

# The Church Guardian

A. P. WILHELMSON  
20 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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## ECCLESIASTICAL NOTES.

There are now 74 churches in Manchester and Salford, against 16 half a century ago.

BISHOP HOWE, of Central Pennsylvania, has assigned to the Assistant Bishop the active administration of the Diocese.

THE Old Catholic Bishop Reinkens has opened a "Hostel" for the benefit of the Old Catholic students of divinity in Bonn.

THE Rev. M. Hutchison, of Kirkmahoe, declared in Dumfries Presbytery that, while Presbyterianism theoretically was based very much on the laity, he honestly believed that the Church of England was making far more use of her laity than the Church of Scotland.

THE Society for the Propagation of the Gospel in Foreign Parts has received a donation of £9 000 in memory of the late Rev. John Turner, for some time a curate of the parish church of Whitby. The donation is made by the Rev. gentleman's mother in his memory and by his special desire.

HERE is a story which is knocking about London. The Bishop of Colchester went down to Halstead to hold a Confirmation. A certain public man had died, and the flag on the church tower was hoisted half mast. Two farmers met. Quoth the first, 'Muster Giles, what have they got the flag half mast high for?' 'Well, Muster Turmets, there's a Confirmation to-day, but the regular Bishop couldn't come, so they have got only the sufferin' Bishop, and they only runs the flag half up way for he.'

REV. EDW. HUSBAND, of St. Michael and All Angels, Folkestone, may perhaps claim to be the only vicar in England who plays his own church organ besides conducting the daily services. The organ is an instrument of four manuals, containing nearly 2 000 pipes, as well as two complete octaves of bells, with bass drum, kettledrum, &c., played by means of mechanical and electrical movements. The organ is beside the vicar's stall, and he has played 'Cathedral' service daily on it for about sixteen years. He has also given 234 recitals.

THE doctrinal declension of modern Methodism from the standard of the Wesleys is proved by the fact that in their new 'General Hymnary,' out of whose five hundred hymns there are only three on the Lord's Supper, and not one of them is included in the collection of one hundred and sixty-six 'Hymns on the Lord's Supper' by John and Charles Wesley, many of which express the fullest Catholic doctrine in the clearest fashion. That means that the modern Wesleyans have turned their backs on the Wesleys as much as they have done on the Church.—*Irish Ecclesiastical Gazette.*

THE almanacs—Potts' and Whittakers—are both out and very welcome; they give in compact form the statistics of the whole Church. All the items show an increase and a favorable outlook. There are Dioceses, 51; Bishops, 72; priests and deacons, 4,058; parishes and mis-

sions, 7,148; baptisms, 59,992; confirmations, 38,958; communicants, 484,059; Sunday-school scholars, 376,000; contributions, \$11,448,841.37. The differences in the statistical tables of the two almanacs are slight, and they show that they have been prepared with great care.—*Church Year.*

A UNITARIAN paper gives this advice about the internal arrangement of the church building: "The Holy Table should be placed against the wall of the chancel or apex of the church. It should be covered with a cloth as richly embroidered with suitable designs as possible. Behind the Table should be a reredos of carved stone or wood, or a piece of embroidery. Against this, in the midst of a narrow shelf; should stand a cross."

NEW YORK.—The city Missionary Society has, during the year, employed 17 missionaries, of whom 16 are in orders. Its ministry is chiefly engaged in work in the prisons and hospitals, and is one of the most efficient instruments for good in the city. It was said two chapels at Bellevue and Blackwell's Island, owe their existence to private munificence. They have added much to the efficiency of the Society. The receipts for the year were \$44,137. At the annual meeting addresses were made by Bishop Potter, Archdeacon Mackay-Smith, who, under the Bishop, has a general supervision of the missions, and Mr. Brookholst Morgan, whose labors are confined to the prisons; in the course of the year he has preached to 51,000 convicts.

