

The Church Guardian

A. P. Williams
for Surrey and Quebec

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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ECCLIASTICAL NOTES.

PHILADELPHIA has the largest number of Sunday school attendants of any city in the United States—195,892. New York ranks next 187,000; Brooklyn next, with 107,233.

THE *English Churchman* says that Canon Girdlestone, of St. John's, Downshire-hill, Hampstead, Eng., has given up the black gown in the pulpit, and now preaches in a surplice.

THE Missionary Council of the Church in the U. S. will hold its annual meeting this year at Pittsburg, beginning Tuesday, October 21st. Public meetings are held with addresses to quicken the missionary spirit and sustain the missionary work throughout the land. Among the speaker this year are the following Bishops: Leonard (of Utah), Kendrick, Tuttle Whitaker, Dudley, Potter and Gilbert.

A CAREFUL survey of Westminster Abbey, taken under the direction of a Royal Commission, has made known the fact that there still remain ninety places within the edifice where interments may take place. By those members of the Commission who are opposed to anything in the form of an addition to the Abbey, this fact is used as an argument for letting things alone. It is pointed out that, taking the average of the last century, it will be a long time before these ninety places are filled up.

THE dome of St. Peter's (Rome) has been cracking for a considerable length of time, and the number and extent of the fissures are becoming alarming. About a hundred years ago a similar state of things was remedied by encircling the dome with a strong band of metal. The band was heated, and its contraction on cooling was found to be sufficient to close up the cracks. The suggestion now made is that electric welding has just come in time to make St. Peter's safe for another hundred years.

THE Church is called Catholic, because it is throughout the world, from one end of the earth to the other; and because it teaches universally and completely one and all the doctrines which ought to come to man's knowledge, concerning things both visible and invisible, heavenly and earthly; and because it subjugates in order to godliness every class of men, governors and governed, learned and unlearned; and because it universally treats and heals every sort of sins, which are committed by soul and body, and possesses in itself every form of virtue which is named, both in deeds and words, and in every kind of spiritual gifts.—*S. Cyril, Cat. Lect. xviii. 23.*

THE death of Canon Liddon deprives the Church of England of one of the most characteristic representatives of the later and calmer Oxford movement which followed the controversy roused by the Tractarians. His undergraduate days were passed in the trough of the tide which swelled so high in the later Thirties and Forties. . . . It is certainly not going beyond the mark to affirm that, for sustained

eloquence, for purity and dignity of style, for closeness of reasoning power, and for the combination of lucid expression, mingled with profound and accurate learning, he has left scarcely a rival behind him among English pulpit orators. Canon Liddon was never married. In his personal tastes he was ascetic and retiring; but, in spite of his studious habits, he was fond of society, and few men will be more deeply regretted among a wide circle of close personal friends, which includes both the Prime Minister and the leader of the Opposition." *Standard, London England.*

C. A. I. L.

The Church Association for the Advancement of the Interests of Labor, whose name is more briefly and familiarly expressed in the initials given above, is already well known as an aggressive society in the Church in the U.S. It is under the presidency of the Right Rev. F. D. Huntington, D.D., Bishop of Central New York, and has brought under its standard a number of the clergy and many lay men and women, who are for the most part wage-workers. The principles of the association are these:

1. It is of the essence of the teachings of Jesus Christ, that God is the Father of all men and that all men are brothers:—
2. God is the sole Possessor of the Earth and its fulness; man is but the steward of God's bounties:
3. Labor being the exercise of body, mind and spirit in the broadening and elevating of human life, it is the duty of every man to labor diligently:
4. Labor, as thus defined, should be the standard of social worth:
5. When the divinely intended opportunity to labor is given to all men, one great cause of the present wide spread suffering and destitution will be removed.

The methods of the Association are officially enumerated as follows:

1. Prayer:
2. Sermons, setting forth the teachings of the Gospel as the guide to the solution of every question involved in the interests of labor:
3. The proper use of the press and the circulation of tracts as occasion may require:
4. Lectures and addresses on occasions when the interests of labor may be advanced:
5. The encouragement, by precept and example, of a conscientious use of the ballot.

It would be hard to find a more temperate, reasonable, and yet outspoken statement of the position the Church should assume toward the adherents of organized labor, or a better set of methods by which the work of infusing the Church and labor with a more perfect understanding of each other may be effected.

'Invidia,' jealousy of our neighbor's good, has been, since dust was first made flesh, the curse of man; and 'Charitas,' the desire to do your neighbor grace, the one source of all human glory, power, and material blessing.—*Ruskin.*

CANADIAN BROTHERHOOD OF ST. ANDREW.

For the spread of Christ's Kingdom among young men.

Up to Sept. 27th, the Philadelphia Committee of the St. Andrew's Brotherhood has been notified that one hundred and eighty delegates and alternates will attend the convention, which opens there on the 16th inst.

In Brotherhood work there is the utmost necessity for trustfulness. The rector must trust his Chapter, the members must trust one another, each one must trust himself and God working in him. This confidence, faithfully maintained, will often carry a whole Chapter through great perplexity and serious discouragement.

On Thursday evening, the 2nd Oct. inst., a Chapter of the Dominion Brotherhood was organized in St. Thomas' Church, Montreal, the first in that city. One has existed for some time at Freightsburgh, P. Q.; Canon Davidson's parish. It is expected that one will be formed in St. Martin's parish, Montreal, before the end of the month. Every parish should form a Chapter, and that without delay. There is plenty of work to do.

Each Chapter is in itself a Brotherhood of St. Andrew, and is on a small scale a reproduction of the larger Brotherhood to which it belongs. What it may lack in variety of types among its members is compensated for by the close acquaintance and firm friendship that may be formed between them. Each Chapter should strive in its own way to realize the ideal state of the whole Brotherhood. The Brotherhood does not exist apart from its Chapters and it can only be strengthened by first strengthening them.

Brotherhood men should be chosen with special reference to their capacity for being trusted. One candidate for membership may not be of an enthusiastic temperament; another may be ignorant and even stupid; a third may be entirely devoid of tact; but if they are known to be worthy of confidence, their manifest defects need not bar them out. The prevailing custom of requiring a term of probation is directly in line with all this. During the stage of probationary membership, the effort is made to discover whether the candidate for full brotherhood is, or is not, trustworthy. Both in length and in severity the period of probation should be more than nominal and should involve, in full measure, the real assignment of work. If there is to be any actual test of the qualifications of the candidate on trial, he must be trusted with tasks that require for their fulfillment fidelity and a strong sense of responsibility.

Charles Kingsley once in a time of great disturbance and controversy gave utterance to the following sentiment: 'The Church has three special possessions—the Bible, which proclaims man's freedom; Baptism, his equality; the Lord's Supper, his brotherhood.'