

# 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.

At the beginning of a New Year, the clergy could form no better resolution than that of determining to faithfully keep the Saints' Days marked in our Book of Common Prayer. A special collect, epistle, and gospel are appointed, certainly in order that they may be used; and the lessons of the day are selected as appropriate for the special Feast. In those Churches where the Day is kept by having Evensong, let a morning celebration be added. And in the Churches where these Days have been wholly ignored, would it not be well to respect the Church's system and provision by at least having Evensong? In these days of great festivals, such as Harvest Festivals, Sunday School Festivals, and the observance of a day (or rather a season) to Luther, we naturally think that our old-fashioned way is the best and that Apostolic Saints and the Holy Seasons noted in our Book of Common Prayer have the prior claim.

In order to provide for the ministrations of the Church, it is necessary that the parish should have a reasonably steady and certain income. There are only four ways to secure this—by endowment, by pew rents, by subscription, by envelopes. Very few parishes are blest with endowments. Pew rents come in irregularly. Subscriptions are worse. Envelopes, when properly worked, are the best means for securing a regular income, and this system always allows some money to be in hand. The Rector's salary can be paid when due. Bills for current expenses are met on time, and the general financial condition of the parish is improved by the introduction of this system. Throw open your churches, get every member of the Church to take an envelope, try the system well, and you will find your church farther than ever ahead at the end of the year.

ONE of the greatest blessings to any parish is that it should number among its residents one who by his character, position, and wealth should take the lead in every good work for the benefit of his neighbours. He stands out as a living sermon, a centre towards which the whole life of the Church gravitates. A Church is in a sad plight when such a central figure is wanting. It is a cheering sight to see some veteran of the Church standing up and exhorting the members to work well for the Church, and to tell them from experience that if they fail in being interested in spiritual things they have lost the greatest pleasure even of this life. Would that our parishes had many more such men!

THE clergyman who knows how to utilize the surplus energy of the church has the key to the disposition of most of the irritating forces in the church. The average man is troublesome simply because he has not enough to do. Give him work to use up the superabundant energy and he is all right. Clergymen incline to think it takes too much time and thought to plan work for the individual, but experience proves that it does not require half the time, or nerve force, to lay out work, to busy the brethren, that it does to repair the injury done by these annoying people in their unemployed moments. Besides, a man will generally keep quiet and work if he finds anything like real-earnest labour in the parish. Work and

set others to work is the best cure for parochial ills.

ACCORDING to the *Kalendar of the English Church* the contributions of Great Britain and Ireland to Foreign Missions for the year 1882 amounted to nearly £100,000 in excess of the previous year. The following are the figures:—

Church of England Societies .....	£500,306
Joint Societies of Churchmen and Nonconformists, .....	154,813
English and Welsh Nonconformists Societies.....	348,175
Scotch and Irish Presbyterian Societies.....	176,362
Roman Catholic Societies.....	11,519

Total British contributions for 1882.....£1,191,175  
From this statement it would appear that the Churchmen of England, who are understood to be the chief supporters of the joint societies, contribute more to missionary work than all other religionists in the whole United Kingdom put together.

CANON HOARE took occasion, at the recent Canterbury Conference, to attack what is called "artistic singing" in church. The Canon holds that music may be either a help or a hindrance to worship, and he places among the music which is a hindrance those elaborate compositions which are "pounded along" by the choir, and which, so far as tune goes, are "not at all adapted to the sense [of the thing sung], and are performed in no spirit of praise, humiliation and prayer." That is good singing, answers the Canon, "when we forget the music altogether, and sing a grand and glorious hymn to the glory of God."

NEARLY one thousand million dollars were spent last year in the United States on dress for men and women, and yet there seems to be the greatest difficulty in raising funds for religious and benevolent objects. Domestic arrangements of the present day are very expensive, and men seem bound to live up to what they earn. But a little more self-denial on the part of Church members, a giving up of a new dress, or new coat, would considerably help the cause. The children of this generation have a great work to do for the Church, which, if neglected, will probably never again be recovered. The Sects, on all sides, are working hard to plant new centres, and the Church is hindered simply from lack of funds. We ask Churchmen to deny themselves some little thing during the coming year, and to devote the fruit of their self-denial to the glorious spread of the gospel.

MUCH enthusiasm is aroused regarding the movement in favour of medical women for India. In 1867 a medical school for the maintenance and teaching of native girls was started at Bareilly. In the following year the Madras Government expressed a wish that women should be trained for the general nursing of all classes; and the head of the Madras Medical Department, Dr. Balfour, submitted a scheme for carrying this out, which was sanctioned in 1871. In 1874 lady students were admitted to the Madras Medical College, and one of the first class, Mr. Scharlieb (now practising at Madras), carried off the highest honours at the University of London last year. A large fund has been raised for female medical education at Bombay, and £20,000 have been promised to found a hospital for women. The Lieutenant Governor of Bengal has lately issued a

resolution declaring that in future the classes of the Calcutta Medical College shall be open to women. The effect of the movement in its Christianizing tendency will be very great. It is difficult, on account of Eastern customs, for missionaries to carry the gospel tidings to the women. But Christian women as doctors will be veritable missionaries indeed, saving both bodies and souls.

## What the Bishop of Lichfield says about Evening Communions.

"I AM glad to find that in a large number of cases there are celebrations at an early hour of the day. I observe, with less satisfaction, the prevalence, especially in large towns, of evening communion. I am by no means prepared to speak of this arrangement in the strong terms of condemnation which are sometimes employed with respect to it, but nevertheless I deeply regret it. I do not indeed regard it as in itself inherently wrong. That which was, for however short a time, tolerated in Apostolic days, cannot have in it the nature of sin; but, on the other hand, I certainly feel that it is contrary to the mind of the Church, guided, as we profess to believe, by the promised help of the Holy Spirit. The practices of primitive days were in many instances necessary or permissible, under the exceptional circumstances of a time when the Church had only imperfectly developed its discipline and order; but in all later times the custom of evening communion has been almost universally unknown. We may well believe that just as the observance of the Jewish Sabbath continued for a considerable time after the foundation of the Christian Church, but gradually gave way to the festival of the Lord's Day, so the evening communion, instituted though it was at the time of the evening meal connected with the Passover, was gradually abandoned for the early celebration, of which mention is made by more than one writer within the first century after the Day of Pentecost. Further, it can scarcely be denied that in the history of the Reformed Church of England such a practice has been unknown until within recent days. I am aware of the argument that is often used on behalf of the late hour, that it is impossible for certain classes of our parishioners to come either at midday or in the morning: but my own experience as a parish priest leads me to believe that this is not so. I have known an evening communion discontinued, with the substitution of sufficiently early hours on the Sunday morning, and the addition of a forenoon service on one of the other days of the week, without the loss, so far as I could ascertain after careful inquiry, of a single communicant who had formerly attended the evening service. I believe that a similar result would follow if the same course were adopted in other parishes, and I earnestly trust that the experiment may be tried. I would only add, that to leave to the closing hours of the Lord's Day, after all its necessary demands upon the spiritual powers of the worshippers, that special and only service the observance of which is commanded by our Blessed Lord Himself, seems to me likely to foster, even if it does not indicate, a somewhat imperfect and languid condition of spiritual life—the very reverse of that which is likely to be quickened and sustained by the dedication of the earliest hours of the day to "these holy mysteries."