

The Church Guard

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1 apr 90

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 Bishop of Durham (says the *Durham County Advertiser*) will shortly leave Auckland Castle for Egypt, and remain there over the winter. The step is dictated by reasons of health.

THE Bishop of Bedford has issued an appeal for ladies who can provide for their own maintenance, and are ready to devote themselves to the work of the Church among the poor in East London.

ACCORDING to a statement in the October number of the *Newberry House Magazine*, the Church Association have hired its emissaries paying them as much as two guineas, and five guineas, to attend and receive early Communion, for the purpose of litigating ritualistic clergymen.

[CHURCH bells are almost unknown in Scotland, yet bells were in use there upwards of four centuries before the conversion of Olaf and his Norwegian jarls. Their absence is due to the "Reformers." Somerset considered one bell sufficient for any church, so he had some of the most beautiful bells melted down and made into cannons.

AN OLD SUNDAY SCHOOL TEACHER—Miss Aurora Easor, of Withycombe, near Exmouth, a lady who is in her 89th year, continues to take a class twice every Sunday. Miss Easor began teaching in the Sunday-school at the age of fourteen, and "hardly remembers having missed a Sunday that the school was open during the last seventy five years!"

THE General Convention of the Church in the U. S. met in triennial session in St. George's Church, New York, Rev. W. S. Rainford, D. D., Rector, on Wednesday, Oct. 2d, 1889.

The Convention is composed of two houses, the House of Bishops and the House of Deputies. The House of Bishops consists of the bishops of dioceses and missionary jurisdictions, and the assistant bishops where there are any, also such bishops as may have resigned by reason of infirmity and old age. The House of Deputies contains four clergymen and four laymen from each diocese, and one clergyman and one layman from each missionary jurisdiction, but these last do not have the right to vote.

AUSTRALIA.—A telegram dated Sydney, 24th Sept., per Reuter's Agency, states with regard to the discussion which has arisen respecting the appointment of Canon Smith, as Bishop of Sydney, the question of the validity of the election has been submitted to eminent counsel, who have expressed the opinion that the election was complete when the vote recorded by the Australian Bishops gave Mr. Moule a majority, and that the subsequent transfer of votes to Canon Smith on Mr. Moule declining the appointment was illegal, and Canon Smith's election consequently void. The Bishops of Adelaide, Brisbane, Bathurst, Riverina, and Grafton and Armidale, and the Administrators of the Bishoprics of Tasmania and Newcastle, have telegraphed to the Archbishop of Canter-

bury protesting against the procedure at the election, and requesting his Grace to defer taking action in the matter.

THE Carlisle Diocesan Conference met on the 25th ult. The Bishop of Carlisle in his presidential address said there was a strong feeling that the Church of England received something short of justice at the hands of Parliament. It experienced many of the inconveniences and not as many of the benefits which arose from disestablishment. So long as the bonds existed between Church and State, Parliament would seem bound by every consideration of honor and fair dealing to give facilities for discussion, and, if need be, for enacting measures which the needs of the National Church demanded. The existing condition of things was rapidly becoming intolerant in Wales, and he hoped that a Tithe Bill would be passed next session.

WRITING from All Souls' Mission, Clapton Park, E., Sister Mary Pauline appeals to all who are interested in the welfare of young women for help in producing a counter attraction to the dangerous forms of recreation which most prevail in that part of London. She says: "Having lived for some months in the poorest part of this very poor parish, we have seen enough to convince us of the urgent need of providing, for the girls who scamper about the streets and lounge near public houses, a bright and wholesome means of spending the late evening hours which follow their days' work. For the respectable superior girls there is a guild; for the rough ones, whom we want to assist, and who are so numerous, nothing. It is from such as these that the ranks of the poor unfortunates in Whitechapel are recruited. A well ordered club is the best possible preventive work. We shall allow dancing on one night in the week, the others will be devoted to quiet games of all sorts, needlework, reading of periodicals, &c., according to the individual tastes of the members.

CHURCH WORK IN LONDON.—The Bishop of London is in the habit of sending a letter of commendation to each volunteer male church worker, being a communicant, who is recommended to him by an incumbent for admission into the London Diocesan Lay Helpers' Association. The names of the members and their branch of church work is duly recorded in the London Diocese book. The description of work thus commended is very various. Turning to the well to do Deanery of Kensington we find some parishes without any volunteer lay helpers at all, and others in which they are few in number; but in one parish there are 34 laymen thus formally published as lay helpers. The kind of help gratuitously given in this parish is as follows:—1 ceremoniaris, 4 torch-bearers, 3 banner-bearers, 2 crucifers, 1 acolyte, 5 servers, 8 sidesmen, 1 sub-sacristan, 2 churchwardens, 2 school managers, 3 choristers, 2 secretaries of guilds. There is not in this parish one layman who teaches a Bible class, or in Sunday-school, or night school, or who acts as a lay reader of the Bible, nor is there a layman who visits the sick or the poor, or who takes part in mission or temperance work, or anything that implies personal speak-

ing or individualizing influence. Yet this is one of the strongest bodies of parochial helpers commended by the Bishop in the Rural-Deanery of Kensington. Turning to a White-chapel parish with 66 volunteer lay helpers we find a different nomenclature adopted, viz.:—3 readers, 10 mission work, 10 Sunday-school, 13 temperance work, 1 band of hope, 2 district visitors, 3 general work, 2 pure literature society, and 9 church assistants. These are some of the great variety of church work recorded as done by volunteer laymen in the London Diocese Book. It is stated that the Bishop declined to formally enrol laymen whose volunteer work consisted of cutting bread and butter at the annual school treat, so that the line is drawn somewhere as to what kind of church work secures admission to the London Diocesan Lay Helpers' Association, which includes 4752 male members all of whom are communicants, and of whom 329 hold the Bishop's commission as volunteer lay readers.—*Irish Ecclesiastical Gazette*.

THE CONGREGATION OFFENDED.

We very much doubt if there is one in a hundred of the laity who understands the force and intention of the first Rubric in the Liturgy which speaks of the Congregation being offended by the evil living of one of their number. In the nature of things in modern life the people and not the Minister are more apt to know of those who have done "wrong by word or deed," or who have given evidence of "evil living." Hence the people are, on the one side, the preservers of the purity of the Church, and, on the other, the protestors, or preservers of the morality of their own members. When one is seen to be living, by word or deed, in a manner not only inconsistent with, but bringing discredit upon the Christian faith, then it becomes by Divine and ecclesiastical command, the duty of those who are aware of the fact to advise the Minister of the wrong, so that he may use the prerogative of his office and the discipline of the Church to correct the offender and protect the Church. We have been impressed with the fact, and made painfully cognizant of the dereliction of others, by several times finding out by chance that this and that person was living contrary to the faith and the rules of the Church, and that the fact was known of long time to many members of the Church, not one of whom uttered a warning word to protect the Church. If "congregation" be not "offended" by one of their members so living, then they condone the sin and thus become partakers of it. It is every Christian's duty to remonstrate with an "evil liver" in "word or deed," and if the remonstrance be not heeded, to advise the Minister, in order that he may "advertise," that is warn the person "that he presume not to come to the Lord's Table" until he repents him of his evil life."—*The Parish Helper, Springfield, Mo.*

At our best estate, we are only pilgrims and strangers here. Heaven is our home. Death will never knock at the door of that mansion, and in all that country there is not a single grave.