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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."—1st. Cor. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

VOL. VIII.
No. 26.

MONTREAL, WEDNESDAY, OCTOBER 26, 1887.

\$1.50
PER YEAR

ECCLESIASTICAL NOTES.

THE CHURCH IN THE BAHAMAS.—It may be difficult for people accustomed to regular Church services and ministration, even in a disendowed Church, to realise the dearth of such privileges, which is suffered by many of their fellow-Churchmen in other lands. The Diocese of Nassau is within a fortnight's voyage from Queenstown, going by New York. Here is a group of Islands, the Bahamas and the Turks Islands, with a population at the last census of over 43 000, all of them professing Christianity, under the charge of a Bishop, and yet many of these never can see a clergyman during the whole year. This not from inattention on the part of the clergy. It arises from the lack of clergy and the geographical conditions of the Diocese. The Bahamas contain eighteen islands, or groups of islands, of some importance, besides innumerable rocks and small islands called cays, inhabited, and lying off the main islands. These form the colony of the Bahamas. The Diocese also includes the group called "Turks Islands," which now belong to the colony of Jamaica. The Bahamas are not without historical interest. It was on one of these islands that Columbus landed on the 12th of October, 1492. For a long time it was supposed that the island commonly known in the Bahamas as Cat Island, was that on which the explorer of the New World first landed, and to which he gave the name of San Salvador. In consequence of this belief, this island is still called San Salvador. It is, however, now supposed that Watling's Island is the real San Salvador of Columbus.

It is a good sign to see several "Evangelicals," writing in *The Rock*, advocating the kneeling posture in prayer. One writes thus: "I certainly think that some instruction from many pulpits as to what worship is would be most desirable, as there appears to be much ignorance on the subject; in fact, there are many who do not even get to church in time to join in the General Confession (!), but go principally to hear the sermon, as if listening to a sermon is worshipping God! We hear a great deal of talk about worshipping "in spirit and in truth," but if the spirit is humbled before God, must not the body be humbled also?" Quite true. This is what the Church teaches.

What is a "Protestant appearance?" The Liverpool correspondent of *The Rock* says:—"Archdeacon Lefroy has returned from his Continental tour. He is looking well, and I never heard him preach better than on the first Sunday after his return from his well-earned holiday. This is saying a good deal, because the Archdeacon always preaches well. On this particular occasion, however, he appeared to excel even himself. St. Andrew's Church underwent a thorough renovation during the Archdeacon's absence. It is greatly improved, but still retains the ancient *Protestant appearance* for which it has been so long distinguished." In Ireland, we are sorry to say, a "Protestant appearance" generally means (it is fast passing away, however) four square walls, whitewash, high pews, or rather pens, three-decker pulpit, untidy surplice, cobwebs, etc.—at least so we remember it in our youth. We hope our old

friend Archdeacon Lefroy has not carried this part of his Protestantism over to Liverpool.—*Irish Ecclesiastical Gazette.*

What the English Church is doing may be gleaned from the report of the Rochester Diocesan Society. During the past year the missionaries of this society have paid more than 1,000 visits to police courts and cells, had interviews with 8,000 accused persons, visited 6 000 houses, referred 375 cases to the clergy, dealt themselves with 224 special ones, including 27 attempted suicides, induced 19 fallen women to enter "Homes of Hope," and taken 560 promises of total abstinence. The parochial societies continue to increase in numbers and membership, and in nine months the organising secretary has attended 135 of their meetings, and the missionaries in twelve months, 400. The number of meetings held during the year has been 3,453 for adults, and 5 992 for children. The number of affiliated societies in the diocese is 150, being an increase of 12 during the year. The societies report a local expenditure, not included in the balance-sheet of the diocesan branch, of £2 947 8s. 7d. The offertories and collections have amounted to £567 15s. 8d., being £33 13s. 10d., less than the previous year. The following forms a summary of the diocesan branch balance-sheet since its commencement: In the first four years it received £1 924 3s. and expended £1 615 3s. 4d.; and in the last four years it has received £2 863 1s. 1d., and expended £3 128 18s. Since 1879 its total income has been £4,787 3s. 1d., and its payments £4,744 1s. 9d., leaving a balance of £43 in hand at its ninth year.

