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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.

FREETHOUGHT.—The Bishop of Peterborough in a recent sermon said:—

"Let us have done, once for all, with this mere cant, for it is nothing but cant, of free-thought and the fetters of the Creed." How does it come that the man who thinks there is no God is any freer in his thinking than the man who thinks there is a God?—one thinks as freely as the other. We Christians think there is a God, and we are free in thinking so. The atheist thinks there is not a God, and he is free in thinking so. There is as much free-thought on the one side as on the other, and each is subject to the penalties of his thought—each must abide the consequences of his thought concerning God, just as each must abide the consequences of his thought concerning his health, his life, his business, or concerning any other fact in this life. The only difference is that the consequences of misthought or disbelief in the one case are more serious, are more lasting, than in the other, but that does not at all affect the principle that thinking wrongly concerning divine or eternal facts may hurt our souls, just as thinking wrongly of material or physical facts may hurt our bodies.

THE NEW THEOLOGY.—Dr. McCosh, the eminent American professor of moral science, is severe upon and condemns the newer theology of the schools in merciless terms. "It does not take," he says, "it cannot be made to take, any scientific form. It would let down doctrine and exalt charity, and would thereby make religion easier and more attractive—as they suppose. It is 'Broad Church' in England, delivering itself from all creed. It is the 'Religion of Humanity' in this country (America) instead of the 'Religion of Divinity for Humanity.' It would free humanity from certain restraints and sacrifices, with the view of exalting it. The new gospel which has appeared among us is evidently running a like career. Doctrine is discarded first; duty goes next, in the next man or the next age."

THE RESPONSIBILITIES OF WEALTH.—The Hon. Chauncey M. Depew delivered an admirable address on the occasion of laying the corner stone of the new building of the College of Physicians and Surgeons, at New York, by Mr. George Vanderbilt. We take pleasure in reproducing a few sentences of this excellent speech:—

Great fortunes involve grave duties from which there is no escape. The administration of a vast estate is a trust of far-reaching responsibilities. The law does not and cannot say how a man shall use it, but the jury of the world is day by day taking testimony, and every right-minded man wants its favorable verdict. He must not squander or waste, and so long as it is actively employed it does a public service. Strong and masterful men who create and hold together and manage great enterprises which give employment and wages to thousands of people, and who keep their for-

tunes active in the conduct and development of business, are practical benefactors and philanthropists. They are of necessity the hardest workers in their system, and often crushed by its weight. But they cannot stop at the point where their road or mills, mines or factories furnish the means of living to the healthy and able-bodied. They must contribute in liberal measure for the young, the helpless, the infirm and the aged. In this they are laying up for themselves not only treasures in heaven, where moth and rust do not corrupt nor thieves break through and steal, but the sweet incense of gratitude and praise ever wafted to their memories. Said John Howard, the philanthropist, when dying of disease contracted in the service of the unfortunate:—"Let my monument be a sun-dial. I would be useful after my death."

BISHOPS AND CATHEDRALS.—That colonial bishops are not the only ones who occupy an anomalous position with regard to their cathedrals is evidenced by the following report to Parliament of the Cathedral Establishments Commission:—

Lichfield—The Bishop may take any part in the service, and preach and administer the Holy Communion, and ordain, etc. He may convene a general chapter of the Dean and all his Canons once a year, and may visit the cathedral once in four years, and settle disputes as visitor. Salisbury—The Bishop may celebrate the Holy Communion and preach after reasonable notice. He may use the cathedral for visitations, etc., and special services for diocesan purposes, and appoint preachers on such occasions, due notice having been given to the dean. The Bishop shall visit the cathedral at the period of his ordinary visitation. Ripon—The Bishop shall visit the cathedral once every three years. He may celebrate the Holy Communion, and, with suitable notice to the dean, preach at any service where the preacher has not been vetoed by his rota, and with such notice use the cathedral for visitations, etc., and appoint his preachers and also his congregations with the dean and chapter, order services on special occasions, and appoint the preachers thereof. Canterbury—The Archbishop may celebrate the Holy Communion, and, on giving reasonable notice to the dean, preach, and may hold consecrations, etc., and appoint the preachers, and may, with the consent of the dean and chapter, hold special services, and appoint the preachers. St. Asaph—As at Canterbury. Norwich—As at Canterbury. Worcester—As at Canterbury. Oxford—As at Canterbury, subject to some exceptions during the university terms. Carlisle—As at Ripon, except that visitation, etc., services must not interfere with the ordinary services, unless by consent of the dean, and that there is no provision for holding special services. Ely—As at Canterbury, except that the consent of the dean and chapter is not necessary for holding special services. But the arrangements for them are to be made in concert with the dean.

CELEBRATION OF THE HOLY COMMUNION IN THE HEBREW TONGUE.—Hebrew is generally

considered to be a dead language, but this is far from being the case. All Jews learn Hebrew, as their own religious services are entirely in that language, and a great number of Jews in East London know more about Hebrew than they do about English. The language that is commonly spoken among them a quaint mixture of Hebrew, German and other languages, written in Hebrew characters, but their sacred language is the ancient Hebrew tongue. When the work of the conversion of the Jews was begun in earnest in the parish of St. Augustine, Stepney, England, it was thought by the Vicar and the Rev. M. Rosenthal, who conducts the work, that it would be well to have a Special Celebration for the Converts, and as most of them understood Hebrew better than they did English, it was suggested that the Hebrew language ought to be employed. This has now become an accomplished fact, and on the second Sunday in every month, at 9 a.m., this service takes place. The number of communicants has been steadily increasing, and there are now usually about fifteen converts who communicate at each celebration. The language in which our Blessed Saviour spoke when He instituted the Holy Communion was naturally the Hebrew tongue, and it is extremely pathetic to be present at the Hebrew Celebration and hear the words of consecration said in the very tones He Himself used. The question has often arisen, When was it that the Holy Communion was last celebrated in this language? Of course it is impossible to speak with certainty upon the subject, but it is probable that never since the apostolic age till the present time has this language been used for the greatest service of the Christian Church.

A PRACTICAL LESSON.—One of the Australian papers contains an excellent and characteristic story concerning Bishop Moorhouse. About a year ago he was visiting one of the outlying districts of his diocese. On the Sunday, which was a very hot one, when walking on the verandah of his hotel, he noticed a number of cattle collected round a water-trough. He hurried out of the hotel, went towards the trough, and found it empty. There was a large pump beside the trough, but the people of the district apparently wanted Providence to send them rain, so as to save themselves the trouble of pumping up water for their cattle. The Bishop read them a practical lesson. He climbed the ladder leading up to the pump, and worked away vigorously at the handle until the trough was full, and the thirsty cattle had water enough to drink. It is gratifying to know that this practical lesson was not lost upon the inhabitants of the district to whom it was given.

A TIMELY SUGGESTION.—Dean Burgon makes a valuable suggestion in view of the present constitutional crisis in Great Britain. "In the prayer for 'the High Court of Parliament,' we pray twice a day that Almighty God will be pleased 'to direct and prosper all their consultations to the advancement of His glory, the good of His Church, the safety, honour, and welfare of our Sovereign AND HER DOMINIONS.' The Dean's suggestion is that, 'until this tyranny be overpast,' the clergy should be mind-