

The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer

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26 St. George
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"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.

VOL. XI.
No 39.

MONTREAL, WEDNESDAY, FEBRUARY 19, 1890.

\$1.50
PER YEAR

ECCLESIASTICAL NOTES.

THE Society for Promoting Christian Knowledge states that for Dr. Littledale's work *Plain Reasons Against Joining the Church of Rome* there is still a considerable demand, and that more than 40 000 copies have been issued since its publication in 1879.

THE scheme for the establishment of a Bishopric of Birmingham and Coventry, by dividing the see of Worcester and taking in such portions of the See of Lichfield as are closely connected with Birmingham, has been launched. Subscriptions to the fund are already announced, amounting to about £20,000.

ACCORDING to the new Directory of the English Church Union, there are now on its rolls 29 749 members, all communicants, of whom 25 are Bishops, 3 706 clergy, and 26 018 laymen. During the last year no less than 7 902 members were enrolled—considerably more than double the highest number who have joined in any previous year.

SOUTH AFRICA.—The death is announced of the Bishop of Zululand, the Rev. Dr. Douglas Mackenzie, from typhoid fever. Bishop Mackenzie had recently been making an important exploring expedition through Mashonaland. The Missionary Bishopric of Zululand, which was founded in 1870 as a memorial to the late Bishop Mackenzie, of Central Africa, includes Swaziland, Tongaland, and Delagoa Bay, with the coast to the north, and all the country between the coast and the eastern boundary of the Transvaal, about 300 by 100 miles.

INDIA.—The Bishopric of Chota Nagpur has been offered to and accepted by the Rev. J. C. Whitley. The S. P. G. and S. P. C. K. have already endowed the See with £10,000, and though it is impossible legally to sever Chota Nagpur from the diocese of Calcutta without an Act of Parliament, yet virtually an independent territorial jurisdiction has been secured to the future Bishop by a commission from the Bishop of Calcutta, and the canonical consent of the clergy of the district. Mr. Whitley is a veteran missionary of great experience, and has for the last twenty years been the guiding spirit of the Missions in Cnota Nagpur.

THE *Ecclesiastical Chronicle* tells the following story:—The Bishop of Newcastle is an eloquent and persistent advocate of total abstinence. Now and then, from a sense of duty, he arrays himself in well-worn clothes and goes about *incognito* among the poor and criminal classes, on tours of observation. On one occasion he was riding in a third-class carriage, of which the only other occupant was a pitman. The latter, viewing the Bishop's clerical but "seedy" garments, remarked: "I see warrant ye're a poor curate, noo, travelling wi' the likes o' huz?" "I once was, my friend," replied the Bishop, "but—" "Oh, ay, I see," cried the other, all in good faith, "that wretched drink! Ay, ay. Too bad!"

SOME emphatic statements of the late Dr. Dollinger's, which were written as far back as

1879, but which have recently been exhumed, contain some very pointed sentences upon the question which at that time was agitating the mind of the late theologian and of the Old Catholic party, viz., the Vatican decrees of 1870. 'Nobody,' wrote the intrepid ecclesiastical historian, 'possessing a scientific culture of mind can ever accept the decrees of the Vatican Council. Having devoted during the last nine years my time principally to the renewed study of all the questions connected with the history of the Popes and the Councils, and, I may say, gone again over the whole ground of ecclesiastical history, the result is that the proofs of the falsehood of the Vatican decrees amount to a demonstration. When I am told that I must swear to the truth of those doctrines, my feeling is just as if I were asked to swear that two and two make five and not four.' The great capability of Dr. Dollinger for forming a historical judgment upon the decrees, coupled with his faithful devotion to the discipline and practice of the Roman faith, make these utterances on his part the more striking. His life would be of great interest, and it is to be hoped that some capable person will undertake it, and will give to the world in full the story of his breach with Rome, and of his unflinching opposition to the doctrine of Papal Infallibility.—*Ex.*

