

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.

VOL. VII.
No. 32.

MONTRÉAL, WEDNESDAY, NOVEMBER 25, 1885.

\$1.50
PER YEAR.

Advent.

"Now it is high time to awake out of sleep."—Rom. xiii. 11.

Hark 'tis the watchman's cry,
Wake, brethren, wake;
Jesus himself is nigh;
Wake, brethren, wake.
Sleep is for sons of night;
Ye are children of the light;
Yours is the glory bright;
Wake, brethren, wake.

Call to each waking band,
Watch, brethren, watch;
Clear is our Lord's command,
Watch brethren, watch.
Be ye as men that wait
Always at their Master's gate,
Even though he tarry late;
Watch, brethren, watch.

Heed we the Steward's call,
Work, brethren work;
There's room enough for all:
Work, brethren, work.

This vineyard of the Lord
Constant labour will afford;
He will your work reward;
Work, brethren, work.

Hear we the Shepherd's voice,
Pray, brethren, pray;
Would ye his heart rejoice,
Pray, brethren, pray.
Sin calls for ceaseless fear,
Weakness needs the Strong One
near
Long as ye struggle here,
Pray, brethren, pray.

Sound now the final chord,
Praise, brethren, praise;
Thrice holy is the Lord,
Praise, brethren, praise.
What more bests the tongues
Soon to join the angel's songs?
Whilst heaven the note prolongs
Praise, brethren, praise.

—Hymnal Companion.

ECCLESIASTICAL NOTES.

ST. ALBAN'S ABBEY.—The great work of the restoration of the ancient Abbey of St. Alban's, which has extended over a period of seven years, has now been completed, and the nave has been re-opened with a special service. The work is mainly due to the energy and enthusiasm of Sir Edmund Beckett, Chancellor of York, who has not only been the architect (assisted by Mr. John Chapple), but has contributed more than £50,000 of the £70,000 expended in the restoration. With the exception of the high-pitched roof of the nave, and the groining of that of the south aisle, which was done previously, Sir Edmund has carried out the whole designs according to his own taste.

There was a large congregation at the re-opening service, which consisted simply of Matins and Litany. The Litany was said by the Bishop of St. Alban's, and the sermon was preached by the Archbishop of York. Among the congregation were the Bishops of Colchester and Nova Scotia.

CHRISTIAN SOCIALISM.—The Dean of Manchester holds that the parish and its church are the witnesses of that primitive conception of Christianity for which the Church has yearned and striven from the first, never more earnestly than at this moment—namely, that of some community of life, some community of goods, some common property, some common place of glad and frequent assembly, some sense of brotherhood and fellowship, in virtue of such community of faith, and constant community of worship. Hence we see that the Socialist ideal has some real affinity with Christianity, but the instant it becomes materialistic in aim it burlesques the original. The Church is the only possible Socialist institution, and its predicate is voluntarism; that is, we cannot force men to submit to our conditions of life.

OPEN NIGHT AND DAY.—The Parish Church of Great Haywood, Staffordshire, presents a feature which, it were to be wished, should be found in every church throughout Christendom. Its door is never locked. Whether in the morning, at noon, in the evening, or throughout the night, the building offers a welcome to all

SPECIAL OFFER

TO PRESENT SUBSCRIBERS.

RENEWALS of Subscriptions expiring between THIS DATE and the FIRST of JANUARY next will be made for one year from date of expiration of present Subscription at \$1 per annum, provided remittance therefor be made strictly within one month from date hereof and directly to this office without the intervention of canvasser or agent.

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THE CHURCH GUARDIAN,

10th Nov., 1885.

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passers-by. And of these there must be many, for it is situated on the high road running from Liverpool to London. Thus the working man, however early he may be astir, can turn in for a few minutes of prayer, and at every hour during the twenty-four it can be availed of for this purpose. It is a satisfaction to know that although thus open all the year round, no act of irreverence or sacrilege has ever been committed in it.

"NOT LIKE CHURCH AT ALL."—The experience of a little eight-year old Churchwoman, who was taken out on Sunday by a Presbyterian friend, is given by the *Shadow of the Cross* (Cleveland, O.):—

"How did you like it, Mary?" was the inquiry at the dinner-table.

"Why, it wasn't like Church at all! The people all sat up, so, when they came. Then the man said 'Let us pray,' and he prayed, but nobody else did."

"I am afraid you were not trying to pray yourself," suggested her mother.

"Of course I wasn't. There wasn't any place to kneel down. The people all sat in their seats, and just put their hands before their faces. How could I pray? I didn't know what he was going to pray for." F.A.F.

MEMORIAL TO ARCHBISHOP TAIT.—On the 20th of October the Archbishop of Canterbury unveiled the cenotaph which had been erected in memory of his predecessor in the north-east transept of Canterbury Cathedral. The service was extremely simple, consisting only of the Collects for All Saints' Day and the Third Sunday in Advent (the one the late Primate always used before preaching), and a portion of the

Prayer for the Church Militant, with an address by the Dean and the Blessing by the Primate. The monument, which was designed by Mr. Girid Scott, is constructed of richly colored marbles, the idea being to a great extent suggested by the large font in the baptistery of Pisa. The angles of the tomb are emphasized by projecting pilasters, richly panelled and inlaid with marble mosaic. The recumbent effigy in white marble is by Mr. Boehm, R.A., and conveys a very good likeness of the prelate, whose hands are raised in prayer. Each side of the monument is divided into three parts, the centre being occupied by the two inscriptions, one recording the dates of his birth and death and titles, and the other, from the pen of Dean Vaughan, of Llandaff, is as follows:— "A great Archbishop, just, discerning, dignified; a statesman wise to know the time and resolute to redeem it, he had one aim—to make the Church of England more and more the Church of the people, drawing towards it, both by word and good example, all who love things true, pure, beautiful, and of good report." The inscriptions are cut on slabs of rich marble, and surrounded by a carved and inlaid border. The outer divisions are occupied by lozenge-shaped panels of elaborately carved work, comprising plaques of porphyry, the ends of the monument being occupied by panels containing shields bearing the Archbishop's arms and those of the See of Canterbury. The monument stands on a marble platform introduced in order so give that appearance of height which the important site demanded.

THE BISHOP OF LONDON ON CHURCH MUSIC.—The Bishop of London preached at a novel gathering in the East End of London on a recent Sunday. It was a gathering of the drum and fife bands of East London, organized by Mr. Osborne Jay, the vicar of Christ Church, Watney street. The Bishop took occasion to speak on the subject of music, with special reference to its use in the worship of God. Christ used music (he said) at the most solemn time of His life, when His heart was overflowing with pity and love for His fellow-men. At this awful time, when in the presence of death, He joined His disciples in singing a hymn, and so consecrated the commonest of all human arts to Divine worship. If, therefore, in the moment of agony and sorrow the Lord did not disdain to use music in the worship of His Father, could there be conceived a greater consecration of the whole art, or a more glorious proof that He blessed and sanctified all the faculties of the soul which were used in worship? Music could reach the depths of a man's heart as no sermon could, but it was observable sometimes that the singers and players of sacred music were performing more for their own vanity than the glory of God, and he could not think of a sadder spectacle than that. Whilst he desired to point out that it was not only for worship that music was given us, he desired to impress upon them that the person who used his musical faculties for singing ribald songs, for the purpose of exciting indecent laughter, was indeed degraded, for he was sacrificing to the lowest uses that which God gave him for the highest.