

The Church Guardian

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SHAWVILLE

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. XVI.
No. 5.

MONTREAL, WEDNESDAY, AUGUST 1, 1894.

In Advance } Per Year
\$1 50.

ECCLESIASTICAL NOTES.

THE Consecration of the Bishop of Melanesia took place on June 11, St. Barnabas Day, in St. Mary's Cathedral, Parnell, New Zealand.

BISHOP HALL, of Vermont, has confirmed 364 persons since his consecration in June, and other bishops 37, making 401 for the conventional year.

Hyman Wilhelm Lubrowski, a Jew, made public profession of his faith in Christ, and was admitted into the Church at St. Paul's, Wellington, N.Z., on April 18 last.

THE weekly conference of Calvary church workers, N.Y., continues through the summer. This is a most helpful aid to parochial work, and one which all parishes would do well to adopt.

A member of Calvary church, Conshohocken, Penn., has recently sent to the rector of that church, the Rev. Dr. A. B. Atkins, \$5,000 to endow a free bed in the Episcopal Hospital, Philadelphia, as a memorial of a recently deceased child.

JOHN JACOB ASTOR is about to erect a memorial chapel to the memory of his father, the late William Astor. The building will be placed on the corner of Sixty-fifth street and Madison avenue, and will be administered by Trinity parish.

BISHOP DAVIES, of Michigan, was presented by the clergy and laity of his diocese with a purse of \$600 as a testimony of affection, and of their desire that he and his family might enjoy to the utmost the season of rest and recreation abroad, which he is now enjoying.

THE Brothers of Nazareth have built and equipped two splendid homes among the hills of Dutchess county, N.Y., fifteen miles back of Poughkeepsie. One of the houses is for consumptives, the other for convalescents, two classes of invalids for whom little provision is made, and to whom the fine air offers the best chances of recuperation. The houses are now filled with poor patients from New York and Brooklyn; they have no endowment and depend on charitable people for their support.

THE appointment of Dean Vaughan's successor in the Mastership of the Temple, London, Eng., fulfills popular expectation. As a preacher Canon Ainger has a graceful, polished and epigrammatic style, and his sermons are marked by much quiet thought and originality. He has made his name famous in the literary world by his *Life of Charles Lamb*. As reader of the Temple, a position he held for twenty-six years, he was popular with all classes of worshippers at the church, and his selection for the Mastership has given general satisfaction. He will, of course, retain his canonry at Bristol.

THE results of late Conventions in several of the Dioceses (says the *Southern Churchman*, Richmond, Va.) shows the necessity of division. In Massachusetts there is to be a division; the five Dioceses of New York are to become seven; Maryland, West Virginia, Indiana and Minnesota are moving for dividing; their present Bishops being unable to do all the work that is necessary. So far as these divisions indicate growth there is nothing to be said save to wish them "good luck in the name of the Lord." But it will have to be remembered that these divisions will force this Church to additional changes, and first of all into provinces. The General Convention is now too large, and resolutions have been proposed several times to reduce the number of both clerical and lay deputies from the Dioceses.

OUTSIDE HELP.—The *New Zealand Church News* truly says: "Church papers which are not commercial ventures must necessarily look to the clergy and prominent laity who appreciate them, to keep up their circulation and extend their influence among Church people. And there is need everywhere for the influence of such papers to enter in, for everywhere there are Church people who need Church teaching. People readily take a daily newspaper, and perhaps a magazine of some sort, without any solicitation, because there is some worldly advantage to be extracted from them. It is only the very few who of their own notion subscribe to the Church paper. Active exertion on the part of the clergy and their co-workers is therefore necessary if the circulation of the Church paper is to be secured among the people generally."

TRINITY COLLEGE, HARTFORD, CONN.—The following scheme of academic hoods, modifying and completing formerly published lists, was established by the proper authorities of Trinity College at the recent Commencement: B.A., black stuff, edged with palatinate purple silk; B.S., black stuff, edged with light blue silk; B. Lett., black stuff, edged with russet-brown silk; B.D., black silk, edged with scarlet silk; LL.B., black silk, edged with dark blue silk; Mus. B., black silk, edged with pink silk; M.A., black silk, lined with palatinate purple silk; D.D., scarlet cloth, lined with black silk; LL.D., scarlet silk, lined with russet-brown silk; D. Can. Law, crimson silk, lined with black silk; Mus. D., white silk, lined with pink silk; Ph.D., black silk, lined with purple silk; M.D., scarlet silk, lined with maroon silk. Professors having degrees from other Colleges are entitled to wear hoods as if the degrees had been given by this College. All hoods are of Oxford cut, except that of the Doctorate of Divinity, which is of Cambridge cut.

SOME of the statistics of Trinity church, New York, and its various chapels, are of much interest. In all the donations made by the vestry in the last year, to purposes outside of the parish, amounted to \$82,186.98. There were

848 baptisms, 490 confirmations, 393 marriages, 440 burials, 3 communicants. There are in the Sunday schools 350 officers and teachers, and 4,027 scholars. The daily parish schools have 553 boys and 155 girls under the instruction of 30 teachers. The parish night schools have 335 scholars and 7 teachers. The Industrial Schools have in attendance 1,357 scholars and 117 teachers. The collections reported to the rector, Dr. Morgan Dix, for the last conventional year were as follows: From Trinity church, \$63,437.03; from St. Paul's, \$1,839.41; from St. John's, \$3,130.68; Trinity chapel, \$22,859.36; St. Agnes' chapel, \$9,075.77; St. Chrysostom's chapel, \$5,661.71; St. Augustine's chapel, \$1,362.20; St. Luke's chapel, \$719.09; St. Cornelius', \$390.13, making a total of \$108,523.28; \$47,411.75 were appropriated by the vestry for parish purposes.

RULE OF FAITH.

By this is meant that measure of indubitable truth by which all statements in religion are to be tested.

There may be opinions, fancies, views, interpretations, but nothing is to be set forth as absolutely essential in religion which is not according to the Rule of Faith.

The principle laid down by Vincentius of Lerins, 432 A.D., is a safe one for all Churchmen. It is this: "We must be peculiarly careful to hold that which hath been believed in all places, at all times, and by all the faithful." It is often quoted in its briefer Latin form thus: "*Quod ubique, quod semper, quod ab omnibus creditum est.*" According to this principle we may determine the Rule of Faith by looking for *Universality, Antiquity and Consent.*

Whatever thus gained, the assent of believers must have been based upon the teachings of the Master, whose command to the Apostles was: "Go ye, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

In the effort to teach others what the Lord had commanded them there grew up of necessity a Creed, not formally set forth or issued by Apostolic authority formally given, but a form of sound words which in its essential features has been accepted by Christians in all the ages all along as the Rule of Faith in the essential doctrines of Christianity.

Irenæus said: "Thus the Church, scattered though it be throughout the whole world, hath received from the Apostles and their disciples faith in one God," and then follow the several terms of the Creed; and he adds, "The faith of the Church is in accordance with it, her preaching and instruction and tradition are in harmony with it." Tertullian says the Rule of Faith is altogether one, it alone is invariable and unalterable, namely, "of faith in one God, the Creator of the world," etc., and he goes on to enumerate the other articles of the Creed.

For some years after the establishment of the Church there were no written records such as now constitute the Canon of New Testament Scriptures. The Faith was taught orally from