THE world is not rich enough to let noble deeds remain unchronicled. They ought to be told to all the world, that the world may feel richer by their doings, and that they may be a present and future incentive to regulative acts. For these and other reasons we place on record the heroism of 'Sister Rose Gertrude,' the daughter of a clergyman of the Church of England, although she herself professes Roman Catholicism, who last Saturday quietly, and almost unnoticed, left our shores for America, *en route* for Molokai, where she will take charge of the leper community among whom Father Damien lived, worked, and died. Humanly speaking, it is almost impossible for this lady to escape a martyr's grave, although her life will, we hope, by care be prolonged for many years of work among those to whom she has devoted herself. We trust that she may even escape the terrible disease, impossible as it would seem to be for any one to do so living among and succouring those outcasts of humanity. When she left our shores a few days ago, she cut herself off for ever from country, from friends, from relations, and presently even from her name, for when she gets to Molokai she will begin her new life as Sister Rose Gertrude. There is something infinitely grand, something infinitely pathetic, in this young English lady cutting herself off from everything, to devote her life and energies to the relief of the sufferers on that lonely island in the far-off Pacific, who are the victims of the most terrible disease to which our humanity is subject.—*Church Bells.*

COLORADO.—The address of Bishop Spalding of Colorado to the Board of Missions describes the growth of the Church in Colorado in the last fifteen years, and is a wonderful record of progressive work. The Bishop says:—'Our communicants have increased from 600 to

about 3000, and Sunday-school scholars in the same proportion. It was several years before we had any candidates for Holy Orders; we now have eight. We had in 1874 six clergy at work; we now have thirty. We then had two rectories; we now have twenty. We had nine churches in Colorado; we have increased them to forty. We had about a dozen stations where services had been held; those have been multiplied to over fifty. In the first two years the average number confirmed annually was fifty; in the last it is 300. Baptisms in the first, 150; in the last, 400. In the first the amount of contributions was \$6000; in the last, over \$60,000. The Church property for all purposes—educational, charitable, parochial—has increased from \$100 000 to \$1,000 000. Of this property not a twentieth part came from the East. In the last three years we have built five rectories and eleven churches, seven of them in the past year, the former costing \$15,000, the latter \$25,000. The enlargement of churches and other improvements in the same period have cost \$5000. The population of the State, which in 1850 was 194 000, is now by a fair estimate 350 000. In June, 1887, we organized the Diocese of Colorado, the bounds of which were made coterminous with the State..... We are the largest diocese in area except California, and there are eight or ten dioceses smaller than ours in clergy, parishes, churches, the number annually baptized and confirmed, communicants, Sunday-school scholars, educational and charitable institutions, and contributions of money for Church purposes.

THE position of the Church in Wales is ably described in an article in the new number of the *Quarterly Review*. The theory that the affection of the Welsh for the Church was alienated by the practice of appointing Englishmen to the Welsh Bishoprics and to other benefices in their country is shown to be almost entirely erroneous. Long after they had been accustomed to the system the Welsh were as staunch Church folk as their brethren in other parts of the United Kingdom. The writer proves by statistics that in the middle of last century the Church had a firm hold on the people's affections in Wales. These figures show that in the diocese of St. Asaph the number of communicants was frequently as high as two-fifths of the total number of families in a parish, and prove that, so far from the assertion being true, which is constantly made by the Church's enemies, that in the middle of last century she had reduced Wales to heathendom, the condition of the people in that country, as regards the Church, was no worse than their condition in England. Nothing has been left undone by the Church's enemies to stir up strife against her; and her continued progress, notwithstanding their desperate and calumnious attacks, is a sign of which they are fully conscious, that if they do not at once succeed in accomplishing their vile designs, they must abandon the hope of ever doing so. If they are now held at bay, a few years hence will see the Church in Wales, if she maintains her past progress, as strong in the people's hearts and affections as she is in England. There are some startling things in the article, such as, for instance, the statement of one of the Church's foes, that in 1885 Nonconformity supplied