

The Church Guardian.

A P Willis I ap
226 St George

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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ECCLESIASTICAL NOTES.

THE BICENTENARY OF BISHOP KEN was observed on June 29, the anniversary of the trial of the seven bishops in the reign of James II., Bishop Ken being one of them. The services commenced at 8 o'clock with a celebration of the Holy Communion, and at 11 o'clock there was a special service in the nave, at which the Mayor and corporation of Wells, in their official robes, were present. The preacher was the Bishop of Derry and Raphoe. Bishop Ken, it was said by one of his contemporaries, died as he lived, a plain, humble man. He desired to be buried in the churchyard nearest to his diocese, under the east window of the chancel, without any manner of pomp or ceremony besides that of the order of the liturgy of the Church of England. At the present time, they could examine the Bishop's character with the greatest impartiality. Take first his ministerial work. Ken was always busy preaching in his diocese. He took an interest in the schools and charities, which was quite unusual in his days. He was a friend of the poor, and his circumstances enabled him to give that splendid donation, £4,000, to the Huguenots of France. The lesson of toleration was slowly learned in England as well as in France, and Ken had to suffer from that cause as much as most men. As a preacher he took the foremost rank. He possessed a power which had been granted to but few of the Anglican divines. He fairly enchanted his congregation; his ringing voice was heard from that pulpit to the west door. His bold, eloquent pleading on behalf of religious liberty filled the cathedral. Speaking of Ken's hymns, the Bishop said none were so adapted to the character the English Church had always aimed at forming—the sweet reserve of pious earnestness and that penitence which was continuous without being unhopeful. They were lines which a child might read without a painful sense that they were beyond him, and a man might read without the contemptuous sense that they were below him. They appealed to the man and the child—they were almost a form of devotion, a rule of life. Ken was a theologian of the true English type, a Churchman to whom the National Church was so dear that he subordinated all private feeling to it, and he was a poet who, if he had written much on the sand, had at least engraved some lines upon the rock, from which they had passed to the hearts and lives of millions in each successive generation.

THE SEE OF SALISBURY.—The mitre of Salisbury, now at the disposal of the Prime Minister, has been worn by some famous prelates—e.g., Shakespeare's Cardinal Campeius, appointed in 1524 and deprived by Act of Parliament for non-residence in 1534. Of the post-Reformation Bishops of Sarum, the best known is undoubtedly Gilbert Burnet, who succeeded Seth Ward, the astronomer (1689). Burnet's popularity as a preacher can rarely have been surpassed. "He was often interrupted," says Macaulay, "by the deep hum of his audience; and when, after preaching out the hour-glass, which in those days was part of the furniture of the pulpit, he held it up in his hand, the congregation clamorously encouraged him to go

on till the sand had run off once more." Two incumbents of the See in the eighteenth century bore the name of John Thomas; the second of whom was translated from Lincoln to Salisbury in the year 1761.

THE BISHOP OF RIPON ON SACRIFICE.—In a sermon preached at St. Paul's, the Bishop of Ripon maintained that *sacrifice was the lot of all in every age*. But the fire of genius and enthusiasm, whether in art, philanthropy, politics or religion, was the real test of character and success, individually or nationally. "Everything," said he, "in these days is faultlessly correct in style and organization, but lacks the fire of an inspiring enthusiasm, which would extinguish base notions, petty motives, mere stirrings of right and interest, and culture a consistency of truth and justice which those cannot grasp who, in a spirit of partizanship, do not recognize that there are two sides to a question."

IN MEMORIAM.—A memorial cross of galvanized iron, sent out by Bishop Patteson's sisters, has been erected at Santa Cruz, in front of the house where the Bishop was killed. It bears the inscription: "In memory of John Coleridge Patteson, D.D., Missionary Bishop, whose life was here taken by men for whom he would gladly have given it, 2nd September, 1871."

