

The Church Guardian

W. L. Naylor
SHAWVILLE

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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ECCLESIASTICAL NOTES.

DR. LOWRIE'S tract on "Confirmation" has reached a sale of 40,000 copies.

THIRTY THOUSAND copies of Hutchins' Hymnals have been disposed of in the States.

A VESTED choir of women and boys is to be introduced in St. George's church, New Orleans, on Easter.

THE new St. Matthews' church, N.Y., was opened on the evening of March 7th, when Bishop Coleman delivered the sermon.

BISHOP HALL held his first ordination on March 7th in St. Ann's church, Richford, Vt., when the Rev. F. H. Blunt was advanced to the priesthood.

THE Rev. J. J. Thompson, of Derby, who recently resigned his membership in the Presbyterian body, has been ordained by the Bishop of Liverpool.

FATHER HUNTINGTON'S sixteen day's mission services in Providence, R.I., have been attended by throngs of people from all parts of the city and from all Christian bodies.

THE rector of St. Paul's church, Boston, Mass., in a recent lecture on the "Dangers of Society," spoke with regret of laxity in the observance of the Lenten Season on the part of Church people in Boston.

ON Sunday, March 4th, a collection amounting to \$40,000 was taken up in St. Bartholomew's church, New York, in aid of the work of the Loan Association of that parish. The Bishop of the Diocese confirmed 95 persons, of whom 12 or 15 were Syrians.

THE Lutherans have established an historical academy which held its first meeting in the Church of Holy Communion, Philadelphia, Pa., on March 20. The importance of the study of Church history can hardly be over-estimated; it is a distinct means of promoting Church unity.

IT was not till 1790 that the first Roman Bishop (as to whose validity of consecration there are grave doubts) arrived in the United States, says Bishop Coleman. Prior to his coming there were no less than three validly consecrated Bishops of the Church of England at work in the country.

IN the course of weekly sermons on 'St. John Baptist,' Bishop Hall discussed the Christian doctrine of Marriage, and took occasion to refer to the large proportion of divorces in Vermont, and also throughout New England. He opposed absolute divorce as unscriptural, except for the one cause of adultery.

THE Baptists, Methodist, Presbyterian and Reformed Churches of New York have united to carry on a continued revivalistic movement already begun throughout the Spring, and possibly through the Summer. This chief characteristic is that instead of being a work begun by Evangelists so called from without, it is a distinct effort of the Christian people to meet the spiritual need of the times.

THE *Independent*, of New York, moved by a letter from H. A. Carroll, LL.D., on ministerial reciprocity, sought an answer from the Bishops of the P. E. Church in the States, and replies were received and are published from twenty-eight, who with one voice declared that the Canons cannot be revoked, nor can exchange of pulpits be allowed. Amongst the number are several prelates who, if classified, would take rank as distinctly Evangelical or Low Church.

BISHOP PARET, of Maryland, urges reform in the matter of Church vestry rooms. He believes that such a room is an ante-room for God's house and service. It should be well kept and well heated, larger than it is some times, supplied with desk, prayer book, hymnal, Bible, writing materials, a copy of the Canons both of general and Diocesan convenience, and a closet for the stipes, etc. The Bishop says it would then be what it should be, and administered to greater usefulness.

BISHOP COLEMAN, in his sermon at the consecration of Bishop Hall, said: "We often hear discussions as to whether the Episcopate is necessary to the being of the Church or only to her well-being. So far as this country is concerned, this question would seem to have been settled by the very attitude assumed by Churchmen during the period to which I have alluded, and any views of this office which would be likely to disparage its vital importance to the Church in America would seem to be a betrayal of one of the most significant portions of the trust committed to us by our sturdy ancestors."

THE amount voluntarily contributed for all departments of church work in England last year was £5,401,982, being nearly a quarter of a million in excess of the year before. To this grand total the comparatively poor Diocese of Wales gave their generous quota of £247,286. English incumbents in these days are not overburdened with riches, yet they contrived last year to pay out of their own pockets £289,716 for the maintenance of assistant clergy, £30,000 more than in 1892. For foreign missions a sum of £235,905 was raised, and for home missions £124,521, while for the support of the poor the voluntary gifts rose to £517,410. Under all but three headings we observe an increase upon the preceding year's amounts, in one of them, the endowment of benefices, the figures being more than doubled.

FITNESS FOR SUNDAY SCHOOL TEACHING.

(From an Address by Mr. John V. Hood, Superintendent of S. S. of the Church of the Holy Comforter, Philadelphia, at the Teachers' Institute.)

I have said that Sunday school teaching needs intelligence, tact, adaptability and constancy; and above and beyond all these, if we have the spirit of consecration, the spirit of prayer, the spirit of faith and the spirit of love, then we will have a special fitness indeed. Some of you may think that in what I have said I have placed religious work on too plain and practical a basis. I did so believing that there is nothing which comes closer than does religion to our everyday life. There is a strong harmony between and likeness between natural and spiritual development, and in neither case can growth and progress be reached without the exercising and the strengthening of every faculty.

Nearly nineteen centuries ago some men stood under the blue sky of Palestine and gazed sorrowfully into its depths. They had followed the Christ while He healed the sick, raised the dead, blessed the children, and preached to listening thousands. They had seen Him hang upon the cross, the thorns encircling His brow and the nails piercing His hands and feet; they had watched Him give up the ghost, while the sun was in darkness and the earth shook, and the veil of the Temple was rent in twain from top to bottom. But then there had come the Resurrection, and their hearts beat high with hope and joy. They believed that their Master would at last rule over Israel, and now a cloud had received Him out of their sight.

And as they stood, their mystified eyes full of tears a shining one, who stood by, said to them: "Why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

And so to every teacher I would say, Religion is something more than a notion or sentiment. Why stand ye gazing up into heaven? There is a whole world lying at your feet, filled with children whom you can help and bless, who will expand under your touch as the flower blooms under the sunshine and the dew. It may be true that "the evil that men do lives after them," but it is not true that "the good is oft interred with their bones." "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors and their works do follow them."

Every word of counsel that you have given to the doubting, every message of comfort that you have sent to the heart of the sorrowing, every grasp of the hand that has given courage to the weak and despondent, will live long after you have passed to a field of higher activities, to a region of perpetual peace and of unending love, and the children whom you gathered to you, the men and women who knew of your unselfishness and your love, will come to your