

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.

VOL. XI.
No 24.

MONTREAL, WEDNESDAY, NOVEMBER 6, 1889.

51.50
PER YEAR

ECCLESIASTICAL NOTES.

HULL has been accepted as the town in which the Church Congress of 1890 will meet.

An innovation in a right direction was made lately in Exeter Cathedral. Eight choristers were admitted with a religious service by the Dean (Dr. Cowie), who is also precentor.

THE Bishop of Carlisle has started a Diocesan Rest Fund for the weary as well as the sick who have no money to spare for holidays. The Bishop has himself given £500 to the fund.

ONE of the speakers who made his mark as a debater at the Cardiff Congress was the Rev. C. Gore, Principal of Pusey House. His readings, clearness, and incisiveness, got him an interested hearing.

LLANDAFF, the diocese in which Cardiff is situated, is the oldest see in Britain, and its "Bishop's Stool" has never been removed from its original position. Some put the foundation as far back as A.D. 180.

LEGACIES, in all amounting to nearly £8 000, have been left to the Representative Body of the Church of Ireland and to various church agencies by the late John Rawden Berwick, Esq., of Coolfadda House, Bandon.

THE first donation to missions in English Protestant Annals was the gift of £100 by Sir Walter Raleigh in 1588, in aid of a society formed to convert the Indians in Virginia. This was the year of the Armada, and the Protestant mind was aflame with zeal.

IN New Mexico people go out in procession with an image of a Virgin at their head asking for rain, and if the rain does not come they beat the image as the Africans do their fetiches. All this in the *United States* in 1889!!—*Irish Ecclesiastical Gazette*.

THE appearance of ladies not merely as contributors of papers, but as readers and speakers at the Cardiff Church Congress, was a novelty which was not altogether acceptable to those who take the Pauline view of the proper position of women in public assemblies.

AT the Bishop of Gloucester and Bristol's recent Ordination, amongst those admitted to the diaconate was the Hon. Reginald John Yarde Buller, brother of Lord Churton. Mr. Yarde, who was licensed to St. Mark's, New Swindon, had previously worked as a lay-reader in Probosc under Canon C. F. Harvey.

CARDIFF, originally Caerdaf, means the fort of the river Taff, as Llandaff means the Church of the Taff. In 1801 the population was 1 200, now it approaches 150 000. St. Mary's Parish dates from 1102. The present vicar, "Father Jones," who treated his visitors to the now historical High Celebration, has restored his church, built three new school houses, and two new class rooms, daily celebrations (except on Good Friday). He has nine day-school departments, nine Sunday-schools, Sunday and week-

night Bible Classes, Mother's Meetings, Guilds for men, women, young girls, Church of England Working Men's Society, and a Confraternity of the Blessed Sacrament. He works with four curates assistant and seven sisters.

ORDINATIONS were held on St. Matthew's Day by the Archbishop of York and sixteen Bishops, those by the Northern Primate and the Bishop of Durham, Chester, Peterborough and St. Alban's being only for deacons. The deacons admitted numbered 115, and the priests 67. Of these 65 were Oxford, 57 Cambridge 16 Lampeter, 11 Durham, 8 London, 2 Edinburgh, and 2 Dublin graduates. Of the remainder two only were literates, the rest having been educated at Queen's College, Birmingham, St. Aidan's, Birkenhead, St. Bos's, Liebfield, Gloucester, and Lincoln Theological Colleges, and one at St. Nicholas, Dayton.

AT a special service in Salisbury Cathedral the statue to Bishop Ken, subscribed for by the Sunday-school teachers of the diocese, which has just been added to the great screen, was unveiled. The figure, three feet in height has been executed in Caen stone by Miss Grant, of Chelsea, and represents the Bishop in his robes in the act of pronouncing the Benediction. An address on Bishop Ken, who was closely connected with the cathedral and the college, for the students of which he composed his well known morning and evening hymns, was given by Dr. Plumpton, Dean of Wells.

A carefully worded presentation to the Bishop of Ely on the subject of the Archbishop's jurisdiction has been drawn up by some of the more prominent Cambridge clergy. It has been signed without the slightest respect to party among the clergy of the University town, and will in all probability be widely circulated throughout England. The memorial to the Bishop of Ely states that the claim of the Archbishop as Metropolitan to cite, try, and sentence any Bishop in his province is contrary to the primitive discipline of the Church; that any mediæval usage which may be alleged in support of such claim is one of the many corruptions which centre round the Papacy. The memorialists, believing that the Church of England's mission is to return to primitive and Catholic faith and practice, submit that a Bishop should be tried by the synod of the province alone, the Metropolitan presiding as *Primus inter pares*. In this the memorialists take very much the same line as that adopted by the Bishop of Gloucester and Bristol, and there is no doubt that this course is the only one by which to avoid a return to mediæval corruption.

THE DEAN OF RIPON ON THE PRAYER-BOOK.—Dr. Fremantle has delivered very interesting addresses in the Cathedral, Ripon, on the Book of Common Prayer. In the course of his remarks he insisted particularly on the true catholicity of the Prayer-Book. There was nothing in it of a denominational spirit. The doctrine and experience were primitive, admitting of course, liberty of difference of interpretation on certain points, yet there was prayer for all conditions of men and for all who

professed and called themselves Christians. There was prayer for the government and for the good of society, for the spread of the Gospel throughout the world, for the peace of all nations, and for the speedy accomplishment of the number of the elect and the coming of Christ. In conclusion the Dean said that here was the Book of Common Prayer, eliminated from superstition and all idolatrous error, and containing no invocation of saints, no idolatrous worship of the Blessed Virgin, or anything which was unscriptural. He had nothing to do with opinions or theories, he had only to deal with facts, and he made his appeal to history when he repeated statements already made, viz., that auricular confession was made absolutely necessary before anyone could be admitted to Communion with the Church of Rome, and referred to the decree of the Council of Trent, in support of that; the priest was to stand between the soul and Christ; no one could come to Christ without first confessing to the priest. He also said that the confessional was fruitful in bringing much evil into the Church, and so it had. A Bishop of our Church once held that "the confessional was a bane to the confessor, a bane to the penitent, and a bane to the Church," and there could not be a stronger proof of this than in the directions which were given for confession, warning not only the confessor but the penitent as to what might be the consequence of making secret confession to the priest. Why was there necessity for these cautions unless the evil was not only anticipated but had already been realized? It was the same with the sale of indulgences, which arose out of the doctrine of purgatory, and the distinction between mortal and venial sins, which, if he was not mistaken, was not until the twelfth century. Therefore the Church only then awoke to the fact that souls were in purgatory and could be delivered by prayers and indulgences, so that souls in purgatory prior to that period had neither been prayed for nor delivered by the action of the Church. The Church of England repudiated all that, and stood upon the ground of a pure and scriptural service, and it was to this that he would urge them more and more to give prayerful attention, believing it was a form of worship which was not only acceptable to God, but acceptable to all faithful people in all parts of the world of whatever denomination, for it was an interesting fact that sometimes the prayers and portions of the Liturgy were used by Presbyterians, Congregationalists, Baptists, Wesleyans, and others, which was a further proof that the Liturgy was scriptural and faithful.

A wealthy gentleman, who had given \$20,000 to build a church for a poor congregation, lost his fortune in after years. An acquaintance said to him one day, "If you had the money you gave to ——— Church, it would set you up in business." "Sir," was the reply, "that is the only money I have saved, and it yields me a rich and unfailling interest"—*Selected*.

THE sublimity of wisdom is to do those things living which are to be desired when dying.—*Bishop Taylor*.