

The Church Guardian,

A WEEKLY NEWSPAPER, PUBLISHED
IN THE INTERESTS OF THE
CHURCH OF ENGLAND.

IT IS NON-PARTIZAN! IT IS INDEPENDENT!

It will be fearless and outspoken on all subjects, but its effort will always be to speak what it holds to be the truth in love.

Price only ONE DOLLAR a year, in advance.
When not paid in advance, Fifty Cents extra.

The Cheapest Church Weekly in America.

Address, THE CHURCH GUARDIAN,
Lock Drawer 29, Halifax, N. S.

The Halifax Editor can be found between the hours of 9 a.m. and 1 p.m., and 2 and 6 p.m., at his office, No. 54 Granville Street, (up-stairs), directly over the Church of England Institute.

Diocese of Fredericton.

THE BOOK DEPOSITORY COMMITTEE
OF THE SOCIETY FOR PROMOTING
CHRISTIAN KNOWLEDGE

Are prepared to receive applications from persons willing to undertake the duties of

A COLPORTEUR,

For the circulation of the HOLY BIBLE, the BOOK OF COMMON PRAYER, and the Society's Publications, throughout the Province of New Brunswick.

Further information may be obtained from the Secretary, the

REVEREND THEODORE E. DOWLING,
May 2, 1881. Carleton, St. John.

THE CHURCH OF ENGLAND TEMPERANCE SOCIETY AND MR. GRAHAM.

The principles of the Church of England Temperance Society have been lately making great headway in the United States. Mr. R. Graham, one of the Secretaries of the Parent Society, has been visiting that country as an observer and student of Temperance work, but Bishops and Rectors have pressed him into the service, and he has been delivering addresses explanatory of the principles of the Society in various centres of population. These addresses have been listened to by large audiences, and have produced very practical results. The Rev. Dr. Schenck, of Brooklyn, said that the American Church would long remember his visit with gratitude and friendship." Some time ago, in order that his visit might be prolonged, a gentleman sent him \$500.00, which enabled him to speak at a number of additional places. The Manchester Society has been asked to grant Mr. Graham a year's leave of absence, in order to set forward the work of the Church Temperance Society in the United States. The statistics and information respecting the work and methods of the Home Society have been quite a surprise to our American brethren. We sincerely wish that Mr. Graham could visit us and arouse an interest in this cause. The Mother Church is intensely active on this question,—we may add, *practically* active. Few people have any conception of the importance of the Temperance work done through her organizations. What this Temperance Society may do for the Church we may gather from the remark of a gentleman in England, who has given \$5000.00 a year to the Liberation Society, that the Church of England Temperance Society has set back disestablishment twenty years. On the first Sunday in May three hundred clergymen preached sermons on Temperance in London, the majority of whom are total abstainers. The facts that Mr. Graham related are unknown to the great mass of Church people even, and he seems to have been the right man in the right place. Hon. W. E. Dodge publicly stated that "he had done the Episcopal Church an incalculable service." It is to be hoped that if such a man visited our shores we should be ready to extend to him the same cordial welcome, although, to our great regret, the Rev. Canon Wilberforce was allowed to depart, after holding a most successful "Mission" in Quebec, without any effort, as far as we know, to secure his valued services in arousing the careless in other parts of the country. Are we not open to the charge of being singularly slow to take advantage of men with special gifts? We want more enthusiasm, more earnestness; the clergy need to make themselves familiar not only with the current thought of the day, but with the most ap-

proved methods of work. There are too many who doze away in their parishes, ignorant of the rushing tide of Christian activities in the world, or lacking the power to make use of them. Scattered flocks and isolated clergy are partly the cause; but there is a cause that is deeper than this. Where can our younger clergy learn practically about these agencies? The practical work of parochial organization is not a part of their training. We instruct our theological sailors in the science of navigation, but forget to teach them the ropes and the practical work which will occupy most of their time.

KING'S COLLEGE AS THE DIVINITY SCHOOL OF NOVA SCOTIA AND NEW BRUNSWICK.

