

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 20, 1889.

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ECCLESIASTICAL NOTES.

The office of Archdeacon is extinct in the Scottish Episcopal Church.

The total amount received for the Pusey Memorial Fund up to the end of last year was £35,042 8s. 7d.

The Bishop of London has appointed Thursday and Friday, March 7th and 8th, for this year's Session of his Diocesan Conference.

The Ministering Children's League now numbers 23,000. In the British Isles are 140 branches, and about 500 elsewhere.

BISHOP Whitaker, of Pennsylvania, started upon his visitation to Cuba on Monday Jan. 28. He will be absent most of the month of February.

Among the signatures to Archdeacon Denison's protest against the prosecution of Bishop King is the Rev. A. Stewart, Rector of Liverpool, and Chaplain to Bishop Ryle.

THE new surpliced choir at St. James' church, Detroit, Rev. S. W. Frisbie, Rector, was introduced in the chancel on Sunday last, singing at both services. The vestments have all been made by the ladies of the congregation. There are forty voices in the choir.

The Ven. Archdeacon Philpot has reached his ninety-eighth birthday. He was born in 1792. A year or two ago, when he was preaching in a Suffolk church, he began his sermon by saying that "the last time he was in the same pulpit was in the year the battle of Waterloo was fought.

THE Rector of Christ Church, Hyde Park, the Rev. Henry L. C. Braddon, has recently added a boy choir to his service, whose singing is pronounced to be of a very high order. The increasing frequency of surpliced choirs in this diocese is worthy of remark. They are found almost everywhere and are regarded with favor.

ST ANN'S Church, New York, the Rev. Dr. Gallaudet, rector, has received from a person, who desires not to be known, \$11,000, and the burden of debt, so long resting upon it, is entirely removed. The condition of the gift is that St. Ann's should be a free church, with a permanent mission to deaf mutes.

The Daily Prayer Union in connection with the Worcester Tract Society, under the presidency of Bishop Perry, now numbers 72,900 members, including 650 clergy and 17,250 in the United States. Its objects are to promote prayer for the Holy Spirit throughout the world, and to make Him better known, loved, honoured, and worshipped.

It has been determined by the Church Club, to give a course of lectures in Zion Church, New York, during the coming spring, on the subjects of the Church in the British Isles. The first of these lectures will be entitled, "The

Celtic Church;" the second, "The Anglo-Saxon Church;" the third, "The Norman Period;" the fourth, "Wickliffe and the Reformation Period;" the fifth and last, "The Puritan Reaction."

WESTERN NEW YORK.—The fourth deaconess of the diocese was ordered by Bishop Coxe in Buffalo on the feast of the Conversion of St. Paul. The service was held in Trinity chapel according to the form prescribed by the Bishop and used in setting apart the last deaconess ordered by him in St. Luke's Church Rochester. The candidate was Miss Caroline M. Cochran, who was presented by the Rev. Francis Lobdell.

CENTRAL NEW YORK.—The Hon. Roswell P. Flower, with his brother Anson R. will build, at a cost of \$55,000, a church for Trinity parish, Watertown, their native place. It will be of stone with terra cotta trimmings, Norman Gothic in style, and will have a length of 150 feet and a width of 117 feet. There will be a spire 156 feet high. The church will be connected by a cloister to Trinity house, which was built mostly by the gifts of the Messrs. Flower.

A RAILWAY TO JERUSALEM.—According to a letter received from Jerusalem, a firman has been granted to Mr. Joseph Navon for the construction of a railway between Jaffa and Jerusalem. A company has already been formed, and it is expected that operations will be commenced in the coming month of March. The route adopted is believed to be that by Wady Surar, in which case the line will pass near the Artuf colony of the Jewish Refugees, Aid Society, and the Jerusalem station be southwest of the city, in the neighborhood of the German settlement.

LAY HELP IN LONDON.—The *London Diocese Book* gives the name, address, and church-work of 5,742 male unpaid workers who are members of the Association of Lay Helpers for the Diocese of London, arranged in parishes, rural deaneries, and archdeaconries. This is an increase of 224 volunteer lay helpers over the previous year, and includes 220 commissioned readers, who are also volunteers. There were only nine commissions given last year as against 44 admissions to readerships in the previous year, which were somewhat wholesale, as many as half a dozen readers being commissioned in one batch for one parish. The complaints arising from this lowering of the office led to the appointment of a committee, presided over by the Bishop of Marlborough, who have reported in favour of a Diocesan Reader Board to oversee all matters connected with the commissioning and licensing of volunteer reader, as well as the institution of two orders of readers—one parochial and the other diocesan—the latter receiving a general permanent commission, available in any diocese on the license of its Bishop, without having to repeat the service of admission.

THE ORDINATIONS OF 1888.—According to the Rev. H. T. Armfield's statistics just published there were 592 candidates (306 deacons,

and 286 priests) at the Advent ordinations. Of this number it appears that 353, or upwards of 59 per cent., were graduates of Oxford and Cambridge. This percentage shows no tendency to decline. From a summary of the ordinations of 1888, the following facts are disclosed:—1. The proportion of Oxford and Cambridge graduates ordained during the entire year 1888 is upwards of 59 per cent. of the whole, the corresponding rate for the years 1881-8 having been 57, 55, 56, 57, 59, 57, 60, and now 59 respectively. If we add the few men who proceed to their degrees after ordination, it would make the number of Oxford or Cambridge graduates now entering Holy Orders well over 60 per cent. of the whole. 2. The number of literates ordained in 1888 amounts to 35, the numbers having been 74, 59, 48, 46, 55, 38, 45, and now 35 in the years 1881-8 respectively. The encouraging feature in the present statement is the upward tendency in the number of Deacons. We must not generalise hastily from the results of a single year, but one cannot be blind to the fact that the total for 1887 fell more than 100 below that for 1886, while the present year falls somewhat lower still, and is, in fact, lower than any total since 1882. The causes of these fluctuations are too occult to be tabulated; but there are some adverse influences which are known to be at work; and if they should continue it is quite certain that the authorities and friends of the Church will have to do more than ever has been done for keeping her ministry adequately supplied.

THE Rev. R. H. A. Bradley, vicar of St. Peter's, Regent Square, writes to the *Times*:—"The prosecution of the Bishop of Lincoln for practices adopted by the Protestant Churches professing Lutheranism must be a singular spectacle to those staunch opponents of Popery. What Luther and his followers in other parts of Europe approved of is considered 'soul-destroying' by his admirers in England. It is difficult to comprehend the standpoint of these gentlemen. There seem to be two logical positions—strict rubrical conformity (apparently, though not really, demanded by the Bishop's prosecutors), and the plea that omission is not prohibition—in other words, that the compilers of the rubric left the traditional ritual where it was, except where they purposely altered it. The first position is an impossible one; the second is that by which, more or less, the clergy have practically been governed. It covers the use of the pulpit, organ, and various other ornaments and utensils; it regulates much of our movements. Ritualists (so-called) contend that it covers also the questions in dispute. It certainly squares with the contention that the Church of England is the great historic Church of this country, and not the creation of Henry or Elizabeth, or any person or part of the period of the Reformation, and it as certainly squares with the laws and statutes of the realm, as well as affords the only meaning of the word 'reformation.' It provides the only possible *modus vivendi* at the present time. I believe that if fairly and honestly recognized it will be found to cover such a diversity of ritual as will suit all parties in the Church. The great majority of Churchmen are tolerably contented with matters as they now stand;