

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.

VOL. XI.
No. 18.

MONTREAL, WEDNESDAY, SEPTEMBER 18, 1889.

\$1.50
PER YEAR

ECCLIASTICAL NOTES.

THE table to Bishop Hannington in St Mary Hall Chapel, Oxford, reads—"His bones are with the Africans; his soul is among the martyrs."

AN anonymous donor has given £10,000 towards the foundation of a new bishopric in South Wales, conditional on the headquarters of the new see being at Swansea.

A CONTEMPORARY describes first-class church going people as those who go twice on Sunday, second-class people those who only go once, and third-class those who only go when they care to.

IN the thirty-five years of Bishop Clark's episcopate the number of communicants in Rhode Island has increased from 2614 to 4843. This is largely in excess of the growth of population in the State.

THE clergy of the diocese of Chester are subscribing to present their Bishop, Dr. Javne, with a pastoral staff, which is to cost £200. The staff will be given to the Bishop at or before the Chester Diocesan Conference in October.

THE *Yorkshire Post* says:—"It is intended to give the tithe question a prominent place in the proceedings of the Church Congress at Cardiff. The details have not yet been arranged, but it is certain that the subject will be exhaustively discussed in all its phases."

THE pulpit in St Paul's Cathedral, Melbourne, is to be a memorial of the first and second bishops of the diocese, Drs. Perry and Moorhouse. It is proposed to confine the subscriptions to persons who have been confirmed by either of those prelates.

MR. PERRIN, of Worcester, and his family have contributed £14,000 towards the cost of the new church at Barmouth, the foundation stone of which was placed last week by Princess Beatrice. The site for the rectory has been given by Mrs. Pritchard, Tanycoed, Bangor.

THE acceptance by the Rev. Dr. Davies of his election as Bishop of Michigan secures says *The North East*, an admirable successor to the lamented Bishop Harris. Learned, judicious, and having the courage of his convictions, we predict a successful episcopate for the new Bishop.

THE very ancient church of St. Mary, which lies within the walls of the castle at Dover, is now being restored. The War Office have promised to contribute £350, towards the £700, required to carry out the necessary repairs, and the balance has been contributed by a gentleman who has previously contributed towards improving the interior.

THE Archbishop of Canterbury has arranged to hold the next consecration of bishops either on October 28th or November 1st. It is anticipated that no fewer than four bishops will

be consecrated on this occasion, including Dr. Saumarez Smith, to the Bishopric of Sydney, and the two new English suffragans.

THE GENERAL CONVENTION of the Protestant Episcopal Church in the U. S.; will be opened with services to be held in St George's Church, East 16th St., New York City, at 11 a. m., on Wednesday, Oct. 2nd. The sessions of the Convention will be held in the same church, the House of Bishops being accommodated in the parish house.

THE Bishop of Carlisle, preaching at the re-opening of Castle Sowerby Church, after restoration, said that the first record of the ministrations of a clergyman in their church dated more than 600 years back, and its dedication to one whom he claimed as his predecessor—St. Kentigern—carried them 600 or 700 years into a more distant past. This gave an insight into the glorious history of their Church.

THE RELIGIONS OF AN AUSTRALIAN COLONY. — Victoria seems to be remarkably rich in diverse religions. According to the elaborate *Statistical Register*, just issued by the Colonial Government, there are 150 different sects and denominations in a population of a million, not to mention persons "unspecified," or of "no religion," or who object to state their religious belief. The list is a curious one, and it seems to show that there is a good deal of religious, anti-religious, and irreligious zeal in Australia. It includes some forty Protestant sects, besides the Episcopalians, the Presbyterians, and the Methodists, about 200,000 Catholics, and a few members of the Greek Church. There are four Sandemanians, seven Second adventists, one representative of the Sankeyites, the Robinsonians, the Huguenots, the Waldenses, the Reformed Church of Holland, the Millerites, the Walkerites, the Borrowites, and the Mennonites. Among those who do not belong to any recognised religious community are Pantheists, Theosophists, "Saved Sinners," and Humanitarians. One gentleman and his wife returned themselves as "Silent Admirers," another couple are Fatalists, four other persons call themselves Students of Philosophy, and six people candidly and succinctly described their religion in the census papers as £. s. d."

THE EVENSONG.

The Rev. R. A. Sawyer, D. D., writes to *The Evangelist* (Presbyterian), of New York, about attending a church in London, when Evensong was sung: "Before you is a chancel window, the growth of two centuries—a whole Bible history in stained glass and marble relief work, the shadow of the one being more than compensated by the growing beauty of the other; while you linger lovingly on this embodied story of the holy pages, the bell ceases and the organ begins. Far away, as if it fell from heaven and just now caught your ear, comes a strain of wonderful sweetness that groweth nearer and grander every moment, until it breaks into a sort of triumphal march,

when a distant door opens, and the white robed choristers followed by the clergy, come swiftly forward, fill their places and bow in prayer, while the organ falls away to silence. Then suddenly, by a grand movement all stand, and without a note of prelude burst forth into the divinest harmony of loftiest praise—not the first time only, but the second and third, and always the effect is magical on the tired, world-worn spirit. In a moment, in the twinkling of an eye, one seems to make transit from earth to heaven. Such effects, when honestly won and felt, are of priceless worth. A man must be harder than marble, or the English Evensong will sculpture him into something very like holiness. "Brothers, let us cease to worry over the externals of church order, and give ourselves more to praise. Even 'The Historic Episcopate' is forgiven and forgotten by a Presbyterian when his soul is so uplifted in the hour of the Evening Prayer."

HOW THE CLERGY LIVE.

A MYSTERY—WHO WILL UNDERTAKE TO SOLVE IT?

To the average laymen we venture to say it will always remain a mystery. "It costs me, with a fair economy," said a gentleman, "\$5,000 a year, and I don't see how I could well reduce expenses, but here is a man, an educated gentleman, with a family to support as large as mine, who seems to be about as comfortable in his home as I am, and his salary is but twelve or fifteen hundred at the most. I don't pretend to understand it." Indeed there is and ever will be a mystery about "how the clergy live," to the average layman. How the Israelites managed to get along in the wilderness was a mystery to the nations who opposed their march through the deserts. How the clergy live as gentlemen, keep their families decently clothed, and practice the grace of hospitality, as they do, many of them on the wages of a day laborer, is often a mystery even to themselves; how much more must it be so to the free and easy liver who wonder, but seldom enquire, how the rector manages to make ends meet on the narrow income which is provided for him by those who save their conscience and their purse with the reflection that they pay their pew tax, or as much as others, and the pious ejaculation, "the Lord knoweth" and "the Lord will provide." Some suppose that clergymen can multiply the cruse of oil and the handful of meal by some sort of pious incantation; if not, then how can a man live who has nothing, or next to nothing, to live on, and when there is such a strange and bewildering uncertainty as to when he is to receive it? We do not propose at this time to tell the secrets of the rectory, or explain the mystery of ministerial financiering. One thing we will say, however, and that is, that it costs one gentleman as much to live respectably as it costs another, and the inference is very plain that if the parish does not furnish its rector a decent living, then he must somehow give more for the support of the parish than other contributors, or else he practices some sort