

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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ECCLIASTICAL NOTES.

WE have often spoken of the duty of Churchmen as regards the making of their wills. A noble monument to the memory is often left behind by the charitable Christian, a monument more lasting than marble, more durable than brass, and the lustre of which shines with more brilliancy and beauty than the richest memorial stained glass window. Such is the case when the many charitable and Church institutions receive loving bequests. This is the only true form of monument worth having. An instance of this has just occurred in the American Church. Mrs. Louisa S. Vought of New Jersey, left by will \$120,000. She left \$49,000 to relatives and friends, and the remainder to various benevolent objects. Among the prominent public bequests in the will is \$21,000 to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church. Of this sum \$10,000 is to be used for foreign mission work, \$10,000 for mission work among the colored people, and \$1,000 among the Indians. The sum of \$4,000 goes to the American Church-Building Fund Commission. The sum of \$4,000 is given to the general fund of the Episcopal Diocese of New Jersey, \$5,000 to the same in trust for the relief of infirm and aged clergymen; \$5,000 to the Bishop of the Diocese for the education and maintenance of orphan and destitute children, \$1,000 to the Nashotah House, \$3,000 to St. Peter's Church of Freehold; \$5,000 to Christ's Hospital at Topeka, Kan., for the endowment of a bed in memory of Dr. Philip G. Vought, the deceased husband of the testator. And now, Churchmen, according to your means, "Go and do likewise."

OTHER religious bodies have their special weeks of prayer and special times of revival. The Church, being Catholic, contains all that is good in other religious bodies, and a great deal more besides. Her system provides for a special time of prayer and extra spiritual effort when it is good for members to come apart and rest awhile. The true Churchman sees in the season of Lent such a time for extra efforts in the spiritual life. A closer attention to the things of the eternal future, a more frequent use of the means of grace, a more regular attendance at the special Lenten services, and a special aiming at the death of some besetting sin and rising again to newness of life. The clergy, too, will make it a special time of extra spiritual opportunities for their congregations, and will strive to devote themselves with renewed spiritual energy solely to that work during this solemn and marked season of our Church's system.

MR. RAINSFORD has been using some very plain language concerning Mission work in large cities. He says that men are saying that religion is something with which they have no concern and nothing to do. They are leaving it out of their lives. Religion is to multitudes the symbol of "oppression." They say, "the Church is easy on the rich and hard on the poor." If we are to do mission work in large cities, we want a gospel for rich and poor alike. The people who drink old wine and buy fat things, who like old books and old china, are the people to be dealt with first. Every man and woman who is signed with the sign of the cross, must ask, what has God given

me to do. The example of France shows what comes of letting the Church take sides with the rich against the poor; the strong against the weak. The very same peril, in a modified form, is impending the American Republic. There is no remedy but in the personal devotion of individuals. "Brother Saul, the Lord, even Jesus. . . hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." Women have their work, to do, in this errand. Men must not only give, but go. Men who hold tenement-house property must be content to collect four per cent. instead of fourteen per cent. What can a few poor clergymen do unless the laymen aid them?

THERE is a strong and timely tone in the following words from a New York secular paper:—"We should measure our duty to others, and especially the poor, not by ideals, or theories, but by facts. We cherish the belief that at some period in the future, the trials and disadvantages of poverty will be largely diminished. The faith of Jesus, education, legislation, philanthropy, and other agencies, are relied upon to create the conditions of healthy living, and comfort in the time to come. But while we wait for the results of Christian kindness and beneficent laws, we must keep steadily in view the contrasts and inequalities which at this moment exist. What does the allotment of poverty demand to-day? It demands chiefly the solace and the mitigation which unselfish Christian love can alone supply, the painstaking service genuine Christian sympathy alone can render."

THE Free and Open Church Association have just issued an address filled with telling points against those "who take to themselves the Houses of God in possession." We give two items:—

"The assertion is often repeated that the offertory in a free and open Church is insufficient for its maintenance, and that the clergyman, if left to the voluntary gifts of the congregation, must starve! It is submitted in reply to such a charge that if a thing is right in principle, it can never be wrong to practise it, that all experience proves the very opposite, and that out of the hundreds of rented or appropriated churches now converted into open and offertory supported ones, in almost every case the income of the church has largely augmented. The starvation theory is too imaginative to be seriously met. If ordinary human gratitude is felt for devoted personal services, or if even the smallest Christian love is entertained towards a clergyman who spends his life in his Master's work, it surely would be the recipient of these services who would starve long before the clergyman would know what it was to hunger."

AGAIN, "The public cannot be too frequently reminded that the pew system is a phase of that 'selfish individualism which has been so disastrous in the religious world,' and as such is the exact opposite of that meekness and humility which ever marks the Christian life and its actions. Personal comfort and convenience, it must be admitted, are associated with the privilege of a pew of one's own. Such considerations obviously tend to displace thoughts of the honour of God and the well being of our neighbour. The Bishop of Liverpool has said: 'Let us beware of selfishness in our religion.' A man's religion may be well suspected when he is content to go to heaven alone."

The Church.

BRACE BAXTER has the following timely words on the Church:—

"There are many of us who breathe and live upon the atmosphere around us, unconscious of our dependence upon it for growth, development and existence. We enjoy the warmth and the glory of the sun without realizing its life-giving and life-sustaining properties. Nay, we receive blessings every day which we often fail to recognize until they have taken flight from our nests, and our house is left unto us desolate.

And there is within our reach a spiritual atmosphere, marvellously and divinely adapted to be the food and sustenance of our souls, in which we live and move and have our being, singularly unmindful of its enormous value. We are baptized confirmed communicants of the Church, attending her services, hearing her teachings, and yet shamefully—alas! shamelessly—heedless of the fact that she is the God-ordained nourisher and educator of our immortal souls. We come as little babes into the hands of this wise and faithful mother, and she feeds us with the sincere milk of the Word, until we become able to endure the strong meat of the doctrine. As the ground pillar of the truth, she holds fast the faith once delivered to the saints, at once protecting and illustrating it by her daily lessons, her annually recurring seasons and her solemn ritual.

She leads her children along the pathway of their Lord, bidding them note each step of the painful journey, and calling them away from the hardening influences of worldly strife to the contemplation of His agony and death; teaches them through each progressive step of the way the holy mysteries of redemption, salvation and resurrection, until every day of the Christian year has uttered speech and shown knowledge of the great Author and Finisher of our faith.

And yet there are some within her pale, within the embrace of her sacred arms, who would depreciate the value and even deprecate the necessity of her instructions. A gainsaying generation, who in their departure from all paths, imagine vain things, and are pleased to cover the most pernicious heresy and the most absurd pride of opinion with that much strained and much abused term, Christian liberality!

Of such we would ask, if the boldness of sectarian worship, the bitterness of sectarian controversy and the constant and alarming disintegration of sectarian bodies offer no argument in favor of the wholesome conservatism of apostolic teaching and usage? The significant trinity of one faith, one Lord, one baptism, leaves no room for the vain pretenses of liberalism. That the Holy Spirit can and does work through channels outside of the Church is gladly admitted; that the Holy Spirit teaches more effectually through the Church is not proven by her steadfast and unwavering testimony to scriptural truth, but by the scriptural command which calls upon us to hear the voice of the Church.

The heedless lambs of the fold that wander into forbidden paths are more apt to find garlic than green pastures. One error engenders another. As in Spencer's Allegory, error feeds and grows upon error and bears itself the sting of its own punishment; the Church of the Old Testament had its Ephraim, and through his sin the prophet speaks to us, "Because Ephraim hath made many altars to sin, altars shall be unto him to sin."