

# 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.

THROUGH the Bishop of Lichfield, an explicit and categorical denial has been obtained from Dr. Von Dollinger, of certain statements published in Romanist papers hostile to the Old Catholics, which he is alleged to have made recently, warning the English Bishops against them.

THE Provost and Fellows of St. Chad's College, Denstone, having completed their chapel, have now decided to undertake at once the erection of the great dining hall, which will form the north side of the Selwyn quadrangle. The foundation stone is to be laid by Mr. John W. Philips, of Heybridge, Stoke-on-Trent, on Speech Day, in July.

NOTWITHSTANDING the sanguine official assurances of a fortnight ago, the Liverpool Cathedral scheme has collapsed—or, to be more precise, has been postponed until the diocese can develop more enthusiasm for the project. "Bad times" and recent "special calls" of an extraordinary nature, are given as reasons for the failure of the scheme.

THE BISHOP OF MARYLAND lifts his voice with no uncertain sound in protest against the "open pulpit" fallacy which has been received with so much favor, or at least, favorable comment, in certain quarters in the Church. It is a matter worthy of surprise that the assertion of a presbyterian divine, that the office of a preacher is not acquired through authoritative ordination and can therefore be exercised by any one, has been received with so little question and objection.

BISHOP MAGEE is about to have the Bishop's Gateway at Peterborough thoroughly and carefully restored. This interesting structure dates from 1300, when it was built by the celebrated Abbot Godfrey, of Crowland. It leads from the Minster Close to the grounds of the Episcopal Palace. Above the gateway is the Knights' Chamber, where all ecclesiastical meetings were formerly held, and it was here that the funeral party dined after Mary Queen of Scots had been buried in the Cathedral.

Two brave, fearless rectors, are now wanted for Boston: one to take Dr. Courtney's place at St. Paul's, and the other Father Grafton's place in the Church of the Advent. Their coming is watched for with peculiar interest. It is not often that two such prominent positions are vacant at the same time. The prayers of the faithful are really needed that the right man may be found. The future of the Church in Boston will depend largely upon them. Father Grafton's resignation has caused almost as much stir as Dr. Courtney's election to the Bishopric of Nova Scotia. Both men have exerted an influence that has been more than parochial, and more than diocesan. The parishes over which they have been placed are alive to all good works, and strong men full of the Spirit are needed to direct them.—*Church Record correspondent.*

REV. WM. F. MORGAN, D.D., the aged

rector of St. Thomas', N.Y., has resigned the post which he has so actively filled for over 30 years. The vestry held a meeting on Monday last at which the doctor's resignation was regretfully accepted. They also made him "Rector Emeritus," with a salary of \$7,500 per annum, a pew in the church, and a right to a seat in the chancel. At his recommendation the vestry have invited Rev. Dr. John W. Brown, D.D., of the Cathedral of St. Paul, Buffalo, to succeed him, who has accepted, entering upon his duties June 1st.

FOR A REMEMBRANCE.—A Churchman, in Iowa, after providing for his relatives and friends, has left "for a remembrance" a sum to his parish church, the interest of which will always represent his annual contribution towards parochial expenses, and has given in trust to the Diocesan Board a further amount, which will insure in perpetuity the preparation of a student for holy orders at the diocesan college, and also provide an annual offering of nearly or quite \$200 for diocesan missions. "Being dead he yet speaketh" in his parish church, in the mission work, in the perpetual provision of one who shall exercise his ministry for the glory of God and the good of souls. This is a worthy example. Are there not others who should do likewise "for a remembrance?"

THE CHURCH in the U.S. laments the death of the Right Rev. John Henry Hobart Brown, the first Bishop of Fond du Lac, who fell asleep on Wednesday, May 2nd, after a brief illness. He was born Dec. 1st, 1831, graduated from the General Theological Seminary in 1854, ordained deacon that year and priest in 1855. In 1863 he became rector of St. John's Church, Cohoes, N.Y., where he remained until his consecration to the Episcopate, Dec. 15, 1875. He at once assumed charge of his diocese, and began a work that now had most wonderful results. Fond du Lac was strictly a missionary diocese, as it still is, and required great courage and skill in management.

In human judgment, he could not be spared from his work and the loss seems irreparable. May the Great Head of the Church bless the bereaved diocese.

THE General Synod of the Irish Church was opened on Tuesday, April 15, by the Archbishop of Dublin (Lord Plunkot) with a strong speech. He declared that as the Church of Ireland contained within its fold the rank, the property, and the educated intelligence of the country, he might be excused if he expressed, in the name of the Synod, their abhorrence of the organized and wicked conspiracy against life, property, and law, which had blackened Ireland's once fair name, and brought shame and sorrow to every loyal heart. But in the midst of all their gloom he thought he could discover a streak of light breaking on their horizon, due, under Providence, to the wise rule of her Majesty's advisers, and to the firm, vigorous, and great hand of his Excellency and his Chief Secretary. He trusted he was not too sanguine in assuming that the reign of law and order had set in, and the union of Great Britain and Ireland had been secured

beyond the power of professional agitators to shake, or of ambitious placemen to undermine. With returning tranquility the rights of property would be recognized, and with restored confidence trade and commerce would revive.

## WHITSUN-DAY.

Whitsun-Day, or Pentecost, has been annually observed from the very beginning, having been grafted on the Jewish Festival of Pentecost by Jewish Christians. It is, however, mentioned by the early writers as a separate Christian festival; and Tertulian records it as one of the great days for Baptism in the early Church. Pentecost means the fiftieth day from the Passover. The English name is Whitsun-Day. It has been thought to refer to the white robes worn by the candidates for Baptism, as in the North it was the White Season, or Season of Baptism. In old books it is called Wytsun Sunday, which would indicate that it is Whitsun-Day rather than Whit-Sunday.

It was on Whitsun-day, June 9, A.D. 1540, the Book of Common Prayer in English was first used in place of the Latin Offices. The yielding to Protestant prejudices, with a view to conciliate, led to an absurd revision, which, although it died, was by Puritan influence copied to some extent when the present Book was adopted.

Whitsun-Monday and Tuesday, and the Holy Communion days in the octave add greater dignity to the Festival.—*Church Calendar.*

NEED OF THE PRESENCE OF THE HOLY GHOST.—The office and work of the Holy Ghost is to counteract the evil influences of that spirit of anti-Christ which is forever working in the world, and to present to mankind a system of truth that, by enlisting them under its banners, shall render them "free indeed," as standing fast in the liberty with which Christ has made them free, the "glorious liberty of the children of God," their one common Father. For this the Church is now praying her Risen Lord, that He would be pleased by His Holy Spirit so to order the unruly wills and affections of sinful men that they may love the things that He promises, with such fervency as to enjoy fixity of heart, whatever the changes and chances of the world. Thus shall the initial stages of love and obedience bring about that perfect soundness and oneness of the Body of Christ, which He has promised shall some day rule upon earth. The trouble is that His own people by their faithlessness and carelessness, themselves keep back its coming. It would be well for Churchmen to remember that, as the Church of God in the beginning waited and prayed for the promised descent of the Holy Ghost, so ought they, as component parts of the Church of the present, always to pray and not to faint in their petitions to the throne of grace for such a pentecostal outpouring of the Spirit of peace, unity, and concord, as shall do away with the shadows of unrest and disorder which now hang over the world, shall make men to be of one mind among themselves, that mind which was also in Christ, and shall cause them to dwell at ease in the one fold under the one Shepherd.—*N. Y. Churchman.*