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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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ECCLESIASTICAL NOTES.

Scottish Churchmen are moving energetically for the restoration of the Archbishopric of St. Andrews. They assert that the abeyance of the office of Metropolitan is a serious loss to the Church, inasmuch as—(1) It involves a department from the primitive model of Church government and organization to which in other matters it is our pride to conform. (2) It places the Scottish Church at a disadvantage in its relation to the other branches of the Anglican communion, all of which with the exception of the American Church have either retained or created the office of Metropolitan. (3) The Scottish Church after the Revolution in its then depressed and persecuted condition retained the office, and in the year 1727 declared that "there can be no order or unity in any national or provincial Church without a Metropolitan," and it was only as a compromise made in order to recover harmony and union with the "College Bishops" that in 1731 the modern office of Primate (see Dr. Grub's Eccles. Hist. of Scotland, Vol. IV, pp. 1-5) was substituted for the ancient and Catholic one of the Metropolitan. (4) In consequence of this defect in its complete organization the Church has suffered both in lack of unity and discipline.

CANON TROTTER.—One of a series of tracts being issued by the Church Defence Institution, gives some statistics as to the migratory character of Dissent in Liverpool. The writer says: "Some fifty sites connected with Dissenting congregations had been deserted. Some thirty odd have afterwards been occupied. Of these there were used as churches, seven; as church schools, two; as coal and stone yards, four; as warehouses, four; as public rooms, three; as private houses, three; as a workshop, one; as a public-house and theatre, one; as a Turkish bath, one; and the others as stables and shops. He reckons that there are seventeen Dissenting chapels for 10,000 well-to-do people in good neighborhoods, and five for 35,000 very poor.

The Church of England Young Men's Society, in their Jubilee address to the Queen, mention the fact that this is "the oldest society of the kind in England." Lately, too, the society has shown a healthful virility characteristic of the times. It is only to be regretted that it is still

managed in the interest of only a section of Churchmen.

The public will read (says *The Family Churchman*), with an interest akin to that produced by the departure of Canon Anson, of Woolwich, for the same field of labour, the announcement that Canon Trotter, after being eighteen years vicar of Alnwick, is about to leave that parish to undertake missionary work in the Diocese of Qu'Appelle, Canada North West.

St. Anselm's Chapel, in Canterbury Cathedral (as we intimated in our diocesan news last week), is about to be restored, Canon Holland, a member of the Chapter, having offered to defray the cost of the work. This will be a fitting climax to the noble work of restoration effected by Canon Holland at Canterbury during the last few years. The chapel lies just beyond the southeast transept, and is one of the few portions of the present building that have been handed down from the time of William the Conqueror, having escaped the great fire which in 1174 destroyed the first Norman choir of Canterbury Cathedral.

We learn from the *Litchfield Diocesan Magazine* that the Dean has lately placed in the Cathedral library a collation of the famous "St. Chad's Gospel," by Dr. Scrivener. The MS., which is believed to be not later than 720 A.D., was bought by one Gethi from Cingal in exchange for his best horse, and dedicated to the Altar of St. Theliaw, or Teilo, who was Bishop of Llandaff, and died about 580 A. D. It was still at Llandaff in the ninth century, but had passed to Lichfield probably before 960 A. D. During the siege of the Close in the Great Rebellion it was placed in safe keeping by Archdeacon Higgins, of Derby. It is an Irish Codex written (not very accurately) on stout vellum, in semi-uncial characters, and contains St. Matthew, St. Mark, and St. Luke down to iii, 9. As in other Irish Codices (e. g., the "Book of Kells" and the "Lindisfarne Codex," or "Book of Durham," in the British Museum), Matt. i, 1-17 is regarded as a preface, and v, 18 forms an illustrated title-page.

The Church Building Society in a jubilee address to the Queen gives the following facts:

Founded in the year 1818, and incorporated in 1828 by an Act of Parliament passed in the reign of your Majesty's Royal predecessor, King George IV. [9 Geo. IV. cap. 42], the Society has endeavoured faithfully to carry out the objects of its foundation in providing for the collection and application of voluntary contributions for enlarging, building, rebuilding, and repairing churches and chapels in England and Wales, as shown by the annual reports, a copy of which has been presented to and graciously accepted by the Sovereign every year since the incorporation of the Society.

No less than 7,617 grants of money has been made in aid of the erection of 2,030 additional churches and chapels, and of rebuilding, enlarging, or otherwise improving the accommodation in 5,587 existing churches and chapels.

By these means 1,829,765 addition seats have been obtained, of which more than five-sixths

are for the free use of the parishioners according to law.

Towards these works £824,836 have been contributed by the Society; and a further estimated expenditure on the part of the public of £12,342,117 has been called forth.

In addition to this 543 grants amounting to £14,428 has been made from a special fund in aid of the provision of mission buildings in densely populated town parishes, or in widespread rural districts.

The election of Bishop Perry to the Diocese of Nova Scotia, seems appropriate both as a personal honour to our Church Historian and a token of identity and inter-communion. Bp. Sullivan was of our clergy list. Though translations are not allowed here as in England, we see nothing to prevent resignation of a see for removal to a foreign country. The question would be on acceptance of the resignation. The Bp. being in England at the time of the election, there is as yet no announcement of his own intention or desire in the matter.—*The Church Eclectic*, N. Y.

The Rev. Thomas Moore, now Rector of All Hallows, is bringing out a series of manuals, which are of sufficient importance to be mentioned here. At present three have been issued. *State control over Church and Chapel*, *Church and Chapel Property*, and *Parliamentary Grants to Church and Chapel*, but others are in preparation. Mr. Moore has a clear and telling way of marshalling his facts, but his great strength lies in the extent to which he knows the facts involved in Church defence. We venture to state that those which he has brought forward in the three little volumes before us, will astonish many who are friends of the Church and most of those who are not.

A CANADIAN IN ENGLAND.—Those who know the Rev. W. R. Cochrane in Nova Scotia will be pleased to read the following notice of himself and family, taken from *Church Bells*:

The Rev. W. Rupert Cochrane was born in Lunenburg, Nova Scotia, where his father labored for many years as S. P. G. Missionary, earning the title 'Apostle of the Eastern Shore.' Mr. Cochrane is a Master of Arts of King's College, Windsor, Nova Scotia; the first Colonial University to obtain a Royal Charter and confer degrees. He was ordained deacon in 1853 by the Bishop of Nova Scotia, and received priest's orders in the following year. He was successively Curate-in-charge of St. Margaret's Bay; Rector of Granville; Rector of Sackville. In 1864 family reasons compelled his residence in England, where he became well known as an S. P. G. 'deputation.' Later, he was Curate of St. Mark, Grosvenor Square; Priest-in-charge of St. Peter, Golden Valley, Gloucestershire; Clerk-in-Orders and Morning Preacher of St. George, Hanover Square; and in 1872 he became Rector of Langton. Mr. Cochrane has just completed the 134th year of his family's service to the Church. For three generations, without the break of a year, this service has been going on. His grand father gave 43 years of his life to the work, his father 56 years, and he has himself given 35 years. 111 years of this time were given to laying the foundation-stones of our