

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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THE REV. (OR MR.) D. S. SUTHERLAND IS NOT AUTHORIZED TO ACT FOR THIS PAPER.

ECCLIASTICAL NOTES.

Canon Liddon says: "Churches are generally living Churches in exact ratio of their missionary activity."

THE Church Association have raised over half of the ten thousand pounds for which they have asked in order to continue the prosecution of Bishop King.

THE Irish Bishops have yielded to the almost unanimous wish of English Churchmen that they should not proceed to consecrate Senor Cabrerias Bishop of the Spanish congregations.

The *Yorkshire Post*, states that soon after Easter the Bishop of Penrith will be married to Louisa, third daughter of the late Canon Pennyman Warton Worsley, of Ripon.

Talking of pews, a Battersea, clergyman has just resigned his living because he could not conscientiously labour in a pew-rented church. This is surely carrying the unappropriated system to a very high falutin' extreme.—*Family Churchman*.

THE electric light as a church illuminator has lately made rapid progress in London, and meets with general favour. Two of the most fashionable churches in Kensington and Mayfair have had it in use for some weeks past, and it is now being introduced into the Church of St. Martin's-in-the-Fields, Charing Cross.

"Singularly enough," says, *The Christian at Work*, speaking of Bishop King's trial, "one charge—that of using the mixed water and wine at the Communion—is almost a traversing of the practice of Christ Himself at the Last Supper, at which, according to all concurrent testimony, the wine was drunk half-mixed with water, as was the custom at the Passover."

The Roman Catholic writer, Alban Butler, spoke of the infallibility of the Pope in these words: "No Catholic looks upon it as an article or term of communion. No such article is proposed by the Church or required of any one." (*Life*, Sec. III, p. 9, Ed. 1798)—Dr. Dollinger said that if Dr. Newman had been as well versed in mediæval Church history as he is in early Church history, he would never have joined the Church of Rome.

THE Bishop of New York held a Confirmation in St. Ambrose Church, corner of Prince and Thompson streets, New York City, on Monday the 7th. inst., at which there were 17 persons Confirmed, a number of whom were aged persons. The Rev. I. M. Thompson, missionary in charge presented the candidates. The service throughout was very hearty, and the Bishop's address was very highly appreciated.

THE Bishop of Lincoln has taken his seat

in the house of Lords as junior prelate. Instead of the Junior Prelate being individually responsible for the performance of the Chaplain's duties, a rota is now (through the instrumentality of the Archbishop of Canterbury) agreed upon by the Bishops in November of each year. By virtue of this understanding most of the Bishops take the Chaplain's office for a fortnight at a time.

THE "extended protest" of the bishop of Lincoln, brought into the court of the Archbishop of Canterbury, represented by his Vicar-General last week, is admirably summarised by the *Guardian*. It sets out in technical language the points raised by the Bishop in his declaration; that the "Laws, Canons, and Constitutions of this Church, and Realm and of the Province of Canterbury" do not take cognisance of either the court or the proceedings mentioned in the citation; that by the said Laws, Canons, and Constitutions the Bishop ought not to be tried by the Archbishop *alone* or *with assessors*, or by any court other than the Archbishop *with his comprovincials*, "assembled either in the Convocation of the said Province or otherwise;" and that the charges set forth in the citation are not such as by the said Laws, Canons, and Constitution the Bishop "is bound or ought to answer or be tried for by any court of ecclesiastical jurisdiction." This last is a point additional to those taken in the original declaration.

"I seek neither notoriety nor reward, except the spiritual consolation of knowing that I am doing for these poor dying creatures what their terrible disease keeps others from doing for them." This is what a young Roman Catholic lady from Liverpool, Miss Flavin, said to her interviewer the other day as she was starting to Pere Damien on the island of Molokai, to nurse the dying and to take charge of the young orphaned helpers there. "But haven't you any specific," she was asked, "haven't you any specific to avoid infection?" "Oh, no!" she replied quietly, "I shall be contaminated like the others." An immense devotion, truly, that will bring a blush to the cheeks of many of us, and tears to our eyes. The blood of heroes and martyrs is not yet gone from us. Think of this young woman, not in a moment of excitement, but calmly, after two years' special study at a hospital of this gastly disease, cutting herself off from home forever, and going to do battle with it for sheer love of God and her fellow-creatures. "I shall be contaminated like the others." That is what she plainly sees and serenely accepts. She asks for no words of astonishment and admiration from us; in some sense all such can be only an impertinence. It is in more obedience to the Divine voice that she is to-day going forth to her work; in its whisperings will be her support, in its final and assured benediction will be her unspeakable reward when the work is done.

NOTE THIS—We will send the *CHURCH GUARDIAN* free for one year to any Clergyman who sends us Three Dollars with the names of three parishioners as *new* subscribers.

CONCERNING WEEKDAY SERVICES IN COUNTRY PARISHES AND MISSIONS.

The maintenance of frequent hours of public prayer through the week, with the attendance of the few souls that may be drawn to them is to be determined not upon narrow grounds of worldly economy or policy, of mere personal benefit or interest, but upon the large and more generous ground of the Church's Catholicity. Now some of our dissenting neighbours charge us with being "just like the Catholics." We ought to be, and I would to God that we were; but there are not many of us, I fear, that can "plead guilty to the soft impeachment." All are not Israel that are of Israel. But that we may become more generally in practice what we are in name, Catholics, is the object of these lines. And now what do we mean by the Church's Catholicity, in this connection? We mean that the liturgy of the Church, in all its offices, whether celebrated on a Sunday or week-day, whether on her great festivals, in glorious temples, and amid the circumstance of great congregations, or at some quiet evening, in a small country church, where two or three only are gathered together, is by no means a mere office of private devotion, and cannot possibly be measured, in its uses or blessings, by the question how much good it may do me, or simply those who are present. The Church's worship, though uttered by a single voice, comprehends the whole body of believers, and intercedes for all classes of men, whether in the parish, in the diocese, or in the wide world. Her songs and prayers ascend in behalf not only of such as in any particular place are offering them, but of all men whatsoever who may be the proper subjects of them. Two persons, then, may take part in a service, and hundreds, or for aught we know, hundreds of thousands, may be benefited by it. Thus the Church's worship is Catholic, because, while her congregations may be never so small, her prayers embrace the spiritual interests of the whole world. No part of the Prayer Book more forcibly illustrates this than the Lord's Prayer itself, which finds a place in every office of worship, both public and private. If you examine it thoughtfully, you will observe that every petition is so worded that even the soul that prays in secret must go out of himself and beyond his own wants, and must include and pray for all who are, with him, spiritual children of God. It is preeminently Catholic prayer.

In like manner we may regard the entire offices of Morning and Evening Prayer, for all days alike, as embracing the whole spiritual membership of Christ's kingdom. As this fact lends great dignity and value to every occasion of Divine service, it ought to sustain and animate every lonely worshipper who lifts an almost solitary voice in a well-nigh empty house of prayer, which, yet, is not empty, since the Lord's minister and the Lord Himself are there; and that is better than crowded pews. Such reflections, surely, ought to shame and silence the thoughtless and unworthy expressions we hear in many parishes in dispar-