

# West The Church Guardian

## OF MONTREAL.

"Grace be to all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.  
Attend for the faith which was once delivered unto the saints."—Jude 3.

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### ECCLIASTICAL NOTES.

VESTED—or surpliced—choirs seem to be increasing rapidly in number in the States.

SEVERAL students in the Boston University—a denominational institution—have applied for Orders in the Church.

IT is said that of the last year's graduating class at Harvard ten have become candidates for orders in our Church.

THE new bishop of Sodor and Man (Arch-deacon Straton), will be consecrated, D.V., on St. Matthias' Day, 24th February, in Wathfield Cathedral by the Archbishop of York.

ACCORDING to *Y Goleuad*, the official organ of the Calvinist Methodists of Wales, another minister of that body in Monmouthshire is about to be received into the Church of England.

IN Paris, ninety-three religious periodicals are published. Of these sixty-seven are Roman Catholics, twenty-three Protestants, and three Jewish. Proportionally, Protestantism has the largest number of these papers.

THE Bishop of Derry is expected in New York about 10th of March. He will deliver several lectures in St. Thomas' Church and also in Columbia College.

ON January 19th, Mr. Philip K. Hammond, who came into the Church a year ago from the Methodists, and who has since been acting as a Lay Reader, was ordained deacon in the Western Theological Seminary, Chicago.

BISHOP PARET has been notified by the Committee in charge of the proposed cathedral at Washington that within the last three weeks an additional amount of \$30,000 has been pledged toward its construction.

THE number of communicants in the diocese of Minnesota has grown from 583 in 1860 to 10,422 in 1891; from 15 churches in 1860 to 148 in 1891; from 20 clergymen in 1860 to 95 in 1891; from contributions in 1860 of \$6,516 to \$205,571 in 1890 and \$175,064 in 1891.

BISHOP LYMAN, of North Carolina, proposes to establish a school for instructing women in practical domestic economy and cooking. Another department that is to be distinct is for men, who will be instructed in practical gardening, cattle and sheep raising, &c. In six months it is hoped this work will begin.

ON Sunday 24th January, Bishop Niles of New Hampshire ordained to the Diaconate Mr. A. C. Hardy. He was presented by his brother Rev. L. M. Hardy, Principal of Hopkins Hall, Burlington, Vt. The two brothers are sons of a well known Methodist minister of New Hampshire.

FROM the *Living Church Quarterly*, the following statistics in regard to the Protestant Episcopal Church in the United States are obtained: Clergy, 4,203; candidates for holy orders, 375; postulants, 202; lay readers, 1,228; parishes and missions, 5,605; baptisms during past year, 60,821; communicants, 535,573; Sunday school leaders, 41,418; scholars, 388,060; contributions, \$13,129,928.85.

HOW TO MAKE CHURCH PROGRESS IN A PARISH.—In St. Thomas', Barnsbury, the Rev. R. Bashford has recently succeeded in obtaining a Mission-hall formerly in possession of a sect of Methodists, but deserted by them for want of funds. This he has opened as a new centre of religious and social work in his parish. Though only open about a month, besides Mission services, there are already carried on a flourishing Sunday school, a mother's meeting, a girls' club, and other agencies, all of which are additions to similar work which centres round the mother church.

THE LATE DUKE OF CLARENCE.—An interesting incident may be mentioned in connection with this young Prince, which is especially worthy of notice. During his nearly four years sojourn at York in the performance of his military duties, he was a frequent, and indeed a regular worshipper at the Cathedral. "We will keep a stall for you, Sir," suggested the Dean to him one day, "which shall be reserved for your own use." "No," said the Duke, "please do nothing of the kind, I will take my chance with others!" This example of personal humility and of self-forgetfulness by one so illustrious, and by one standing so near to the throne of England, may be followed with advantage, both to themselves, and to their humbler neighbours by many of our modern church-goers.

IN Bishop Garret's annual charge to his clergy the following excellent advice is given: Beware of any attempt to mix religion with the world in the hope of making it popular. The fascinations of speculation must be shunned as certain to prove destructive to your spiritual influence. Hold yourselves steadily true to the historic position of the Church in the continuity of polity, ministry and ordinances, and you will win respect even from those who do not understand your

position because of the invincible prejudice of their early training. Do not sacrifice your Catholic heritage for any imaginary benefit likely to ensue from unlawful efforts to enjoy fraternal sympathy. Be true, pure, wise, modest, earnest, and even the atheists will arise and call you blessed.

RELIGIOUS TEACHING.—"I need not, I am sure, urge by argument the very great importance of the matter to us all, if we are to maintain our claim to the character of a wise and understanding people. If the religious teaching of the Church is maintained amongst us, we have a good hope that our Lord will continue to us the privilege of being what He has in past years called us to be, the herald and standard-bearer of the Cross throughout the world. As for our work at home, we have the words of one of the greatest men that ever lived, the Duke of Wellington, who, in relation to national education, said, 'It is the Church of England that has made England what she is—a nation of honest men.' Whether we look at the matter as lovers of truth and virtue, or as persons interested in the future of our country and our children, our duty and our sympathy are alike engaged in the support of religious teaching."—*Bishop Oxford*.

THE Dean of Rochester, having denounced the semi-religious, semi-secular entertainments promoted by some of the clergy under the title of "Pleasant Sunday Afternoons," has written a letter, in which he thus explains his objections:—"I do not admire the recent invention of 'Pleasant Sunday Afternoons,' because I do not believe in religion made easy, in a Christianity without a Cross, in what Mr. Gladstone terms 'depraved accommodations,' in suppressions of 'the truth as it is in Jesus,' for example, of His own teaching as to the necessity and power of His sacraments. I see no similarity between these 'Pleasant Sunday Afternoons,' as means of conversion, and the Apostolic method. I find nothing at all like them in the Holy Scriptures—we have no such custom, neither have the Churches of God." And the Dean is no Puritan—very much the contrary, indeed; but he evidently objects—and very reasonably—to jumbling things, sacred and profane, in the way which now commends itself to so many well-meaning, but not very wise, people.

SUNDAY SCHOOL TEACHING.—The influence of a good man or a good woman teaching ten or twelve children in a class, is an influence for this world, and for the world to come, that no man can measure, and the responsibility of which no man can calculate.