

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. V.]
No. 21.]

HALIFAX. WEDNESDAY, SEPTEMBER 19, 1883. WINNIPEG.

[\$1.50
PER YEAR.]

ECCLIASTICAL NOTES.

THERE seems to be much discontent concerning the Programme of the Reading Church Congress. The names of the speakers are mostly one-sided. It is impossible to please every one, still care should be taken not to overweight the scales in any one direction. The great aim of a Church Congress is to draw out the current thought from all points of view. When this is obtained, asperity is toned down and opposing forces leave a gentle influence on each other. Why cannot Halifax have a Church Congress next year?

MR. GLADSTONE does not seem able to find a new Dean for Exeter, and the *Spectator* consequently suggests the appointment of Professor Stubbs, Canon of St. Paul's. The deanery was refused by Dr. Barry before he accepted the Sydney bishopric. It is also reported that the deanery has been offered to the Bishop of Manchester who, it is said, wishes to resign. Then, Canon Liddon is offered the deanery, but it is not yet known if he will leave St. Paul's. It is really too bad that a deanery worth \$10,000 a year should be difficult to fill. We can give Mr. Gladstone the names of several worthy Canadians, both fit and willing to accept the deanery.

AUSTRALIA has made marvellous Church progress during the past fifty years. In 1833 the whole continent of Australia—as well as the Island of Tasmania—formed part of the extensive Diocese of Calcutta; there was no Bishop resident in the whole of the Australias, and the sole charge and oversight of the Church population was committed to sixteen chaplains and five catechists. But we now learn from statistics, that in Australia and Tasmania (we are not in possession of New Zealand statistics, therefore they are not included) there are 12 Bishops, 529 clergymen, 68 catechists, 549 Churches, and 388 School Churches and other buildings used for worship. Moreover, this list does not include the Diocese of North Queensland, the statistics of which are not obtainable, nor the number of Churches in the Dioceses of Newcastle, Grafton and Armidale, Brisbane, Adelaide, and Ballarat. We may safely, therefore, add 350 more buildings devoted to religious purposes to the numbers given above. The number of Bishops alone in the Australian Colonies is greater now than that of all grades of Church of England clergymen there fifty years ago.

In these days when people are, to put it in a charitable form, "habitually inaccurate" in their statements and in their criticisms of others, the mind that wishes to be perfectly fair may exercise itself over the famous problem among the ancients which ran as follows: "When a man says 'I lie,' does he lie or does he not? If he lies he speaks the truth; if he speaks the truth he lies." Many were the books written upon the problem. Crispus favored the world with no less than six, and Philetus studied himself to death in his vain efforts to solve it.

THE undesirability of transferring a Bishop of the Church in Canada to the post of Bishop Suffragan in an English Diocese, which caused so much stir in the English papers a short time ago,

has since been generally admitted; and Dr. Hellmuth, late Bishop of Huron, who has arrived in England, only enters the Diocese of Ripon as a personal assistant to Bishop Bickersteth, and not as a Suffragan under the well-known Act. To this arrangement, of course, no valid objection can be raised, provided it is only a temporary measure.

THERE are many amusing stories concerning marriages and fees which the clergy are fond of telling. We remember one marriage at which the bridegroom gave no fee, but asked the clergyman to give him a lift with the marriage breakfast. Another man, after the ceremony, politely bowed to the clergyman and said, "I will do as much for you some day." A third promised to send a goose *when it was fat enough*, but the goose never became fat enough. And now the Rev. Dr. Samuel E. Appleton, of Philadelphia, tells the following:—A young couple called on him not long ago and asked him to marry them, which he did. The happy groom then walked reluctantly to him and asked: "Doctor, how much is your fee?" "I have no fixed price, but generally receive \$10," was the answer. The bright smile of the Jersey groom seemed to leave him then; but bracing himself, he said: "You see, doctor, I am a little short at present, but would like very much to pay you. I am a bird fancier and am importing a lot of educated parrots from London. Now, instead of paying you in cash, suppose I present you with one of these birds on their arrival?" "I should be glad to have a parrot," admitted the doctor. "Well, it's agreed then. I will send you one in a few days; but have you a cage to put the bird in?" "No, I have not. How much does a cage cost?" "O, you can get a good one for \$2.50," was the reply. Dr. Appleton handed the young man the amount required to buy the cage, and that was the last he ever saw of the groom, bride, parrot, cage, or the \$2.50.

