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# Eye 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 BISHOP OF OSSORY ON PASTORAL VISITING.**—Forty years of clerical experience have convinced me that in this department of our work lies our *strongest hold on our people's hearts, and our surest mode of attaching them to our Church.* I pity the clergyman whose feet are strangers to his people's thresholds, and whose face is only familiar to them in the dim distance of the pulpit; who comes to their sick bed without the warm, loving welcome which his frequent visits to them in the days of health would have certainly secured, and who goes away without the hearty gush of blessing which a grateful intimacy would have been ready to invoke upon his head. How often have we known the *spiritual life in a parish to decline, and loyalty to our Church to wither, and Dissent to make its steady advances, just because this portion of pastoral duty was suffered to fall into abeyance and neglect.* Believe me, if the Church of God is to be strong in this land, it must be through *contact with its homes: if it is to have a real hold upon people's hearts, it must win it beside the hearthstone of the peasant, and under the roof of the mechanic, as well as in the mansion of the rich. It must take the family into its regard, and make it, as God has made it, the great unit of influence and the true centre of religious life.* It must bring the hopes and the consolations of the sanctuary into the chambers of the sick, the aged, and the poor; and it must mingle the music of heaven with the enjoyments and the employments of the healthy, the prosperous, and the young. Only let us be known and respected in our people's homes as *pastors as well as visitors; let us speak of something else betimes than crops or politics; let it be thoroughly understood that our people may rely upon us for sympathy, for counsel, and for instruction; let it be felt, felt deeply, felt supremely, that we are "men of God" and "ministers of Christ."*—*Charge delivered in Dio. Cashel, 1886.*

**MEMORIAL TO BISHOP JEWELL.**—A brass, being the restoration of that formerly on the Purbeck marble slab which at one time covered the remains of Bishop Jewell, the famous apologist of the Reformation, at Salisbury Cathedral, and which, it is said, was, with others, removed from the choir in 1684, has just been let into the original slab, which now occupies a position in the north choir aisle, near the entrance to the Morning Chapel. The brass bears the following inscription:—

D. Joanni Jewello  
Anglo, Devonienſi, ex antiqua Jewellorum  
familia Budenae oriundo,  
Academiae Oxoniensis laudatissimo alumno  
Mariana tempeſtate per Germaniam exuli,  
Praeſuli, regnante Elizabetha Regina,  
Sariſburienſis Dioceſeſis  
Cui per annos XI menses LX ſumma fide et  
integritate praefuit Religioſiſſimo  
Immature fato Monctonae-farſieiae praerepto;  
XXIII Sep. anno ſalutis humanae Chriſti  
merito reſtituae MDLXXI.  
Aetatis ſuae xlix.  
Poſitum eſt obſervantiae ergo hoc  
monumentum.

A coat of arms, with the motto, "Tota gloriosa filia Regis intrinsecus," surmounts the inscription. The brass has been inserted by the request and at the expense of Dr. Jewell Evans, of Brook House, St. Neots, one of the Bishop's descendants.

**QUEEN'S JUBILEE MEMORIAL.**—Writing to the *Times* on the Bishop of Carlisle's proposal to build a Church House as a memorial of the Queen's Jubilee, Archdeacon Norris mentions an alternative suggestion, which he says has the advantage of interesting both provinces equally, and of probably proving far more attractive of contributions in the shape of parochial offertories. He suggests that an effort should be made before the jubilee of next Midsummer to complete the establishment of the seven additional bishoprics sanctioned by the Legislature. "Between the years 1875 and 1885 Her Majesty gave her gracious assent to four bishopric Acts, assigning dioceses to St. Albans, Truro, Liverpool, Newcastle, Southwell, Wakefield, Bristol. In no previous reign since the Conquest, not excepting that of Henry VIII., has such a large measure of Church extension been accorded to our branch of the Christian Church. Queen Victoria has done more than any preceding Sovereign to make good the opening words of our great Charter—'Ecclesia Anglicana libera sit.'"

