

# 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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## ECCLIASTICAL NOTES.

**THE NEW DEAN OF WORCESTER ON THE OFFICE AND VALUE OF CATHEDRALS.**—Dean Gott preached his first sermon in Worcester Cathedral on Sunday, March 4th.

He took for his text Psalm 84, v. 5-7:—"Blessed is the man whose strength is in Thee; in whose heart are Thy ways. Who going through the vale of misery use it for a well, and the pools are filled with water. They will go from strength to strength, and unto the God of gods appeareth every one of them in Sion." Commencing his discourse by uttering the wish that his first words to his congregation in that cathedral should be as a voice of blessing, he went on to speak of the value of cathedrals in promoting and sustaining the Christian religion. Apart from the office of parish churches, there was to be found rest for those who wandered without a shepherd, and where they might find the water of comfort. For these the cathedral was as a mighty river of fire, and there rest was to be found for those whose nerves had been strained by the high pressure of business and commerce; comfort for the disappointed, and hope for those who had lost all trust of hope. For these and many more the cathedral met a want which no other church of the diocese could satisfy. \* \* \* The continuity of cathedral services, too, he maintained, constituted and made up the depth, and breadth, and height of religious life.

### CHURCH EXTENSION.

Referring to this subject, Dr. Gott said that probably there never was a time when on this behalf the people of England were doing so much as they were doing to-day. Probably there never was a time when spiritual machinery was working at so high a pressure, and was so admirably organized as it was at the present time. To many there arose at times a fear lest they should wash only the outside of the cup, and should trust too much to the machinery which was working so well. Further on he spoke of the cathedral as at the same time supplying the food to satisfy and the tonic to promote spiritual hunger. Every pillar of the building in its strength, and every capital in its beauty, repeated the benediction, "Blessed is the man whose strength is in Thee, in whose heart are Thy ways. They will go from strength to strength, and unto the God of gods appeareth every one of them in Sion."

**WHAT HOME RULE FOR IRELAND MEANS.**—The *Protestant* thinks that there can be no doubt that the Romanists of Ireland expect, after gaining Home Rule, speedily to rob the Church of her cathedrals and churches, and use them for Popish services. This is acknowledged by the Dublin correspondent of the *Catholic Times*, who, in announcing that Archbishop Walsh would, on a certain day, pay a visit to Archbishop Croke, of Cashel, remarks: "The meeting of two patriot prelates \* \* \* inspires great hopes in the breast of the nation, and seems to confirm the belief which has taken possession of the popular mind, that \* \* \* old edifices, still standing, will pass into the hands of

those to whom they legitimately belong. Through this belief we have arrived at the hope that when 'Trinity' is nationalized, 'Patrick's' and 'Christ's' will be ours once more." The italics are our contemporary's. It says "Patrick's" and "Christ's" are, of course, St. Patrick's and Christ Church Protestant Cathedrals, Dublin. Every loyal statesman ought to be acquainted with the Papal designs in Ireland, thus frankly acknowledged in the *Roman Catholic Times*.

\* \* \* \* \*  
In connection with the above, the statements of Lord Robert Montagu, in a letter to the *London Times*, furnish suggestive and instructive reading. His Lordship declares that in April, 1872, Archbishop Manning urged him to get into Parliament, "with a view of supporting Home Rule, which he considered would be highly beneficial to the Roman Catholic Church;" that on the 11th of June, 1873, Father Galloway (then Father Provincial of the Jesuits in England) wrote to him of Home Rule:—"My own opinion is that if it could be gained it would certainly be a great step towards the destruction of Protestant ascendancy; and, from what I have heard, I imagine that Mr. Gladstone and Lord Granville would not feel themselves bound to oppose it, if they saw sufficient earnestness in the cry for Home Rule;" and that, on the 21st of June, 1873, he received a letter from Father O'Reilly (the Father Provincial of the Jesuits in Ireland), saying:—"I should think a majority of the bishops, perhaps a large majority, and a considerable body of the sound men, would think Home Rule a very good thing to get, and a thing to be tried for if there were a good chance of getting it." It appears, therefore, that for the last fourteen years the Roman Catholic leaders in England and Ireland have been anxious to force England to grant Home Rule to the latter island; nor at all out of any regard either for England or for Ireland, but solely with a view to the interests of the Roman Catholic Church, which they believe would thereby benefit.

