

The Church Guardian

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226 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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ECCLIASTICAL NOTES

THE Universities' Mission in Central Africa is greatly crippled by sickness. The members are much overworked. Recruits are much needed.

THE 'Camberwell, Eng., 'Ten Days' Church Mission' has been brought to a close. Special preachers were engaged in the work, and it is thought that the mission has been a very successful one.

THE post of General Secretary to the Society for Promoting Christian Knowledge has been given, the *Banner* says, to the Rev. A. J. Carlyle, B.A., assistant curate of St. Stephen's, Westminster.

THE *Manchester Guardian* says that two Yorkshire Nonconformist ministers are reported to have recently joined the Established Church, viz: the Rev. David Scott, late Unitarian minister at Dewsbury, and the Rev. W. T. Gifford, for nearly five years minister of the Congregational Church, Ravensthorpe.

THE list of special preachers at St. Paul's Cathedral and other of the principal churches in London, Eng., during the Lenten season, is a long one, and contains the names of many well-known men: such as those of Canon Knox Little, Canon Bady, and Fathers Benson and Black, of the Cowley Brotherhood.

AT an influential and representative meeting held in Durham Cathedral, Eng., on the afternoon of the 18th ult., it was decided that the memorial to the late Bishop of Durham should take the form of an enlargement of the Cathedral Chapter House, together with a statue or effigy to be placed in the Cathedral itself.

THE Archbishop of Canterbury has been giving this year a series of addresses in Lambeth Palace Chapel during Lent similar to those delivered for several years past. The discourses are principally designed for people who are, from position or choice, much occupied with social duties, and were specially intended, when first inaugurated, for ladies in society.

Experientia docet. The vicar of Buxton, the Rev. W. Malam, recently told a meeting of Churchmen that he had invented a device to 'stop yarns in the pulpit.' Seven out of every ten clergymen preached too long. His invention is an extinguisher in wood or galvanised iron, six feet by four, which will descend on the preacher at the end of twenty minutes, and at once put out him and his oratory.

AN APOSTLE TRULY.—The Bishop of Gambia has made another of those tours in his diocese which show that his natural force has in no wise abated, his fourscore years and more notwithstanding. He has been visiting new territory in the Pomeroy Mission on the borders of the great Orinoco rivers. In those expeditions he cheerfully undergoes exposures, submits to privations, and runs risks which might well damp the ardour of a young man. Perils from nights in tents, boats, and in a hammock along

between trees from wild beasts, mosquitoes, storms, floods, Indians, are among the dangers which this more than octogenarian Bishop faces as indifferently, as undauntedly, and as cheerfully as if they were trifles as light as air.

BISHOP LEONARD has accepted the offer of Trinity Church, Cleveland, Ohio, to make that Church his Cathedral. The present rector, the Rev. Y. P. Morgan, will be the dean, and the Venerable Dr. Bolles, the senior canon. It is expected that Trinity Cathedral will soon have a new and handsome edifice. Bishop Leonard has already made himself felt as a natural leader of men, and, as is said of the Bishop of London, "a glutton for work."

THE much talked-of discovery of a new uncial MS. of the New Testament by Byrennios, Archbishop of Nicomedia, the discoverer of the *Didache*, seems to be exploded. In a letter from Mgr. David, Syrian Archbishop of Damascus, to Dr. Neubauer, of Oxford, he says:—"In the first place it is not true that Byrennios Archbishop of Nicomedia, has found in Damascus an ancient Greek MS. of the Bible, for that prelate has never been to Damascus."

THE Bishop of Manchester has delivered an address at Bolton, Eng., to the Bolton co-operative Society, which has 14 000 members. He said that nothing could eradicate the suspicion that capital got too much except the increase of co-operative production, for when a man got both wages and profit discontent was gone. If limited companies succeeded, so could co-operative production, but they must pay for management liberally, and let it have a free hand. Trade unions, which were essential, could not alone solve labor problems, as they lacked both the power and the wisdom, but he earnestly supported co-operative production.

THE Bishop of Liverpool speaking at the annual meeting of the Diocesan Church Aid Society, said that the Church of England was called a wealthy Church, and the country was said to be burdened with wealth, but there were incumbents with less than £.00, a year responsible in the eye of the law for 6 000 or 7 000 people, whilst Nonconformist clergymen, unassisted by endowments, were receiving \$700 and \$800 a year. He did not approve of the plan of sinking capital for the purpose of endowment, and receiving only 2½ or 2¾ per cent. It would be preferable to raise by annual subscription a Sustentation Fund, out of which a well appointed committee could help the poorer clergy.

BISHOP JAYNE, of Chester, consecrated the new part of a churchyard at Handley, Cheshire, last week, and subsequently preached a sermon, in the course of which he said some clergy and laity were anxious for the abolition of fees for burying, fees for marriage, and so forth. He could respect the feeling of such persons; but they must look on the other side of the matter as well, and remember how largely the Church of England in the present generation was beholden in its religious services, and the maintenance of the clergy more particularly, to the liberality and justice of former generations.

The present Church was by no means bearing the brunt or the greatest part of the brunt itself; but by far the greater proportion came down from earlier generations, and we should contribute some share towards what had been handed down by the liberality and justice of forefathers. They should look at the matter very carefully before they either as clergy or laity abolished the ancient custom of fees.

"A REASON OF THE HOPE THAT IS IN YOU."—The Bishop of Chester, preaching in Holy Trinity, Runcorn, Eng., lately from the text, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear," said if they asked Roman Catholics or some of the members of the Nonconformist bodies, why they were Roman Catholics, or belonged to this or that Nonconformist body, they were able to give reasons. The members of the Church of England were frequently unable to bring forth any reasons, good, bad, or indifferent, and he thought this inability in so far as it existed was partly to the credit of the Church of England. He meant that there was a desire to avoid controversy. So far well and good, but they would agree with him that it was not good if it meant that they did not take pains in teaching *distinctive doctrines*, teaching the reasons *why* they belonged to the Church of England. He was a Churchman not because he believed the Church to be perfect, nor because he ignored or underrated the good work done by Nonconformist bodies or the Church of Rome, nor because it was the Established Church of the State. He was a member of the Church of England because he was born such; because the Church of England was the *historical national Church* of the nation; because he believed her doctrines were conformable to the Word of God and to the teaching of the early and *undivided Church*; because it was blessed by the power of God; because the Church had the remarkable feature of great assimilative power—the power of assimilating truth and learning lessons from all sides and applying them, and so becoming stronger, and purer, and more attractive in her work; because he saw in her, as perhaps nowhere else, a longing for the unity of the Church; and because he believed she had a work to do in the world for Christ, in relation to other members of the bodies of the Church of Christ, which no other Church could do.

A VERY significant fact is reported from India, The native Mahomedans at Simla have formed an association for promoting Moslem principles among other peoples. This is to say that they are going to be a missionary body preaching Islamism in opposition chiefly to Christianity. No doubt the spread of Christian influence in India, and the indirect as well as the direct effects of that influence, are at the bottom of the movement. It is felt probably that some counteracting influence must be established to stem the rising tide, and no better way of doing so apparently occurs to the Moslems than in imitating the methods of the despised Christians. Such an unintended acknowledgment of the efficacy of missionary work is very gratifying, but at the same time