

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. 21.
"Earnestly contend for the Faith which was once delivered unto the saints."—Jude 3.

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ECCLESIASTICAL NOTES.

A strong branch of the G. F. S. has recently been formed in St. John's parish, Boston.

THE unveiling of the memorial to the late Archbishop Magee, in Peterborough Cathedral, is to take place in July next.

At the Trinity Ordination in New York twenty-two persons were ordained deacons, and four deacons were advanced to the priesthood by Bishop Potter.

A beautiful marble and onyx altar was recently placed in Christ Church, Montpelier, Vt., as a memorial of the late Judge Redfield and the gift of his widow.

DURING the vacancy of the See, Bishop Nealey of Maine has been performing Episcopal acts in the Diocese of Vermont at the request of the Standing Committee.

THE marriage of the Duke of York with Princess Victoria Mary of Teck is expected to take place during the first week in July in the Chapel Royal, St. James's.

A member of the diocese of St. Mary the Virgin, New York, has presented a brown stone house, No. 232 West Forty-fifth street, to The Church for use as a parish house.

MR. GORE, the Principal of Pusey House, Oxford, has severed his connection with the University and the House, and is to become Vicar of Radley, to which he will be accompanied by some of those who shared his life work at Pusey House.

Out of the 14,000 parishes in England and Wales, nearly 8,000 have received grants from the Society for promoting the enlargement, building and repairing of churches. Since its foundation £964,675 have been voted towards such work.

THE Bishop of Bangor is closing his Palace, owing to his inability to maintain such a large establishment upon the present income of the bishopric, of which a large part is payable to his predecessor, Bishop Campbell, who resigned in 1890, after having held the bishopric thirty years.

BISHOP TUCKER has selected seven native Christians, who were ordained deacons on Trinity Sunday. The native Church will support all those ordained. The Bishop in a letter, dated February 10, deeply deploras the contemplated abandonment of Uganda by the Government.

A small steamboat has just been placed at the disposal of the Church Army for mission

purposes in the parishes contiguous to the shores of the River Thames. The vessel will be provided with a tent, and it will stay one week in any parish to which the Vicar invites it. It will be manned by three active young men, under the direction of an experienced Evangelist.

FIVE Bishops will be consecrated on June 29th—St. Peter's Day—in St. Paul's Cathedral, London, Eng., viz., the Rev. John Sheepshanks, to Norwich; the Rev. Arthur Hamilton Baynes, for Natal; and the Rev. J. S. Hill, with his two native Suffragans—the Revs. I. Oluwole and C. Phillips—for the Niger and Yoruba country.

THE Bishop-designate of Natal comes of a Nonconformist family. His father was for some time a minister in Nottingham, the very town where the son was first beneficed. One of his uncles is officially connected with the Baptist Missionary Society, and another is an old member of the Religious Tract Society's Committee.

At the meeting of the Central Council of Diocesan Conferences, the Archdeacon of Ely stated that between 1870 and 1891 voluntary school accommodation had risen from 1,878,000 to 3,631,000, and the number of teachers from 28,000 to 62,000. Between 1870 and 1890, again, there was raised by the Church of England and expended in school buildings and maintenance over £18,500,000, while other religious bodies spent £3,000,000.

At the annual meeting of the British and Foreign Unitarian Association in London, Eng., Dr. Crosskey, of Birmingham, moved a resolution to the effect that the teaching of the doctrines of the Trinity, the Incarnation, the Fall of Man, and the Atonement in public elementary schools "managed by Boards representing all sections of the community, supported by public rates, and exercising compulsory powers, is a violation of the principles of religious equality."

In the city of Pittsburgh, Pa., what was called a People's Praise Service was lately held in which the Rev. G. Hodges, D.D. (Protestant Episcopal) and the Rev. Father Sheedy (Roman) joined hands to give "all sorts and conditions of men" a Sunday afternoon service of praise at which more than 3,000 people were gathered, and an orchestra of 45 pieces accompanied by a choir of 125 voices rendered selections from Handel, Haydn, Mendelssohn and Rossini, and addresses were delivered by both clergy. The meeting was held in the Exposition building.

The *English Churchman* and *St. James' Chronicle* has a note that Cardinal Logue, "supposed to be in close and very friendly connection with the Holy See," on the 18th ult., addressing a meeting of Roman Catholics at Dungannon,

said "some people objected to Bishops and priests interfering in politics. . . . They (the priests) believed it to be their duty to direct the people. He knew that the doctrine had been preached in a very high quarter that a man might vote as he pleased, but that was a doctrine which Catholics cannot hold." We commend this to Lord Salisbury as the opinion of a typical Romanist. When will his Lordship's eyes be opened to the unconstitutional character of the avowed principles of Popery?

Lord Stamford, at a Drawing Room Meeting recently held in aid of the Church Army in London, Eng., bore testimony to the admirable work which the Army was doing and had done from its start, especially in regard to its social branch. He lately gave a large portion of a sum of money, sent to him at Christmas, to the Army for the benefit of the poor. He described the Social Scheme as consisting in "limited" labor homes in the poorest parishes in England, where selected cases of the abject and apparently hopeless were received and trained for lives of industry, total abstinence, and godliness. After two or three months testing, the inmates were placed out either in situations at home, or put to farm life, or sent abroad and put under the guidance of colonial clergy.

The Duke of Westminster's "Blue Book," tabulating the amount spent by the Church of England on her churches during the last eighteen years is very interesting and suggestive reading. The opponents of the Church, who are always asserting that her endowments are the death of *voluntaryism*, will be astonished to know that during the last eighteen years the magnificent sum of £20,531,402 has been expended on church restoration and church building in almost equal proportions. Since churches would not be restored or built unless they were needed and appreciated, this enormous expenditure of money represents an amount of energy which must scatter to the winds all the malevolent efforts of the enemies of The Church.

The Rev. Donald Moore has written a remarkable letter to the *Belfast News-Letter*, in which he says:—"Perhaps the following extract from a letter of Bishop Bramhall, of Derry, to Archbishop Ussher will show how Rome works in the British Isles: 'It plainly appears that in the year 1646, by order from Rome, about one hundred of the Romish clergy were sent into England, consisting of English, Scotch, and Irish, who had been educated in France, Italy, Germany, and Spain. . . . They have yet many at Paris a-fitting up to be sent over, who twice in the week oppose one the other—one pretending Presbytery, the other Independency, some Anabaptism and other contrary tenets, dangerous and prejudicial to the Church of England. . . . When the Romish orders do thus argue *pro* and *con*, there is appointed one of the learned of those convents to take notes, and to judge; and as he finds their fancies, whether for Presbytery, Independency, Anabaptism, or Athe-