

# 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 LATE DEAN HOWSON.**—The Dean of Llandaff (Dr. Vaughan), in a sermon lately preached (thus refers) to the death of Dean Howson:—We sometimes mark in this place, and we make no apology for doing so, useful lives ended, noble spirits made perfect, within the State or the Church of England. One such life ended last Tuesday, and the Church, at least, is the poorer. The mourning yesterday, when Dean Howson was laid to rest in the cloisters of the cathedral which had drawn from him new life for its worship and new beauty for its structure, was no merely local mourning. It has its echo all over England, wheresoever a beautiful character, a life at once studious, sociable, and practical, a life given to useful labour in writing and educating, and a Churchmanship earnest without narrowness and liberal without vagueness, can find appreciative hearts to call it the kind of Christianity best for Englishmen, most truly expressive of the national spirit, in its strength and in its charm, "in things pertaining to God." We can ill spare such an influence at this time from the Church of our affections. Men like the late Dean of Chester draw towards religion, draw towards the Church of England in particular, the sympathy as well as the respect of that vast body of the middle class of our countrymen to which Christianity is Christ Himself, in His character and in His work, at once power and wisdom, at once the propitiation and the life. God grant us more men of this stamp to pilot our vessel amid the rocks and shoals of this present day of reproach and peril, and to preserve to the Christianity of England its distinctive feature, as a religion which has manliness for its backbone and spirituality for its life's breath.

**AN ENGLISH VISITOR AT ST. PATRICK'S CATHEDRAL.**—"We woke to the wettest of wet Sundays, which mattered little, as I had resolved to spend it in St. Patrick's Cathedral, of which, and the music, I had heard so much. Not untruly. Even after having heard the finest cathedral services in England and France, and the various *funzioni* of two Easters at Rome, I found it beautiful. Beethoven's 'Hallelujah,' from the *Mount of Olives*, part of Spohr's *Last Judgment*, and Handel's 'Lift up your heads, O ye gates,' were done with rare perfection. Indeed, for refinement and even balance of voices, accuracy and purity of singing, any music lover would find the choir of St. Patrick's worth crossing the Channel to listen to, which is saying a good deal. Also for the sermons. Irish preaching is popularly supposed to be 'full of sound and fury, signifying nothing.' But Dean (Bishop) Reichel has apparently added German depth and solidity to his native force. Brief, terse, vivid, a clear skeleton of thought, clothed with the bone and muscle of language—very muscular language too; no mincing of matters in the smallest degree—the sermons were a treat to listen to. And in the afternoon discourse upon the text, 'Remove from among you the accursed thing,' which was listened to by an enormous dead-silent crowd, such as might have gathered under Luther or Savonarola. It was a most powerful sermon, and when finally de-

scribing the state of a man, God-forsaken, in whom conscience itself is dead—which the Dean held to be the sin against the Holy Ghost—he lowered his voice and said, after a solemn pause, 'For this there is no repentance, either in this world, or in the world to come, the hush of awed silence which came over the dense congregation was something never to be forgotten.'—*English Illustrated Magazine* (for December.)

**CHURCH REFORM—FREE AND OPEN CHURCHES.**—The Bishop of Peterborough will introduce the Parish Churches Bill into the House of Lords early next Session. 'The enacting clause provides that "every parish church in England and Wales is hereby declared to be for the free use in common of all the parishioners for the purposes of Divine worship according to the rites and ceremonies of the Church of England.'

