

The Church Guardian

W H Naylor 1896

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.

THE Rev. Canon Farrar has been appointed Dean of Canterbury in succession to the Very Rev. Dr. Payne Smith, deceased.

LARGE offerings were made at Easter throughout the United States, besides presentations of special gifts for use in the service.

THE theme of the Church Club lectures, New York, which commenced on the first Sunday after Easter, is "Christian Unity."

AN English clergyman has been preaching two courses of sermons, entitled "Rebellion, rags and rain," and "Repentance, robes and rapture."

THE Easter offertory at St. Bartholomew's, New York, of \$20,000, was given to be used in connection with the work of the Parish House on East 42nd Street.

AT the Church of the Epiphany, Providence, Rhode Island, two massive candlesticks of exquisite beauty and workmanship were used for the first time last Easter.

DURING this month a succession of religious festivals will take place in Venice, in connection with the celebration of the 800th anniversary of the consecration of St. Mark's church.

CANON MASON, of All Hallows, Barking, London, England, has accepted the invitation of the General Theological Seminary to deliver a course of lectures on the "Bishop Paddock Foundation" next year.

THERE was a marked increase in the number of Communicants at the early services on Easter day in Chicago. Most of the services had the first Celebration at 6 or 6.30 a.m., when the attendance was unusually large.

AT the last meeting of the Board of Missions, New York, letters were read from one of the Bishops announcing pledges from two gentlemen in his diocese each for the sum of \$10,000, and the possibility of a third provided others would make up the balance of the \$100,000 needed. Attention was also called to two individual gifts of \$2,000 each and two of \$1,000 each received since the presiding Bishop's letter.

"We beseech you to hold fast, as the sure Word of God, all the canonical Scriptures of the Old and New Testament; and that by diligent study of these oracles of God, praying in the Holy Ghost, ye seek to know more of the Lord Jesus Christ our Saviour, very God and very Man, ever to be adored and worshipped, whom they reveal unto us, and of the will of God, which they declare."—*Lambeth Conference, '67.*

A young woman in California has sued a Methodist preacher for slanderous praying,

which was as follows: "O Lord, vouchsafe Thy saving grace to the librarian of the city library, and cleanse her from all sin, and make her a woman worthy of her office." He claims that the prayer is "privileged," but the judge says not, and the young woman will doubtless be awarded damages. Such incidents suggest the great advantage of using the Book of Common Prayer in public worship.

"FURTHERMORE, we entreat you to guard yourselves and yours against the growing superstitions and additions with which in these latter days the truth of God hath been overlaid; as otherwise, so especially by the pretension to universal sovereignty over God's heritage asserted for the See of Rome, and by the practical exaltation of the Blessed Virgin Mary as mediator in the place of her Divine Son, and by the addressing of prayers to her as intercessors between God and man. Of such beware, we beseech you, knowing that the jealous God giveth not His honour to another."—*Lambeth Conference, '67.*

ON St. Mark's day, April 25th, old St. Mark's in the Bowery, celebrated its 100th anniversary. Under it Peter Stuyvesant, the famous one-legged Governor of New York, lies buried. It is amongst the most active and influential New York city parishes, lying but a stone's throw from that busy part of the city which has the Bible House, the Cooper Union, and the crossing of the 3rd and 4th Avenue railroads as its centre. Peter Stuyvesant, the large Dutch Governor of New York, was the founder of St. Mark's, and he built on his own farm at his own expense a chapel in the vaults of which he was buried; the spot, then known as the bowerie, has the liveliest mile of city street on the surface of the globe. Over the vaults of this old chapel the present church was built, its corner stone being laid April 25, 1775, and consecrated in 1799, sixteen years after the evacuation of the British and when Trinity, St. Paul's and St. George's were the only other Episcopal churches in town. In the same vault, side by side with the last Dutch Governor above named, lies the body of an English Governor of New York called Henry Slaughter, who was appointed to the high office by William III. in 1690.

We hear with much regret, says the *Scottish Guardian*, though with no surprise, that the Bishop of Bedford has found it necessary to resign. Like his predecessor in East London, Dr. Walsbam How, he has won for himself the reputation of a tireless worker, and it is beyond doubt that his labours in the episcopate have been the cause of his premature break-down. Dr. Billing is still a comparatively young man, and it may be hoped that the rest which he will now be able to take without compunction, will, after a while, restore his shattered health. He has only just turned 60. In his younger days he was vicar of Holy Trinity, Islington,

and from 1878 to 1888 rector and rural dean of Spitalfields. The *City Press* is responsible for the statement that Dr. Billing will remain rector of St. Andrew Undershaft in the City of London, and will also keep the title of Bishop of Bedford. According to the same journal, his successor as Bishop suffragan for East and North London will be Canon Browne, of St. Paul's, who was consecrated on Low Sunday in St. Paul's, and bear the title of Bishop of Stepney. Canon Browne was at one time Theological Tutor at Trinity College, Glenalmond, and Bell Lecturer.

In this month's *Blackwood* Dr. Robert Anderson contributes an article entitled "Daniel in the Critic's Don," being a review of the Archdeacon of Westminster's "Book of Daniel" in the *Expositor's Bible*. Dr. Farrar is not spared by Dr. Anderson (as the following extract will show), nor does he deserve to be (says the *Rock*), for the statements challenged are unthrifty and dangerous to a degree:—

"It may safely be assumed that not one person in a score of those who eagerly disclaim belief in the visions of Daniel has ever seriously considered the question. The literature upon the subject is but dull reading at best, and the inquiry demands a combination of qualities which is comparatively rare. A newspaper review of some ponderous treatise, or a frothy discourse by some popular preacher, will satisfy most men. The German literature upon the controversy they know nothing of, and the writings of scholars like Professor Driver of Oxford are by no means to their taste, and probably beyond their capacity. The Archdeacon of Westminster's 'Book of Daniel' will therefore supply a much-felt want. Ignored by scholars it certainly will be, and the majority of serious theologians will deplore it; but it will supply 'the man in the street' with a reason for the unfaith that is in him. The narrowness with which it emphasises everything that either erudition and ignorance can urge upon one side of a great controversy, to the exclusion of the rest, will relieve him from the irksome task of thinking out the problem for himself, and its pedantry is veiled by rhetoric of a type which will admirably suit him. He cannot fail to be deeply impressed by 'the accretion of endless conjectures,' and 'the unconsciously disingenuous resourcefulness of traditional harmonies.' His acquaintance with the unseen world will be enlarged by discovering that Gabriel, who appeared to the prophet is 'the archangel,' and by learning that 'it is only after the Exile that we find angels and demons playing a more prominent part than before, divided into classes, and even marked out by special names.' It is not easy to decide whether this statement is the more astonishing when examined as a specimen of English, or when regarded as a dictum to guide us in the study of Scripture. But all this relates only to the form of the book. When we come to consider its substance, the spirit which prevades it, and the result to which it leads, a sense of distress and shame will commingle with our amazement."—*Scottish Guardian.*