

# The Church Guardian

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Editor  
1, Spring  
St. S. S. and Quibler

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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## ECCLIASTICAL NOTES.

CANON ARGLES has offered a marble floor for the choir of the Cathedral, Peterborough, Eng., to the Restoration Committee.

THE tract, "The Church and Her Ways," is getting a world wide fame. The one hundred and tenth thousand has just been printed.

THE Bishops of Edinburgh and Glasgow, Scotland, have just become patrons of the Church Army. A night rescue shelter has been opened in the Edgware-road, Glasgow by this society, which seeks to reach the lowest and most depraved. It is conducted on distinctly religious lines.

THE Bishop Suffragan of Reading, Eng., (Dr. Randall), has been presented with a Pastoral Staff value £200. At the same time Mrs. Randall was presented with a fine portrait of her husband, painted by Mr. Charles Furse, son of Canon Furse, of Westminster. The gifts were accompanied by a beautiful album, containing an illuminated address and the names of the subscribers.

AT Trinity Church, Eastbourne, England, recently, a young woman, who was a candidate for Confirmation, made a public renunciation of the doctrines of the Church of Rome. After the lesson, the vicar, Rev. W. Bathurst, M.A., proceeded to the Communion Table, and having made some preliminary remarks, read a Form of Recantation, which the convert repeated aloud after him. Prayer was then offered up, and the service was resumed.

UNDER the instruction of the Bishop, the Sunday schools of Iowa, U.S., are to be organized as a "Missionary Host." Any school may become a "Cohort" of the Host with a "Commandant." Each Cohort is to be divided into "Bands" of ten under a "Captain." A badge is to be given to each member and a banner will be presented to the Cohort which shall make the largest offering in proportion to membership during any year.

THE USE OF OUR CHURCHES.—The question is sometimes raised as to the use of our churches for the funeral services of members of orders, societies, military organizations, &c. It should not admit of a question, that no order, society, or the like, has any right to occupy our houses of worship which are set apart by consecration solely for religious uses according to our own forms. These societies and associations have no more control over the Church or the services to be conducted in the Church, than the clergyman or vestry can control the halls and lodge rooms of these same societies, or the observances held in the same. The clergyman is the sole arbiter respecting the services held in the church building under his charge, and he is responsible not to the public, the newspaper press, or even to the vestry for his decisions in this matter, but to the Canons of the Church and the ecclesiastical authority.—*The Iowa Churchman.*

WHAT A VESTRY CANNOT DO.—It must not

he forgotten that it is not in the power of a vestry "to encumber or alienate any consecrated church or chapel without the previous consent of the Bishop, acting with the advice and consent of the Standing Committee." This is not the arbitrary decision of the Bishop, but the express provision of the Canons of the general Church. Any action in contravention to this Canon is, so far as the vestry is concerned, *ultra vires*; and any such mortgage or deed of sale would be held invalid by the civil courts.—*The Iowa Churchman.*

THE BISHOP DESIGNATE OF DURHAM.—Canon Westcott's appointment has evoked wide spread expressions of satisfaction, even more perhaps outside the Anglican Church than within its pale. He has written a letter to the diocese earnestly asking for the prayers of those with whom in future he is to be intimately connected, adding—"My whole strength lies in the trust that the prayers of friends of the whole diocese will be with me. I come in simplest obedience, offering the little which I have with out reserve." It is anticipated that the Ember Collect, slightly varied to meet the special case, will be generally used until the new Bishop's consecration. Amidst all that has been written upon the merits of the Bishop designate of Durham, it is curious, says the *Yorkshire Post*, that so little should have been said as to his oratorical power. He has never been a frequent speaker on a platform, or pulpit drudge available at almost everybody's beck and call, provided that the occasion was one of sufficient importance, but as a matter of fact there are few more powerful speakers than Dr. Westcott. The Bishop designate has five sons in Holy Orders, all of whom were ordained by Bishop Lightfoot; three on one day—St. Thomas' Day, 1864—five years before the death of the Bishop on the same festival. One of the sons was offered the Greek Professorship in the University of Durham on the death of Canon Evans, but declined it. It is an interesting coincidence (the *Pall Mall Gazette* observes) that one of the windows in the Bishop's Chapel at Auckland Castle contains a striking portrait of Canon Westcott, arrayed in a gorgeous cope. It is said that when the late Bishop was renovating the interior of the chapel he was asked by the artist of the new windows what kind of faces he preferred for the bishops and monks, whereupon Dr. Lightfoot handed him a number of photographs, saying that "those were the faces he liked best to see around him." Accordingly the present Archbishop of Canterbury appears in a cope and mitre as the representative of one of his early predecessors, and on his right hand stands the newly appointed Bishop of Durham. Among the other faces in the picture are clearly recognizable the late Bishop of Manchester (Dr. Frazer), and the present Bishop of Winchester.

LAY READERS.—The Canons of the Church limit the duration of a Lay reader's license to one year. The license of a Lay reader in a vacant parish terminates when a clergyman enters upon duty in the same, either as rector or by the Bishop's appointment. It is not intended that a license shall be given or renewed in any case without the written request of the

clergyman in charge. No loyal layman will presume to officiate as a Lay reader without a license, which when properly asked for, can be had by any communicant possessing the moral and intellectual qualifications. This is the law of the general Church.—*The Iowa Churchman.*

## CONFIRMATION.

THE INWARD GRACE OR GIFT OF GOD.

Q. Was there any circumstance in the Life of our Lord that may be said to have prefigured this Gift of the Holy Spirit, as following after Baptism, as a distinct Gift, yet very closely united with it?

A. Yes. When our Lord Himself was baptized by John the Baptist He "went up straightway out of the water, and, lo," (while He was "praying," St. Luke adds,) "the heavens were opened unto Him, and he (John) saw the Spirit of God descending like a dove and lighting upon Him." *S. Matt. iii 16.*

Our Lord had been born by the operation of the Holy Ghost. He had been sanctified, in His human nature, wholly by the same Holy Ghost, even from the beginning; but, nevertheless, the Holy Ghost descended upon Him now in a fuller measure, anointing Him for the work of His life.

So we are "born anew of water and the Holy Ghost" in Baptism, "by one Spirit are we all baptized into one Body," but "we receive afterwards, through Laying on of Hands, a renewal of the Holy Ghost, when God anoints us, and seals us, and gives us the earnest of our inheritance"—*stablishing, strengthening, or confirming, us for the work of our life.* We thereby receive our Consecration to the Priesthood of the Laity. "Ye also...are built up of a spiritual house, AN HOLY PRIESTHOOD, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." *1 Peter ii 5.*

Q. How do we pray for this great Gift in our Confirmation Office?

A. In a prayer "which in substance has been used in both the Eastern and Western branches of the Church in Europe from time immemorial." It is one of the oldest prayers in our Prayer Book. St. Ambrose, Bishop of Milan, fifteen hundred years ago, refers to it. It has been used in the Church of England for at least 1,200 years. By the universal use of this prayer throughout all Branches of the Church in all ages, we have a very clear testimony to the universally received doctrine on the subject of Confirmation.

Q. Which is the prayer?

A. It immediately precedes the Laying on of Hands—

Almighty and everlasting God, who hast vouchsafed to regenerate these thy Servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech Thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them thy manifold grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and