

The Church Guardian.

Upholds the Principles and Rubrics of the Prayer Book.

"Be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 34.
 "Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

VOL. VIII.
No. 48.

MONTREAL, WEDNESDAY, MARCH 16, 1887.

\$1.50
PER YEAR

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ECCLESIASTICAL NOTES.

A BISHOP'S RESPONSIBILITIES.—The Bishop of Manchester in returning thanks for an address and noticing a remark that at Manchester he was the right man in the right place, expressed the fear that it was inspired by the confidence of affection rather than the outcome of judgment and discrimination. No man could be said to be equal to such work. To have to guide the fortunes of the Church of England among a population of 2,500,000, to bear the cares, anxieties, and burdens of his office, and to have the oversight of 600 or 700 clergymen, passed human strength. He could only do his best. A colonial bishop was once remonstrated with for giving himself so much trouble in visiting all over the diocese. "You will wear yourself out," he was told. "What is the duty of a Bishop?" was asked. "It is to ordain, to confirm, and to keep the clergy in order." That was the old-fashioned idea of a Bishop, but ever since that magnificent specimen of an energetic prelate, the late Bishop Wilberforce, taught them how a Bishop might work, and therefore ought to work, the conception of the Episcopal office and its duties had undergone a wonderful change.

THE NEW ENGLISH CHURCH AT CANNES.—The Church of St. George, erected at Cannes as a memorial to the late Duke of Albany, from the designs of Mr. Blomfield, was recently consecrated by the Bishop of Gibraltar, in presence of the Prince of Wales, Prince George of Wales and many distinguished English visitors now staying at Cannes. The church, built of stone from the neighborhood of Grasse, consists of four bays and a north and south aisle, the foot-paces of the aisles being laid in mosaic. On the north side are an organ chapel and vestry, and on the south side the memorial chapel, on the decoration of which the skill of the architect has been lavished. The roof of the nave is of pitch pine, and the altar steps are of white Carrara marble. There are triple lancet windows above the altar, which are filled with memorial offerings, the gift of two English ladies. The piscina and sedilia are of ancient design. A screen of iron, painted black and gold, separates the chancel from the memorial chapel, in which there is a second altar, and the chapel is to be used only for early communion and weekday service. Two memorial windows and a mosaic reredos were executed of beautiful design.

A JUBILEE GIFT.—The Committee of the Colonial Church and School Society have lately received from an anonymous donor a sum of

\$500 for the extension of Church work in the newer dioceses of the British Colonies, and as a special thank offering in commemoration of the Queen's Jubilee.

INDIA.—The consecration of All Saints' Church, Allahabad, destined to be the Cathedral of the future Diocese of the Northwest Provinces, took place on January 12th. The Bishop of Calcutta performed the ceremony of consecration, as well as preached at the celebration of the Holy Communion which followed. The service held at 8 a.m., and at 11 o'clock the Metropolitan delivered his Charge in the newly consecrated church. His Lordship spoke very hopefully of the proposed new bishopric of Allahabad.

SIXTH BISHOP OF NEW YORK.—Bishop Henry C. Potter—now sixth Bishop of New York—was welcomed to his diocese on Monday, February 21, by many of the clergy of the city at Grace Chapel. At the Holy Communion he made a short address, alluding in feeling terms to the death of the late Bishop and of several of the clergy, during his short absence, and speaking with much interest of the work of the Church of England which had come under his observation, especially the grand missionary work undertaken by graduates of Oxford among the poor of London, in the "Oxford House."

BISHOP PARET ON FUNERAL REFORM.—Bishop Paret in a late number of the diocesan paper, the *Maryland Churchman* referred to Funeral Reform, in a manner most excellent and greatly needed. He too truly says that the bereaved go for help and advice in their affliction neither to pastor nor friends, but—to the undertaker! and he orders all things after his own pleasure, making the show and sham of an average funeral "something inexpressly sad," "not a Christian burial, but an undertaker's advertisement." Among the particulars in which reform is needed are specified:—

1. Consulting the pastor instead of the undertaker as to details of service.
2. Abolishing funeral sermons.
3. Making all leave taking of the dead private, as far as possible; no opening of the coffin and "viewing the corpse" as part of the ceremony.
4. Avoiding all unnecessary cost and display.
5. No Sunday funerals.
6. Reform in the wearing of mourning.

CLERICAL CHANGES.—Among enquiries made by the committee appointed by the Diocese of Connecticut to investigate the matter of clerical changes was the following, addressed to parish wardens and clerks: "So far as you know, what has been the principal cause of the several changes which have occurred in the rectorship of your parish?" The answers to this are very frequently, "inadequate support." Other answers are "promotion," "dissatisfaction," in one case, "mitres," in another, "ministers' wives," and in another, "a few cranky people."

ACCESSION.—Mr. William R. Turner, formerly a Congregational minister, was lately ad-

mitted to the Diaconate, in the Diocese of Central Pennsylvania. He is now serving as minister-in-charge of the mission at Delano, under the rectorship of the Rev. Marcus A. Tolman, Rector of St. Mark's Church, Mauch Chunk.

A GOOD SUGGESTION.—Bishop Worthington, of Nebraska, in a late number of the diocesan paper the *Church Guardian* suggests that, it would be an advisable plan for every clergyman in the diocese during lent, at some time most convenient, (but not as a substitute for the devotional service or exhortation) to instruct the people in regard to the Book of Common Prayer; its history and rubrics, and also to speak plainly of decent customs which the Church expects us to observe. The people desire information. They are constantly asking questions in regard to these things, and it is the duty of the clergy to take time to give instruction on these subjects. A few moments before the daily service might be used for this purpose. How many of our clergy have ever taught their people what to ask in prayer when they first come into God's House? A faithful pastor will seek to know whether those committed to his care are familiar with suitable devotions which they can use when they enter or retire from the sacred place.

BISHOP WORTHINGTON AGAIN SUGGESTS.—Every parish or mission in the diocese, no matter how small, should have a Sunday-school organization; and if there are but a small number of children to be instructed, they should have the care and attention of the Rector or missionary. *There is a neglect in some quarters.*

[True, we fear, also of many a parish and mission in Canada, otherwise the Sunday-school statistics would be more satisfactory, and the advance of the Church more what it ought to be.]

TIMELY ADVICE.—Easter can have no real spiritual joy, unless there has been real Lenten discipline. Let each and every communicant have some definite rule for the proper observance of the forty days of abstinence and be very careful to maintain it. The more self-denial the better. Place the monied value of your sacrifice of pleasure or indulgence upon the Lord's altar on Easter day. Strive to have your offering on "that Day of Days" to mean a very great deal in your spiritual life.—*Bishop of Nebraska.*

IRREGULARITIES.—At the last meeting of the Convocation of Canterbury, a resolution was adopted in the Lower House in reference to the action of certain clergy who had accepted from time to time invitations to preach from those who are not in communion with the Church, and in places in which its doctrines and its discipline are avowedly contradicted and opposed, that while duly acknowledging the charitable motives and intentions of those who accept the invitations referred to, they desired to express their conviction that they are not only acting illegally, but are hindering rather than promoting the unity of Christian people, and that the Bishops be respectfully requested to take such steps, as may be in