

THE CHURCH GUARDIAN.

—: EDITOR AND PROPRIETOR:—

L. H. DAVIDSON, D. C. L., MONTREAL.

— ASSOCIATE EDITOR —

REV. EDWYN S. W. PENTREATH, B.D., Winnipeg, Man

ADDRESS CORRESPONDENCE AND COMMUNICATIONS TO
THE EDITOR, P. O. Box 504. EXCHANGES TO P. O.
Box 1968. FOR BUSINESS ANNOUNCEMENTS
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4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR NOVEMBER.

Nov. 1st—ALL SAINTS—23rd SUNDAY AFTER TRINITY.
“ 8th—24th SUNDAY AFTER TRINITY
“ 15th—25th do do do
“ 22nd—26th do do do
“ 29th—1st SUNDAY IN ADVENT (Notice of St. Andrews Day)
“ 30th—ST. ANDREW. (Apostle and Martyr)—Athann. Cr.

DAILY PRAYER AT NOON.

A Usage that Should Become Universal.

THE practice of daily prayer at the hour of noon can be and ought to be developed into a world-wide habit. For twenty years it has been a usage at our general Mission Rooms, and ten years ago it began to be copied into the Foreign mission fields. From those vantage grounds of established use I suggest that an endeavor be made to bring about its adoption by missionary societies of all names in this and other countries.

At the Church Charity Foundation of Long Island the Sisters of St. John the Evangelist conducting the work of the several institutions are accustomed to meet in their oratory for prayer every noon. From that centre privileged to-day to become identified with the work of that foundation, I aim to extend the custom among benevolent and charitable institutions, hoping that ultimately it will be adopted by them the world over. These two kinds of societies—the missionary and the charitable—have for their constituency all Christian persons. If once they can be induced just to think prayerfully every noon-day of the good work they are most interested in, it is done: the world is girdled with an unceasing current of prayer.

Following are some of the reasons that make, we think, such a result well worth laboring for and possible of attainment:

1. Noonday is a time for a lull in all business and for refreshment. It affords *opportunity* for prayer.

2. It has been so observed among the Jews from ancient days, being “the sixth hour.” David said: “Evening and morning and at noon will I pray” (Psalm lv. 17). It was one of Daniel’s prayer hours (Daniel vi. 10). It was at that hour that St. Peter was praying when the vision came to him preliminary to the Gentile Pentecost (Acts x. 9).

3. It was the central hour of the crucifixion, when darkness began. St. Athanasius said: “Be instant in prayers with God, and worship Him that hung upon the Cross, at the sixth hour of the day.”

4. It is one of the canonical hours of prayer from early days, observed as such by many millions of Christians.

5. Noonday prayer will probably be, on inquiry, found to be practised by very many Christians of all denominations as a private devotion. In not a few communities, also, daily twelve o’clock prayer-meetings are, it is likely, held. At the Fulton Street prayer-meeting in New York numbers of persons have assembled daily for over thirty years, beginning in the business panic of 1857.

6. The followers of other great religions practise prayer at midday. Such is the case with Mohammedans, and I think with the followers of the other great faiths of Asia. The general establishment of this habit among Christians would therefore mean not only their united offering of prayer with the burden, “Thy Kingdom come,” but the simultaneous prayer with the same ruling thought of even heathen people. Such are some reasons for the hope that is in me, and why I beg for the sympathy and co-operation of all Christians in the effort to realize this hope.

As means for furthering this object that are generally available, I suggest the following:

(a) Let all who will, begin at once to pray every day at noon, and to commend the practice to their friends.

(b) Let them get the members of their local branches of the missionary societies and auxiliaries, the St. Andrew’s and other brotherhoods, the King’s Sons and Daughters, the Christian Endeavor Society and other unions, to pray daily at noon.

(c) It is best to advise the *habit* of prayer at that hour, not what to pray. Ask each one to pray for what is his own idea of “Thy Kingdom come.” If a common form of prayer be desired, the Lord’s Prayer will doubtless be everywhere accepted.

