

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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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.

ECCLESIASTICAL NOTES.

THE bones of the martyred Bishop Hannington were it is said for a long time carried about as a charm against evil spirits.

THE will of James T. Swift, of New York, gives \$5,000 to the Church Home, at Geneva, New York, as a memorial to his wife.

THE Hull (England) Wesleyan Methodist Council has decided to send a deputation to present an address to the Church Congress.

A CHRISTIAN lady has offered to give \$40,000 for the construction and endowment of a Boy's Club house in New York as soon as a proper site was selected.

THE long standing claim of the diocese of Albany, ever since its division from that of New York, was settled last April by payment in cash to the latter of \$25,000.

THE one hundred and seventh annual convention of the diocese of N. Y. was held in Holy Trinity Church, Forty-second street, on Wednesday and Thursday, September 24 and 25.

MRS. BEERS, of Newcastle, Co. Down, Ireland, has by her will bequeathed to the South African and Grahamstown Mission £400 each; to the House of Rest, Merrion, and the parish of All Saints', Grangegorman, £100.

THE Archbishop of York, Eng., has intimated that he will be unable to attend the Church Congress at Hull. He was seized with faintness on the 14th instant, at Keswick Church, but was able to remain during the service. His medical attendants, however, insist upon absolute rest from all work.

THE most ridiculous strike yet is that of the choir boys in St. George's Avenue A mission, N. Y. On Sunday evening, September 14th, some twenty of these street urchins, who have been picked up, clothed, fed, taken on excursions and treated to ice cream and cakes, instead of appearing in their surplices stood in a row on the sidewalk, having decided, as their spokesman said, that they would rather have pay than ice cream. When the service began the boys set up such a howl that a policeman had to be called to have them moved on.

KANSAS.—For the support of the cathedral services, subscriptions to the amount of \$2,000 have been received from thirty persons, an average of \$67 each. This is a large increase on previous years.

The Rev. Charles Rowland Hill, formerly a Congregational clergyman, has become a pos-

tant for Holy Orders. He will reside for the present at the Kansas Theological Seminary, Topeka.

Confirmations in Kansas for the month, Winfield, 4; Wichita, 7; Fort Scott, 1; Iola, 4; Manhattan, 6; Clay Center, 5; Ottawa, 15; Paola 2. Total for the month, 44; for the year, 383.

IMMEDIATELY after the funeral of Dr. Liddon in St. Paul's Cathedral, some of his friends met in the Chapter House to consider what form a memorial to him should take. In the absence of the Dean (from ill-health), Canon Gregory (as senior Canon) took the chair. Among those present were the other members of the Chapter, the Bishops of Oxford, Lichfield, Truro, Lincoln, Salisbury, St. Albans, Bedford, Reading, and Central Africa; the Deans of Winchester and Lincoln; the Master of Trinity College, Cambridge; Lord Halifax, Sir Walter Phillimore, Mr. J. G. Talbot, M.P., and others. It was proposed by the Bishop of Oxford, seconded by Mr. Talbot, and unanimously resolved, 'That a fund be raised to do honor to the memory of the late Dr. Liddon, and that it be applied in the first instance to provide a fitting memorial of him in St. Paul's Cathedral, and after that for providing funds for assisting members of the University of Oxford to study theology more thoroughly.' It was further resolved, 'That the fund for the purpose of the study of theology more thoroughly be in the hands of the authorities of Keble College.

THE Bishop of New York in his charge referred to the Offices of Wardens and Vestrymen and spoke of them as custodians of property, and said that no clergyman or layman ought ever to consent, under any circumstances whatever, to touch or become in any way responsible for the handling of money whose source and application he cannot show if the need to do so should arise, to the satisfaction of any considerate and right minded person. He affirmed this as an axiom in ecclesiastical morals and in doing so he did not at all forget the rights which were reserved for priests in the administration of the Communion alms, though he must own under such circumstances, a clergyman might well beware of the snare of confidential friends. He could wish that in keeping the church edifice in decent repair, in duly attending to the matters of insurance, the collection of pew rents and the like, the usage of our fathers prevailed among ourselves, and also that at least once a year the wardens or a committee of the vestry might meet the Bishop or Archdeacon acting for him, if not for a perambulation of the parish, at least for such an examination of the church edifice, the parish school and the rectory as should assist in securing a due attention from those by whom it is owed to the property held in trust by the vestry for the benefit of the Church. He was not over-critical on this point when he said that it had sometimes been his lot, year after year, to take notice of a minor neglect in this regard: a stained wall, a broken window, a shabby and neglected carpet, which had been in unpleasant contrast with the correctness and costliness within the same parochial limits of the adornments of private houses. He was not,

however, pleading for ornamentation, but for wholeness, cleanliness, reverence. — *Church Year.*

THE CHAIR OF PETER OR THE CHAIR OF CHRIST.—IV.

(Irish Ecclesiastical Gazette.)

(Continued.)

We have so far considered this passage negatively and controversially, rather than positively, and asserting what we believe to be its true meaning. Let us now attempt this latter task. On the face of it, we would say there is a strong presumption against thinking that our Lord contemplated building the Church, which is His Body, 'the fulness of Him that filleth all in all,' upon a mere man. This presumption becomes the stronger when we consider what followed almost immediately after Peter's confession of his faith and its approval by our Lord. He who made this great confession now doubts and questions our Lord's words concerning His approaching sufferings and death—so much so that Christ is compelled to turn and rebuke him in the same terms as those in which He had rebuked the Devil when tempting Him to give Him worship—'Get thee behind me Satan!' In fact the same old temptation of the wilderness was reproduced by Peter—namely that our Lord should come to the Kingdom without enduring the Passion. He who would not commit Himself to man, for He knew what was in man, never contemplated building His Church upon such a sandy foundation as a man, liable to fall at any moment, and who as a matter of fact did fall, and fall grievously, by denying his Lord.

What, then, must we take it is the meaning of the passage, St. Matt. xvi. 18, 19? Let us remember that our Lord had withdrawn Himself with His disciples to the very borders of the Holy Land. They had left the multitude and the noise of cities behind them; and now in this retired spot, with His twelve disciples only about Him, He puts to them the question—'Whom do men say that I the Son of Man am?' It is not as if our Lord wished to gather up the gossip of the day, but rather desired to gain an insight into the faith of His own disciples, as to how far they had grasped His nature and mission, and how far He could trust them. Our Lord got His answer as to the talk of the world; and then He says to the twelve directly—'But whom say ye that I am?' It was a critical question. Here were the future builders of His Church. Could He depend upon them—would they be equal to the great task He desired to commit to them? Our Lord gets His answer from Simon Peter, always spokesman for the rest, and an all-sufficient answer it was—'Thou art the Christ, the Son of the Living God.' This grand answer, which met all our Lord's desires, was in itself the outcome of revelation. The Spirit of God had flashed the light of this revelation in on the soul of Peter. It was not 'flesh and blood' that had revealed it unto him; from no human source had he acquired this wondrous conviction; it came to him direct from heaven. 'Flesh and blood