A SOLEMN and impressive benediction service was held in St. Andrew's Church, Princess Anne, Easton, Pa., on the morning of the first Sunday in Advent, when a marble altar, erected "to the glory of God and in loving memory of Henry Champlin Lay, first Bishop of Easton," was opened and used for the first time. This altar is the gift of the several parish associations, in which are represented all the members of the congregation, aided by generous sums from outside friends among the clergy of New York and Philadelphia, contributed through the rector's wife. The altar is of Italian marble, relieved by pillars and keystones of dark blue stone.

THE close of the contest of the will of Mrs. Cornelia Stewart has provided for the endowment of the Cathedral at Garden City, and its schools. The Cathedral and St. Paul's school, with some lands are the equivalent to a gift of \$2,250,000. There has been an additional endowment of \$15,000 a year, and when it proved insufficient, Judge Hilton supplied the deficit of \$26,000. The *Brooklyn Eagle*, usually well informed, says St. Mary's school will be a monument to Mrs. Stewart. The endowment fund will be from \$750,000 to \$800,000, including the present endowment, and it should bring an income of at least \$40,000 annually. The diocese will thus receive from the Stewart estate \$3,000,000, and, as the Bishop foresaw, there will be occasion to rejoice and be glad.

A POINT in Ecclesiastical law which seems to have created some little doubt in legal minds,

has just arisen. The question is whether parish registers can become the property of private persons. The Vicar of a Welsh parish recently discovered that an old register of baptisms and burials in his parish was being offered for sale by a London bookseller, who, on being requested to return it, took his stand on his purchase of it in market overt. The register, it seems, was about fifty or sixty years ago produced as evidence in some court, and, instead of being returned to the parish chest, it disappeared, and at last found its way by purchase into the possession of its present holder. On Monday the Vicar's solicitor obtained a summons in a Metropolitan Police Court, returnable on January 8th, against the bookseller for unlawfully detaining the register. The result will be awaited with some curiosity. The Public Prosecutor has been asked by the magistrate to take up the case on public grounds.—*The Family Churchman.*

THE ARCHBISHOP OF DUBLIN on the Church of Ireland—Her responsibilities.—Let us bear in mind that we claim for our Church—not merely on any abstract principle of law, but on higher grounds than this—the right to call herself 'The Church of Ireland'; that both as regards her doctrine, and her historical Episcopal continuity, we recognise her as the representative and successor of the old Church established by St. Patrick in this land; that as a Church, free from external ecclesiastical control, having power to elect her own Bishops, to summon her own Synods, and to frame her own laws, she must be deemed a National Church in a sense to which the Church of 'Rome' (as the very title implies) cannot aspire; that as a Church which gives to all her members—being males of full age—a voice in the control of her affairs, and especially in the choice of those who are set over them in the Lord, she asserts her position as the Church, not of the rich or of the great, but of all, of every class—in other words, as the Church of the People. Let us, I say, make it thus clear to ourselves and to others that we are not the Church of the foreigners—a Saxon garrison placed here to hold the fort against Irish recusants—but that Irish ourselves to the heart's core, and loving Ireland beyond all other lands, we look forth on all our fellow-countrymen, of whatever class, or creed, or party; as brethren who are entitled to a place in our hearts, and for whose welfare, spiritual and temporal, we ought ever to pray and work. Let us, I say, realize thus the responsibility as well as the dignity of the position wherein God has placed us, and, abiding like men at our posts, let us boldly and trustfully await the issue. Who knows, amid such a possible upheaval of political, social, and religious traditions, whether many who have hitherto stood aloft may not ask in their perplexity and disquietude, "To whom, Lord, shall we go?"—and may then find themselves drawn by a resistless impulse to the old Church of their Motherland as the one centre where they can best still their restless questionings, satisfy their patriotic yearnings, and supply with spiritual food the cravings of their immortal souls? God grant, dear brethren, that should this enemy whom we fear—even the spirit of lawlessness and infidelity—come in