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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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MONTREAL, WEDNESDAY, JUNE 15, 1887.

\$1.50
PER YEAR

THE JUBILEE.

THE METROPOLITAN HAS DRAWN UP
THE FOLLOWING FORM OF SERVICE.

To be Used on the Jubilee of the Fiftieth Year of
Her Majesty's Reign.

At the beginning of Morning or Evening Prayer,
the following sentence shall be used.

I EXHORT therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all Godliness and honesty.—*I Tim. ii. : 1-2.*

The Service will be the usual Morning Service, with Holy Communion, except as hereinafter directed.

Instead of the Venite, shall be said or sung Psalm 138, with Gloria.

Proper Psalms, xv, xxi, xxxiii, or xlvi, lxi, cxxii. Proper Lessons, Deuteronomy iv, 1 to 14, or Isaiah xii.

Second Lesson, 1 Pet. ii, 9 to end, or Rev. xxii, 1 to 15.

Proper Collect.

Almighty and everlasting God, whose is the greatness, and the glory, and the majesty, for all that is in Heaven and Earth is thine; we bless thy Holy Name that thou hast granted unto thy servant VICTORIA, our Queen and Governor, a long and prosperous Reign, and hast given into her hand riches and honour, so that her dominion is from sea to sea, even to the ends of the earth; now, therefore, O Lord our God, pour into her heart such love toward Thee, that she, loving Thee above all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ our Lord. Amen.

HOLY COMMUNION.

Epistle, Romans xxii. : 1 to 11.

Gospel, St. Matthew xxii. : 15 to 22.

EVENING PRAYER.

Special Sentence, Proper Psalms and Lessons, and Proper Collect as provided for Morning Service.

NOTE.—This Service may be used either on the 19th of June next or following days of the same week.

Suitable Hymns may be used according to the discretion of the Minister.

ECCLIASTICAL NOTES.

BISHOP OF PENNSYLVANIA.—Bishop Stevens, of Philadelphia, is again reported to be dangerously ill. It is feared that his end is near. He has latterly been a great sufferer. The Church sympathizes with him very tenderly, and will deeply lament his removal.

WESLEYAN TESTIMONY.—In a recent sermon at Aberystwith, Mr. Pritchard, a Wesleyan minister, expressed his admiration of the Liturgy of the Church of England. He thought the arrangement of having a choir in each Church to lead and assist the praises of the

congregation a most excellent one, and with regard to "worshipful devoutness" in the services, *Churchmen were far superior to chapel people.* He also considered that the zeal, activity, and self-sacrifice, displayed by the clergy on week-days was the secret of the success of the Church, and was worthy of all emulation by all Nonconformist ministers, the fact being that while the ministers were meeting together with folded arms to plan opposition and destruction to the Church, and confining their ministrations and duties to the pulpit and to Sundays only, the clergy were gaining ground under their very feet. He thanked God that he had been saved from joining in the silly and bitter attacks made on the Church by so-called Christian ministers.—*Church Evangelist.*

The *Oxford University Herald* says:—"The fourth annual conference on the training of candidates for Holy Orders, was held at Cambridge on April 14th and 15th. It was attended by about seventy heads of theological colleges and examining chaplains, and received the approval of the Bishops. The chief objects seem to be the raising the standard of clerical education generally, and the bringing of bishops and theological colleges to act on a uniform system. There is doubtless much room for such efforts, and the Conference will certainly effect much good."

COLLEGE MISSIONS.—South London is to have another college mission. Great endeavors are being made to establish a mission in the parish of Christ Church, Camberwell, to be supported by Corpus Christi College, Cambridge. The vicar, the Rev. R. O. T. Thorpe, has, with the consent of the Bishop of Rochester, expressed his willingness to hand over a district containing 4,000 souls to the proposed mission. The district will be under the charge of the Rev. W. W. Hough, B.A. (senior optime, 1882), and already promises to the amount of about £170 a year have been received.

Trinity College, Oxford, is also inaugurating a College mission in the East-end of London, near Stratford Railway Station. The vicar of St. John's, Stratford, will hand over a capital mission-room, capable of holding 500 or 600 people. A missioner has not, however, yet been found.

THE JUBILEE SERVICE FOR THE HOUSE OF COMMONS.—The first distinctively Ecclesiastical celebration of the Queen's Jubilee on Sunday last was, as befitted the occasion and the event, a public attendance of the members of the people's chamber of the National Legislature at St. Margaret's, Westminster. The Church by the Abbey is, in virtue of its proximity to the Palace of Westminster, the parish Church of the National Parliament; and although the two Houses have their respective chaplains, it is to the Rector of St. Margaret's that the cure of souls for the great building and its tenants really belongs. Thus it was not, as many of the onlookers imagined, because the Abbey was closed that the House of Commons went to St. Margaret's, but because the Church of Caxton is the rightful worshiping-place of such of our senators as choose to

to use it for the purpose. Looking at the ceremony—for it was a ceremony as well as a service—as a public recognition by the High Court of Parliament of the duty of offering homage to God by a great and solemn act of united prayer and praise, it was a worthy inauguration of what is destined to be a long chain of similar commemorative services in the cathedrals, churches, and chapels, of the Queen's dominions.

But the service was not only remarkable as a proof of the willingness of the elected representatives of the people to sink their differences, religious as well as political, in a corporate offering of thanksgiving to God; it proved also, in a very conclusive way, the peculiar capacity of the Worship-forms of the National Church to meet the needs of a congregation literally including 'all sorts and conditions of men' upon a special occasion such as this was. It may be safely affirmed that there is no other religious body in the country which could have provided from its ordinary liturgical resources a service so impressive and so appropriate, and cast in language which so large and various a body of men could at once appropriate and make their own. The high praise which Macaulay once bestowed upon the language of the Book of Common Prayer never received a more ample justification than was given to it on Sunday, when it enabled a congregation of educated Englishmen, so diverse in their social position, their culture, and their habits of thought, to clothe in words which all felt to be appropriate their common aspirations for England and England's Queen. If the Book of Common Prayer needed any fresh evidence of its incomparable graces of diction and of its wonderful combination of simplicity and dignity, the way in which it perfectly harmonised with the occasion and its surroundings on Sunday morning, may be said to have more than supplied it.

That a pulpit utterance should form a prominent feature in a function intended to invoke national feeling and to guide the national mind was only natural, and the choice of a prelate who has no slight claim to rank as one of the Chrysostoms of the Church of our day as the preacher was proved to have been wisely made. Those who remembered the wonderful feat of mind and memory which enabled the Bishop of Ripon to deliver his Congress allocution at Wakefield without note or M.S.S., when its text was virtually in the hands of the newspaper reporters, were not surprised at the literary finish of the sermon, which on Sunday was apparently preached *ex tempore*, and which, without any exaggeration, may be said to have held its auditors spell-bound. It was an eloquent vindication of the duty of right doing and good government as the only legitimate aim of men such as those to whom the Bishop was speaking, and it was noteworthy no less for the happiness of its phrasing than for the proportion and balance of its several parts. Not overlaid with ornament or quotation, yet garnished with ample fruitage of 'other men's thoughts,' it bore from first to last the impress of originality, while the passage touching upon the personal aspect of the Jubilee as a commemoration of the virtuous and home-loving Queen, whose life has been one of the nation's