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# 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.

**ENGLISH CHURCH CONGRESS.**—The date of the Church Congress, to be held this year at Wakefield, under the presidency of the Bishop of Ripon, is October 5th, and three following days. The Corn Exchange, adapted to the purpose of a Congress hall, and the Assembly Room, under the same roof as the Exchange, will accommodate together about 3,500 persons. The Archbishop of York, the Bishops of Rochester, Exeter, Liverpool, and Southwell; Archdeacons Blunt, Farrar, Games, Hamilton, and Long; Canons Lefroy, Chadwick, Eliot, and Faussett; Prebendaries Ainslie and Andrew; the Rev. W. Hay Aitken, the Rev. T. Rogers, Lord Brabazon, Lord Norton, Sir W. S. Worsley, Mr. Stanley Leighton, M.P., Professor Stokes, Dr. Parratt, Mr. Miller, Q.C., Miss Mason, Mr. Eugene Stock, Mr. Clarke Aspinall and Mr. E. H. Turpin are expected to take part in the proceedings.

**THE ROCHDALE DEACONESS HOME.**—A service of a highly interesting character was held on St. Peter's Day in Rochdale parish church, at which four ladies, probationers from the Deaconess Home, were set apart as Deaconesses by the Bishop of the Diocese. The fine old parish church—the chancel of which has recently been rebuilt on a scale of unusual grandeur—was filled with a large congregation for Evensong, which was held at half-past five o'clock. Besides the Bishop, there were present the Archdeacons of Manchester and Blackburn; the Rev. Canon Birley (Bishop's chaplain); Rev. Canon Maclure (vicar of Rochdale and warden of the Deaconess Home), Rev. Canon Champneys, Rev. J. Hope (rector of St. Margaret's, Manchester), Rev. C. E. Norris (vicar of Fulginge), and other clergy. After Evensong, which was fully choral, a service for the occasion, sanctioned by the Bishop, was used, and commenced with the *Veni Creator*, sung kneeling. The Bishop then asked the prayers of the congregation on behalf of the candidates, and an interval of silent prayer followed. The Warden then presented the candidates to the Bishop, and certified that each had been "found meet, both for skill in womanly ministrations and for godly life and conversation," to exercise the office of Deaconess. After certain questions had been put by the Bishop to the candidates and answered, his Lordship laid his hands on the head of each, and pronounced the following benediction:—"God the Father, God the Son, God the Holy Ghost, bless, preserve, and sanctify you; and so fill you with all spiritual benediction and grace, with all faith, wisdom, and humility, that you may serve before Him to the glory of His great Name, and to the benefit of His Church and people; and make you faithful unto death, and give you the crown of everlasting life. Amen."—"N. or M., I admit thee to the office of Deaconess, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." The Bishop then delivered to each Deaconess a cross made of old oak taken from the church when the chancel was rebuilt, to be worn as a symbol of her profession, and then committed her to the head sister, Deaconess Fitzmaurice, to be received as a fellow-helper,

and tended as a "sister dearly beloved." The hymn, "O daughters blest of Galilee," was then sung, after which the Bishop entered the pulpit and delivered an earnest and practical address to the newly admitted Deaconesses. We understand that the Deaconesses will now take up work in different parishes. It is satisfactory to know that the Rochdale Deaconess Home, which was founded with the sanction and concurrence of the late Bishop of Manchester, has also the fullest approval of his successor, Dr. Moorhouse, who has shown great interest in its work.

