

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, FEBRUARY 28, 1894.

In Advance } Per Year }
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ECCLESIASTICAL NOTES.

THE "Church Lads' Brigade" enrolled 149 Companies during the year 1893.

THE death of the Rev. Thos. James Rowsell, Canon of Westminster, is announced.

A Church Club is about to be organized in the City of Brooklyn on the lines of those in New York and Boston.

THE guarantee fund of the Church Congress at Exeter, about £4,000, is practically secured, £3,800 having been subscribed.

SPECIAL Courses of lectures for Laymen are being given on Tuesdays and Fridays in Lent in St. Paul's Cathedral, London, Eng.

By the will of the late Andrew L. Kidston, of New Haven, Conn., various Diocesan institutions benefit to the extent of \$25,000.

NOON-DAY Lenten services for business men are maintained in many of the chief cities and centres in the United States, and apparently have been well attended.

THE Rev. E. Lauderdale, who recently resigned the pastorate of the Baptist Church at Grimsby, is, it is stated, about to be ordained by the Bishop of Lincoln.

REV. E. C. Wickham, Fellow and Tutor of New College, Oxford, has been appointed Dean of Lincoln, and Rev. C. W. Stubbs, Rector of Wavertree, Dean of Ely.

EMILY PEAKE, one of Miss Sybil Carter's Indian girls, an interesting young Churchwoman, 19 years of age, has been appointed by the Government as assistant in one of the present Indian schools.

A great "Mission" was held last month in Liverpool. Frequent services were held daily in seventy-five churches in the city, besides special addresses to business men, open air services, etc., etc.

A solid silver Paten and Chalice of beautiful design, and a silver Ciborium for use at the Holy Communion, have been presented to the ancient Parish of St. Paul's, Hopkinton, Mass., by Mrs. Coolidge.

THE Bishops of Manchester, Durham, and Southwell have been delegated as a commission for the selection of a candidate for the West Australian Bishopric of Perth, vacant by the death of Bishop Parry.

BISHOP DOANE, in reviewing circumstances connected with his Episcopate of 25 years celebrated on the 2nd February inst., spoke of the similarity of the sermons at the first Conven-

tion of the Diocese, which elected him, and those of the 25th anniversary of his consecration. He says: "I am struck with the similarity of their insistence upon the great duty of upholding the Church as a *Divine* Institution duly organized, and of the positive teaching of doctrine."

THE pressure of "hard times" is being keenly felt in the Diocese of New Hampshire; the Bishop says that not for many years has the Missionary Treasury been so low, nor has it been so difficult to meet current Diocesan obligations.

THE consecration of Dr. Meade for the bishopric of Cork took place on the Feast of the Epiphany in Christ Church Cathedral, Dublin, the consecrating prelates being the Archbishop of Dublin, with the Bishops of Cashel and Ossory. Dr. King Irwin preached the sermon.

THE Archbishop of Canterbury, acting in concert with the Rev. Dr. Codrington and Dr. Selwyn, late Bishop of Melanesia, has nominated the Rev. Cecil Wilson, M.A., of Moordown Vicarage, Bournemouth, to the vacant see of Melanesia. The new Bishop will be consecrated in New Zealand on St. Barnabas day.

THE earliest day upon which Easter can possibly fall is March 22nd; the latest is on April 25th. During the present century Easter has only once occurred at the earliest possible date, and that was as long ago as 1818. It has only once within the same period fallen on the latest possible date, and that was in 1886. Only four times previously since the beginning of the century has Easter been so early as it is this year, namely, in 1818, 1845, 1856 and 1883.

THE Rt. Rev. Wm. M. Barker, speaking in Baltimore recently of his work, said: "There are two reasons which lead me to expect the Church to have a large growth in Western Colorado. The people are thoroughly tired of sectarian rivalry, with its accompanying frictions and jealousies, and are most willing to listen to the fundamental truths of religion when presented with the emphasis on the facts of the Master's life and work, and not on the ever-shifting accidents of a human organization. The principle of leadership in the Episcopate also appeals to the wide-awake Western man as thoroughly sensible."

THE Archbishop of Canterbury, speaking at a meeting at Chislehurst last month on behalf of his mission to the Assyrian Christians, said the Assyrian Church "presents a most remarkable parallel to our own belief and our own religious worship. They have no doctrine at all resembling the doctrine of transubstantiation, and their faith about the Holy Eucharist might be expressed in terms similar to our own. It was believed when the Mission first went there

that they still held false doctrine about the person of Our Lord, but the missionaries had made it clear that the difference was only a difference in terms."

RELIGIOUS EDUCATION.

(From the Church Eclectic N. Y.)

There is a certain common ground of religious truth upon which, for the great practical ends of good citizenship, Roman Catholics, Protestants and Hebrews might unite. Listen and judge for yourselves.

"What is thy duty toward God?"

"My duty towards God is to believe in Him, to fear Him and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him, to honour His holy Name and His Word, and to serve Him truly all the days of my life."

Is there anything there from which the Roman Catholic dissents? Anything from which the Protestant dissents? Anything from which the Hebrew dissents? No, it is only what all believers in the one true God confess. It is the standard of conduct common to all monotheists, so far as respects their attitude toward the Supreme. The agnostics would disallow it, to be sure, but then it is a question whether *any* society is possible on agnostic principles.

Turn now to the human side. "What is thy duty towards my neighbour?"

"My duty towards my neighbour is to love him as myself, and to do to all men as I would they should do unto me; to love, honour and succor my father and mother; to honour and obey the civil authority, to submit myself to all my governors, teachers, spiritual pastors and masters, to order myself lowly and reverently to all my betters; to hurt nobody by word or deed; to be true and just in all my dealings; to bear no malice nor hatred in my heart; to keep my hands from picking and stealing, and my tongue from evil speaking, lying and slandering; to keep my body in temperance, soberness and chastity, nor to covet nor desire other men's goods, but to learn and labour to get mine own living, and to do my duty in that state of life unto which it shall please God to call me."

What is there sectarian about that? Will any one attempt to formulate a more "undenominational" statement of what every young person's life ought to be? I am aware the last sentence is often ridiculed as making in favor of a stereotyped and "un-American" state of society in which it is reckoned impious for any one to try to better his condition; but to compel this inference the language has to be misquoted by substituting "has pleased" for "shall please."

What the words really enjoin is willingness to make progress so fast, and only so fast, as is consistent with a clear conscience. In other words, we are to be content with such advancement as we have honestly secured until such