

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."—2 Ph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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ECCLIASTICAL NOTES.

A SPECIAL Convention for the election of an Assistant Bishop in the Diocese of Alabama, U. S., will probably be held early in October.

FOUR ministers of "other denominations"—Presbyterian, Congregational, Methodist and Moravian—applied to the Bishop of Ohio during one month for orders in the Church.

THE will of James T. Swift, of New York, gives \$5,000 to the Church Home, at Geneva, N. Y., as a memorial to his wife. All his books concerning Napoleon are given to Hobart College.

A SPECIAL meeting of the House of Bishops of the P. E. Church of the U. S., is to be held at Pittsburg, Pa., on the 2nd of October. The election of a Missionary Bishop for Japan will probably form an important part of the work to be done.

IN Northern Michigan there are said to be many counties without a church of any denomination, and thousands of men, women and children in the towns and in the woods who never have heard the Word of God or seen a church.

CALVARY CHURCH, New York City, like many other parishes, owns a "farm" in the country, to which the poor of the parish and others of the neighborhood are sent every year for a breath of fresh air and healthful recreation. The farm includes a hundred acres, with buildings, a stone chapel, etc. About one hundred persons are sent there each week for the week's stay.

THE Church of the Redeemer at Sorrento, Me., the gift of Mrs. W. F. Cochrane, of New York, was consecrated August 24th by Bishop Neely, assisted by the Rev. Augustus Amory and the Rev. J. S. Moody. A large congregation was in attendance from Bar Harbor, including General Greely and General Benet, of Washington. The chapel was exquisitely decorated.

THE Bishop of Chicago, in his Convention Address, says: The question of the hour is: Shall this Church be the Church of a class, or of all the classes? Shall we sit contentedly down with so narrow a conception of our mission as that we are to minister only to the wealthy and cultured people of the great city and large towns? or, fired with a nobler aim—an aim more consonant with the spirit of our blessed Lord—shall we refuse to rest content, until we have included all classes and conditions of men within the scope of our missionary work?

KNEELING IN CHURCH.—"Is it quite alien to my subject to suggest the very great importance of making proper provision for kneeling throughout the Church? It is very difficult to plead for reverence and devotion where no care has been shown by the clergy and churchwardens for devout kneeling. May I also name the pain with which I have sometimes seen the

members of a Church choir sitting, instead of kneeling, throughout the prayers? If the choir do not set an example of reverence and devotion, one can hardly expect the congregation to be reverent and devout. I would also venture to beg our kind assistants, the organists of our churches, not to let the exigencies of their official duties prevent their setting to their choirs an example in this matter. Let them kneel as much as they can, and even when sitting at their organs show by their manner that they do not consider themselves absolved from all participation in the general worship of the people.—*The Bishop of Wakefield.*

WE hear that a London curate has been advertising his desire to become 'a caretaker of premises.' An evening contemporary asks, in regard to the incident, 'Was ever clergyman reduced to such straits as this?' The causes which have led 'a London curate' to seek such a humble appointment are unknown to us, but we can reply to our contemporary's inquiry in the affirmative, and also say that there are many clergymen who have been brought by the non-payment of tithe to straits quite as sad as those which the advertisement of 'a London curate' may be taken to imply.—*Church Bells.*

A ROMAN Catholic Bishop has recently declared that he has received more converts from the ranks of Evangelicals than from High Churchmen. It is perhaps an illustration of this statement that Newman was an Evangelical in his boyhood. It was in this school of emotional and individual religion that he probably nursed his high-wrought sensibility and acquired that tendency towards a subjective cast of thought which he showed through life. The reliance on personal experience in the Evangelical became in the Tractarian a reliance on personal historic reading and the deductions of his own logic. Far from an egotist, Newman learned in early life to find within himself the assurances and the guidance to which he always abandoned himself. The confidence which he had in his own emotions and in his own intellectual processes and results was in part derived from a consciousness of sincerity and thorough honesty. 'This confidence he communicated to others. "It must be true," said Ward, "for Newman says so."—*The Churchman, N. Y.*

AN interesting antiquarian discovery has been made during the restoration of Linkinhorne Church in Cornwall (England). In removing the plaster from the south wall, portions of texts in old black letters surrounded by scrolls were found, and below this a life-size figure of our Lord was disclosed, with groups of smaller figures at each side and beneath his feet, representing the seven acts of mercy—to give food to the hungry, drink to the thirsty, clothing to the naked, harbor to the homeless, to visit the sick, to minister to prisoners, to bury the dead. The act of clothing and that of visiting prisoners seem to be included in one picture. The dispenser of mercy in every act (excepting the last, in which a priest with a tonsure appears) is a woman in the dress of an abbess. The figure of our Lord is finely outlined. He is repre-

sented with a nimbus (inclosing a cross) surrounding His head, and with wounded side, hands, and feet. His bleeding hands are uplifted as if in blessing, and the symbolical treatment of the subject throughout is of much interest. The fresco is probably one of a series which occupied the spaces between the door and window openings of the south aisle on the original plastered surface of the masonry, and is doubtless of the same date as the aisle (circa 1380) The lettering that covered it is post-Reformation, and the words 'King James' probably fix the exact period of this latter treatment.

BISHOP MITCHINSON has been raising his voice in no uncertain accents against the growing 'tyranny of choirs.' He says that we have got rid of the tyranny of the old parish clerk, who had usurped the province and rights of the congregation; and now we are in danger of falling under another tyranny, whose consequences will be as disastrous. 'Choirs alike in town and country are rapidly monopolizing the service, and ousting the congregation: the congregations are perforce again becoming 'dumb dogs.' This is strong language; to some it may even seem a trifle exaggerated, yet we seriously question whether it is too strong or overcolored. There can be little doubt that the idea of the English Church service for the ordinary run of parishes is the idea of a congregational service, by which we mean not a service at which the congregation silently, though it may be intelligently, assists, but in which it audibly joins. To have churches here and there, under certain special circumstances and possibilities, in which the highest form of musical service may be heard, is certainly right and desirable enough. But in the nature of the case such churches are, and must remain, few and far between. Now, however, go where you will, how almost universal are anthems and 'services,' paltry little bits of commonplace music villainously sung. Nobody gets pleasure from these performances except the performers; if any one objects to the expression 'gets pleasure' in such a connexion, let us say nobody is edified. A beautiful piece of music beautifully rendered is an artistic offering, which rightly has its place in the public worship of God. But can we lay our hands upon our hearts, and say that under this description come the ordinary anthem, the ordinary 'service,' as the ordinary choir gives them to us.—*Church Bells.*

WE talk about the sacred ministry, the sacred desk, and the sacred calling; but we want sacred offices, sacred banks, sacred stores, and sacred shops, and every man in them who names the name of Christ to be faithful to His "ministry"—to do His work, bear His testimony, lift high the light of the Divine life, and scatter the salt which saves the world from corruption; to be a witness for godliness, righteousness and brotherly kindness. Every calling is sacred, and every line of business for the Christian is one in which the Master may be served, and testimony for the truth may be borne.

WHAT appear to be calamities are often the sources of fortune.