

# The Church Guardian

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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 Very Rev. Dr. West, Dean of St. Patrick's Cathedral, Dublin, has resigned owing to ill-health.

ONE hundred and twenty lay workers, brought to Oxford by the University Extension Scheme, went through the full set of vacation lectures in the month of August at Oxford.

THE Bishops of Lincoln and Southwell will consecrate the splendid new church which the Duke of Newcastle has erected in Clumber Park, on the 23rd of October next.

THE Duke of Westminster is adding to the southern walls of his private chapel at Eaton-hall life-size mosaics of Old Testament Saints. The chapel is for the present unused.

ACCORDING to one of the dailies, a London stockbroker is restoring the Church of Woldingham, near Catherham. Excepting that in the Isle of Wight, it is probably the smallest church in England, being only 30ft. by 20ft.

THE Bishop of Worcester has issued an admonition to Canon Carrol, rector of St. Martin's Worcester, who has been missing since Whitsuntide, to return to his benefice within thirty-five days.

ALL sections of the Bombay community are up in arms against the proposal of the home Government to fix Sunday for the departure of the homeward mails. The Bishop has drawn up a memorial for signature and the Government of India supports his objections.

THE Duke of Westminster has presented a site for the erection of a Welsh Wesleyan chapel at Calcot, Flintshire, and also given a donation to the building fund. The chapel will be a memorial to the late Rev. John Hugh Evans, a noted Welsh preacher, who was a native of the district.

"WATCHMAN," of the *Protestant Observer*, was speaking the other day to a gentleman whose family has for many generations owned a large estate in Ireland. "He informed me," writes "Watchman," "that they have never had a serious trouble with their tenants, and have always received their rents in full. When I asked him to tell me the secret of such wonderful good luck, he replied: 'We never let our lands to any but Protestant tenants.'"

SUNDAY travel, Sunday pleasure seeking, Sunday secular newspapers, have no doubt changed the character of the Lord's Day in our land and generation, says the *Standard of the Cross*. It is popularly a day of dissipation now, more than of sanctification and spiritual refreshment. Christian people have peculiar duties in view of this change. The objectionable uses of the day are not to be scolded away. But a more ardent use may be made of the means of grace.

THE idea of forming an order of Protestant monks will be considered at the next session of

Convocation. Details are being discussed, and it is believed the suggested plan of an Order of St. James will receive assent. The Bishop of Gloucester and Bristol is favorable to the project, and the Bishop of Ely says of the scheme: 'I think a monastic order of men is needed in the Church of England for mission work, especially in great towns, and that if organized on lines suggested by Convocation it will probably be secured against risks which experience has shown such bodies are liable to.'

"BIBLICAL and Rabbinical Judaism seem to have had their day," so writes a Jew in the *Jewish Quarterly*. He testifies that in Austria the Jewish teachers have openly broken with Judaism. In Australia Judaism is an "anomic invalid." In America and in Germany the boldest doctrines of natural religion are preached by salaried Jewish ministers. He affirms that the plutocracy of Judaism goes over to Christianity—chiefly to the Roman Catholic form; while the educated are mainly agnostics, and are "not even inspired by that hollow ghost of racial unity," and the "cloak which could not be torn off by the tempest of Christianity and persecution bids fair to be thrown off under the sunshine of rationalism and tolerance."

THE "CHILDREN'S TWENTY MINUTES SOCIETY" has been in existence six years, and has about 1,700 members, of whom 336 are in Massachusetts. There are branches in 31 dioceses.

Each member upon joining the society receives the rules printed with the daily prayer used, and a silver badge in the form of a Greek Cross with the letters 'C. T. M. S.' upon it. The rules are made simple, in order that each child may be able to keep them. They are as follows:

1. To say a prayer daily for the society.
2. To work twenty minutes a week, making articles for missionary boxes.
3. To contribute ten cents a year towards the expenses of the society.
4. To give one book a year, (not necessarily new.)
5. Every member must try to do at least one kind deed each day.

The rules are the same for boys as for girls; but instead of making articles, for presents, boys can earn money to expend themselves, or better still, can send the money to the person in charge of the society to spend for them.

Communications regarding the society is carried on with the members through *The Young Christian Soldier*, 21 Bible House, New York, (monthly issue 25 cents), in which paper, letters to the children are published. Further information regarding the work of the C. T. M. S., may be obtained by addressing,—MISS ELLEN G. HODGES, 408 Beacon st., Boston, Mass.

ALTHOUGH the Church has suffered says *Church Bells* a great disappointment in regard to the Welsh Tithes Bill, a disappointment, too, which might have been easily avoided, there have been various other motions introduced in the Houses of Parliament during the recent session, with reference to religious and ecclesiastical questions, which have been disposed of in a way a good deal more satisfactory to Church-

men. The Deceased Wife's Sister Bill, for instance, was rejected in the Upper Chamber by a majority of 27 votes; in the Lower Chamber, Mr. Dillwyn's proposals against Welsh Disestablishment was defeated by 284 votes to 231, a majority of 53 against them; and the efforts to abolish the blasphemy laws were rejected by 141 votes to 46.

The Bishop of Maryland has written the following answer to a query from one of his clergy:

"My Dear Bishop:

"May I have your counsel upon a point of right observance in the public services of the Church? What should be my attitude when in the Holy Communion I administer to myself? Shall I stand, as a priest? Or shall I kneel as the people do in receiving.

"Yours, most respectfully,

"—"

"Rev. and Dear Brother:

"I very gladly do what I can to remove your uncertainty in the matter about which you ask. It is not, indeed, a point of vital importance. And yet in a service so solemn as the administration of Holy Communion, carefulness, in little things even, will greatly help to reverence.

"You ask what your attitude should be when you 'administer the Holy Communion to yourself.' But my dear brother, I do not find anything at all in the Service or its Rubrics about 'administering to yourself.' When the Prayer of Consecration is ended, it is commanded, 'Then shall the Priest first receive the Communion in both kinds himself, and proceed to deliver the same to the Bishops, Priests, and Deacons,' etc. He does not administer to himself; he only 'receives.' And the Rubric prescribes the words 'all devoutly kneeling.' At that moment the sense of personal sinfulness and unworthiness should in penitence rise above all thoughts of official authority. For the moment, the priest is lost in the penitent. The Lord Himself gives to you, from off His Altar, or Holy Table. And the posture of humble penitence will best comply with the very words of the Rubric, and express your true part as a lowly and penitent receiver of the Lord's blessed gifts.

"But I give this not as an authoritative judgment. It is only my carefully formed opinion upon which my own practice has been founded. I trust you may see its reason and reasonableness.

"Yours affectionately,

"WILLIAM PARET,

"Bishop of Maryland."

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