**THE CHURCH'S UNITY.**—Nothing is more true than that the present establishment of the Church is a powerful and from a historian's point of view, a well-conceived, fitly-rendered, and noble auxiliary to inward unity, an auxiliary which it would be wrong to disband. But the anticipation (be it of hope or fear) readily cheats itself which presumes that the Church would, were that aid withdrawn, divide into a number of groups, or even into two great associations of High and Low. The same formularies which now express and unite the universal "polar" tendencies of religious thought and feeling would lose nothing of their power. They are not born of the spirit of compromise as small thinkers delight to think, but of the catholicity which knows that truth is manifold, and enters on that great inheritance without fear. The Church of Ireland had tendencies within it more pronounced than ours. The Church of America includes the same lines of teaching and practices of ritual as ours; divergency does not become or tend to become separation there. *The sense of a unity which underlies the differences that outsiders magnify,* suggests more and more that extremists may safely be left to recover their balance. The feeling for unity would lose none of its power under pressure. In the whole history of the Church, disunion has never been the fruit of external violence.—*The Primate's Charge.*

**RESUMPTION OF CHRISTIAN WORK IN BURMAH.**—The Bishop of Rangoon has telegraphed to the Society for the Propagation of the Gospel for three clergymen for Mandalay, which is now open to the Church, after a suspension of all missionary work for six years. In 1869 (says the *Guardian*) the Rev. J. E. Marks, the Society's missionary, at the invitation of the then King, visited Mandalay with some of his pupils from St. John's College, Rangoon, and the King undertook to build a church, a clergy-house, and a large school, if Mr. Marks would consent to work in the capital. The King was as good as his word, and in the handsome church which he built her Majesty placed a marble font. On the death of the King and the accession in 1878 of Theebaw, the Royal protection was withdrawn and the missionary was ordered to retire to British territory. It is

believed that the clergy-house has been used as Buddhist monastery and the church as a State lottery-office; but the Bishop evidently regards Mandalay as reopened, and wishes the Society for the Propagation of the Gospel to resume its connection with it.

**THE NATIONAL CHURCH.**—An ardent Liberatorist having indiscreetly jumped at the use of the word "National," in the Bishop of Peterborough's recent address, Dr. Magee points out that the word "National," in this connection, no more means that the Church is a department of the Civil Service than that it proves the property of the National Lifeboat Institution, or the National Bank, to be state property. "As by law established" does not mean as "by law founded."

**"SHE HATH DONE WHAT SHE COULD."**—As an instance of the good work which one woman can accomplish may be mentioned the labor of Miss Charlotte Mulligan in connection with the Mission work in Buffalo. She now has a Sunday school class of upwards of 60 young men, and during the time she has been in the work she has brought 5,000 young men within its influence. As one outgrowth of this class alone the mission can point with pride to the Guard of Honor Society, which owns a building on Washington Street worth \$10,000, which is in itself a center of good influences.

**A RARE DISCOVERY.**—The body of St. Paulinus, sometime Bishop of Trier (or Treves) has been discovered at that city. In a sarcophagus hewn out of a single stone was found a coffin made of some foreign wood, in wonderful preservation. The coffin was adorned with one gold and two silver plates, on each side of which are engraved the initials of our Saviour, with the Alpha and Omega; on another silver plate are two plastic representations. The whole seems to be of the fourth century.

**"THE SONS OF STRANGERS BUILD UP HER WALLS."**—In the New York letter of a Methodist paper the remark is made that it is a singular fact connected with the history of the Protestant Episcopal Church—the multitude of men in its ministry who have been occupants of Methodist pulpits, members of Methodist churches, or sons of Methodist parents.

**WATCH NIGHT SERVICES.**—A writer in the *Pall Mall Gazette*, referring to the special services held on New Year's Eve in a large number of churches, says:—"Many of the older generation remember when the Watch Night services were almost exclusively confined to the Wesleyan body. Now they are as common in churches as in chapels; and though the Prayer Book in no way recognizes New Year's Day (January 1 being the Feast of the Circumcision), the rubric directing that the Collect for the Nativity shall be said continuously 'till New Year's Eve' gives sufficient ecclesiastical authority to satisfy the scruples of all but the most straight-laced Churchmen as to the orthodoxy of these popular services.

It is reported that a native King seized Bishop Hannington, English Bishop of Eastern Africa, with the design of putting him to death.