the ground upon which old Trinity church stands. This with his previous offerings makes over \$6,000 given by him to the Church since April 1894.

A LETTER from Rome in the "Monde," which is well informed on Vatican matters, states

that the Pope has decided not to issue the decree of the Holy Office as to the validity of Anglican orders. "In spite of the opinion of several Cardinals and religious orders, Leo XIII thinks that to solve just now so serious and complex a subject might involve a risk of retarding the great current of union which is drawing the Anglican elite towards Rome."

THE NEW BISHOP OF ADELAIDE.—The new Bishop of Adelaide in succession to Dr. Kenyon, now Bishop of Bath and Wells, is the Rev. John Reginald Harmer. Mr. Harmer, who was educated at Eton, and subsequently became a scholar at King's College, Cambridge, is in his 37th year. From 1883 to 1889 he was a Fellow of King's, and since 1890 has held a Fellowship of Corpus Christi, of which society he is at present dean and tutor. Mr. Harmer, who was ordained deacon in 1883, and priest in the following year by the late Bishop of Durham, was licensed to the curacy of Monkwearmouth. From 1884 till the time of his death he was domestic chaplain to Bishop Lightfoot, and became his literary executor and the editor of his posthumous work. He is one of Bishop Westcott's examining chaplains. The selection was made by the Archbishop of Canterbury and the Bishops of Manchester, Wakefield, Bath and Wells, with Bishop Selwyn, and it is stated that their choice was unanimous.

A SPLENDID RECORD OF CHURCH WORK.—The statistical records of the work of the Church of England, in the last volume of the "Official Year Book," give evidence of continued vigour and progress. The voluntary offerings of Churchmen (excluding those which did not come under the immediate direction or cognizance of the clergy) for the specified period, viz., the year 1893, amounted to £5,605,490. Of this sum £1,182,435 has been spent on Church buildings and restoration, £36,197 on burial grounds, £173,346 on the endowment of benefices, and £87,920 on parsonage houses. In regard to the Church in Wales it may be observed that the total net income of the clergy arising from tithe rent charge, glebes, pew rents, fees, Easter offerings, interest on funded property, and from the Ecclesiastical Commissions and other sources, was £186,046 whereas the voluntary contributions for Church work amounted to £230,643. The confirmation statistics yield the following figures for 1894: There were confirmations at 2,728 centres, and the number confirmed was 214,122, viz., 86,881 males and 127,241 females.

THE visit of Lord Halifax to Rome is causing some uneasiness among Churchmen. His views on the Roman question, as enunciated in his Bristol manifesto, are not shared by many even of the stricter sect of High Churchmen, and to expound them to the officials of the Roman Church at the present juncture might prove highly inconvenient. Lord Halifax on this question speaks mainly for himself, and if the Pope were to concede the validity of English

Orders to-morrow, we should be no nearer Reunion than we were before. It cannot be too clearly understood that at the last Lambeth Conference the Anglican Bishops declared that "it was useless to consider the question of Reunion with our brethren of the Roman Church," because of Rome's demand for complete submission to her claim of absolute authority, as well as for assent to "those other errors" against which the English Church has for three centuries been bound to protest.—*Family Churchman*.

THE *Christian Commonwealth* says that the new issue of the *Official Year Book of the Church of England* will gladden the hearts of all Christian people:—

"This will be the case just as much for Dissenters as for Churchmen. For it is one of the facts of English life and feeling that the sentiment of honest pride in the greatness of the Anglican Church prevails as much amongst Churchmen outside the Establishment as amongst those within its pale. All Englishmen are Churchmen, as the law at present stands. Therefore all entertain a profound interest in the condition and prospects of the Church which legally belongs to the whole nation. . . . The mighty increment of our population is such that it sets everything growing at an amazing ratio. The Church of England advances by leaps and bounds. Is it on the lines of the surest spiritual growth? This is what statistics cannot tell us. But the impression of the most thoughtful minds is that Churchmen have amongst them souls as lofty, as noble, and as self-sacrificing as ever adorned any communion. These in hosts will be ready for the crisis that is at hand to try us by fire, not one institution only, but everything in which a carnal world would glory."

At the Edinburgh Free Presbytery last March Dr. McEwan moved an overture, asking their Assembly to appoint a committee to watch over the encroachments of Rome and the ritualism of "the old prolatie party in Scotland." He said they were all alive to the extraordinary work that was being done in Scotland by the Episcopal Church. In the department of education there had been an extraordinary increase in the number of pupils attending the schools of the Episcopal Church, and there was reason to believe that one half of these young people were Presbyterians. The special object of all these schools was denominationalism, and that the young people attending them might get thoroughly trained and instructed in the peculiar tenets of the Episcopal Church. When the former committee of the Church was appointed, the Episcopal Church in Scotland had 76 congregations. Now there were 314, and in the majority of these ritualistic practices were in full swing. Last year the gain of that Church was 5,600 adherents and 2,000 communicants, and it was not an exaggeration to say that half, if not more, of these adherents were drawn from the Presbyterian Churches. The motion was passed without discussion,