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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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ECCLIASTICAL NOTES.

CHRISTIAN REUNION IN INDIA.—A correspondent writing to the *London Guardian* from Calcutta states that a society has been established there, having *reunion* as its aim. The following resolutions were adopted:—

1. "We who are present to-night, confessing the evil of division among Christians and feeling the great need of unity, agree to form ourselves into a society, the name which shall be the Christian Unity Society."

2. The object of this society shall be by mutual prayer and counsel to promote *visible* unity among Christian people.

The meeting was composed of about equal numbers of the Anglican clergy and Nonconformist ministers. Some of the Church members were very anxious to express in the title some idea of an outward unity—*e.g.*, by using the word "reunion," but the Nonconformists seemed to be frightened at the word.

The Bishop, who is most anxious for the success of any endeavour that has the cause of *true* unity at heart, wrote a letter urging the *necessity—if good was the result—*of expressing a belief in the *visible* unity of the Church: that our Lord intended that His Church on earth should be a *visibly* united body. If, any real blessing and good are to result from such movements as these Church members of such societies should not be backward in confessing that the *ultimate aim and desire is to see all Christians united in the one visible Body.*

OLD CATHOLIC PRINCIPLES.—A writer in the *Irish Ecclesiastical Gazette* who is evidently well-posted on the subject gives the following synopsis of the common principles of the Old Catholics of Germany, Switzerland, Austria, France, and Italy:—

1. They accept the Holy Scriptures as the Rule of Faith.

2. They appeal to the witness of the early Church as to the interpretation to be put upon the Holy Scriptures.

3. They receive as authoritative the Three Creeds, the Undisputed (that is the first six) Councils, and the teaching of the doctors of the early Church, so far as they are consentient with each other.

4. They look for a restoration of the unity of the Church to an agreement among Christians on the basis of Holy Scripture interpreted, when needful, by the Primitive Church.

5. They reject the Infallibility and the Supremacy of the Pope, the formulary known as the Creed of Pope Pius IV., and the authority of the Council of Trent.

6. They are gradually substituting the vernacular for Latin in their public worship; they are removing the Papal rule of clerical celibacy; they are introducing Communion in both kinds; they are giving up the worship of St. Mary and the Saints; they have removed the compulsory character of confession.

7. They are in these and other respects following the same course taken by our Reformers

in the sixteenth century, and they are in full communion with the Anglican Church.

THE EASTERN AND THE ANGLICAN CHURCHES.—The following telegram through Reuter's Agency has been published in England. It is dated Constantinople, March 31:—"Two Church of England missionaries who have recently arrived here presented themselves a day or two ago at the house of the Oecumenical Patriarch, and requested an audience of him. The Patriarch, in spite of the illness which has obliged him to keep his bed for some time, immediately received them. The missionaries were the bearers of a letter from the Archbishop of Canterbury, in which his Grace begged the Oecumenical Patriarch to be so good as to furnish them with a letter of recommendation to the Orthodox Patriarch of Antioch, in order to facilitate their mission in Syria, whither they are bound. The Patriarch, as soon as he had read the letter from Dr. Benson, welcomed the two clergymen very graciously, and at once ordered several letters of recommendation to be written, which he gave them."

Mr. Athelstan Riley writes from 1, Kensington-court, with reference to the above:—"The letters from the Archbishop of Canterbury to the Oecumenical Patriarch and the Orthodox Patriarch of Antioch referred to his Grace's mission to the Assyrian or Nestorian Church of Kurdistan, and they were presented by the two Anglican Chaplains at Constantinople, the Rev. Canon Curtis, M.A., and the Rev. A. E. Brisco Owen, M.A. The mission clergy, the Rev. Canon Maclean, M.A., and the Rev. W. H. Browne, LL.M., have not yet left England, but will probably proceed to Kurdistan in the course of the next two months, if the Primate's appeal for funds has received by that time an adequate response."

