

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.

THE MARRIAGE SYSTEM IN AUSTRALIA.—Among the results of the recent meeting of the Bishops in New South Wales was the publication of Marriage Regulations. According to these, the time for celebrating marriages is extended from sunrise to 8 p.m. (the Bishop of Goulburn dissenting). A marriage must take place in church, unless the parties reside more than four miles away, or unless the Bishop has given special license. The Bishops also point out to the Clergy, (1.) "That the law of the Church of England prohibits marriage with a deceased wife's sister. (2.) That, although such marriages are recognised by the law of the Colony, this law imposes no duty or obligation upon the Clergy with regard thereto, each denomination being left free to observe its own discipline in this matter. (3.) That the Bishops are accordingly of opinion that no such marriage should be celebrated by the Clergy." It is, moreover, declared to be the unanimous opinion of the Bishops, "that after a divorce has been pronounced, the party who has been pronounced guilty of infidelity to the marriage vow by the Court shall not be permitted to be re-married according to the rites of the Church of England.

A NONCONFORMIST'S TESTIMONY.—The following is from the *Christian Chronicle*, the organ, we believe, of Dr. Parker, the eminent Congregationalist minister of London, England:—

Cathedral canopies are often held up to scorn by adverse critics of the Established Church. It is said that they may possibly serve a purpose as legitimate prizes for the hardest working and worst paid Clergy of the Diocese: whether they serve such a purpose or not it is not our intention now to inquire; but however much the office may have been abused in the past—and in the days when pluralism was popular they were abused—it is an *unquestionable fact* that the men who hold the canopies in St. Paul's and Westminster Abbey are among the *ablest preachers and most distinguished theologians in the country*. The extraordinary attendance at St. Paul's when Canon Liddon is in residence, and at Westminster Abbey when Canon Farrar is the preacher, attest to the pulpit power of these dignitaries. There are other men of equal power, although their names may not be so familiar; men who command great audiences, and who, conscious of their responsibility, preach the glorious Gospel of the blessed God with no uncertain sound. Among such men the Rev. Professor Westcott may fairly be placed. This month Dr. Westcott is in residence at Westminster Abbey, and last Sunday afternoon he preached to a congregation which crowded every nook and cranny of the venerable edifice. Only by patient waiting could we obtain a seat, and that before the sermon commenced. The mass of people reached from Poets' Corner to the north door; and from the organ screen to the altar. What an impressive sight for a preacher to gaze upon! The thousands of upturned faces—an eager throng waiting for the preacher's message. A weird sight it was; the evening shadows had fallen, and the Abbey was dimly lighted with candles and a few gas jets here and there; the white-robed choristers just distinguishable from the serried masses which crowded the choir. And yet, amid such a multitude, the most solemn silence reigned. The worshippers seemed impressed with the awe which prompted Mrs. Hemans to write:—

"The place is holy to the breath
Of awful harmonies, of whispered prayer;
Tread lightly! For the sanctity of death
Broods with a voiceless influence on the air;
Stern, yet serene! A reconciling spell,
Each troubled billow of the soul to quell."

THE NEW BISHOP OF EXETER.—We learn from late English exchanges that the Bishopric of Exeter has been conferred, not on Dr. Bickersteth, Dean of Lichfield, as was reported by cable, but on the Very Rev. E. H. Bickersteth, the well-known author of "Yesterday, To-day, and Forever" whose appointment to the Deanery of Gloucester was announced only a few weeks ago. The translation from the comparative retirement of a benefice at Hampstead to the full stress of the Episcopate in a Diocese which makes such constant demands upon the physical energy of its occupant as that of Exeter must be a heavy trial, and it is to be hoped that the new Bishop's health will prove equal to the strain. His earnestness of purpose, simplicity of life, and thorough devotion, have long won for him the affection of his people, and can scarcely fail to secure for him beforehand a cordial welcome in the scene of his future labors.

RECRUITS FOR THE MISSION FIELDS.—An almost unparalleled instance of self-devotion to the work of the Foreign Mission field by men distinguished in the athletic world has just been given by the resolution of several members of the University of Cambridge to proceed to China in connection with the China Inland Mission. These gentlemen, including Mr. Stanley P. Smith, B.A. (late stroke of the Cambridge eight), Mr. C. T. Studd, B.A. (late captain of the Cambridge eleven), Mr. D. E. Hoste (late Royal Artillery), Mr. Montague Beauchamp, B.A., Mr. Cecil Polhill-Turner (2nd Dragoon Guards), and Mr. Arthur Polhill-Turner, B.A., made statements at Exeter Hall, which showed, with striking clearness the powerful impulse under which they are going forth; and the fact that a deputation of forty undergraduates attended the meeting to bid the young missionaries adieu, may be accepted as an evidence that the enthusiasm of the outgoing party has not been without influence upon their colleagues.

