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# The Church Guardian.

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St George

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Ep. 24.  
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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## ECCLESIASTICAL NOTES.

SUBSCRIPTIONS towards the Church House (London, Eng.) have already been received by the Committee to the amount of £49,231 0s. 5d.

**TU QUOCQUE.**—Commenting on the statement of Lord Penzance in the Hawes case, that the rubrics "are not merely directory, but are in their smallest incidents nothing less than positive commands of law, strictly to be followed and faithfully obeyed," the *Manchester Guardian* pertinently remarks:—"When Evangelicals are next tempted to rush at a Ritualist, it would be well to recall this declaration from the bench. Do they 'faithfully obey' the rubrics 'in their smallest incidents?' They know and everyone knows, that they do not. Then how in the name of common sense do they venture to pose as the the champions of Church law? For example, the rubrics are set aside in every parish in which Morning and Evening Prayer is not said daily. The prosecuting parties, if they are to have any show of plausibility on their side, should come into court with clean hands. They do not, and that is one of the many reasons which lead men of not the faintest Ritualistic tendency to protest with all their might against the aims and the action of the Church Association. But, after all, the fact of capital importance remains to be stated. English Churchmen will never permit one section of Anglicans to define for the whole Anglican Communion its frontier of toleration and comprehension."

A CORRESPONDENT of the *Guardian*, London:—"The Rev. Dr. Nevin on the 7th inst. received into the communion of the Church at St. Paul's Church, Rome, two Roman priests, the Revs. Paolino Fiori and Paolo Loja. Their confession of the Nicene faith, and renunciation of the additions made to that faith under the Popes Pius IV. and Pius IX., was witnessed by the Rev. J. W. Pickance, of Reigate, and Rev. G. W. Douglas, of Trinity Church, New York. These priests were two out of six who applied to Dr. Nevin to be received into the Anglican community during the week following the Papal Jubilee. They were both members of the Capuchin order, in which they were known respectively as Padre Modesto da Guarino, and Padre Luigi da Viterbo. They are young men of much promise, who had recently finished their course in the Missionary Seminary at the Quatro Santi in Rome, and were already appointed to positions of confidence in the European Missions of their order. It is worth nothing that these men, when they first applied to Dr. Nevin, had not come into contact with any of the Old Catholic writings of the day, or even those of Padre Curci. Their conversion to the Catholic faith had been worked entirely by their study of Church history and of the New Testament. The most extraordinary efforts were made by the superiors of their order to bring them back to the Papal obedience, but they stood firm to their convictions of truth, though without one word of anger or bitterness towards those from whom, for Christ's sake they felt that they must separate themselves for ever."

"The Story of the Cross," which from its name would be considered High Church in Ireland, was sung in some *Nonconformist* Chapels in England during Passion-tide. What a great pity that the beautiful song, The Story of the Cross (Red head's setting) is not known in Ireland. It is so beautiful and more helpful than many a sermon.—*Irish Ecclesiastical Gazette*.

In England the Bishops are most particular of late about admitting clergymen even to temporary charges. In some dioceses a clergyman may not take temporary duty without the Bishop's permission, and the production of his licence.

In England it is almost the invariable custom to be married by banns. What a pity that the same order is not followed in Canada, whereas in Ireland (according to the *Irish Ecclesiastical Gazette*) the practice is too often considered a sign of poverty.

THE forty services conducted in St. Mary Abbot's Church, Kensington, in Holy Week, were followed by nine services on Easter Day, at which they were 1,889 communicants, with £116 12s. 1d. offertories. There was not standing room at the mid-day service for all who would have worshipped, some 500 persons standing throughout the service, and many having to go away, as there was no space unoccupied. What becomes of these communicants on ordinary Sundays is unknown, but probably a large number only approach the Lord's table on Easter Day and Christmas.

THE bronze statue of the late Bishop Fraser, which is to be placed in Albert Square, Manchester, is just completed, together with the bronze reliefs which are to be placed on three sides of the pedestal. It is hoped to have the statue put into position shortly after Easter.

In reference to the recent correspondence between the Dean of Manchester and the Rev. Mr. West relative to a cartoon which the latter produced representing the Church of England as a tree, and Mr. Gladstone with an axe on his shoulder, just about to commence work, and underneath the words "Woodman, spare that tree," a correspondent sends us the following:—*Gladstone, soliloquising*—

"Of all the trees, the fairest in the garden,  
He bids me spare—its natural protector—  
Whose son has got the Rectory of Hawarden;  
Whose daughter is the helpmeet of a Rector—  
(O axe! we've other blocks to chip—by Hector.)"

It is announced that the Right Rev. Dr. Speechly, Missionary Bishop of Travancore and Cochin, is about to resign. He was ordained priest in 1860 by the Bishop of Peterborough, and was consecrated in 1870.

BISHOP CROWTHER, of the Niger district, West Africa, has just ordained his grandson, the Rev. Hugh Stowell Macaulay.

THE venerable Lord Cotlesloe commemo-

rated his ninetieth birthday by inviting his friends to receive the Holy Communion with him at St. Michael's, Chester square. Some sixty responded, including several members of Parliament, and the veteran Sir Harry Verney, nearly as old as himself.

Two or three years ago the Mission district of the Holy Saviour, which formed part of the parish of Folkestone and district of St. Michael's, was made a separate district by an Order in Council. The starting of the St. Saviour's Mission was largely due to the exertions of the Clewer Sisters, who had made it (the centre of their work. It is proposed that the new church shall be erected as a memorial of the life and work of Mrs. Monsell, first Superior of the Order of Clewer Sisters.

No less than eight of the London theatres were voluntarily closed during Holy Week. This is a significant testimony to the progress of Church principles.

"TRUTH" says that the Bishop of Oxford will probably resign his See next month, in consequence of the precarious state of his health, which threatens entirely to incapacitate him for any active work. The Bishop will retain his seat in the House of Lords, and receive a retiring pension of about £1,600, according to the provisions of Archbishop Tait's Act.

DURHAM.—On Good Friday, at St. John's Church, Darlington, the rite of confirmation was administered by the Bishop of Durham to 257 candidates. The church was crowded, many being unable to gain an entrance, and special significance attached to the ceremony owing to the number of candidates from St. John's parish. There were 61 men and 90 women from this parish; from St. Cuthbert's, eight males and six females; from St. James', 15 males and 14 females; from St. Luke's, three males and 32 females; from St. Paul's and Holy Trinity there were also a few candidates who were not presented at the recent confirmation at Holy Trinity.

DR. BOYD CARPENTER, one of the youngest occupants of the Episcopal Bench, completed his 47th year on Monday in Holy week.

"CHURCHMEN never speak of the congregation as 'the audience,' nor of the church as 'the audience room.' They do not say, when going to service, that they are going to hear Mr. So-and-So preach; they go to church chiefly to worship God, and to take part in the worship when they get there. Churchmen never use the word 'Catholic' when they mean 'Roman;' nor say 'Sabbath' when they mean the Lord's Day. They do not speak of those who were made 'members of Christ, children of God, and inheritors of the kingdom of heaven' in Holy Baptism as 'joining the Church,' when they come to be confirmed. They do not speak of themselves as 'professors of religion,' nor talk about their 'experience;' but seek, by patient continuance in well doing, by diligent use of the means of grace to make their calling and election sure. To 'confess Christ' is better than to 'profess religion.'"