**THE LORD'S HOUSE.**—The annual sermon before the Free and Open Church Association of the United States was preached this year by our old friend and principal, the Rev. M. Van Rensselaer, D.D., LL.D., and we have especial pleasure in reproducing its opening sentences:

"As the Church is the Lord's House—the House of Prayer for all nations—so would we protect it from traffic of every kind or under any pretence, and from all merely personal proprietorship, whether of fee or leasehold. As the Gospel of Christ is free, so would we have His Church free. As all are invited to come to it, 'without money and without price,' so would we have them all come to it. As He claims the silver and the gold as His (Hag. ii., 8), so would we have them brought to Him here, in His sanctuary, as free-will offerings and solemn acts of worship, even as the wise men from the East worshipped Him, and presented unto Him the gold, the frankincense and the myrrh. As the Spirit and the Bride say, Come: and let him that heareth say, Come: and let him that is athirst come: and whosoever will, let him take the water of life freely; so would we give every thirsty soul free access to these courts where 'with joy shall ye draw water out of the wells of salvation.' In fine, we have devoted ourselves and joined together to rescue the Houses of God from treatment essentially secular and worldly, and subversive of their holy and heavenly use, and to regain for them that Divine character and use which alone justifies their existence. Unless they witness for the majesty and glory of God, His goodness, His bounty, His grace, His mercy and His love in Christ Jesus, they must fail of the great end for which they are built and consecrated."

**WORDS OF WISDOM.**—The Rev. William Wilberforce Newton, Rector of St. Stephen's Church, Pittsfield, Mass., in closing the report for his Parish Year Book for Easter, 1885, makes the following points:—

1. In any matter of grievance, sorrow, sickness or death, come at once to your minister. Take nothing on hearsay, and take nothing for granted.
2. In any matter of criticism or approval, talk openly and frankly with your minister. Honest criticism and honest approval are both manly things to give and to receive, and, above everything else, ministers ought always to be men.
3. When you approve, approve cordially; when you condemn, condemn understandingly;

commend when you can commend; never brood over a parish trouble, but tell it to the minister at once.

4. Give what you can to the Lord's cause out of principle, and out of the luxury of giving. Be present regularly at the sacrament. Choose some definite line of work, and before you criticise others, be sure you are doing something yourself.

**A MODEL BISHOP.**—Speaking of the Bishop of Rochester (the Rt. Rev. Anthony Thorold), who is well-known in this country, the *London World* says:—"If you want to find a Bishop who can be fatherly without being donnish; duly dignified, yet absolutely without assumption; very wise, yet not in the least priggish; a hearty preacher, yet the most accurate of administrators; full of resources, and never flustered; likewise a man who has gone through much and felt it deeply, yet who remains wonderfully bright and buoyant; the kindest and truest of friends, who makes no difference though placed in an office which has cut off some from their old associates—it may be allowed to one, who can never get anything from him, to say that you may find all that, and more, in the ninety-eighth Bishop of Rochester."

**A METHODIST WAIL.**—The *London Methodist Times* has been striking some vigorous blows recently in favor of more adaptation of English Methodism to the needs of the times. It says:—

"True Methodists—that is to say, Methodists animated by the spirit of John Wesley—are hamiliated and distressed beyond measure when they see the magnificent way in which the Church of England is adapting herself to the new era, and devoting herself to her great work, while they are doomed to comparative inactivity."

**PILGRIMS OF THE "NEW RELIGION."**—An artisan, who, in company with about a score of "co-religionists," left London for Paris the other day on "a sacred pilgrimage" to the dwelling and grave of Auguste Comte, the founder of the Religion of Humanity, writes to the *Pall Mall Gazette*, describing the event with tragic force and earnestness. That a religion, which he characterizes as the only possible means of saving humanity from a long era of darkness and misery, when the Churches of Christianity and other religious systems based upon supernatural beliefs shall have ceased to exert any influence for good on the human race, should succeed in inducing only twenty untiring men and women, even with the extra temptations of a cheap excursion to Paris, to establish their faith at the shrine of their founder, seems to postpone indefinitely the advent of universal contentment when the old faiths shall be swept away. The pilgrim, who takes the public into his confidence, describes with solemn enthusiasm the tramp through the streets of London to the rendezvous of departure, the arrival at Dieppe, where the eye of reason is offended by the Crucifix, which, strange to say, is still allowed to tower above its pier, and the arrival in Paris, where the de-