ACCESSIONS TO THE CHURCH.—The *Living Church* prints the following from a correspondent:—

"Since the beginning of Advent, 1883, I have kept a list of the accessions to the Church, of ministers from other bodies. After a year, the following is the result:—Dutch Reformed, 1; Roman Catholic 3; Baptist, 5; Methodist, 6; Southern Methodist, 3; Congregationalist, 2; Reformed Episcopal, 2; (one returned to the fold he left, the other entered the Canadian Church); African Methodist Episcopal Zion, 1; British Wesleyan, 1; Christian, 1; Presbyterian, 1; total 26. This record is for America. It is not improbable that I have missed several."

The same journal adds another name—that of Mr. M. K. Schermerhorn, one of the brightest ministers of the Unitarian body, who built the Channing Memorial Church in Newport.

THE ENGLISH ORDINATIONS OF 1884.—Mr. Armfield's quarterly letter to the *Guardian* on the Ordinations contains this time much that is reassuring. The Deacons ordained during 1884 were 767,

eleven less than in 1883, which, however, exceeded by fifty the largest number presented in the previous ten years; and the total of Deacons and Priests (1,514) was absolutely the largest ever ordained. The number of Oxford and Cambridge men (903) was likewise larger than ever it had been and the proportion, 57 per cent, has only once before been equalled—in 1878.—*National Church.*

THE LATE SIR ROBERT PHILLIMORE.—The death of the late Sir Robert Phillimore not only removes an eminent judge but an earnest Churchman. His knowledge of ecclesiastical law was unrivalled, and he had held many offices in connection with the Southern Dioceses. In 1840 he was appointed official to the Archdeacons of Middlesex and London, Chancellor of the Diocese of Chichester by Bishop Gilbert in 1844, and Chancellor of Salisbury in 1845. He was also made Judge of the High Court of Admiralty and the Arches Court of Canterbury in 1867, on which occasion he was sworn in a member of the Privy Council. He was appointed Master of Faculties in 1873, but two years later he resigned all these appointments on being nominated Judge of the Admiralty and Probate Division of the High Court of Justice. By his death Dr. Walker G. F. Phillimore, Chancellor of Lincoln, succeeds to the baronetcy.

THE WEST LONDON MISSION.—SERMON BY ARCH-DEACON FARRAR.—The Archdeacon of Westminster, preaching on Sunday at St. Margaret's, Westminster, mentioned that he had in the course of last week received an anonymous letter from a young man describing his own condition. He said that he outwardly conformed to religious ordinances, attended church, in some sort prayed and occasionally received the Holy Communion, but he said that everything seemed hollow and empty, and that, in his opinion, religion never made men happy and God never answered prayer. He (the Archdeacon) trusted that his unknown correspondent was wrong in his belief that his was a common case. Religion would not bring them rank, position, admiration, or £10,000 a year. Men said that they needed something more than shibboleths, outward formulas, and orthodox dogmas. He had no new Gospel to preach to them. Christ, Whom many thought the commonplace Prophet of Galilee, could tell them nothing more till they *translated these things into action*. After referring to the story of Naaman the Syrian, as containing much of human nature, he said that philosophers with profound intellect and great fame, asked if they were to listen to ignorant clergymen preaching, eat with some poor old woman a simple piece of bread, and sing hymns to common tunes? Should not God, such an one says in effect, single me out and treat me with perfect respect and work for me an adequate miracle? "No, my high intellectual friend; heaven's gate is not so highly arched as the palaces of princes, and what has done for Pascal and other worthies of humble mind must do for you, for God will not flash for you irresistible light or read the mountains. You must accept God's conditions, listen to stupid and ignorant clergymen, and be Christians on God's terms." He urged them not to despise the Mission, or sneer at it, or superciliously fancy that it was only meant for the ignorant and poor. It was intended for all who had souls, rich and poor, for all who believed in death, judgment, and eternity.