

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.

ACCORDING to the *Church Times* the S.P.G. reports a considerable falling off in its funds up to the end of September, as compared with the figures of previous years.

CHILDREN IN CHURCH.—Is it not a surprising and sad fact, that children are so generally absent from the services of the Church? This is a matter of great moment, both for the Church and for the young. Parents should bring their children. What more beautiful sight than an entire family in the Lord's house? Yet how few families nowadays are a unit in this regard.

SECTARIAN.—At Janesville, Wis., some Roman Catholic tax payers recently brought suit to prevent the reading of the Bible in the public schools. Decision was rendered that reading King James' version was not sectarian instruction. This occurrence emphasizes the hostility of the Roman Church to the Bible, which it would gladly keep out of the hands of the people if it could. Not even its own versions are encouraged.

CHURCH MISSION.—A general Church Mission was held in Torquay from November 17th to 27th. The missionaries included Canon Body, Canon Darst, Canon (Dean-elect) Pigon, Revs. Mr. Mason, Hay Aitken, Atherton, the diocesan missionary, and others. The Bishop took great interest in the mission, and held "quiet days" in connection with it, and addressed several letters to the people on the subject. He addressed the missionaries on the day before the Mission.

LINCOLN.—The six hundredth anniversary of the consecration of Lighton Buzzard parish Church was celebrated on All Saints' Day, there being sufficient evidence to show that this fine old church, the spire of which is so well known to travellers on the North-Western Railway, was consecrated on All Saints' Day, 1288, by Oliver Sutton, Bishop of Lincoln. About £3,000 has been spent on the restoration of the Church during the last three years.

ORDINATIONS.—At the recent ordinations in England there were 213 candidates in all, of whom 136 were ordained Deacons and 77 Priests. Of these 125, or 58 per cent, were graduates of Oxford or Cambridge. Commenting on these figures the Rev. H. T. Armfield says that "With regard to the total of candidates, it shows a slight decrease when compared with most of the recent years. The totals of the Michaelmas ordinations from 1879 to 1887, have been 231, 243, 222, 259, 263, 264, 236, 181, and 232 respectively.

LAUGHABLE.—Bishop Chase, the first Bishop of Ohio, and founder of Kenyon College, at Gambier, was once unexpectedly detained over Sunday in a small, new village, in which, as yet, there was no church. Anxious to be of use, he proposed to the landlord of the tavern to preach in his dining room, and that he would invite the neighbours. "Well, sir," said the landlord, "to what denomination do you

belong?" The Bishop said, "To the denomination that translated the Bible." So the arrangements were made and the waiter boy of the tavern sallied forth ringing his dinner-bell through the streets and singing out, "There's going to be preaching in the tavern to-day. The man that translated the Bible is going to preach. Come one, come all!"

THE Bishop of Durham can scarcely be looked upon as an extreme ecclesiastic, and he must be regarded by all as an English Churchman who has taken a wide survey of things ecclesiastical, and is one of the foremost theologians in the Anglican Church. Dr. Lightfoot, with all the seriousness of illness upon him, publishes a letter to his diocese in the *Durham Diocesan Gazette*, in which he thus expresses himself in the language of a strong conviction:—"Let us not be deterred by any suicidal or timorous misgivings. Be assured many more people have been driven into Romanizing extremes through our withholding from them what their reason or sense of propriety tells them is a seemly standard in externals than through the opposite. An orderly surpliced choir, solemn services, with good congregational music, painted windows which teach through the eyes the eternal lessons of the Gospel as the preacher does through the ears—surely these are a great aid to our spiritual work, and are felt by thousands to be so. Our Nonconformist friends are in many cases wiser than we are, for they are picking up these lessons far and wide."—*Irish Ecclesiastical Gazette*.

THE Right Rev. the Bishop of Argyll and the Isles received the degree of D.D., "jure dignitatis" at Cambridge, on Thursday, the 8th Nov. The public orator, Dr. Sandys, made the formal presentation (in Latin) of the Bishop to the Vice-Chancellor and to the University, which translated is as follows:

"I present to you a most faithful Bishop, a man unwearied in good works, the liberal giver of many gifts to the Church." The introductory speech by Dr. Sandys will also be read with interest (it too was in Latin and has been translated):

"On a recent occasion in this very same place, in the presence of a great concourse of Bishops, we passed over the merits of Scotland almost without remark though not without regret. For that reason with all the greater joy we to-day welcome in the name of the University the head of a most ancient Scottish See, the representative of the long line of prelates of Lismore. We welcome the Bishop of the Western Isles which not merely environ with a rampart of beetling cliffs the island of Iona—the ancient centre of the Christian faith, the abode of St. Columba set like a nest amid the rugged rocks,—but which also encircle it as it were with an undying crown of pious toils. Under the fostering care of this Bishop—not to speak of other things—those awe-inspiring fastnesses of Caledonia, stained as they once were with cruel slaughter, have seen the Mysteries of the gentlest of Creeds celebrated in presence of a large assemblage of native worshippers, and frequently in the native tongue. From his house too, as you remem-

ber, went forth that English Priest, his guest, who having endured many things in life, at last worn out, in winter found the peace of death amid the silent snows of a far distant forest. On that fatal day, the trusty guardianship of the dogs, faithfully protected the remains of that good man—vainly sought for during the darkness of night by the Bishop loyal to his friend—until sunrise, until the coming of their master. When we call to mind instances of such devotion on earth, and for a while withdraw our thoughts from earth to heaven, we seem to hear from afar the words of God—'These things saith the first and the last, which was dead and is alive; . . . be thou faithful unto death, and I will give thee a Crown of life.'"

SALISBURY.—The Diocesan Synod (revived by the late Bishop instead of a Diocesan conference) was held in the Cathedral on All Saints' day, Bishop John Wordsworth opened the Synod with a powerful address. He first referred to the late revival of Synodical action in the Church of England. At the time of the Gorham trouble in 1851, Bishop Philpotts, of Exeter, had led the way with a synod, which, however, was only by representation. Full synods had been held at Lincoln on Sept. 20th, 1871, and at Manchester, Southwell, and Lichfield (three times at the last), during the last ten years. One had also been held by Bishop Moberly on August 9, 1871, at Salisbury, but it was only in order to draw up rules for the mixed representative body which was to follow in the spring, and transacted no other business whatever. He then explained the constitution of the synod, and the reasons for some of the rules; the object being, not so much to promote discussion, the questions having all been considered in the ruri-decanal chapters, but "to receive information of what has been elsewhere decided by proper authority"—to affirm as one body conclusions previously considered by themselves separately, to bind themselves solemnly to their pastoral duties, and to gain strength and courage for fulfilling them from above, and communion with their brethren. The rules were then promulgated without being read, except only the titles. One of them, we observe, claims the power for the Bishop "at his own discretion," to order new forms of service, which may be promulgated by the synod. The first resolution, proposed by the Dean, and seconded by Canon Dayman, thanking God for the work done by the Lambeth Conference, and the Bishops for their labours on it, was carried with a unanimous voice. The second "accepting as the rule of our own Communion the resolution of the Conference," as to "the use of the unfermented juice of the grape in Holy Communion," proposed by Archdeacon Sanctuary, brought out some little opposition on the part of what the Bishop called in his speech "a fraction or faction" of the assembly. Mr. Trotter, of Trowbridge, objected on the ground that the weaker brethren ought to be allowed such an "innocent comfort" as communion in grape-juice instead of wine; but he met with scarcely any support. A question arose as to how far dilution might be carried, and the Bishop suggested that the ground on which the word *diluted* had been carried at