

# 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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SEVEN YEARS  
EST. 1850

We want 1,000 new Subscribers before New Year's day, 1891. There are nine Dioceses in this Ecclesiastical Province. Cannot our friends in each of these dioceses secure 112 subscribers for the CHURCH GUARDIAN? One or two parishes in each diocese should give us this number.

## ECCLIASTICAL NOTES.

THE Bishop of Chichester, Eng., the oldest prelate of the Church of England, was eighty-eight on Monday, November 3rd.

BISHOP DEDLEY has been addressing the young men in Christ Church, South Brooklyn, in connection with a newly started Chapter of the Brotherhood of St. Andrew.

CANON CURTIS, of Lichfield, Eng., is to be the successor of the late Rev. Henry White at the Savoy Chapel. He is best known for his masterly Bampton Lectures of 1871, dealing with the question of Church and Dissent. He is a solid rather than an attractive preacher.

THE death is announced, in his eighty-fourth year, of the Rev. E. A. Dayman, rector of Shillington, Blandford, Eng., Honorary Canon of Salisbury and Proctor in Convocation. Canon Dayman, who was a graduate and, in succession, Fellow, Tutor, Dean, Sub Rector, Bursar, and Divinity Reader of Exeter College, Oxford, was ordained in 1835, and nearly half a century ago he was presented to the rectory of Skillington.

THE fine old priory church at Christchurch, Hants, Eng., supposed to have been founded early in the Saxon era by King Ina or St. Cuthbert, has just received a handsome addition to its interior decoration by the erection, in the south aisle, of a beautiful stained glass window. The window is the gift of Mrs. Bush, the wife of the present Vicar, and is placed in memory of her father, mother, and uncle. It consists of three lights with tracery above, and represents 'St. John and the Blessed Virgin,' 'Mary at the feet of Jesus,' and 'The Calling of St. James and St. John.'

SPEAKING at Wakefield, Eng., lately, the Bishop of Lincoln said that a good deal was heard nowadays about the Eight Hours Bill. There was one argument for shortening the working man's hour of work. That was that whether sixteen hours a day were or were not too much for his bodily strength they were too much for his heart, and if he was to be toiling so that he never saw his children except when they were asleep he lost one of the greatest helps a man could have—namely, help of home and the pure love which was to be had there.

It is reported that a singular experiment was recently made, with the view of ascertaining whether the Israelites in the valley between Mount Gerizim and Mount Ebal, could hear the blessing from the former and the curse from the latter. It is said that a party was travelling near to these mountains, and

that two of its members were sent up Mount Ebal and two up Mount Gerizim, one party to read the curses, and the other to read the blessings. They stood upon natural platforms near the summits, read, and were easily heard by the remainder of the party below, who gave the responsive 'amens.'

We have noticed a statement in a South Wales Liberal newspaper which is noteworthy. It is to the effect that a Nonconformist minister in Swansea, whose name is given, has sent in his resignation of the pastorate of the chapel of which he is in charge, his reasons for this step being that he has come to the conclusion, as the result of an historical investigation of the question of the Sacraments, that as a general rule Nonconformists pay less attention to, and exhibit less reverence for, the rites of religion than they ought. The gentleman to whom we are referring is young, but he has nevertheless gained a reputation for the quality of his addresses, and is esteemed a well read and cultured man. By itself the incident would not, perhaps, count for much—it is too purely personal, and might be regarded as an idiosyncrasy—but, in conjunction with other things, it, at least, indicates a tendency of the thoughtful and well-read men among the Nonconformists.—*Church Bells.*

A LARGE and influential meeting was held in the library of Lambeth Palace on behalf of the Church Missions in Japan, under Bishop Edward Bickersteth; the Right Rev. Bishop Barry being in the chair. The chairman in opening the meeting, said that of the three special spheres of missionary work at the present day—viz., (1) in the 'New England' of the future; (2) in heathen uncivilized lands; and (3) among old civilizations—the missions in Japan were the most important example of the third class. There were few lands where the work yielded at once such solid results and so many features of interest. Among the latter might be mentioned the position of the English mission as a kind of *via media* between the Roman missions and those of the Protestant bodies, with the influence we might hope to have on the one and the other; the power of assimilation and adaptation displayed by the Japanese; and the lessons which the English Church might learn from the newly-formed native Church.

THE Rector of Grace church, N. Y., is doing all that is possible to make his Deaconess scheme a success, and possibly the greatest objection to it is in the name. Over in Brooklyn the Church Charity Foundation had connected with it some years an order of Deaconesses, but the name was exchanged for that of sisters. So far as appears, it was simply a change of name and not of association or of their relations to one another. However, whether the name be this or the other thing, Dr. Huntington is sparing no pains to make it go, and who can doubt his success? The latest thing is a course of lectures by Archdeacon Kirby, rector of Christ Church, Rye, not far above the city. Dr. Kirby was arranged with to deliver ten lectures, his subjects not going beyond the first century, and chosen by him-

self. Accordingly his first subject was, 'From Darkness to Dawn,' while the second was, 'The King and the Kingdom,' and the third, 'The Apostles and their Commission,' etc. They are being delivered in Grace Church chantry at 9:30 on successive Saturday mornings, and cannot fail to be interesting.

The N. Y. correspondent of *Church Year* says that under the direction of the Women's Auxiliary to the Missionary Board, Bishop Coxe has been telling the ladies, more especially up at St. Bartholomew's, but not confined to that church, what in 400 years the Romish Church has failed to do in Hayti; how two-thirds of the men who packed the cathedrals were heather, devil worshippers, etc.; how they believe in a black and white devil, baptizing a child so as to make it proof against the wiles of the one, and sacrificing and eating of a fattened child each New Year to appease Voodoo; and how it made his soul burn that last winter the United States Senate should have appropriated \$400,000 for Romish missions among the Indians because they were the best, while the appropriation among all other denominations was only \$150,000. It is safe to say that the appropriation had something to do with votes, and that plenty of Senators care as little about one church as another, and would just as lief appropriate \$400,000 the other way if they could get any party advantage by it.

## TWO CATHOLICISMS.

The catholicism of Rome consists in separating itself from all other Churches and in appealing not to their union, but to their submission. Our catholicism—that of the Old Catholics—consists in approaching all other Churches truly Christian, and seeking unity with them on the broad and solid basis indicated by the fathers. "*In necessariis unitas, in dubiis libertas, in omnibus caritas*"—"In things necessary, unity; in doubtful or secondary things, liberty; always and everywhere, charity."

The catholicism of Rome is the most absolute centralization under the most personal government. Our catholicism—and that which will become the catholicism of the future, as it was the catholicism of the past—is the federation of national and autonomous Churches in a common faith and a mutual love. And the Pope will find a place there when he renounces his spiritual and temporal domination as well as his personal infallibility, and becomes as Rome or at Jerusalem that which was the first successor of St. Peter, that which was St. Peter himself—*primus inter pares*, the first among his equals.

"Unity and multitude (*duo et tres in unum*)," as Pascal says: "It is an error to exclude either of the two, as the Papists, who exclude the multitude, or as do the Calvinists, who exclude unity. Multitude which does not reduce itself to unity is confusion, and unity which does not depend upon multitude is tyranny.—*Pere Hyacinthe in Church Year.*"

THE ADVENT CALL—Repent ye! for the Kingdom of Heaven is at hand.