CHRISTIAN BROTHERHOOD.—The following extract is taken from a fine sermon on 'Christian Brotherhood,' preached by Bishop Moorhouse, at the Parish Church, Sheffield, where he was then a curate, on August 3rd, 1856, will be read with interest:—"Why did Jesus, the eldest Brother, become poor—poor as the poorest—a horny handed workman in an obscure shop at Nazareth—making yokes and ploughs for rough clowns, and earning his daily bread by the sweat of honest toil? Do you blink at it? Would you rather turn away from the carpenter shop? Is it too common for you, too unlike the fine paintings with the calm, majestic face, and the halo of glory? Do you turn away from the meanness of this drudgery? Go, then! You are a Brahmin, not a Christian! You are a frigid caste-worshipper; a poor, mean, narrow-souled sectionist. Your heart is not wide enough for the world-brotherhood, nor warm enough to be the friend of seraphim. Ask the angelic hosts what makes a man great and noble. "Not," they will answer, "the accidents of time; not wealth nor poverty; not birth, nor lack of it: but, to one and all, to the monarch on his throne and the slave in his hovel, the only thing that lifts him out of time is brotherhood with the Eternal." Oh! how the heavenly choir adored that plain Carpenter! How their wings quivered with delight while they fanned his toil-heated brow! How they

joyed with joy unspeakable, that there, once for all, God Himself condescended to show that meanness of occupation cannot degrade! When shall we learn the falseness of the world's lie, that the nature of the occupation ennoble the man? It lives among us yet. You still hear among nobles, "He is but a commoner!" among professional people, "He is only a tradesman!" among tradesmen, "He is morely a mechanic—a labourer!" Just so, proud feather-top! he is but a workman; he is but a workman, exquisite! and so was thy God!

THE "WOMEN'S WINDOW."—A large and important window of seven lights has just been filled with stained glass in the north transept of Exeter Cathedral, and called the 'Women's Window,' from the fact of its cost having been defrayed by Devonshire women of all classes. The idea of such a window was originated by the Archdeacon of Exeter, but the selection of the subjects has been the work of Miss E. Marriott of the Close, Exeter; the design has been made by Hardman & Co. of Birmingham, and the execution of the work has been carried out conjointly by those artists and Mr. F. Drake of Exeter. The centre light is somewhat larger than the others, and contains the figure of the Blessed Virgin robed in white, with three lamps, emblematic of Faith, Hope, and Charity, in the upper part; and above this, in a small trefoil opening, forming part of the same light, is the half-length figure of Eve, looking down on her in whom her reproach was wiped away and the promised hope fulfilled. The other six lights are filled with full length figures:—First, of Miriam, with her timbrel in her hand, representative of Poetry, Art, and Accomplishments; second, the Queen of Sheba, typical of high rank and intellect; third, the little maid of Israel, expressive of domestic service; fourth, Lydia, the seller of purple, representative of trade and commerce; fifth, Eunice, with Timothy, setting forth the special work of women, the training of the young; and sixth, Dorcas, expressing personal service to Christ in his poor. The openings in the tracery are chiefly of grisaille work, but in the eight trefoils of the large circle are half-length figures of Sarah and Ruth, intended to set forth Christ as the light of the Gentiles and the glory of Israel; of Martha and Mary, to show his consecration of human friendship; of Rahab and the woman with the alabaster box, to represent Him as the Saviour of Sinners; and of the widow of Sarepta and the widow of Nain, to point to Christ as the Resurrection and the life. The work is described as being of great beauty both in colour and design. The figures are by Messrs. Hardman. The window was opened with a short dedicatory service on the appropriate festival of Lady Day, in presence of a large congregation. It may be mentioned that this window, irrespective of the glass, is one of unequalled beauty in design; and it is said that the late Sir Gilbert Scott loved to dwell upon its charm whenever he visited the Cathedral during the work of restoration.

Every Churchman should subscribe himself, and should help to extend the influence of the Church paper, by securing other subscribers.