THE appointment of a Bishop at Jerusalem is exciting much attention in England. There is a strong feeling against the delay of the Prussian Government in the matter. A rumor has been circulated that this Government was unwilling to nominate to the Bishopric (it is the Emperor's turn), or indeed to maintain the treaty made between England and Prussia when the Bishopric was founded. One-half of the endowment is invested in England in the names of English Trustees, of whom Lord Shaftesbury and the Bishop of Rochester are two; and it is now suggested that it would not be difficult to collect the necessary funds to supply the place of the Prussian contribution, if the public were assured that the Jerusalem Bishopric were worth keeping up and that a fit man would be chosen to fill it. The remarkable impetus that all Mission work seems to have received throughout the East, and nowhere more so than in Palestine, is a sufficient answer to those who allege the uselessness of the Bishopric.

A CONTEMPORARY pertinently remarks that John Wesley's object, like that of many others, was simply to improve the faith and morals of people who were nominally Churchmen; and now that his pseudo-followers have ceased to possess any special claim to piety, zeal, or devotion, they have lost their *raison d'être*, and, it may be feared, do rather more harm than good. There is no doubt an opening, and, indeed, an urgent call, for

a real Methodism—that is to say, some guild or religious order within the Church, which, starting as the Wesleys started, with the fullest recognition and appreciation of the Blessed Sacrament, should set itself to promote greater earnestness and simplicity of life.

A Church at Work.

IT does not seem very long ago when Trinity, St. Paul's and St. John's, New York, with half a dozen elderly clergymen working in the easy-going, old-fashioned way, made up the substance of the parish which was the spiritual home of the oldest representative Church families. The change that has now taken place is radical and significant. Now the parish mainly concentrates its energies and resources for its own immediate neighbourhoods. The lower part of the island, nearly stripped of ecclesiastical organizations, has fallen to its charge, is mapped out into districts and thoroughly plied with systematic, organized missionary labors. Now, besides, there are Trinity Chapel, St. Chrysostom's, St. Augustine's, in East Houston street, near the Bowery, in the heart of festering profligacy; while St. Luke's, Hudson street, on the west side, is virtually an adopted mission chapel and centre of fresh operations. In each of these eight churches and chapels is found a compact, thoroughly active body of working priests, parish schools, with free tuition; Sunday schools, industrial schools, night schools, mothers' societies, numberless guilds adapted to the edification of both sexes and all ages and conditions, relief agencies for the discouragement of profligate mendicancy and the quick, intelligent succor of the needy and distressed, with infirmaries where the sick and disabled find care. These labors of love and charity are supplemented by devout and experienced sisterhoods, not to overlook the co-operation of lay men and women acting under official direction. Services are multiplied to suit the requirements of different kinds of people. There is even a service in German at Trinity on Sunday mornings.

About twenty-five clergymen are working directly and indirectly with and under the Rector. There are 100 choristers, 10 organists and choir masters, 19 parish school teachers in the seven parish schools, educating without charge 820 scholars; 254 Sunday school teachers having care of 4,391 children, 1,053 baptisms, 490 confirmed, 4,674 communicants, and 145 industrial school teachers, with 1,774 pupils.

The various collections and contributions from the several congregations amounted to more than \$80,000. The vestry appropriated for strictly parish purposes, not including ministrations, music and salaries, nearly \$41,000, and for purposes outside the parish nearly \$43,000. The statistics of Trinity Church Association, a voluntary and independent society, alone are a most edifying chapter in this history, providing a mission house, a physician and dispensary, where more than 3,000 patients are treated; a kindergarten, a training school for girls in domestic service, reading rooms for men, guilds, free entertainments, lectures for the poor, a seaside home for children, a relief bureau and a kitchen garden. The Association expended nearly \$13,000 in its various activities. Indeed, there are not many dioceses where such an aggregate of telling, fruitful Church activity is shown up with increasing ratio year after year.