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# 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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## ECCLIASTICAL NOTES.

**DEATH OF BISHOP COTTERILL.**—The Bishop of Edinburgh died recently at his cathedral city, of disease of the jaw, from which he had suffered since October. It will be remembered that some months ago he addressed an affecting letter to his clergy announcing the unfavorable view which the faculty took of his case. Bishop Cotterill, who was born in 1812, at Ampton, Suffolk, graduated in 1835, was first Smith's Prizeman, Senior Wrangler, and First-class Classical Tripos. He obtained a Fellowship at his college, and was ordained soon after taking his degree. He was a chaplain at Madras from 1836 till 1847, when ill-health compelled him to return to England; and he was Principal of Brighton College from 1851 till 1856. In the latter year he was consecrated Bishop of Grahamstown, in which capacity he attended the first Lambeth Conference with Bishop Selwyn and other distinguished colonial prelates. Like the first Bishop of New Zealand, he was recalled to take charge of a home diocese, for in 1872 he was elected coadjutor by Bishop Terrot, of Edinburgh, whom he succeeded in the following year.

**OXFORD MEN IN EAST LONDON.**—About a year and a half ago, English society was deeply moved by the revelations of the poverty, misery and ignorance existing at the east end of London. One of the results of these disclosures was the formation of an Oxford Mission, composed of members of the University who volunteered to take up their residence in the benighted district, and to minister to the temporal and spiritual wants of the people.

The Oxford House in Bethnal Green is in direct connection with the organization of the Church of England; its main principle is *corporate work*, both religious and social, based on a *corporate life*. The work is done in connection with, and in extension of, the existing agencies of the Church, and aims especially at personal and natural intercourse with those among whom the work is carried on. The corporate life has the parish with its church and services as its religious centre. Three classes of men are found at the house: those University graduates who live there, and give either their whole time or a portion of it to work of this kind; those who are able to give assistance on one or more evenings in the week; and those undergraduates and others who are able to devote some portion of a vacation to seeing and helping the work. The executive committee have now issued their first full report, and it is of a most encouraging character. The past year has been one of steady growth; old undertakings have been strengthened and extended, and the responsibilities of the house increased by new engagements. One of the most successful institutions set on foot by the house is the Working Men's Club, which has become self-supporting and the centre of great activity, many minor societies and clubs being attached to it. Another club opened in September last is already as full as its rooms will hold, and has a flourishing night-

school. A separate boys' club is equally prosperous. But the energies of members of the house have been by no means confined to the clubs. They have taken part as parishioners and Churchmen in the various good works going on around them, and have opened up new spheres of activity. Everyone visits; Sunday-schools, in which the average attendance has increased from 150 to 750, are carried on; and Mission districts are worked. Charity organizations, sanitary aid, and schemes of emigration, have received efficient help. One special feature of the work consists in a system of lectures offered to the working men's clubs in London, and warmly welcomed by them. Seventeen lecturers, mostly residents in Oxford, have given their services during the past year, and as this branch of the work develops it cannot fail, in furnishing guidance for thought and circulating information on great subjects, to extend Oxford influence through a section of society hitherto almost untouched by it.

**THE BISHOP OF PETERBOROUGH ON LOYALTY TO THE CHURCH.**—The Manchester *Guardian* states that, defending the Wantage Sisterhood against a charge of Romanism, the Bishop of Peterborough said that while he had no love of excessive ritual, he was not going to please anybody by setting up his own ritual as a rule for everybody. *He was bound of all persons to be most tolerant of everything that could be tolerated in the Church.* But loyalty to the Church was one thing, loyalty to one section or party was another; and so long as good women were doing noble work he would not do anything so contemptible, small and unmanly as to boycott and quarrel with them because of candle-ends.

**THE PRIESTHOOD OF THE LAITY.**—A noted Congregationalist preacher lately asserted that "there is a marked tendency on the part of working people to withdraw from Protestant churches." The fact is, the great motive for church-going has been practically lost sight of among Protestant communities; men have forgotten *how to worship*, and the result not unfrequently is unfilled churches. Even in the Church, where this central idea of worship has not been allowed to die out, it has been obscured by the prominence given to preaching. With this obscuring, one of the fundamental principles of the Church of the New Testament has been neglected. The neglect of this principle accounts for the half-empty churches, lifeless services and scanty contributions we are too much accustomed to in many places.

**AN OLD CITY.**—The city of Ripon is making arrangements for holding a millenary festival. At a meeting convened for this purpose, Dean Fremantle moved—

"That the title of the celebration be 'The Festival of the Existence for a Thousand Years of the See and City of Ripon.'"

From time immemorial the claim had been put forth that *Ripon was incorporated by Royal Charter in 886*, and that was either true or an imposture. The first mention of a grant of privileges by King Alfred to Wilfrid was in

896. These privileges were afterwards confirmed by Athelstan and subsequent monarchs down to the time of George II., thus proving that the privileges came through and in connection with the ecclesiastical authority established in Saxon times. The existence of a wakeman, the horn, the curfew, the Thursday market, the fur dress of the Corporation, the Wilfrid procession and feast, the Minster crypt, the armorial shields, the Easter Communion, the sanctuary crosses, the mount in the residence grounds, all corresponded to and were confirmed by documentary archaeological evidence. In all this he saw an intimate connection between the see and the city, and there was solid ground on which to hold the festival. They had no political object to serve, but only one of satisfaction and pleasure to the citizens.

**THE ENGLISH CHURCH IN GHENT.**—A correspondent writes respecting St. John's Church, Ghent:—

"The English Church in Ghent, which, although having existed since 1816, has only within the last three months been officially recognized and constituted a parish church by Royal decree, is rapidly assuming a position worthy of itself. Instead of holding their services, as has been the case during seventy years, in the Dutch Church as a matter of toleration, the English community have taken on a lease a very pretty church, dedicated to St. John, the obtaining of which has been greatly desired and strongly advised by our indefatigable and zealous diocesan, the Right Rev. Bishop Titcomb. Since the church has been taken, the furnishing and decorating has proceeded gradually as funds permitted.

**PRESBYTERIAN TESTIMONY AS TO POSITION IN PRAYER.**—A Presbyterian minister in Scotland, speaking to his congregation recently touching the matter of worship, said that "they had adopted in the whole matter of prayer a posture which he grieved to say in point of *profanity had never been paralleled in the history of any religion, heathen or otherwise, since the world began.* Christian people assembled to confess their sins, and to intercede, sitting bolt upright, with their eyes open, and even sometimes with their arms folded!"

**"FAITH MISSIONS."**—A writer in the *Indiana Baptist* does not believe much in institutions which have *faith without works.* He asserts:—

There is no more extensively advertised institution in England than Muller's Orphan Asylum. His circulars are found everywhere; the work of the institution and the needs of the institution are brought home to almost every family in England. And yet it is said he "never solicits a penny." Never solicits a penny! What do you call it, if it is not soliciting? In order to "solicit," it is not necessary you should take a town-crier and about your wants at every street corner. It is only a play on the meaning of a word. The deacons who pass up and down the aisles on Sunday never "solicit." Who ever heard them say a word? They never open their mouths, they never make disagreeable pauses at a pew door.