

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.

In the Diocese of Connecticut there are 29,324 registered communicants, 17,142 Sunday school scholars and 119 teachers.

No more appropriate birthday or wedding gift can be devised than a new Prayer Book. So says the *Church News*, of Mississippi.

The Church of St. John the Evangelist, Barrytown, N. Y., has lately received a legacy of \$10,000 under the will of the late Mrs. Jane Aspinwall.

The serious illness of the Bishop of New Jersey, Rt. Rev. Dr. Scarborough, necessitated the cancellation of all his appointments for September and October.

The majority of the Bishops of the Church in the United States have consented to the election of an Assistant Bishop for Iowa on the ground of extension of territory.

The Rt. Rev. Dr. Halo, Bishop of Cairo, U.S., speaks of the last Old Catholic Congress as a 'thorough success.' He also says he was much struck by the really international character of the gathering.

The remarkable progress made by the Church Lad's Brigade was strikingly exemplified at Cardiff, Wales, lately, when a review of not less than 950 lads was held before Lord Chelmsford, Chairman of the Committee.

It is announced that on Sunday, the 23rd September, the Archbishop of Dublin, the Rt. Rev. Lord Plunkett, consecrated Senor Cabrera as Bishop of Madrid. 'This action,' says the *Living Church*, 'has been taken against the judgment of the whole Anglican Episcopate as expressed at the last Lambeth Conference.'

The Primitive Methodists of Ireland still follow the teaching of John Wesley and abide in the lines marked out for them, always resorting to the Parish Church, being careful not to hold their special meetings at the same hour as the Church service and recognizing the ministry of the Church, not presuming themselves to celebrate the Sacraments.

A new feature of the Convention of the Diocese of New York; just held, was the introduction of a 'devotional hour.'

On one evening during the Convention a meeting was held by the Brotherhood of St. Andrew in the Church of the Holy Trinity, Madison Ave, N. Y., when the subject, 'Men's Work Among Men,' was considered.

On a recent Sunday in August there were present in the Chancel of St. Mary's Memorial Church, Wayne, Pa., participating in the services, four priests, none of whom were origin-

ally connected with the P. E. Church. They were the Rev. Dr. Jeffries, of Tacoma, Wash. Ter., formerly a member of the Society of Friends; Rev. C. H. Malcolm, of Annandale, N. Y., formerly a Baptist; Rev. Dr. Downing, of Boston, formerly Dutch Reformed; and the Rev. C. D. Miel, for many years a Priest of the Roman Catholic Church.

BISHOP NILES, of New Hampshire, having received the unanimous permission of the Standing Committee of the Diocese, has accepted a temporary call to the charge of the American Holy Trinity Church in Paris, France, and will officiate there for five months commencing with December, during which time the Rector, the Rev. John B. Morgan, D.D., will visit his home in New York.

The following notice recently appeared in a parish paper: 'The service on Sunday morning is at 10.30 a.m. The supposition that it is at ten minutes later is a mistake. Young men are not excluded from the week-night service. The seats in the front portion of the lecture hall have been carefully examined. They are quite sound and may be trusted not to give way. It is quite legitimate to join in singing the anthem. The object of the choir is to encourage, not to discourage, the congregation.'

A well-known Atheistical Lecturer in England has publicly renounced his infidelity. Mr. Edward Jackson has been one of the leading champions of the infidel party. In writing to Mr. George Wise, the Christian Evidence Lecturer supported by an Anglican Society, he says: 'Our talks have shown me the hollowness of secularism in its claim to be considered a philosophical system superior to that of Christianity. Furthermore, what the latter supplies the former ignores; the claims of the heart as well as of the head are met by the sublime life, profound ethical teaching and sweet influence of that unique character, the Christ of God.'

At the Synod of the Diocese of York, held on the four hundredth anniversary of the rebuilding of York Minster, the Archbishop in his charge recommended a closer study and frequent explanation of the Prayer Book, the due observance of fasts and festivals, the recitation of the daily offices, stricter compliance with the requirements of the Church, and, above all, the restoration of the Sacraments in their rightful supremacy. Nothing short of a weekly Celebration should be the ideal of a faithful parish priest, 'not necessarily with the desire that all should communicate so frequently, but that no one might be prevented from communicating if he so desired, and that at least the Divine service might be celebrated in obedience to the Master's commands.'

The Archbishop of York, in an address a few months ago, said: 'They sometimes talked of the very difficult days in which their lot was cast. He supposed there had been hardly any

age of the Church when the days were not regarded as difficult, and if there had been such times he was most thankful that he did not live in them. Life would not be worth living in days where there were no difficulties, and he felt sure, whatever difficulties might be in store, that the Church of England was quite strong enough, under her Divine Head, to overcome them all. After an experience of very nearly forty years, of which twenty-two were spent in London, he was speaking the words of truth and soberness when he said that at no previous time had there been more earnest, vigorous, hearty, and united work among the clergy than at the present day.'

The latest ornaments provided for St. Paul's Cathedral are two immense candlesticks, in elaborate metal work, to hold the sanctuary lights. From the floor to the top of the candles is not far short of twelve feet. They are copies of famous originals at Ghent, to which a curious history attaches. Cardinal Wolsey, when in the heyday of his power, set about preparing a sumptuous tomb for himself in the Wolsey (now the Albert) Chapel at St. George's, Windsor. Before it was complete Wolsey's fall came. The sarcophagus, of black marble, intended for the Cardinal, ultimately became the resting-place of Nelson in the crypt of St. Paul's. The four giant candelabra by Torregiano, designed for the corners of Wolsey's sepulchre, were presented by Henry VIII. to old St. Paul's. Being covered with gold-leaf, they were valuable, and a century later they were sold by Cromwell to the authorities of Ghent Cathedral, where they have remained ever since.—*Scottish Guardian*.

The late Bishop of Durham, Dr. Lightfoot in 1881, thus described the interesting features of the fine old parish church of St. Andrew, Bishop Auckland, lately restored: 'It is not the only distinction of this fabric that it is the largest parish church in the county of Durham. It speaks to us, as few parish churches speak, of the long and continuous history of Christianity in England. There is that Latin inscription embedded in its pavements, testifying to that earlier Roman civilization on which, as on a basement, the superstructure of the Gospel was raised. There are those Saxon crosses disinterred from its walls, proclaiming the evangelisation of the great race of which the population of England is mainly composed, and when we turn to the fabric itself we meet with a series of architectural styles, beginning with the Norman basement of the tower and descending through subsequent ages of a series which not inadequately represents the successive epochs in the career of the English Church.'

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