

# The Church Guardian

Upholds the Doctrines and Rubrics

"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.

VOL. XII.  
No. 19.

MONTREAL, WEDNESDAY, OCTOBER 15, 1890.

PER YEAR  
\$1.50

WE want 1,000 new Subscribers before New Year's day, 1891. There are nine Dioceses in this Ecclesiastical Province, cannot our friends in each of these dioceses secure 112 subscribers for the CHURCH GUARDIAN? One or two parishes in each diocese should give us this number.

## ECCLESIASTICAL NOTES.

THE Bishop of Bangor (Wales) is confined to his room with a severe cold contracted during the Eisteddfod meeting. The date of his enthroning is still unfixed.

THE Rev. Samuel T. Adams, who for several years past has been minister at the Ross Congregational Chapel, is about to separate from that body and join the Church of England.—*Family Churchman*.

THE Dean of St. Paul's will shortly publish a volume on the Oxford Movement. The late Cardinal Newman was one of the Dean's oldest friends, and when the latter was rector of Whatley, near Frome, John Henry Newman (as he then was) paid him a short visit.

THE Bishop of Melbourne, Australia, was recently presented by a number of the laity of his diocese with a pastoral staff, in anticipation of the completion of St. Paul's Cathedral, Melbourne, for his official use and that of his successors in the See of Melbourne for ever.

THE great delay in enthroning the Bishop of Bangor, Wales, is provoking considerable comment. Nearly six months have elapsed since his consecration, and the date of the enthronement is still deferred owing to some formality in connection with the appointment of the Archdeacon of Canterbury, who has to sign one of the necessary documents. The Bishop attends the Cathedral services in his robes, but takes no part therein, and does not occupy the episcopal throne.

FUNERAL reform has been recently brought very prominently forward by letters in the papers from eminent ecclesiastics and others, and received a practical commentary at St. Paul's on Tuesday at the funeral of Canon Liddon. There was no official black anywhere to be seen. The altar was decked as for a festival. The opening in the floor, through which the coffin descended, was draped with red cloth, and flowers were abundant both in the form of ornament and of tribute. Not even the Canon's stall was draped in black.—*Church Bells*.

THE committee of the Liverpool (England) Church of England Sunday-school Institute was requested by the Diocesan Conference of 1882 to promote the formation of Sunday-school associations throughout the diocese, and the success attending their exertions is shown by the fact that no fewer than thirteen associations have been formed in Liverpool and the suburbs, Hindley and Abram, Pemberton, Upholland, and North Meols. Ten of these associations comprise 139 schools, 3,419 teachers, and 51,

984 scholars; while of three comprising 32 schools no further details are available. With a view to fostering more active co-operation and more intimate relationship between the associations and the institute a new departure has been taken in the issue of a programme of meetings not only of the institute, but of the associations both in combination and separately, with a calendar of the season just opened.

THE following resolution has been forwarded to the Dean and Chapter of St. Paul's Cathedral:—"That at a meeting of the Armenian residents in Manchester, held on the 10th September, at the Armenian Vicarage, it was unanimously resolved that the condolences of the Armenian community in England be conveyed to the Dean and Chapter of St. Paul's Cathedral, and to the relatives and friends of the deceased divine, through Mr. G. Hagopian, of London, on the occasion of the lamented death of the Rev. Henry Parry Liddon, D.D., Canon of St. Paul's Cathedral, in whom the people and the Church of Armenia lose one of their most valiant friends and sympathisers."

THE Rev. Mark Napier Trollope, M.A., of New College, Oxford, and Cuddesdon, has resigned the charge of St. James', Great Yarmouth, Eng., with the intention of attaching himself to Bishop Corfe's Mission to Korea. The Bishop himself started for Korea nearly two months ago, travelling via the United States and Canada, and the two doctors are also on the way. The Rev. L. O. Warner, a deacon, started for the same destination early in September, and Mr. Trollope hopes to follow in company with two more deacons and perhaps another priest, shortly after Christmas. This will bring up the number of clergy engaged under Bishop Corfe in the new mission to Korea to four, or perhaps five.

THE Bishop of Worcester (Eng.) has written the following letter to the Rev. F. Lawrence, hon. sec. of the Church of England Burial Reform Association, which was read by Mr. Lawrence in the course of a sermon at St. Michael's, Coventry, on a recent Sunday:—"There is need of very extensive reform in the matter of funerals among both rich and poor. The poor are in the habit of wasting money on funerals which they much need for other purposes, and the rich often encourage the false notion that they honor their departed friends by the vain pomp of costly funerals. The custom is much to be deprecated of burying the dead in strong, solid coffins, and constructing expensive vaults for receiving them. The sooner the earthly tenement of the body of a dear departed friend can be made to return to earth the better. A perishable coffin and a grave of earth, in a light soil, where practicable, form the most fitting receptacle for the corruptible body from which the spirit has departed."

THE following is the text of a second letter which the Bishop of Lichfield (England) has addressed to the Nonconformist ministers in his diocese as to their visit to him on Michaelmas Day:—"Lichfield, September 13th. Dear Sir,—I have long desired to make the acquaint-

ance of some of the ministers of the various religious communities which are represented in the diocese of Lichfield, and I thought that this might best be done by inviting a certain number of them to luncheon. In doing so I have no desire to enter upon the discussion of any of those questions which divide us. The object which I have in view is simply social intercourse with my fellow Christians who are in various ways working for Christ within the area covered by my own ministrations. But even such an occasion as this may well be sanctified, as St. Paul speaks, by the Word of God and by prayer; and I propose, therefore, that our social gathering should be preceded by a short devotional meeting, in which I trust that some of our guests will kindly take part."

CANON GREGORY, writing in the *Daily Graphic* on the proposed order of preachers, says.—"If we could find men undowered with the requisite gifts of eloquence and learning, willing to devote their lives to preaching the great central truths of Christianity wherever they were invited to do so, there can be no doubt that there might be a great power for good. The difficulty is to find such men. . . . Then there would be the further difficulty of defining the position which such an 'Order of Preachers' should fill. If they were allowed to preach wherever they chose there would be ceaseless irritation between them and the clergy into whose parishes they came, and we should find that rivalries and jealousies which existed between the preaching friars and parish priests in pre-Reformation times would reappear in an aggravated form. And not impossibly, in some cases, the popular preachers might follow the example of Wesley and Whitefield and become founders of new sects of religionists. On the other hand, if they were only to confine their ministrations to where they were invited by the incumbent to preach, their help would be most valuable; but there would be great danger of their never being allowed to enter parishes where their assistance would be most needed. . . . While, therefore, I should gladly welcome any institution that would make the preaching in our churches more effective, I greatly fear that the practical difficulties to be overcome are so great that the desired end can only be reached by the improvement of the clergy on the one hand or by stricter discipline on the other."—*The Family Churchman, London*.

THE passage of the demoralizing Divorce act in Australia has just called forth the severest criticism and condemnation of the leading Christian bodies of the English race. The Presbyterians of Australia were among the first who refused to recognize it, and the Church of England, has spoken out in the strongest terms against it. In a recent number of *The Churchman*, we have an account of the position and action of the bishops:

"The new divorce act in Australia has created an extraordinary excitement in ecclesiastical circles. The Bishops have come forth manfully to the breach, and we hope that no latent spirit of Erastianism will tempt the clergy to be led by a government, which is anti-scriptural on the marriage question, to go clear contrary