

# The Church Guardian.

A P Willis 1 ap 86  
226 St George

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.

**AN IRISH CLERGYMAN IN AMERICA.**—The following extracts from "Notes of a Holiday Tour in the United States," by the Rev. Dr. Macbath, a clergyman of the Irish Church, will be read with interest:—

There is no doubt that the Protestant Episcopal Church in America, with its catholicity of spirit, Apostolic orders, and the safeguard of its liturgical worship, is exercising a power for good in America unequalled by any other Church. She is full of life and vitality. The best and most cultivated from the various sects are finding their way to her communion; her growth is simply marvellous, particularly when we remember what she was in the last century and the disadvantages she laboured under when severed at the War of Independence from the Church of England. Sixty years ago there were but 9 bishops in the United States, now there are 67 and nearly 4,000 clergy. Fifty years ago there were 31,000 communicants, now there are over 373,000. Nor can this be attributed to emigration, for while the increase of the population of the United States during the past ten years was about 28 per cent., that of the number of communicants was 60 per cent.; and the number of communicants of course bears a comparatively small ratio to the whole Church members. This fact should also be borne in mind in any comparison with the numbers belonging to any other communion. A similar caution is necessary in comparing the number of Episcopal Churches consecrated, with the number of places of worship opened by other religious bodies in a given time. The former will only consecrate when the church is complete and out of debt, and wholly set apart for religious services; the latter do not insist on these conditions, and not infrequently a building that has been used for religious purposes has to be sold for secular uses.

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One thing about the American system I noticed with pain, *the absence of children from the church's services.* I made frequent enquiries on the subject from clergy and others, and learned they *were not expected to attend!* "Oh, they go to Sunday-school," was the answer of child, parent, and pastor. In one case, with about 200 children on Sunday-school roll, I did not notice a dozen in church; in another there certainly were but few present, though I was told there were 1,400 on the Sunday-school roll. Important as the Sunday-school is, it is not, *it cannot be, a substitute for the public worship of God, and until parents and children attend the House of God together the interests of the Church and true religion must suffer, and the moral training of the children be incomplete.*

**THE BISHOP OF PETERBOROUGH ON EVOLUTION.**—Preaching at St. Mark's Church, Peterborough, Bishop Magee said that scientific men in the present day told them a great deal about what they called the doctrine of evolution. He was far from casting any scorn upon it. It might in a great measure prove that creation had proceeded in a great degree from small beginnings; that each class and order in creation

had been passing a lengthened period of evolution. The weak had died off, and the fittest had survived. But it was not true—it could not be true that man was an improved beast. They knew that God made man—whether it was by a process of evolution extending over many millions of years, or a short time, did not matter. God placed this impassable difference between men and beasts: He breathed into man the breath of life. He (the Bishop) did not deny there was to be an evolution, and that there was to be a survival of the fittest. Or else what did it mean when the Bible said that the angels would gather the harvest into the garner, and the chaff would be separated from the grain? There was indeed to be a survival of the fittest, but the fittest was not to be the strongest, but the most holy and the most righteous.

**THE BISHOP-DESIGNATE OF ELY.**—The bishopric of Ely has been offered to and accepted by Lord Alwyne Compton, Dean of Worcester. The new bishop is a brother of the Marquis of Northampton, and was born in 1825, and graduated at Trinity College, Cambridge. He was ordained in 1850, and two years later became rector of Castle Ashby; and was Hon. Canon of Peterborough from 1856 to 1875, and Archdeacon of Oakham from 1875 to 1879, when he was appointed Dean of Worcester on the death of Dr. Yorke. Next year he was chosen Prolocutor of the Lower House of Convocation of the Province of Canterbury, and has held the office of Lord High Almoner to the Queen since 1882.

**MEMORIAL TO BISHOP P. C. CLAUGHTON.**—A memorial of the late Bishop Cloughton, (the result of a public subscription), placed in the crypt of St. Paul's, has been recently uncovered. The monument consists of a medallion bust in the highest relief, set in a richly carved frame of alabaster. The bust is an excellent likeness of the late prelate. The inscription, which is cut upon a black marble slab let into the alabaster, is as follows:—"Piers Calveley Cloughton, D.D., born June 8, 1814; died August 11, 1884. Archdeacon of London and Assistant Bishop in the Diocese, Chaplain-General of H.M. Forces, Bishop of St. Helena, 1859-67, Bishop of Colombo, 1867-72. "We were gentle among you."—1 Thess. ii. 7. This monument was erected by friends who cherish his memory." The monument was designed by Mr. A. W. Blomfield.

**READING SERMONS.**—It is a stupid prejudice some people have against "read" sermons. Probably only illiterate people are impressed with the dignity of a crude and ill-digested extemporary sermon. It is related of Dr. Norman Macleod that he was once preaching in a district in Ayrshire, where the reading of a sermon is regarded as the greatest fault of which a minister can be guilty. When the congregation dispersed, an old woman, overflowing with enthusiasm, addressed her neighbour: "Did you ever hear anything sae gran? Wasna that a sermon? But all her expressions of admiration being met by a stolid glance, she shouted, "Speak, woman; wasna that a sermon?" "Oh, ay," replied her friend sulkily, "but he read it." "Read it," said the other, with indignant

emphasis, "I wadna hae cared if he had whistled it!" The criticism is suggestive and profound.

**SUNDAY PAPERS.**—The Rev. Howard Crosby, of New York, has written a pastoral letter, protesting in very emphatic language against the habit, which is growing in the States, even among professing Christians, of reading Sunday papers, calling on his readers "to resist the incoming tide, and vindicate the sacredness of the day." Even were the Sunday newspapers far other than they are—and it is not too much to say that they are, for the most part, such as no Christian ought to read on Sunday or weekday—it would be just as much the duty of every true disciple to discountenance them in every way.

**REASONS FOR HOLDING A MISSION.**—The committee of arrangements for the forth coming Church Mission in Detroit have published the following "Ten Reasons," for the proposed action:

1. The light estimate of the *Obligations of the Christian Profession*, and the large number of confirmed persons who manifest little recognition of the duty of active service for Christ.
2. The letting down of the bars between the sacred and the secular; nay, between the sacred and the *questionable*, and those pleasures which are the ruin, not of the strong and prudent, but of the weak and frivolous.
3. The public violation of the *sanctity of the Lord's day* by Christians.
4. The crowding out of religion from the *home life* in our cities; the neglect of family prayer and the religious instruction of the young.
5. The withholding by Christian parents of their sons from the work and the sacrifices of the *sacred ministry*.
6. The remissness of Christian people in *sustaining the rightful claims* of the Church, by systematic and direct giving.
7. The *closing of the places of public worship* the greater part of the week.
8. The rapidly widening *chasm* between the employer and the employe. The hardness of heart begotten by prosperity. The bitterness begotten by penury and wrong. The ostentation and extravagance in dress of so many, both among the rich and among the poor.
9. The *consorting of the members of the Church* with the unscrupulous, in partnerships, and in corporations, and public measures, in which the professing Christian will, with the utmost unconcern, throw all moral obligations upon his agent or partner, and yet share with him the spoils.
10. There are the drunkards made by our saloons, profligates on our streets, the suffering and dying, little children in poverty and want, mothers, helpless, down-trodden;—there are 50,000 of this city's population about us and under the very shadow of our Churches, to whom the message of Redeeming Love is not being carried, who will at the day of judgment stand up against us, with the plea that "no man cared for my soul."