

# 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., 21.  
Earnestly contend for the Faith which was once delivered unto the saints."—Jude 3.

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## ECCLESIASTICAL NOTES.

THE P. E. Church in New York city to-day ministers in nine languages.

THE Bishop of North Carolina has removed his residence from Charlotte to Raleigh.

BISHOP LAWRENCE, of Massachusetts, speaking at the Episcopalian Club monthly dinner, held in Boston on October 29th, referred to the great opportunity for missionary work presented in the State of Massachusetts.

NEVER before has so much been done to render the opening service of the Church Congress annually held in the United States so impressive as on the present occasion. There will be a chorus of 125 vested choristers, and the music selected is of the purest ecclesiastical type.

A handsome granite obelisk is about to be erected at Lutterworth, Leicestershire, to the memory of John Wycliffe, "the morning star of the Reformation." The cost will be about £1,000, nearly three-fourths of which has been subscribed. A number of relics of Wycliffe are still preserved at Lutterworth church, the scene of Wycliffe's labours.

ON the last day of the Missionary Council in Hartford prayers were offered in the Communion office for the Emperor of Russia and for his family and people. A cablegram announcing the fact was sent by Bishop Hale to his friend, the Archpriest Ranysheff, the principal chaplain of the late Emperor, and Bishop Hale received a cablegram in reply expressing thanks.

THE Bishop of Albany, speaking at the dedication of the new choir room in Trinity church, Lansingburgh, N.Y., lately, suggested that doctrine is taught not solely or chiefly by preaching, but by the use of the services of the Prayer Book, and that, consequently, whatever conducted to the impressiveness of those services, for instance, stirring music and becoming ritual is, in its way, an effective teaching of doctrine.

THE Bishop of Algoma announces that his resignation, even in September 1895, is conditional. If the Provincial Synod will then provide some assistance that will relieve the Bishop of some part of his work and financial worry, Dr. Sullivan is willing to continue at his post to the last; but otherwise he will feel it his duty to his diocese, no less than to himself, to make room for a younger and stronger man.—*Scottish Guardian*.

ON Tuesday, Oct. 30, the Rt. Rev. Dr. Kenyon, lately Bishop of Adelaide, was enthroned as Bishop of Bath and Wells (he is the forty-ninth to hold that title) in the Cathedral

church at Wells, England, in the presence of a vast congregation of Church people and between 500 and 400 clergymen. Afterwards an address of welcome was presented by the Mayor of the city. The oath taken by him on Enthronement reads: "You, the Right Reverend Father in God . . . shall promise, as you shall answer the same to Almighty God, that you will in all things observe the rights customs and liberties of the Cathedral church of Wells, as a good pastor and spouse of the same, according to your sacerdotal and Episcopal promise."

THE Synod of the Province of South Africa, at its recent session, declared that they "are unanimous in their judgment that the right and proper title of the Metropolitan of this Province is Archbishop; but at the same time strongly desiring to emphasize the unity of this Province with the Mother Church of England with other Provinces of the Anglican Communion, they unanimously resolve that the formal adoption and promulgation of the title be postponed until the meeting of the next Lambeth Conference."

THE Sisters who were compelled by circumstances to withdraw from the Kilburn Sisterhood have now been constituted a new society under the title of the "Sisters of the Ascension." The Bishop of London, who has given them his hearty sympathy under the very painful circumstances in which they have been placed, has become the Visitor of the new society; and the Bishop of Marlborough, acting for him, officiated at the inauguration services and the election of a Superior, to which office Sister Adelaide was duly elected. Of the sixteen sisters who have withdrawn from Kilburn, it is understood that twelve are working in the new society in the Diocese of London; the others are engaged in similar work in other dioceses.

THE controversy between Cardinal Vaughan and the English Church as to the validity of Anglican orders has had a practical result of some importance and value. There has for sometime been a strong feeling in Church circles that the field of English Church history, at least in its controversial aspects, has been too exclusively left to Roman theologians, and accordingly a new society is being formed, under the highest auspices, to disseminate information on this subject, and especially to deal with Roman Catholic pamphlets and lectures upon it, as occasion arises. Among both Romans and Churchmen this present controversy has provoked much irritation; and the Archbishop of York's reference to "an Italian Cardinal who calls himself Archbishop of Westminster" is almost as keen as any of the keenest passages in the Ecclesiastical Titles controversy in 1851.

In his address to his Diocesan Conference, the Bishop of Southwell referred to the recent consecration of a Bishop for the Protestant body in Spain, and made the important statement that the Archbishops and Bishops of England did most distinctly urge upon the Archbishop of

Dublin their unanimous view that after the last Lambeth Conference he should await further counsel, and that no such act should take place. But the Irish Church was not now the united Church of England and Ireland; it was a distinct national Church, and as such was independent. The Archbishop of Dublin informed the Archbishop of Canterbury as a matter of courtesy, but he did so with a distinct intimation that he was not prepared to accept advice or to receive an opinion, even in any such way as should require acknowledgement or answer. He declined to hear what was said about it except that which people might like to tell him in the way of private conversation. Beyond that he had declined to listen in the smallest degree to any representation of the opinion of the English episcopate.

EXTRACTS FROM A LETTER TO A YOUNG CLERGYMAN LATELY ENTERED INTO HOLY ORDERS.

[Written by Dean Swift in January, 1810.]

"Proper words in proper places make the true definition of a style. A plain convincing reason may possibly operate upon the mind both of a learned and ignorant hearer as long as they live, and will edify a thousand times more than the art of wetting the handkerchiefs of a whole congregation if you were sure to obtain it. If your arguments be strong, in God's Name offer them in as moving a manner as the nature of the subject will properly admit, wherein reason and good advice will be your safest guides; but beware of letting the pathetic part swallow up the rational." . . . "I cannot get over the prejudice of taking some little offence at the clergy for perpetually reading their sermons, and I cannot but think that whatever is read differs as much from what is repeated without book as a copy does from an original." . . . "You will observe some clergymen with their heads held down from the beginning to the end within an inch of the cushion to read what is hardly legible, which besides the untoward manner hinders them from making the best advantage of their voice; others again have a trick of popping up and down every moment from their paper to the audience." . . . "Before you enter into the common insufferable cant of taking all occasions to disparage the heathen philosophers, I hope you will differ from some of your brethren by first inquiring what those philosophers can say for themselves." "As regards the Fathers, their genuine writings are of admirable use for confirming the truth of ancient doctrines and discipline, by showing the state and practice of the Primitive Church." . . . "I have lived to see Greek and Latin almost entirely driven out of the pulpit, for which I am heartily glad." . . . "No men succeed better than those who trust entirely to the stock or fund of their own reason, advanced indeed, but not overlaid by commerce with books." . . . "Since Providence intended that there should be mysteries, I do not see how it can be agreeable to piety, orthodoxy, or good sense to go about such a work,