

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 Rev. Boyd Vincent of Pittsburg, Penn., has been elected Bishop of Southern Ohio. Mr. Vincent is a strong, conservative man, and a prodigious worker.

It is said that the gallant Bishop of Florida has been stricken down with yellow fever. The Church has no braver, truer, nobler minister than Bishop Weed. Let us earnestly pray God to spare his valuable life.

THE diocese of Wakefield is to have two Archdeacons. One will take its name from the see, and Canon Straton will naturally be the first Archdeacon; the other will be Halifax, and the Vicar of Halifax becomes Archdeacon.

It is gratifying to learn that the Bishop of Oxford (Dr. Mackerness), who has for some weeks been lying in a dangerous condition at Cuddesden Palace, near Oxford, is now decidedly better and that there is reason to hope that immediate danger is over so far as it can be in such a case.

The *C. M. Gleaner* announces that it is the intention of the Church Missionary Society, so far as India is concerned, to prevent the adoption by any person in the Church and places of worship under the control of the Society, of the eastward position in the administration of the Lord's Supper, or of other ritualistic practices which are contrary to the principles and wishes of the Society.

ST. DAVID'S.—At St. David's diocesan conference on the 11th inst. in the course of a discussion on Church Defence, Mr. Helm said that the hostility between Church and Nonconformity in Wales was a manufactured article, and that being so, it would eventually crumble away. Really religious, deep-thinking Nonconformists would have nothing to do with the attack on the Church in Wales.

THE Archbishop of Canterbury considers that one way of disabusing the public mind of and showing that the Church's education is not at a discount is for the clergy to let congregations know from the pulpits how matters stand. In his diocese, whilst in 1873 they had 45,800 children in the Church schools, at the present time they had 73,032. These speaking figures tell their own tale.

ST. AUGUSTINE'S, Stepney, is a typical East-end parish—not large in area, but densely packed with human beings. The greatest length of the parish can be walked in four minutes, and its greatest width in two; and on this space are crowded 7,500 people, all very poor. The clergy (the vicar and three curates, one of whom is a nephew of Lord Salisbury) live among the people in humble lodgings, poorly furnished. The other day the police, in making their house-to-house visitation in search of the Whitechapel murderer, knocked at the door and asked the vicar who his lodgers were. The Rev. Harry Wilson gave the names of his three colleagues in a genial manner, which soon set the confused official at his ease.

Preaching on behalf of the Irish Society in Archdeacon Farrar's church, Dr. Crozier said that the society might be termed a vernacular Bible Society. By means of it 6,000 pupils are annually taught in their mother tongue, their Father's will. Seven hundred children are daily instructed in twenty-nine mission schools. There are 949,000 Irish to whom Erse or the Irish tongue is the language of heart and home. Hence the need of the Society. Already 300,000 children have passed through their schools with credit to themselves and to the institution.

THE Bishop of Minnesota recently told a remarkable story. Mr. Peabody, the great philanthropist, once met an eccentric but good clergyman at a watering-place in America. The clergyman said to him, "Your wealth won't save you, Mr. Peabody, neither will the giving it away help you. You are such a disobedient man." "How is that?" said Mr. Peabody. "You," replied the clergyman, "have disobeyed the last words of Jesus Christ, which were, 'Do this in remembrance of Me.' That is a command." Mr. Peabody went home—a three day's journey—and, going to his own clergyman, said to him, "You never told me I was breaking Christ's commandment." In fact, he had never been spoken to on the subject since he was a boy.

The *Church News*, of Capetown, states that Sir A. Havelock has received a reply to the petition that was sent from Natal to the effect that the Queen would refer to the Judicial Committee of the Privy Council the refusal of the Archbishop of Canterbury to apply for her Majesty's mandate for the consecration of Sir G. W. Cox to the see of Natal. Lord Knutsford replied that he laid the petition before the Queen, but that the case is not one he could advise to be referred to the Judicial Committee, nor could he advise the Queen to issue her mandate for the consecration of any particular person to be a Bishop. Considering the somewhat unorthodox views held by the would be prelate, and openly paraded at the Church Congress, no rational person will blame the Archbishop for refusing to sanction his being an overseer in the Church of God.

THE Pope of Rome has had a sharp rebuff from the Armenian Church. Copies of his encyclical letter were circulated with the view of securing converts, owing to the persecutions of the Turkish authorities. This caused a sensation, and brought out a reply in the form of a pastoral, which was read in all Armeain Churches. It desires to "put them on their guard against falsified history and deceitful promises of the said epistle, the aim whereof is to tear them from their spiritual mother." It affirms that their Bishop Gregory "never went to Rome to receive from St. Sylvester the title of Catholicos, and never subjected us to that See." It declares that their "Church was founded by the Apostles Bartholomew and Thaddens, and that she has no need of the Roman Pope, whose promises are a mere human delusion." His Holiness must turn his paternal attentions elsewhere.

HYMNOLOGY,

(By the Editor of the *American Sunday-School Magazine*.)

The awakened conscience can never keep silence. If the conscience is touched it puts into operation both the mind and the heart and these in turn seek relief in words. The mind under the influence of conscience expresses its convictions in words which kindle controversy, but the heart under the influence of conscience expresses hopes and fears, joys and griefs in emotional language. Emotion is not content with the commonplace form of prose composition which satisfies the controversialist but seeks the more exalted plane of poetry. The result is that the best and highest thought of religion is treasured up in its poetical compositions. If readers had nothing but the psalms, canticles and hymns of the different centuries they might easily suppose that religion was a matter in which the best and purest were of one mind and one heart. The idea of the Communion of Saints can only be realized by reflecting on the fact that the devotional poetry of Christianity is without signs of the discords and collisions prominent in Christian prose. The great collections of devotional poetry contain works from men of the most various opinions whose hymns may be printed side by side with no trace of contradictory beliefs. It may be claimed for Christian poetry that it is nearest to the inspiration which in primitive times extended to the prose records of the Scripture canon. The lapse of centuries, the separation of nations, the divisions of Christendom have failed to serve the continuity or break the unity of feeling in worship. We may claim for the sphere of Christian poetry the manifest continuance of the Spirit of God in guiding the pens of the writers.

The three words associated with religious poetry are the Psalm, the Canticle, and the Hymn. The Psalm is a poetical composition which is intended to be sung by the voice with an instrumental accompaniment. The Canticle represents in ancient use a song for the voice, irrespective of its accompaniment by an instrument but this term has also a meaning in worship which confines it to poetical extracts from Scripture which are scattered through the service among the Psalms to be used in chanting. The Hymn is a general name for any poetical expression of praise intended to be sung in worship. A number of ingenious attempts have been made to limit the name Hymn to a narrow range of emotional expression but provided the sentiment be consistent with the creeds of Christendom, a help to the soul in approaching God, or a witness to God's trust and mercy, it is more than likely that the popular acceptance of the poem will in the end override critical definitions and force it into devotional use.

There have been three prominent periods in devotional poetry, the early Christian, the Medieval and the Modern.

The earliest Christian songs are usually believed to have been the doxologies found in the Trisagion the Gloria in Excelsis and the