

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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ECCLESIASTICAL NOTES.

THE western towers of Bristol Cathedral having been completed at a cost of £18,000, services were held on June 8th, in celebration of the event. Over 4,000 persons were present.

At the Bishop of Peterborough's last visitation at Lutterworth, the Rev. G. T. Driffield, rector of Old-on-Wold, having refused to attend, the Bishop signed a decree of contumacy against him.

THE eighth annual course of Training for Lay Readers will be held at Selwyn College, Cambridge, commencing about the middle of August. The Principal will be Canon Whitaker, Fellow of St. John's College, Cambridge, and Examining Chaplain to the Bishop of Wakefield; Hon. Secretary, Mr. E. A. Ford, 2 Eldon Road, Hampstead. The arrangements are not yet formally concluded, but they will almost certainly be the same as they have been at Keble College, Oxford, viz., 25s per week, payable at the College.

THE QUEEN has become the patron of the Gibraltar Mission to British and American seamen in the Mediterranean and neighbouring seas, and has contributed £50 in aid of the mission, which is now working in twenty-one ports, in most of which nothing had been done previously for the sailors; and elsewhere it supplements and works heartily with the two Societies, the Missions to Seamen and St. Andrew's Waterside Church Mission, the object being to bring all such work as much as possible into harmony, and to give it the personal care and support of the Bishop of Gibraltar.

THE foundation-stone of the new Church of St. Columba, Cornhill, Sunderland, was laid June 16th, by the Lord Bishop of Durham. Those immediately concerned in the industries of the parish have already liberally subscribed. Others outside, both town and country, have also subscribed liberally, and from both sources the Committee have received a sum of £4,000. To complete the designs of the Basilica, as designed by Mr. C. Hodgson Fowler, of Durham, with tower and church furniture, £1,500 is still required. 97 per cent of the parishioners (about 5,500 in all) belong to what is generally called the working class, i.e., pitmen, glass-workers, quarrymen, and shipwrights.

THE following prayer for the Conference of Bishops at Lambeth next month (first issued by Archbishop Longley, 1767) has been sanctioned by the Archbishop of Canterbury for use in his diocese:—"O Lord, God Almighty, Father of Lights and Fountain of all Wisdom: we humbly beseech Thee that Thy Holy Spirit may lead into all truth Thy servants the Bishops now [to be] gathered together in Thy Name. Grant them Grace to think and do such things as shall tend most to Thy Glory and the good of Thy Holy Church: direct and prosper, we pray Thee, all their consultations, and further them with Thy continual help, that, the true Catholic and Apostolic Faith once delivered to the Saints being maintained

Thy Church may serve Thee in all godly quietness; through Jesus Christ our Lord.—Amen.

THE LAMBETH CONFERENCE.

The Lambeth Conference, which assembled on the 3rd of July, takes its name from Lambeth Palace, the principal seat of the Archbishop of Canterbury, who is the Primate of all England. The Council is a decennial gathering of all Bishops in communion with the See of Canterbury. Its first session was held under the presidency of Archbishop Sumner. At this meeting, the then Bishop of Illinois (Dr Lee) was the preacher, and among the leading prelates present were the great Wilberforce, at that time Bishop of Winchester; Tait, then Bishop of London; Fulford and Medley, of the Canadian Church; Selwyn, of the Colonial Episcopate; and Hopkins, Presiding Bishop of our own communion. The second Conference was held in 1878—there were in attendance, one hundred Bishops of the Anglican Communion, holding sees in every quarter of the globe.

Prior to the formal opening of the Conference, the Archbishop welcomes at Canterbury, and from his patriarchal throne—traditionally the seat of St. Augustine, the first Archbishop of Canterbury—the Bishops who have assembled from all parts of the world. This interesting service was held on the 30th of June. The Bishops meet for discussion in the great library of Lambeth Palace, a place of much historic interest. The quaint towers and halls of Lambeth are on the south bank of the Thames, opposite Westminster. In the chapel of the palace, where the daily prayers of the Conference are said, William White and Samuel Provoost, first Bishops of the American Church in the English line of succession from the Apostles, were consecrated, a little more than one hundred and one years ago. Three years prior to this gracious gift to the Church in the U.S., of the Apostolical Succession, by the Mother-Church of England, Samuel Seabury had been consecrated the first American Bishop, in an "upper room" at Aberdeen, by the Bishops of the Church in Scotland. Thus was a College of Bishops, canonically competent to transmit the valid Episcopate, obtained, after two centuries had passed since, on the Atlantic, and on the Pacific coast as well, the ministrations of the Church of England were performed—the first of any religious offices rendered unto God from our country in the English tongue.

The work of the Conference is purely deliberative, no canonical action being taken, and no dogmatic utterances, *de fide*, being promulgated. The Anglican Communion accepts no new dogmas, and repudiates the theory of development in religion. It receives the faith as "once," and once for all, "delivered to the saints." Discussions are indulged in, and papers and reports are read on matters of Church life, thought, and work which have been earlier selected by the Primate and sent out for the information of all the Bishops. Committees are carefully selected, to which are referred, for consideration and suggestions of

an advisory nature, various questions of ecclesiastical administration which call for adjustment. The missionary work of the Church calls for, and will receive, special attention. The great social questions of the day will not be ignored. The avoidance of conflicting decisions on matters presenting diverse aspects and involving varying legal conditions will be secured by this meeting of Bishops, who, in their respective sees, are necessarily the final court of resort. The removal of any possibility of a clashing of interest, or an undesirable interference, or rivalry, where aggressive missionary work is being carried on by different nationalities—as, for example, the missions of the English and American Churches in China, Japan, Africa, and elsewhere—will be provided for on an equitable basis. The results of these discussions cannot fail to be in the line of practical efficiency and brotherly accord.

The assembling of the Conference is seized upon by the great Church societies, and by the Cathedral authorities and the incumbents of the larger London parishes, for special sermons from the visiting Bishops. It will be no time of idling with any of the prelates who shall cross the sea this summer of the Conference. It will be a meeting-time of long parted friends, and in its gathering together from all parts of the world of the leaders of God's sacramental host, it will, without doubt, serve to set on foot and further activities, the results of which shall make glad the city of our God.—(*Iowa Churchman*.)

WHAT DO PLAIN FACTS SAY AS TO MARRYING OUR WIVES' SISTERS?

(*Marriage Law Defence Union Tracts, No. v.*)

(CONTINUED)

Secondly, *Socially*.—Turning our wives sisters into our possible wives would revolutionise family life. Now the wife, while in health, smiles on the affectionate intimacy of her husband and her sister, because she knows that it always must be the intimacy of a brother and a sister. If she feels that her end is near she clings with a deeper, purer satisfaction to the sight, for it is to her the warrant that her orphaned children will find in their own aunt another mother who never can become their step-mother. Alter the law to gratify Sir Thomas Chambers's friends, and all will be changed; to the wife, alike in health or on her death-bed, her sister must be—for the law will have so ordained it—her future rival, as the step-mother of her children, and as the mother of her husband's second family; and the more closely the husband and the sister-in-law are drawn together the more certain will be the woeful anticipation, in the eyes of the helpless wife and mother, that the marriage bed is being spread for her sister, whose offspring will be the rivals if not the supplanters of her own motherless orphans. Endearments which now hallow the family circle, as they denote the innocent affection of brother and sister, may then be clouded with the sinister suspicion of being the toyings of lover and paramour.

The pretext that the change would be a benefit to the poor is worthless, if the mar-