

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, JULY 16, 1890.

51.50
PER YEAR

ECCLIASTICAL NOTES.

TENNESSEE is preparing for diocesan division, in preference to having an assistant Bishop.

A LIBERAL gift to the Widows and Orphans Fund of the Diocese of California of \$5,000 is announced. The donor's name was withheld by request.

At Bishop Huntington's suggestion steps have been taken in Central New York looking to the division of that diocese, or else the election of an assistant Bishop within two or three years.

THE new Altar Cross which has been presented to St. Paul's Cathedral by the Duke of Newcastle is now in use. It is placed upon the high Altar, is upwards of six feet in height, and is a magnificent specimen of modern art.—*Family Churchman.*

THE Church is taking a strong position in Buffalo, N. Y. There are sixteen clergy, twelve organized parishes, five missions and 3,500 communicants. There is a parish for colored people, an endowed Church home under the charge of deaconesses, and ten vested choirs.

THE Fifth Annual Convention of the Brotherhood of St. Andrew will begin its four days' session in the city of Philadelphia on October 30, 1890. The business sessions will be held in St. George's Hall, which is within convenient reach of the railroad station and the principal hotels.

THE preliminary programme of the Hull (Eng.) Church Congress includes such subjects as Strikes, Women's Work, Brotherhoods, Betting and Gambling, Inspiration and Modern Criticism, the Ethics and Christian Conception of Commerce, Modern Theories and Aims of Socialism, &c., &c.

ST. JUDE'S CHURCH, South Kensington, Eng., has again the honor of having made the largest collection for the Hospital Sunday Fund. Its generous offertory of £1,238 18s. 3d. not only heads the list of the present year, but it is said to be the highest ever made to the fund in any of the metropolitan churches.

THE One Hundredth Annual Convention in the diocese of Rhode Island was held last month. Bishop Clark, himself now seventy-eight years old, delivered a historical discourse. Though small in territory, Rhode Island is strong in Church population and wealth, having over fifty clergy and nearly 10,000 communicants.

MUNIFICENT BEQUEST.—It is understood that by the death of Mrs. Hopper, late of Caledonia place, Clifton, Bristol, Eng., widow of the Rev. R. L. Hopper, formerly vicar of St. George's Brandon Hill, Bristol, the Irish Church Missions Society, to which she annually subscribed £50 during her lifetime, will benefit to the extent of £40,000.

THE whole number of children in the United States is 12 000 000—about one fifth of the entire population. This great army of children and youth has 347,292 teachers, of whom thirty-seven per cent. are men and sixty-three per cent. are women.

FROM the long list of choir boys of Trinity Church, New York, the following are known to have entered the sacred ministry: Rt. Rev. W. D. Walker, Rev. W. G. Farrington, D.D., Rev. J. H. H. DeMille, Rev. G. W. Ferguson, Rev. Warren C. Hubbard, Rev. F. J. Clayton, Rev. H. L. Cawthore, Rev. G. W. Bowen, Rev. E. B. Schmitt.

THE marked advance lately made in the missionary jurisdiction of New Mexico and Arizona, under Bishop Kendrick's wise and active leadership, is one of the signs of the times—signifying, as it does, an increasing missionary interest throughout the Church. Never before have the general domestic, the foreign and the diocesan missionary operations of the Church enlisted so much real, intelligent interest.

THE Rev. H. B. Swete, D.D., has been elected Regius Professor of Divinity at Cambridge, in succession to Dr. Westcott. Dr. Swete is at present Rector of Ashdon, Saffron Walden, a living in the gift of Cains College, of which he was formerly Senior Fellow and Tutor. He was a first-class classic in 1858, and took several University prizes. He has lectured on divinity at Cambridge, and is now Pastoral Professor of Theology at King's College, London. He has brought out several learned theological works.

THE complaint is made that so many stated offerings are called for. The difficulty lies here, that instead of the offertory being used as it is intended, for actual charities, it is made a reliance for parish expenses. The people grudge an offering for a diocesan purpose or beyond the diocese, as so much taken from the parish treasury. And as long as the money for the rector's support, the sexton's hire, the wood and coal and gas bill, is brought to the Altar, and presented with all the solemnity of an offering to God in pure charity, it will be so. What is as much a personal expense on Sunday, as the butcher's or the baker's bill on Monday, as I had almost said is profanely presented to God as returning to Him His own, as the expression of grateful love, and in solicitude for the souls for whom Christ died.—*Bishop Gillespie.*

WE talk freely and readily about consecration, and often we mean nothing more than the consecration of the tag ends of our time, the poor remnants of our ability, and the guess-work of our minds. If self-consecration is to have any real meaning at all, it must be nothing less than a "living sacrifice." Life implies growth. It is not a sacrifice of our dead selves, or of our sleeping selves that God and mankind demand of us, but a sacrifice of our living, breathing, thinking, growing selves. That, and that only, is a reasonable and a holy sacrifice. It is the offering for service of the

best we have and the best we may attain to. If we would gain skill to make our living or for the sake of happiness, are we not bound to seek skill in our work for the spread of the Kingdom? The talent given to us must be used and increased in Christ's service.—*Selected.*

THE Bishop of Durham, Eng., has just received an address of welcome from the people of that city. The address referred to the fact that the Corporation of Durham owed its existence and the extension of its earlier privileges to the charters granted by Mrs. Pudsey, in 1160, Bishop Pilkington in 1565, and Bishop Matthews in 1602. In replying the Bishop said that the union of Church and State, which was the glory of England, had grown with our life. Whatever imperfections there might be, he believed that the national Church was still truly the spiritual organ of the people, and those whose privilege it was to serve God in that great Society recognised, he believed, gladly, the breadth of their obligations, referring to the great social, industrial, moral, and commercial problems which were pressing upon the hearts of many at this time, he said that he believed that the form in which we should reach a solution would be best ascertained by a study of the past, and by discerning how it had been that God has led England from stage to stage.

ST. ANDREW'S BROTHERHOOD.—There are now six Chapters in San Francisco, eight in Cleveland, eleven in St. Louis, twelve in Chicago, nineteen in Brooklyn, twenty-two in New York and twenty-six in Philadelphia. Connecticut, with nineteen Chapters, takes high rank among the dioceses. The first Chapter in Idaho has been enrolled. In the seven States of Massachusetts, Connecticut, New York, New Jersey, Pennsylvania Maryland and Virginia there are 183 Chapters. This augurs well for the numerical success of the Philadelphia Convention.

Grace Chapter, Brantford, Ont., reports a membership of fifty-three and states that they are doing good work.

St. John's Chapter, Elizabeth, N. J., reports an increase during 1889 by one-third. In addition to the ordinary Brotherhood duties, the members have conducted regular monthly services at the Almshouse, and have lately had one or more of their number to assist in the services held at their mission on Bond Street every Thursday evening.

Beautiful hands are those that do
Work that is earnest and brave and true,
Moment for moment the long day through.

Beautiful feet are those which go
On kindly ministries to and fro,
Down lowly ways if God wills it so.

THE language of the Bible grows more harmoniously luminous with the growing light, when its words are read and interpreted simply, as words still living; they are found to give the spiritual message which each age requires, the one message made audible to each hearer in the language wherein he was born.