

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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ECCLIASTICAL NOTES.

THE OLD CHURCH.—In England there are 5,000 churches that at this moment stand upon the same foundations that they stood upon 500 years ago, some are the same as they were eight centuries ago.

AS IT SHOULD BE.—As an interesting incident, showing the cordial relations between the mother and daughter Churches, it may be mentioned that the Bishop-elect of Delaware was asked by a number of English clergymen to let them know the date of his consecration, in order that he might be especially remembered on that day in their celebrations of the Holy Communion.

DR. HOOK'S WORKS.—Here is a striking summary of Dr. Hook's twenty two years' work at Leeds, taken from a recent article in *Temple Bar*: "He found it a stronghold of dissent, he left it a stronghold of the Church; he found it one parish, he left it many parishes; he found it with fifteen Churches, he left it with thirty-six; he found it with three schools, he left it with thirty; he found it with six parsonage-houses, he left it with twenty-nine."

WOMAN'S WORK.—Mrs. Twing, editor of *Church Work*, Dorchester, Mass., announces that she has made special arrangements to emphasize women's work in her excellent magazine. She intends (beginning in November) to give a selection from "Papers on Sisterhood," by Rev. Dr. Littledale, originally published in the *English Monthly Packet*, edited by Charlotte M. Yonge, and other articles on Deaconesses and the new "Order of the King's Daughters."

FORTY YEARS.—On Sunday, October 7th, the church of the Transfiguration New York celebrated the 40th anniversary of its rector, the Rev. Dr. Houghton. In the course of his sermon, D. Houghton said that it was, also, the seventh anniversary of the introduction of the surpliced choir, and the eighth anniversary of the establishment of the daily Communion service. The numbers seven and eight had a scriptural significance, the one signifying rest from labor, and the other being typical of the day of Resurrection and of the Transfiguration. The choir had been ably conducted and a check of \$1,000 had been annually contributed by one person to maintain the Church music. At least \$3,000 in addition was required for that purpose.

AUSTRALIA.—The new Cathedral at Perth was to be formally consecrated on All Saints' Day. It is cruciform in plan, 154 feet by 96 feet (at the transepts), and 70 feet in height to the apex of the nave roof; it will accommodate over 1000 worshippers. It is a red brick building, with stone arches, jambs, &c., in first pointed Gothic. The tower is to be surmounted by a spire; a chapter house, and other features remain to be added. Church work is now sharing generally in West Australia the new impulse caused by the discoveries of gold and of pastures. The Rev. W. J. Thornburn has just come out for the Gascoyne district, making the fourth new priest from England this year. But

it is expected that State aid to religion will soon be withdrawn entirely.

A SUFFICIENT ANSWER.—The wide diffusion of Christian institutions in every part of the world, and the vast increase of the Anglican Communion itself in the past fifty years, is a sufficient answer to those who proclaim that the religion of Christ is effete. On the contrary, never have such resources of learning and literature been devoted to the diffusion of Christianity as at the present time. The publications daily proceeding from the press of Germany, England, and America are proof of this, and whoever compares the facts illustrating the devotion of the finest minds of the age to Christian thought and progress, with what might have been said, on the other side, even fifty years ago, will confess that these encouragements are the reverse of visionary.—(*Bishop Cox*)

GROWTH OF THE CHURCH.—The only Protestant Church in New York whose growth can be called healthy is the Episcopal, and it makes its gain to a large extent at the expense of the others. Its communion includes nearly as many as are numbered in the Baptist and Methodist communions combined, though these denominations contain the vast majority of the Protestant Church membership in the Union. While it is growing rapidly, they are barely holding their own in New York. As a matter of observation, of all the Protestant Churches the only ones that are commonly filled are the Episcopal. A few preachers draw large audiences in the other denominations, but the houses of worship generally have a seating capacity much beyond the average attendance, while the Episcopalians are making greater and greater inroads on their congregations by offering a service that is more attractive without regard to the eloquence of the clergymen. Probably, then, although the Episcopalians number only about one-third of the Protestant membership, a count would show that as many as one-half of the Protestant Church attendance on Sunday is upon their churches. These are very significant facts, and the more so because the tendency toward the Episcopal Church, which has been so strong during the last five years, is rather increasing than diminishing.—(*N. Y. Sun*).

THE BENEFIT OF CLERICAL EXCHANGES.—The Bishop of Western Michigan writes in the *Church Helper*: We regret that the habit of Clerical exchanges of duty has so fallen, at least with us, into disuse. For a Clergyman to spend a Sunday in a neighboring Parish is good for him. If he is Rector of a large Parish, he appreciates the difficulties of his brother Priest's position. He learns some things to tell his people about building up the Church. On the other hand, the Rector of a small flock is pleased some times to minister to more people. It is an incentive to him in his study that the courtesy of his city brother may give him the opportunity for using the discourse on which he has bestowed much labor, and which is entitled to good audiences.

Then, it does the Parish visited good. The people of an humble Parish or Mission are

pleased to have the prominent Rector with them, and his people get an interest in the work of the stranger preacher.

The exchange does good all round. It unites the Clergy, it gives clerical rest and relief. It helps to kill Parochialism. And all this the more, when the visitor is kindly received; when he is lodged with a good Church family; when the Vestry meet him after service and introduce themselves to him, and tell him they are glad to see him.

We say then to the Clergy, exchange some times—when you do, strengthen the hands of your brother Minister. Hear no criticism of him from ill-mannered Parishioners any more than you would steal his books—leave at home all your peculiar parish uses.

BAZAARS.—The Bishop of Lichfield in his charge at the last Diocesan Synod thus spoke on this subject:—"I fear that many of you may not share my opinion, but I feel bound to express it. It appears to me that, however successful, a bazaar or fancy fair, with perhaps a dramatic entertainment connected with it, is hardly a legitimate or appropriate agency for raising funds for the building of a church or providing the stipend of a curate. A mere sale of work is a very different matter, where the work is often contributed by those who could not afford to give money, but are willing to give what they can, by the labour of their hands. But the bazaar, with all its frequent concomitants, its frivolity and display, its sport and its follies, however successful it may be in raising money, is no fitting agency to employ in the service of the Church of God. There is a further objection of a very serious kind against the employment of such means. It may lead the laity to forget their responsibility in the matter of giving freely and directly to the support of the Church, and to satisfy themselves instead with attendance at bazaars and public entertainments. In this way it may very well happen that, although in an individual parish a large amount may be raised for a particular object, the general finances, not only of the diocese at large, but even of the parish itself, may suffer in the long run. I cannot but feel that these bazaars which are advertised almost every week in one or other of the newspapers, are producing a very demoralizing effect on the minds and consciences of our people.

DEACONESS AND SISTERHOOD.—A provisional scheme has been drawn up in the diocese of Lichfield for the constitution of a Deaconess-Sisterhood; combining, under careful regulation, the active work and freedom of the Deaconess with the spiritual fellowship and religious life which characterize a Sisterhood. Such a practical combination of the active and the contemplative, such an association of Mary and Martha in one family and under one roof, would, says the Bishop of that diocese, tend to render both more widely useful in the Church of God. It would be an adaptation to our circumstances and needs in the present day of the Apostolic office of the Deaconess and the more modern idea of the separated Sister. The primary object would be active work for God in His Church, and along with it the development, under the healthiest conditions, of the