

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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MONTREAL, WEDNESDAY, OCTOBER 11, 1893.

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ECCLESIASTICAL NOTES.

THE restoration of the Elder Lady Chapel in Bristol cathedral is now about complete.

AN anonymous donor has given £5,000 towards the erection of a new church at Heckmondwike, Yorks.

HARVEST Thanksgiving Services have been held in very many of the Presbyterian churches throughout Scotland.

ON Saturday the Duchess of Devonshire laid the foundation stone of a new church dedicated to St. Paul at Morley, Yorkshire.

A CHRISTIAN school system is the necessary beginning of the sanctification of all life, individual, civic, national.—(*Archbishop of Canterbury.*)

THE late Miss Gidlow, of Wigan, has made a bequest of £3,000 in aid of Christ church, Ince, in Makerfield, a church which was founded by her family, situated near Wigan.

THE Presbytery of Manchester, Eng., has received intimation from Rev. Robert H. Lyall of his resignation of the pastorate of Longsight, and of his intention to seek ordination in the Church of England.

IN memory of the late Canon King (brother of the Bishop of Lincoln), who was for many years rector of Leigh, Essex, a handsome carved mahogany rearedos has been placed in the parish church by members of his family.

THE Diocesan Convention of Missouri recommends that the Prayer Book be placed in the hands of every Sunday school pupil, and that the children be taught the use of the Prayer Book by its exclusive employment in the opening and closing exercises.

THE near ending of the open-air preaching season finds, perhaps, the Rev. A. Styleman Herring, vicar of St. Paul's, Clerkenwell, the most frequent holder of these special services in the Church of England, having, in thirty-four seasons in London, preached upwards of 1,000 times under the canopy of Heaven.

THE Bishop of Moray and Ross lately confirmed six persons in St. John's church, Arpafoellie. The rector presented the confirmees singly, pronouncing the name of each, which was repeated by the Bishop, who observed the ancient and traditional Scottish usage of signing each with the sign of the cross.

THE following progress is noted in the Year Book of the Diocese of Melbourne, in comparing the years 1882 and 1892: Clergy, 112—176; churches, 221—349; baptisms, 6,000—8,378;

persons confirmed, 1,334—2,159; communicants, 10,432—20,351; Sunday scholars, 25,725—34,179; Church funds, £65,930—£78,230. In 1891 the amount contributed was £86,424.

THE family memorial of the late Archbishop Magee has now been erected over the grave of the deceased prelate in the burial-ground attached to Peterborough Cathedral. The memorial is in the form of a Celtic cross, standing on a base and three steps, and rising to a height of 12 feet. It is of pure Irish black limestone, cut from the famous quarries of Navan, county Meath.

A correspondent, who vouches for the accuracy of the incident as it occurred in his own parish church, writes to the *Church Review* as follows: "In a church in South Devon a child one Sunday was being received into the fold after having been privately baptized. The priest put the usual question to the parents, 'Who baptized this child?' 'Why, you did, sir,' answered the mother, surprised at the seeming forgetfulness of the priest. He then asked, 'With what matter was this child baptized?' The mother thought for an instant, and then answered, 'I think it was bronchitis, sir.'"

ARCHDEACON FARRAR's championship of what he calls Reformation principles in the *Contemporary* has alienated the more thoughtful Evangelicals, to judge from the comments of the *Religious Review of Reviews*, of which Canon Fleming is the editor. And what is even more noteworthy, it has elicited a remarkable confession of faith, in the columns of the *Record*, from the Rev. W. D. Ground, Vicar of Kirkharle, Northumberland, who, writing as an "Evangelical to the core," brought up under G. T. Fox and W. B. Mackenzie, maintains the Objective Presence in the Holy Eucharist, and recognises that Evangelicalism has lost much by ignoring this doctrine.—*Scottish Guardian.*

THE Bishop of St. Andrew's last month, at a special service, licensed the Rev. Lionel Bradford to be curate of Muthill, working at Auchterarder, and Mr. Edward Reid to be lay reader at Auchterarder. The Bishop, before handing the licenses to the deacon and lay reader, gave an address in which he spoke to the congregation of the gradual growth of the Church—how our Lord loves the Church, and calls out one here and another there, as He called St. Matthew, for closer companionship. Then the Bishop addressed the deacon and lay reader, speaking of the solemnity of their offices, and of the encouragement amidst special temptations derived from consciousness of the Presence and the Love of Jesus.

THE story has been recently told of Ashland, a town in Kansas, which having felt the pinch of hard times, determined to economize. The town is not very large, but it has seven settled ministers, and it was determined that one

would suffice until better times came. So a vote was taken on the question which of the seven should be retained. The poll showed a plurality of votes for the Methodist minister, and therefore the other six were discharged. We do not believe the story, but it has a moral whether true or false. Christian Unity and co-operation would be greatly advanced by the consolidation in many towns all over the land of the various churches, and every interest of piety and benevolence would be promoted.

APROPPOS of the foregoing, the *Southern Churchman*, of Virginia, asks: "Church Unity will not take place next week, but as it must have a beginning, why cannot Presbyterians North and South unite? Why cannot Methodist South unite with Methodists North? Why cannot all the various denominations of Presbyterians form one body? Why cannot all the different sects of Methodists unite in one? Why cannot 'Christian' Baptists unite with regular Baptists and 'Hard-Shells' and 'Anti-Missionary' and 'Seventh Day' form one strong denomination? It is too much just now to ask them to unite in the Scriptural and Creeds and Sacraments and Historic Episcopate, but is it not a scandal for so many kinds of Presbyterians, so many kinds of Methodists, so many kinds of Baptists to exist, and they making no effort to come together?"

THE following is the text of the letter of congratulation addressed by His Grace the Archbishop of Canterbury to the Archbishop of Upsala, Primate of the Swedish Church, on the recent Festival of the Tercentenary of the Reformation in Sweden. It is translated from the Swedish version of the original, which appeared in the Swedish newspapers:

To the Most Reverend the Lord Archbishop of Upsala:

Your Grace,—I hope that it may be permitted me to convey to the Church of Sweden, in your venerated person, my most hearty congratulations on the anniversary of the third century, after that great meeting which took place in Your Grace's Cathedral city, whereby the yoke was broken, which the Papal See sought to lay upon your Church and your people.

That is an event for which the English National Church cherishes the deepest sympathy.

I trust that this great memorial festival may have the result of keeping before the minds of men the actual facts of history, and the hollowness of the claims which were then repudiated.

And this is my earnest prayer, that the full power of God's Holy Word, made accessible to the people, interpreted by a faithful and intelligent clergy, and illuminated by all the light which the progress of science and criticism can afford, may by the grace of the Holy Spirit bear fruit in the souls and lives of a truly Christian people.

I have the honour to remain, your Grace's most obedient servant and brother in Christ,
 EDWARD CANTUAR.

Lambeth Palace, S.E., Aug. 29, 1893.