

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 Duke of Westminster has recently become one of the Vice-Presidents of the Church Army.

THE new church dedicated to St. Jude, situated in St. Paul's road, Preston, was consecrated recently by the Bishop of Manchester. The church has been erected at a cost of upwards of £6,600, and will seat 800.

THE church of St. Peter, Froxfield, Hants, which had been closed for nearly three months for improvements and repairs, has been reopened by the Bishop of Winchester. The cost of the works was met almost entirely by owners of property and residents in the parish.

ON the Feast of St. Luke the Bishop of Liverpool consecrated the new church of St. Luke, Warrington, which will seat 500, and is intended to meet the wants of the rapidly extending districts of Sankey Bridges. On the following day he consecrated the new chancel of St. Augustine's, Shaw street, Liverpool.

PEOPLE are apt to forget, in recalling memories of Gounod (observes the London correspondent of the *Birmingham Post*), that he was at one time organist of St. Andrew's, Wells-street, and that it was during his tenure of office at this place of worship that the harp was introduced to accompany the organ at the High Celebration.

A parochial hall, originally a chapel in Huddersfield, was some months ago bought by a lady, Mrs. Laing, at a cost of £1,000, and presented by her to the vicar and churchwardens of Huddersfield Parish Church. The building consists of a large hall, which will seat between 500 and 600 people, recreation rooms, etc., and will be available for use throughout the rural deanery.

RECENTLY the new church of All Saints', Sutton, was consecrated by the Bishop of Liverpool, who was attended by Archdeacon Taylor. The Bishop gave an address from Revelation xxi. 22. Several changes have been made in the mode of conducting Divine Service. The choir is surpliced and the altar properly vested. An octave of services in commemoration of the opening of the church was held, when the church was appropriately decorated.—*Family Churchman*.

THE Bishop of Japan and Mrs. Bickersteth were presented by the Exeter Branch of the Guild of St. Paul, in commemoration of their marriage, with a beautifully carved oak reredos, designed for the morning chapel at Sakio-Cho-Shiba-Tokyo, Japan. On one side of the super-altar is incised the following inscription: "A.M.D.G., and in remembrance of the Vigil

of St. Michael and All Angels; A.D. 1893. Presented to the Right Rev. Edward Bickersteth, D.D., Bishop of the Church of England in Japan, and to Marion, his wife, by some members of St. Paul's Guild."

Contemporary Church Opinion.

Family Churchman, London:

The Archbishop of Canterbury's recent Visitation has been marked by those wise and statesmanlike utterances which his Grace knows so well how to make. His weighty words were devoted to some of the most burning questions of the day. Most thankfully do we welcome his treatment of the Christian Reunion question, which accords in every detail with the views we have consistently endeavored to advance in these columns. The Primate spoke with no uncertain voice of the recent Papal Aggression, and of the monstrous arrogance which the Roman Church has shown towards Anglican Orders. With equally resolute tone he condemned the foolish but well-meaning talk in which men like the Bishop of Worcester and others have been indulging at Lucerne and at the recent Church Congress. "If," said his Grace, "there be one thing more than another in which the English Church rejoices it is the sacredness of her Orders, if there be one thing more than another she is agreed upon, it is the necessity of maintaining them inviolate." To talk of setting them aside, even for a little while, and treating them as things indifferent, was like proposing to mutilate some beautiful statue. Our Apostolic Orders are the indefeasible signs of union with the ancient days, even from the beginning. No reunion could be dreamt of which would play fast and loose with apostolicity of Episcopal Ordination. These sentiments—coming as they do from the successor of St. Augustine on the eve of the thirteen-hundredth anniversary of St. Augustine's mission—will bring comfort and conviction to thousands of loyal members of the Church of England, who have of late been sadly distressed by the vagaries of the Bishop of Worcester and of those who think with him. The Apostolic succession of her ministry is not merely the *bene* but the *esse* of the Church of England. She would be no Church without it, but merely one of the multitude of Protestant sects. All the Church's great traditions in the past, all her work in the present, all her hopes in the future, rest on this sure foundation. Without it she would be nothing but the helpless state-bound creature which the Liberationists delight in depicting her. The Archbishop of Canterbury has done much for the Church of England since he has occupied the chair of St. Augustine, but nothing he has said or done will bear more good fruit than this bold and unhesitating pronouncement on a most vital point.

Church Bells:

The Archbishop of Canterbury in his recent Visitation uttered a word of rebuke to those indiscreet and somewhat aggressive persons in

the English Church who are for introducing all manner of bygone and foreign customs into our churches and services. Correspondence and articles on the same theme have but lately been appearing in some of the papers, and not without reason. The Archbishop protests against this 'solicitude for decayed usages,' this 'pursuit of novelties and addition of trivialities to our very altars.' 'What a moment,' he says, 'to be fingering the trinkets of Rome, when it is denying, not the power (that would be hopeless), but the authority of the Church of this country with an audacity never used before.' Those who have a fancy for these novelties, these trinkets, are likely enough to reply that similar warnings and protests were made thirty years ago against many customs which now-a-days have become accepted and even quite ordinary. But without entering upon that argument, it cannot be denied that at the time of the Reformation there was a distinct intention on the part of the English Church to make for a certain simplicity alike in its liturgy and ritual, to free itself from that elaborateness, that fidgetiness which had grown to overlay the services of the Church. About this there can be no doubt, although, of course, there may be plenty of doubt now and again as to exactly what ceremonies may be permissible. The single ordinance that the services were to be held in the vulgar tongue is, indeed, by itself a proof of what we are stating, and in the preface to the Prayer-book we have a distinct declaration that simplicity—a comparative simplicity—was the end aimed at. To return, therefore, to a multiplication of minutiae, as some men seem to wish to return, is to fly in the very spirit of our Church, as evidenced in her service-book, and even explicitly there stated.

THE HORDEN MEMORIALS.

Two of the memorials to the late Bishop Horden, of Moosonee, which are to be placed in the city of Exeter, were formally handed to their custodians on the 25th Oct. The chief memorial will be in Exeter Cathedral, and will probably take the form of a lectern, by Mr. Pearson. The memorials unveiled are tablets—one of marble, the other of brass. The memorial in the school-room of St. John's Hospital takes the form of a cenotaph, and is the work of Mr. J. E. Orchard, of Newtown. The design in Early English Gothic, panelled, with tracery, moulded caps, columns and moulded bases worked out of the panel. Between the tracery a mitre is carved in high relief. The following inscription fills up the remainder of the panel:—

In memory of
JOHN HORDEN, D.D.,
Who was educated at this School.
He was consecrated
Bishop of Moosonee 1872, and died at Moose Fort,
12th January, 1893.
"Faithful unto Death."

After leaving the day school the future Bishop became first a scholar and then a teacher in the Sunday school at St. Thomas, where he came under the influence of the rector, who afterwards became Bishop Medley. As it is probable he