**THE INTOLERANCE OF "LIBERALISM" AS PORTRAYED BY MR. SPURGEON.**—In what the *Christian World* calls "a rousing article of four pages" in this month's *Sword and Trowel*, entitled "Who are the persecuted?" Mr. Spurgeon says:—"In these silken days, men seem able to do anything without troubling their consciences in the least. Bigotry has become so unpopular that multitudes of religious professors have abandoned all care about principle, lest they should be suspected of intolerance. Nobody now can be accused of straining at gnats, but the swallowing of camels, humps and all, is performed both in public and in private, as a common affair; and he who raises any objection is denounced as strait-laced." "Liberalism," he continues, "is more bitter than the old bigotry, more intolerant than the old sectarianism. It will not allow Orthodoxy to call anything its own; it would filch from it every house it has built, every pulpit it has raised. It is trying to do this, and if it be hindered in its game, it calls a Trust-deed a 'Dead Hand,' and whimpers 'Intolerance!'" \* \* \* "This cant is nothing but an excuse for robbery."

**A FAITHFUL STEWARD.**—Lady Rolfe, who died lately at Bicton, Devon, made a good use of the talents committed to her charge. She built Bicton Church at a cost of £10,000. She also rebuilt Otterton Church at a further outlay of £7,000, and was a generous contributor to the restoration of Exmouth Church, and the Abbey at Bath. Her great work, however, was the part she took in founding the Bishopric of Truro. She provided £1,200 a year for the new Bishop by transferring from her own name to that of the Truro Endowment Fund £40,000 of stock.

**RELIGIOUS TEACHING.**—The following words of England's Prime Minister, Mr. Gladstone, are so full of truth that they deserve to be posted in every Sunday-school:—"Believe me, the essence of true religious teaching is that the teacher should believe that which he teaches, and should be delivering, as he believes it, the whole message of truth. Unless there is that sympathetic, that magnetic feeling established between children and teachers that the teacher is dealing honestly with them, the pupils will believe that the religious teaching is a sham."

**THE CHIEF CORNER-STONE OF THE TEMPLE.**—The following interesting account is abridged from the Rev. J. King's "Recent Discoveries on the Temple Hill at Jerusalem":—

The foundation-stone at the bottom of the south-east angle is the most interesting stone in the world, for it is the chief corner-stone of the Temple's massive wall. Like the other foundation-stones, it was a support for the masonry above, but it had also to face both ways, and was thus a bond of union between two walls (Eph. ii. 21.) It is three feet eight inches high, and fourteen feet in length. At the angle it is let down into the rock to a depth of fourteen inches; but, as the rock rises towards the north, the depth at four feet north of the angle is increased thirty-two inches, while the north-end seems entirely embedded in the rock. The block is further described as squared and polished, with a finely-dressed face. The absence of the lower draft indicates that the block was dressed in the quarry in a somewhat peculiar style, with a view to its being the foundation corner-stone. The draft on the upper margin of the stone is four inches wide. Fixed in its abiding position three thousand years ago, it still stands sure and steadfast, a fitting emblem of the "Rock of Ages," that cannot be removed, but abideth fast for ever.

**TWO SHORT PRAYERS.**—At a dinner party of the Duke of Ormond's a jocular dispute arose concerning short prayers. Sir William Wyndham said the shortest prayer he ever heard was the prayer of a common soldier, just before the battle of Blenheim—"O God! if there be a God—save my soul—if I have a soul!" The Bishop of Rochester, who was present, addressing Wyndham, said: "Your prayer, Sir William, is indeed very short, but I remember another as short, and much better offered up, likewise by a poor soldier on the eve of battle: 'O God! if in the hour of battle I forget Thee, do not Thou forget me!'" This, as the bishop pronounced it with his usual grace was a reproof.