The Appeal of the Lord Bishop of Nova Scotia for aid in carrying on the work of the venerable University at Windsor is one that ought to commend itself to all who believe in higher education, coupled with a due regard for religion. The friends of King's College are numerous and scattered over the whole Dominion, and many of them are found occupying permanent and honourable positions in Nova Scotia and New Brunswick. We trust that they will come to the aid of their Alma Mater in her hour of need. To unprejudiced observers, it seems rather remarkable that an effort is not made on the part of Churchmen to rally around an institution so venerable for age and for the character of its instruction. We are not in favour of multiplying small Diocesan Divinity Schools, and deprecate the idea of each Diocese training its own candidates for Holy Orders. The result must be a narrow and imperfect training imparted by one man, assisted, it may be, occasionally by parochial clergy, or by lectures hurried over, snatched by overworked Bishops from their important labours. Bishops have a more important work to do than even the training of candidates, and beyond lectures, perhaps on subjects pertaining to parochial and clerical life, it should not be expected that such is part of their duty. It appears reasonable that two Dioceses situated as Fredericton and Nova Scotia are might fairly unite in supporting King's College, Windsor. It is easy of access, the professors are men of ability, and these might be increased in number with a little effort; the advantages of daily chapel services are most important, and many arguments might be brought forward to point out the importance of consolidating our strength and financial resources in one institution, which would be a credit to the Church. The idea of a Divinity School at Fredericton commanded a large support two years ago, but at present the matter seems to have fallen into disrepute, and we do not believe that it would now command more than a local support. It appears to us to be far better that the Diocese of Fredericton should combine with Nova Scotia in building up one strong, central institution than to have two weak, unsatisfactory Divinity Schools. We trust that Fredericton will wisely arrange to give a hearty and substantial support to King's. Many of her clergy and professional men are indebted to her for their training. From them she may expect support; and no one who realizes the benefits to be derived from a strong College, such as King's might be, can refuse to support a movement whereby the University may be made the Divinity School of the Maritime Dioceses.

THE REVISED NEW TESTAMENT.

Probably before this number of our paper is in the hands of its readers the Revised Version of the New Testament will have been issued.

We have refrained from speaking of the work, prudently preferring to wait until we knew what we were talking about. Others have been rash enough to give the variations in reading and many of the supposed changes in words and phrases, but seeing that the Revisers were bound to secrecy and that they were honourable men, we cannot believe that our contemporaries have obtained information sufficiently accurate to throw much light upon the subject.

We shall take an early opportunity of examining the new Book, and our columns will be open to those who may wish to discuss it. Meanwhile, we advise our readers not to place too much dependence upon the idle rumours which have gained currency that certain doctrinal statements are to be replaced by others less strong, or that important passages have been altogether omitted. The whole orthodox Christian world is a unit as to the truth of every doctrine now plainly declared in the present version, and the

object of the revision was not to correct doctrinal statements, but principally to modernize the language, and where, as in some cases, certain words had lost their meaning or had changed their meaning, to substitute modern and intelligible words and phrases in their place. This was the intention of the revision and nothing more, and this has been the rule which has governed the revisers in their work.

It is a source of special gratification to Churchmen to know that as were the translators of the Authorized Version, so now a great majority of the present revisers are Bishops and Divines of our own Church. It is also a sense of security to know that while the Church as a Body does not authoritatively authorize the new revision, practically she has set the seal of her approval upon it, having had it before Convocation.

Mr. Shreve, of Yarmouth, has placed us under obligations for some interesting facts in connection with the literary history of the Scriptures, and we direct attention to what he has to say.

PHYSICAL SCIENCE AT KING'S COLLEGE.

All who care for the progress of King's College will be glad to find that the reputation for science it obtained under Dr. How is not likely to suffer under his active successor. Among the many subjects of interest in connection with the physical features of this Canada of ours nothing can be more important, scientifically, than the knowledge and history of its river systems. General Warren has shown that the great waters of the Canadian North-West originally emptied into the Gulf of Mexico by the Mississippi, while Carll has demonstrated, on the other hand, that those rivers of Pennsylvania which now empty by the Mississippi system formerly joined Lake Erie. The fluorite Geology of America has received equal elucidation from the discoveries of Prof. Spencer, of King's College. We have before us a paper of the doctor's recently read before the American Philosophical Society of Philadelphia, and reprinted by the Geological Survey of Philadelphia. Dr. Spencer is fortunate in having discovered, from actual survey on the spot, the ancient outlet of Lake Huron into Lake Erie, and the connection of the latter lake, in Pre-glacial ages, with Lake Ontario. This discovery is likely to alter many preconceived geological theories, and the author promises to follow up the subject of the Great River Age, and certainly he has a fine field before him, in which no one has as yet done more important work than himself. We feel certain that, in addition to the services which his talents and industry are likely to render Science, Dr. Spencer will continue to add prestige and influence to the ancient foundation which has been fortunate enough to enroll the favourite pupil of Dawson among its Professors.

PROPOSED NEW CHURCH IN HALIFAX.