(d) If feasible, let Christians form themselves into praying groups at midday; but if not, let each pray by himself wherever he is and however he can.

(e) Let us avoid machinery in propagating this idea, and keep it apart from societies. The rather let us hope and aim that all societies may be leavened with the leaven of prayer.

ALBERT CARRIER BUNN.

CONSECRATION OF FIVE BISHOPS.

Tuesday, 29th September (the Feast of St. Michael and All Angels), five Bishops were consecrated in St. Paul’s Cathedral, London, England, viz., Dr. John Gott, Dean of Worcester, as Bishop of Truro, in succession to Bishop G. H.

Wilkinson (resigned); Canon the Hon. Augustus Legge, Vicar of Lewisham, as Bishop of Lichfield, in succession to Dr. Maclagan, Archbishop of York; Canon Henry Band Bowlby, Rector of St. Philip’s, Birmingham, as Bishop-Suffragan of Coventry, Diocese of Worcester; Canon Huyshe Wolcott Yeatman, Vicar of St. Bartholomew’s, Sydenham, as Bishop-Suffragan of Southwark, Diocese of Rochester; and the Rev. William Marlborough Carter, Principal of Eton Mission at Hackney, as Bishop of Zululand, in succession to the late Bishop Mackenzie. The confirmation of the election of Dr. Gott and Dr. Legge to the Sees of Truro and Lichfield respectively took place on Monday afternoon in Bow Church, Cheapside, with the usual formalities. As might be expected, the consecration of so many new members of the Episcopate drew together yesterday a vast congregation, and it is stated that over 5000 tickets of admission to the Cathedral were issued to friends of the new Bishops and representatives of their Dioceses, and in addition there was a large general congregation, extending far beyond the area under the dome. Shortly before ten the great west doors of the Cathedral were opened to admit the Archbishop of Canterbury, who proceeded to the south-west chapel, where the procession was formed. The Archbishop was assisted by the Bishops of Winchester, Carlisle, Rochester, Salisbury, Southwell, Wakefield, Worcester, Bedford, and Shrewsbury; and Bishops Blyth, Mitchinson and Speechly. Consisting of the Primate and twelve Bishops and five Bishops-elect, all of whom were accompanied by chaplains, the procession was a long one, including also several Prebendaries and Minor Canons, the choir and the legal officials (Sir John Hassard, principal Registrar; Sir John A. Hanham, Apparitor-General; and Mr. Harry Lee, Archbishop’s secretary.) As it slowly moved along the nave, the hymn “The Church’s one Foundation” was sung. Canon Scott Holland, upon whom, as Canon-in-residence, the arrangements for the service devolved, was the only member of the residential Chapter present. The Archbishop and the Bishops of Carlisle and Southwell proceeded to the altar, whilst the other Bishops, with the exception of the Bishop of Bedford, who, as a Prebendary of St. Paul’s, occupied one of the stalls, had seats on the north side of the pulpit. The Archbishop, who took the eastward position throughout the Communion service, at once began the Office, Morning Prayer having been said at eight o’clock. The music of the *Kyrie*, Creed, *Sanctus*, and *Gloria in Excelsis*, was Schubert in G. The Bishop of Southwell read the Epistles, and the Bishop of Carlisle, the Gospel. After the Nicene Creed the Archbishops and the two Bishops who had assisted in this portion of the service were conducted from the altar to seats near the pulpit, and Prebendary Gibson, Principal of Wells Theological College, then preached an able sermon on the position which the Church ought to occupy in the world, and which a Bishop ought to take in his Diocese.

At the close of the sermon the Archbishop and assistant-Bishops proceeded to the altar and the Bishops-elect to the apse, when they put on their rochets, the anthem sung meanwhile being “They that wait upon the Lord” (Stainer). The Archbishop having taken his seat in a chair in front of the altar, the Bishops-elect were presented to his Grace as follows:—The Bishop-elect of Truro