**A NEW CLERICAL SOCIETY.**—The Bishop of Salisbury, acting in the name of a committee appointed at the Synod, has issued a statement, in which he says it is proposed to establish a small society of clergy, to be known as the Missioners of St. Andrew, who shall be bound by a very simple rule, and be entirely at the Bishop's disposal, for the purpose of taking temporary or occasional duty within the diocese. A further object—that of conducting or assisting in parochial missions—has also been entertained. The Bishop has secured the services of two gentlemen. The members will be in priests' orders, and will live a common life when at home, but will be bound by no vows. They will make a promise of obedience to the Bishop for a year as regards their clerical work, renewable annually on St. Andrew's Day as long as they remain within the society. In addition to those who will be full members of the society, the Bishop proposes to attach a number of Associates who shall hold themselves in readiness to take such duty, either with or without remuneration, whenever their engagements permit. He has already had offers from two or three clergy of experience to become Associates. He also hopes to associate some lay workers with them. The members will for the present have their homes at the Palace.

**THE CONFIRMATION OF IDIOTS.**—The Bishop of Exeter, speaking at the annual meeting of the Western Counties Asylum at Exeter, justified his conduct in confirming five of the inmates in the spring, and wished those who had deprecated his conduct had seen the devout reverence of the carefully prepared candidates. He referred to the case of a boy with whom he had been very much struck in his childhood,

called Silly Billy. This poor idiot child just before he died gave utterance to a great thought:—

Oh! what does Silly Billy see?  
Three in One and One in Three,  
And One of Them has died for me.

**THE ASSISTANT BISHOP-ELECT OF MINNESOTA.**—The many friends of Bishop Whipple will rejoice to read the following notice of his recently elected coadjutor, contributed by Bishop Gillespie, of Western Michigan, to the *Church Helper*:—

"Passing Sunday, July 18, in St. Paul, I had the pleasure of attending Church, and hearing the Rector. The services were conducted with simplicity, reminding one of past days, yet with a reverence, response, and singing, that with the good reading of the Rector, made them truly devotional. The sermon was marked by a plainness of speech, aptness of illustration, and urgency of appeal, that, while it held the attention of a congregation, large for the season, was calculated to 'bring forth the fruits of a good living.' I rejoiced that one had been called to the side of the Bishop of Minnesota who will labor in his spirit, and through whom his works will follow him."

**THE BISHOP OF TORONTO ON CHRISTIAN EDUCATION.**—We have great pleasure in giving prominence to the following outspoken sentences contained in Bishop Sweatman's speech at Trinity College School:—He was deeply thankful for the Christian character of the work that was being done in the school. There was no doubt that this education question would have to be fought out. The question whether the education given in this country was to be an education benefitting a Christian country, and calculated to produce a race of Christian men or to be given over, as was threatened, to the secularists, was yet to be settled. Whatever the result, *Trinity College School* would, they felt sure, always stand as a witness for that kind of education which made the real man. (Cheers.) The principle on which the school was founded that an intellectual equipment was not enough, that an intellectual equipment combined with a physical equipment was not enough, but that education to be complete must be crowned by a distinctly religious, a Christian training. (Cheers.)

**A BISHOP FROM CHINA IN ENGLAND.**—The Bishop of Shanghai has arrived in England on his return to the United States. He was present at the annual parish festival at St. Alban's, Holborn, when Canon Carter preached. At the luncheon which followed Bishop Boone made a speech which was warmly received. He remarked that he had come 11,000 miles to be present at St. Alban's that day. He expressed his deep sympathy with the work done at St. Alban's. Churchmen in America had their trials and difficulties, missionaries in China had to meet with serious obstacles, but it was not in the shape of persecution from brethren of our own faith. *The evils of division were to be plainly seen in the mission field; and it was only by efficient work on the One Foundation, whether in London, whether in the wilds of the West, or whether in old empires of the*