THE attention of our Halifax readers is called to the statement made in another column by Mr. Selwyn H. Shreve, the indefatigable lay reader at the North-West Arm, respecting the proposed new church near the north end Common. The importance of this movement cannot be overestimated, and all who have the interests of the Church at heart will do well to respond to Mr. Shreve's urgent appeal. There are, he says, between one and two hundred children belonging to the Church of England now being forced upon another body of Christians; while almost as many heads of families who profess to be Churchmen and Churchwomen are deprived of the means of grace. We hope Mr. Shreve's persistent efforts and disinterested labours will be so appreciated that others of the laity may be led to follow his example both in labouring for and in giving of their means towards the missionary work of the Church. It will be a very grave reflection upon the Christianity of Halifax Churchmen if the rich help not their poorer brethren of this spiritually destitute locality. We remind them of the Apostle's words "While we have time let us do good unto all men; and especially unto them that are of the household of faith."

THE HOLY EASTERN CHURCH.

NO. II.

By REV. H. H. BARBER, S. A. C., NEWCASTLE, N. B.

In studying her history we cannot but be struck with the steady determination which the Eastern Church has ever evinced to adhere to what is strictly

primitive; while the West has been progressive, and, to some extent at least, has adapted herself to a more advanced state of civilization. In doctrine she has not deviated from what was decreed in the early general councils; and in her ritual she still retains what was to be found in the ritual of the early Church, though it is impossible but that some accretions should have been made.

If we briefly glance at some of her rites we shall see this for ourselves. In that of the Holy Baptism of Infants she still holds to the necessity of trine-immersion, which is believed to have been the rule, though not a necessity, of those ages immediately succeeding Apostolic times; while in the West, probably because of the greater cold and the increased danger therefrom, immersion has been abandoned for the physically safer mode of pouring water; though, be it remembered, in the rubric of our own Book of Common Prayer we are directed that if the God-parents shall certify to the Priest "that the child may well endure it, he shall dip it in the water discreetly and warily." In the East Confirmation follows upon Baptism, either immediately or after a very brief interval; but in the Western Church the two rites have been separated, and "laying on of hands" is not administered until the child shall have attained to years of discretion; and thus has been gained an extra opportunity for making an impression on her children at that age, when, more than at any other, they are most impressionable. There is also another particular in which East and West differ with respect to Confirmation: in the former, the rite is administered, not by Bishops, but by Priests, as in the Lutheran Church; though, inasmuch as the essential part of the ceremony is made to consist, not in the imposition of hands but in the chrism, or anointing with sacred oil, the derivation of the rite from the Episcopal order is still maintained, in the circumstance that the oil, before being distributed throughout the various parishes of the Diocese, is first consecrated by the Bishop. In the matter of extreme unction, also, the Eastern Church still adheres to that Apostolic practice mentioned in St. James's Epistle, "Is any sick among you? let him call for the *elders* of the Church and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him;" still adheres, also, to the plural number, so that if seven elders, *i. e.*, priests, are obtainable in one parish, they are all expected to join in the ceremony, but if seven cannot be procured then as many as are at hand, though the anointing by one, in case of necessity, is a valid sacrament.

In the administration of the Lord's Body and Blood in the Blessed Sacrament there is one very important particular in which the Eastern Church differs from the Western. It is very difficult to determine how the practice obtained status, still it is there and that from a very early date 'that infants be communicated,' generally immediately after Confirmation, but if this cannot be, then at the first possible opportunity. And here, perhaps, as well as in another place, I may say that the Eastern Church has never deviated from the Catholic rule in administering the consecrated elements in both kinds. Though it is true that towards the close of the fifth century a slight alteration was made in the *mode* of administration, when, in order that possibility of accident might be avoided, the custom of dipping the bread into the wine, and placing both, in one, into the mouth by means of a golden spoon, superseded the more Primitive order for clergy and laity to receive in both kinds *separately*. Bingham, in his "Antiquities," writes, quoting from Cardinal Bona, "That the faithful always and in all places, from the very foundation of the Church to the 12th century, were used to communicate under the species of bread and wine, and in the beginning of that age the use of the cup began by little and little to be laid aside." From this we see that to administer in one kind only is a comparatively modern innovation, and that of the Roman Branch of the Catholic Church alone.

NOTES FOR CONFIRMATION CLASSES.

By G. W. Hodgson, M. A.

VI.—(CONTINUED.)

The Seventh Article is, "From thence He shall come to judge the quick and the dead." There are many passages of Scripture which speak about our Lord's coming to Judgment; you can turn to some of them. One or two points I would impress upon you. With *judging*, in Holy Scripture, is connected