THE CRADLE OF THE CHURCH IN AMERICA.—The first religious services ever held on the American continent by people speaking the English tongue were those of our Prayer Book, by a clergyman of the Church of England, in the year 1578, on the shores of Baffin's Bay, latitude 73°. In 1607—twenty-nine years after—a church was built on the river Kennebec, in the State of Maine, by an English expedition, with which was a clergyman of the Church of England, named Richard Seymour.

S. P. G.—The 148th anniversary of the Society for the Propagation of the Gospel in Foreign Parts was observed on St. Peter's Day, by celebration of Holy Communion in St. Paul's Cathedral and one hundred and eighty-one churches of London and its neighborhood.

HOME REUNION NOTES.—EVILS OF SECTARIANISM.—"A Local Preacher" (Methodist) writing to the *Christian World*, says:—"At present there is a vast expenditure of men, money and effort, which is distinctly for the promotion of *Denominationalism, pure and simple*. This is especially so with the various Methodist bodies. In many places, aye, and even in villages, the Wesleyans, the Primitive Methodists, the New Connexion Methodists and the Methodist Free Church are in one field; *none of the chapels are properly filled, all are weak, but would be strong if formed into one Church; whilst other districts are altogether unoccupied*. Is there no one who will do his best to put this kind of thing to an end?"

Another correspondent of the *Christian World* writes:—"In the *Christian World* of the 25th inst. a barrister-at-law complains of having received a circular asking him to contribute to the establishment of a second Nonconformist Chapel in a remote village having only a population of less than 700 souls. He states that the

village already possesses both a parish church and a Nonconformist chapel of a denomination all but identical with the proposed new one. It is very likely that this is just the reason why it is proposed to have an additional place of worship. In Perthshire, Scotland, there is a village named Logie Almond, containing a population of 581 souls. In this village there is a Parish Church, a Free Church and a United Presbyterian Church, each Church having its ministers. In the same county, as well as in several other Scottish counties, there are many similar instances. It is by some calculated that in Scotland there are 1,000 churches too many, the result of rivalry."

ST. MARTIN'S, CANTERBURY.—At St. Martin's, Canterbury, the Rector, Canon Routledge, has discovered a "hagioscope" in the north-west wall of the nave, at its junction with the tower. It is a Norman insertion in a wall of Roman construction, a wall which is now seen to be similar to those which form at least the tower portions of the nave and chancel. There are regular courses of Roman brick, and the surface of the original wall has been covered with the characteristic salmon colored mortar. A coating of plaster two or three inches thick has covered up and concealed the ancient walls, which have for the most part stood intact since first erected by Roman or British Christians in the third or fourth century. The Romano-British sanctuary was afterwards profaned to heathen use, or allowed to fall into decay, until it was, as Bede records, repaired and reconsecrated to Christian worship for Queen Bertha. The original fabric has undergone, in the long course of time, many changes; it was already of venerable age when the Norman builders pierced the walls to insert door or window, squint or piscina, which still further lapse of ages once more concealed. Yet the ancient walls are there, and St. Martin's remains a memorial of Christian worship in Britain earlier by several centuries than the coming of Augustine.—*Guardian*.

A writer of a London letter to "The Church" (Philadelphia) says: An enterprising vicar who makes convenience wait an opportunity, has on several occasions arranged to hold a short impressive service for the itinerant adventurers who at the annual fair provide amusement for the rustics of the neighborhood. This year a card was addressed to these "parishioners for two days," inviting them to repair to Church for a few minutes at the hour of 11:30 p.m., when the business of the evening would be over. Just before the appointed time, the surpliced choir, accompanied by the vicar, marched singing through the fair, where merry-go-rounds, swinging boats, amateur sportsmen, and whirling steeds were causing wild hilarity. Soon all the sound of revelry ceased, and a quiet, orderly congregation followed the choristers into the Church, where several suitable hymns were heartily sung, and a brief and very earnest address was given.

The little worries which we meet each day
May lie as stumbling-blocks across our way;
Or we may make them stepping-stones to be
Of grace, O Christ, to Thee.

A. E. HAMILTON.