SISTERHOOD.—A movement has been begun in the Diocese of Fond du Lac for the formation of a Sisterhood, to be devoted to works of piety, and charity. It is to be composed of Churchwomen, widows, wishing to do some of the labors usually performed by deaconesses, to take part in the education of girls, or to nurse the sick, either privately or in hospitals. A house adjoining the cathedral grounds has been purchased for the present uses of the Sisterhood. Mrs. Delano, the widow of Dr. Delano of Niagara Falls, will act as the House Mother, and will be known as Sister Caroline. "I cannot but think," says Bishop Brown, "that Christian women, always in their place in church, at daily Eucharists, and at Morning and Evening Prayer, caring for the sanctuary, skillful in ministrations to the sick, expert as catechists, guardians and advisers of young women, friends of the afflicted and poor, would exemplify the Church's teachings of practical faith and love, would earn for themselves a good degree, out of their sorrows bring comfort to broken hearts, and greatly glorify their God and Saviour." The title of the Sisterhood, will be St. Monica, in honor of the faithful, prayerful, holy, widowed mother of the great St. Augustine, and in perpetual admonition to the members of it, never to despair of any result for which God's grace may be required.

A MUCH NEEDED SUGGESTION.—The beauty of Church Services, and their value in inciting real devotion, depends largely upon the earnestness and heartiness of the devotion with

which the congregation take their part in them. I think it would be well if each clergyman would instruct his people in making responses. Show them how, by responding loudly and slowly enough, and especially by minding the pause that is somewhere about the middle of every verse of the Psalter, they can easily keep together. Point out to the children that it is for them to join also in the Creed, the Lord's Prayer, and the other parts. Disabuse reverent folks who may not be fully of us, of the mistaken idea that it is not proper for them to read aloud God's Holy Word with us—for this is really what responding is. Ah! how the chilling objections, that the Church Liturgy is awkward and formal, would vanish before the sun-warmth of such a service audibly read, heartily felt, and unitedly rendered, by the minister and the whole congregation.—*Bishop Tuttle.*

THE MISSIONARY AND THE INFIDEL.—I remember, says the late Bishop of Saskatchewan, many years ago listening with great delight to a story I heard from a missionary in North Canada.

He said that some years previously a humble Missionary was travelling through the Canadian backwoods. He lost his way, but presently he was rejoiced at the sight of a glimmering light. Soon reaching it, to his surprise he found a large congregation of settlers gathered round a fire listening to an able discourse. To the horror of the missionary, he found that the man was trying to prove that there was no God, no heaven, no hell, no eternity. A murmur of applause went through the audience as the orator ceased.

The missionary then stood up and said: "My friends, I am not going to make a long speech to you, for I am tired and weary; but I will tell you a little story. A few weeks ago I was walking on the banks of the river not far from here. I heard a cry of distress, and to my horror I saw a canoe drifting down the stream and nearing the rapids. There was a single man in the boat. In a short time he would near the waterfall and be gone. He saw his danger, and I heard him scream, 'Oh, God, if I must lose my life, have mercy on my soul!' I plunged into the water and reached the canoe. I dragged it to the land and saved him. That man whom I heard, when he thought no one was near, praying to God to have mercy on his soul, is the man who has just addressed you, and has told you he believes there is neither God, heaven, nor hell."—*Montana Churchman.*

A COMPLAINT.—There is just cause of complaint (says the *Living Church*) that in some parish churches the responses of the people are low and languid. They are wanting in the fullness and heartiness which befit the beauty of the service and the devotion of the worshippers. But it is not alone the people who are to blame for this form of insincerity and lack of devotion. They have been trained into it by the indistinct and drowsy tones of the ministers who have led their devotions. Dull reading will produce dead responses.

BISHOP OXENDEN, formerly Bishop of Montreal and Metropolitan of Canada, who is now living in retirement at Biarritz, has entered upon his eightieth year.