

# The Church Guardian

A. P. Willis

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226 St. George

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.

THE Duke of Cleveland has given 500*l.* towards the fund for restoring Farningham Church, Barnard Castle.

A SURPRISED CHOIR was introduced into the Church of All Hallows, Lombard Street, London, and the services are to be remodelled.

THE Archbishop of Canterbury has written to Sir Thomas Eldridge promising a donation of 100*l.* towards the fund for erecting a Braithwaite Memorial Hall, in connexion with the Central Free Library at Croydon.

THE trustees of Toller's Charity at Billingsborough have just purchased the Baptist Tabernacle in that town, which has been closed for upwards of two years, owing to the want of support, for conversion into a Church of England Sunday-school.

THE Bishop of Chester, writes a Cheshire correspondent, is a great equestrian. Having determined on visiting every village and hamlet in his diocese, the Bishop has recourse to exercise, and by this agency has introduced himself personally at the rectory of nearly every clergyman in Cheshire. It was this systematic way of working his diocese that led to the erroneous report that he was a great bicyclist.

ST. ASAPH Diocesan Conference was a great triumph for the Young Bishop. The residents of Rhyl, of all classes and creeds, sent an address of congratulation to Dr. Edwards on his appointment, and this was presented by Mr. Llewelyn Lloyd, chairman of the Rhyl Improvement Commissioners. On the Bishop taking the chair at the conference a large attendance of clergy and distinguished laity were present. The Bishop's opening address dealt with many matters vitally affecting the Welsh Church.

THE *Leeds Daily News* states that the anonymous benefactor who has virtually borne the whole cost of erecting the new parish church of Portsea is Mr. W. H. Smith, First Lord of the Treasury. Mr. Smith had no personal connexion with Portsea, but some years ago he visited the place in an Admiralty yacht, and was much struck with the inadequacy of the existing provision for Church work. His first subscription was 10,000*l.*, and subsequent donations have made his total expenditure on the new church slightly over 22,000*l.* Only the vicar of the parish was aware of the source of these munificent offerings.

MR. BALFOUR has written to a correspondent with reference to certain criticisms on his recent utterances on the subject of a Roman Catholic University, pointing out that if the Irish were given control "of their own affairs," the Roman Catholic majority might employ national funds obtained by the taxation of Protestants as well as Catholics, not only for promoting higher Roman Catholic education, but for the purpose of deliberately propagating

Roman Catholic opinion amongst those who do not belong to that communion. It is curious that this logical outcome of Home Rule has occurred, apparently to so few people.

[Have they heard of the Jesuits Estates Act of the Province of Quebec in England, we wonder.—Ed.]

THE venerable Bishop of Chichester has severely rebuked an incumbent of Brighton for presiding at a lecture by one, Dr. Falton, who, in his zeal against *Mariolatry* actually "villified" the Virgin Mary. The good Bishop says: "The whole scheme of man's redemption rests on the Incarnation of our Lord Jesus Christ, and of that Incarnation—the greatest of all mysteries—the Virgin Mary was the pure and holy channel." He wants the clergyman publicly to repudiate the lecturer's statements. We should say this indicates a chief shepherd on the alert for the spiritual welfare of his flock.—(*Church Eclectic*.)

THE London Young Women's Christian Association has prepared an attractive programme of evening classes for the coming winter. These classes meet at upwards of twenty institutes in all parts of London and the suburbs, and the subjects taught include book-keeping, shorthand, typewriting, dress cutting, cookery, ambulance, nursing, French, music, singing, &c. Certificates and prizes are offered to successful students. Physical training and recreation, including gymnastics, calisthenics, musical and Swedish drill, are provided at two excellent Gymnasias in the City and West End respectively. Classes to prepare candidates for the Civil Service are also held under an experienced tutor.

THE following letter from a Liverpool correspondent speaks—nay, cries aloud—for itself:—

SIR,—On Tuesday I attended the five o'clock evening service at St. Peter's Pro-Cathedral, and was painfully struck with the alteration made in the Communion Table, how transposed into an altar, with large cross. During the service a young man entered, and took part in the service, and shortly before its conclusion he knelt down, prayed, and made the sign of the cross on his breast and forehead, then stepped into the middle of the aisle, made a reverent bow to the altar and retired. I asked myself, can this be the Protestant Church of St. Peter's?—Yours &c,  
PROTESTANT CHURCHMAN.  
Liverpool Sept. 19th, 1889.

IN spite of the difficulties which have followed upon the disendowment of 1869, we find in the parish of St. Peter's, Dublin (in the church of which we may mention, the Duke of Wellington was baptized), what we do not doubt we should find in countless other Irish parishes. Canon Jellet has under him, as rector, a staff of well qualified and hardworking men, who help him to carry on more than the usual daily and weekly services and to keep going most of the institutions found in a well-organized English parish, together with several others. The seats in the church are all free, and yet money is found to support almshouses for widows, a school for orphans, a poor shop, soup kitchen, church and school libraries, &c.,

and in every case the accounts show a balance in hand. The day schools educate over 500 children, there are branches of the Y.M.C.A. and G.F.S., and, in a word, the parish seems a model one. Evidently there is much self-denial to be found amongst both the clergy and the laity of the parish, and in the spirit alone will the evils of 1869 be at last overcome.—*Family Churchman*.

THE Scotch Bishops, seven in number, have issued their draft revision of the Scottish liturgy, of which they complain that so many forms and editions have been printed, sometimes on mere individual responsibility, and varying much from each other. They have put in a number of new Prefaces, and taken several collects from liturgical relics of the old Celtic Church of St. Columba. They do not change the place of the Invocation, but they have adopted the expression "may be," instead of "may become"—"the Body and Blood of Thy most dearly beloved Son," and then adds the words "that whosoever shall receive the same" &c. They say the word become was never used before 1764—the phrase always having been "be unto us"—equivalent to the *fiat nobis*. They believe this in no way changes doctrine while it removes a stumbling block to some.

THE Bishop of Chicago says the cathedral is in the very best location to do mission work among the neglected classes:

There are now, under the Bishop's general supervision, two priests, one candidate for orders, and a goodly number of lay helpers, trying to do something in this direction. The Sisters of St. Mary are about to add their prayers and labors. A house has been secured near by and fitted up, and they will go into residence the present month. The St. Mary's Society, composed of faithful women, will continue their valued assistance, as will also the Girls' Friendly Society. Extensive repairs have been made in the old chapel buildings with a view to better facilities for the kindergarten, mothers' meeting, and other branches of Christian work.

There is no city in which a man can breathe more freely, and enjoy the use of all his powers more freely than in Chicago.

"GO AND GET THE KEYS!"—Look at the cruel and thoughtless habit of latter days in locking up God's House between services. Just imagine the Pharisee and Publican in that parable having to "go and get the keys" before they could go "up into the Temple to pray!" Ah! this is one of the scandals of our beloved Church—her bars and bolts. What is a "House of Prayer" for but to pray in? And how can it be prayed in (except just at stated times for public prayer) if people cannot get into it? They are our churches, and we have a right of access to them by day. In a few cases of town churches, it may be wise to place some willing parishioner to be a "doorkeeper in the House of God;" and pay him, if necessary, for his holy duty. But in how comparatively few cases is there ever need of a watcher? Is it not preposterous—a cruel wrong—that, when you wish to approach God in His "Holy Temple"