

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. XL. }
No. 16. }

MONTREAL, WEDNESDAY, AUGUST 14, 1889.

\$1.50
PER YEAR

PROVINCIAL SYNOD OF THE CHURCH OF ENGLAND IN CANADA.

The next meeting of the Provincial Synod for the Ecclesiastical Province of Canada will meet at the Synod Hall, in the city of Montreal, on the 11th day of September next. The Bishops, Clergy and Lay Delegates will walk in procession from the Synod Hall to the Cathedral, where service will be held, commencing at 10:30 a. m. The preacher (appointed by the Most Reverend the Metropolitan) will be the Lord Bishop of Nova Scotia (Dr. Courtney). The business meetings will, it is understood, be held as heretofore in the St. George's School House, Stanley street. All *Notices of Motion* which any desire to have placed on the *Agenda* paper must be in the hands of the Hon. Lay Secretary (Dr. Davidson, Q. C., Montreal), on or before the 17th day of August next at latest, and proposed *Canons* before the 7th August. It is desirable that all such *Notices* and *Canons* should be sent in as soon as possible.

Warning.

SUBSCRIBERS in Ontario and elsewhere are warned **AGAINST PAYING SUBSCRIPTIONS TO ANY ONE**—other than the Rector or Incumbent of the *Parish*—who does not hold written authorization from the Editor and Proprietor of the CHURCH GUARDIAN.

ECCLIASTICAL NOTES.

REV. DR. J. E. COOKMAN, a Methodist minister of New York, has applied for Orders in that diocese.

ST. MARK'S PARISH, Grand Rapids, Mich., has among its active members four Judges on the Bench, all of separate courts.

THE laity of the Diocese of Central New York, at the meeting of the Convention, presented Bishop Huntington with a purse of \$2,500, to mark the twentieth anniversary of his Episcopate, and in testimony of their love and esteem.

BISHOP McLAREN says of the St. Andrew's Brotherhood: "Whenever I see the St. Andrew's cross on the bosom of a young man I know that I have in him one who loves the Lord Jesus Christ, and is ready, with the enthusiasm of youth, to work for Him and His Church."

IN the Lambeth Conference were gathered, in round numbers, 150 Bishops. In the first Council of Constantinople, which gave us the present form of the Nicene Creed, in A. D. 381, were gathered 150 bishops. They spoke Greek. We spoke English. They came from a scope of country not large limited; indeed, almost to the shores of the Mediterranean. The Lambeth Bishops came from all over the world; from Europe, Asia, Africa, North America, South

America, from that sixth great divisions of the earth's surface, Australia.—*Bishop Tuttle.*

At a late Synod the Church of Sweden expressed the desire that all Swedes going to the United States should unite with the Protestant Episcopal Church.

THE marriage of the Rt. Rev. George Franklin Seymour, D. D., Bishop of Springfield, and Mrs. Harriet Atwood Aymar, of Jersey City, took place in Trinity Church, New York, on the 23rd July ult., Bishop Potter officiating, assisted by the Rev. Dr. Dit.

THE *Litchfield Diocesan Magazine*, in speaking of the Trinity Ordination, says: "It will be observed that both priests and deacons are, without exception, graduates either of Oxford or Cambridge, a circumstance which has not occurred for at least twenty years past."

THE Fourth Annual Convention of the Brotherhood of St. Andrew will be held at Masonic Temple, Superior street, Cleveland, Ohio, on Thursday, Friday, Saturday, and Sunday, Sept. 26th to 29th.

Indications are already given that the Convention will be well attended.

THE 205th meeting of the New Haven County Convocation was held at Christ Church, West Haven, (Rev. H. B. Whitney, rector), July 23rd. The Holy Communion was celebrated by Rev. M. K. Bailey, assisted by Rev. E. H. Cleveland. The sermon was preached by Rev. Dr. Vibbert, and was a forcible presentation of Phil. ii; 5. "Let this mind be in you which was also in Christ Jesus."

THE Episcopal Mission Board of Boston have made arrangements to pitch a tent at City Point, South Boston, every Sunday afternoon during the summer months. Services will be held at 5 o'clock p. m. The rectors of the city churches of South Boston will speak on each successive Sunday. A band will furnish the music, and English hymns will be sung. It is hoped by these means, to reach some of the crowds of pleasure seekers who frequent this favorite locality on a Sunday afternoon.

A BAND of working men in an English parish have commenced the erection of a mission school, which they have undertaken to build by their own free labor. Fifty-one men have pledged themselves to do the work if the material is found. There are ten laborers, twenty-three joiners, ten bricklayers, three masons, three painters, a gasfitter, and a plumber, and the summer evenings and Saturday afternoons are to be devoted to the work.

THE death of the Rev. Douglas Hope in one of the most hopelessly squalid districts of London calls to mind a life of utter self-abnegation; "under circumstances less sensational than those which have made Father Damien's name ring through Christendom." Father Douglas Hope has practiced in the unromantic surroundings of a hideous London suburb a self-surrender as complete as his. A great-grandson of the Duke of Buccleugh and Lord Hopetown, this

devoted pastor was connected with half the Scottish nobility, and was himself a model of manly strength and beauty. Setting aside the traditions and privileges of his race, he voluntarily isolated himself from his own world and, sharing the hardships of a band of street Arabs, undertook to be "priest, teacher, father and nurse" to the boys of St. Vincent's Home.

THE Dean of Peterborough, in writing to the *Guardian*, says:—"As I find there is still an impression in some quarters that I am a member of the 'Churchmen's Protestant Alliance,' permit me to repeat my disclaimer of being in any way connected with it. My allegiance to the principles of the Reformation is just what it ever was; I do not swerve by a hair's breadth from what I have always believed and taught; I have no sympathy with Ritualism. But Ritualism is, after all, the inevitable expression of certain forms of enthusiasm; and where the Church herself, as it seems to me, has given liberty, it is not for any party or school in the Church to curtail it."

A SUGGESTION.—Remember that as the House of God is consecrated to His worship, so our bodies, being the Temples of the Holy Ghost, are also consecrated to purity in living and reverence in worship. Enter a church, if possible, before the service begins, pass to your place without looking about you. Make a simple reverence (a slight inclination of the head and shoulders) in recognition and salutation of the Divine presence. Go to your place and kneeling down make oblation of yourself to God—praying to be inspired with the spirit of devotion in all you are about to do and to offer; that you may be touchable and apt to learn and to receive whatever He may have to offer you. Use your Prayer Book even in those parts of the service which you know perfectly well. Two senses are better than one to fix the attention. Make the responses *ex animo*, catching, if possible, the prevailing tone and keeping in time. If you cannot sing you may at least recite.—*Rector Trinity Church, St. Louis.*

THE Rev. J. S. Huntington, son of the Bishop of Central New York, whose several years ago was set apart for "a kind of a monk," so *The Churchman* says, has temporarily separated himself from his work in the lower districts in New York city, to recuperate his strength by country air. His vows call upon him to live a life of sacrifice and privation, as well as to spend his working hours in priestly service among the lowly. It is said that he is using the present opportunity to investigate the problems of labor and capital, in which he is especially interested by personal contact with factory and agricultural populations. Mr. Huntington has, however, chosen an odd way of seeking rest. Going to the farming country in the western part of the country he found work in the fields as a common laborer. He is employed at the usual hire on a farm near the village of Meridian, where for some time his identity was unknown to his employer or the villagers. At such times as he was able he talked in the streets of the village on religious subjects, and on Sundays has preached sermons to assembled throngs. Not until a resident of