

The Church Guardian

— EDITOR AND PROPRIETOR: —

L. H. DAVIDSON, D.C.L., MONTREAL.

— ASSOCIATE EDITORS: —

REV. H. W. NYE, M.A., Rector, Bedford, P.Q. REV. EDWYN S. W. PENTREATH, Winnipeg, Manitoba.

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1950. For Business announcements See page 14.

SPECIAL NOTICE.

* * SUBSCRIBERS IN ARREARS are respectfully requested to remit at their earliest convenience. The very low price at which the paper is published renders necessary a rigid enforcement of the rule of payment in advance. The label gives the date of expiration.

Will Subscribers please examine Label, and REMIT PROMPTLY!

CALENDAR FOR AUGUST.

AUGUST 2nd—9th Sunday after Trinity.
 " 6th—Transfiguration.
 " 9th—10th Sunday after Trinity.
 " 16th—11th Sunday after Trinity.
 " 23rd—12th Sunday after Trinity.
 " 24th—St. Bartholomew's A. & M.
 " 30th—13th Sunday after Trinity.

THE CHURCH BELL.

The Scriptures teach us that God has spoken to us in many ways. He has given us in the created world irrefutable testimony of His power and goodness; innumerable voices ever sound His praise; terrestrial and celestial voices,—the stars of the firmament, the foliage of trees, the beautiful flowers, the teachings of God's ministers, the feeling of remorse, the voice of conscience. Thus the voice of nature and the voice of grace, the voices which sound above and around us, voices within and without,—all have a meaning for pure and attentive souls. The universe is one vast unanimous concert, in which all chimes in unison and harmony, and proclaims the greatness and goodness of God.

But there is another voice, created by Religion—the clear, joyful peal of the bell, which speaks to us also of God, which calls us to Him in His House, "Praise ye the Lord on high-sounding cymbals." The better we understand the origin, the mystic meaning and the mission of the church bell, the more shall we appreciate and love the sounds which declare so eloquently the maternal solicitude of the Church of Christ.

If we go back sixteen centuries before the Christian era, we read in the Old Testament that the High Priest, in the great religious ceremonies, wore at the bottom of his sacerdotal robe a number of small bells of pure gold, the jingling of which, as he moved, announced his entrance into the sanctuary. We see again, in the 10th chapter of Numbers, that the bells had replaced the silver trumpets given to the sons of Aaron to call the children of Israel to the holy sacrifices. During the first centuries of the Church, the Christians did not use church bells, for the obvious reason that in those days of persecution it was necessary to surround their religious rites with the utmost possible secrecy. For the first use of the church bell in the Christian Church, we must come down to the fifth century, when, the

grain of mustard of the Gospel having become a large tree, it could at last show the glory of God in the full light of day.

The probable originator of the church bell, which now calls all nations to prayer, was Paulinus, Bishop of Nola, in the Campagna of Italy, about the year 409. The designation given to the bells in the Roman Liturgy, "Nola Campana," seems to justify this hypothesis.

In fact, the church bell was heard in Auvergne in 481, in Jerusalem in 639, in Rome in 651. In 865 the Venetians presented the Emperor Michael with a fine peal of bells for Constantinople. Alexis, the preceptor of Charlemagne, mentions the "benediction of the bells" in 771, and in the ninth century they were in all the churches, both of the East and the West. The church bell has had its history, like the Church itself. It has had its triumphs and its defeats; of its moral triumphs, from an artistic or industrial point of view, are some of the finest manifestations of human genius. And this is exemplified not only in the elegant and graceful forms which have been given it, nor in its wonderful sonority, nor in its grand harmony, nor even in the immensity of size which it has acquired in some of our great cathedrals, but also in the towers and steeples in which it is enshrined. These monuments of all ages lift up their heads to Heaven, carrying His praises nearer unto the throne of God! From their triumphal height they show us what feeble mortals can accomplish, when supported by faith and actuated by a love of God.

This short history of the church bell must be succeeded by an even shorter explanation of its mystic meaning. Pious authors have at all times attributed hidden meanings to the sound of the bell. Some have regarded them as the figurative representation of the Apostles, of whom it is written: "Their sound hath gone forth into all the earth." Others see therein the image of the Church itself, for, like the voice of a prophet, it proclaims our faith "on the top of the houses, and calls aloud to all the people." Others have discovered in the bells of each sanctuary an emblem of the pastor's mission, who must "go out into the highways and hedges, and compel them to come in, that My house may be filled."

Dear to every Christian soul are the associations that cluster around the church bell. It reminds him of the hour of his new birth, and leads his thoughts onward to the solemn moment when its measured toll shall proclaim his departure to his heavenly home. In the interval between these two extremes of human life, what varied notes it sounds, but all teaching high and holy lessons, and leading the thoughts to Heaven and God!

Such is the spirit, the mission, the soul, the life of the church bell, which, in the midst of the thousand and one distractions of our busy life, is perpetually calling to us, "SURSUM CORDA"—"LIFT UP YOUR HEARTS."

"THE ANGLICAN PADDOCK."

From "The Church Times."

Amongst the varied means employed by Roman proselytizers for influencing weak minds, and prejudicing them against the Church of England, that of ridicule has not been forgotten. And the phrase we have placed at the head of this article is one of the commonest examples

of it, the intention of the words being to throw contempt on the Church of England as a mere narrow and insignificant body, utterly unworthy of comparison with the vast and world-wide Church of Rome.

It may be remarked that as the word "paddock" means, in its more limited sense, an enclosure of pasture ground for horses or deer, and in its larger meaning is another term for park, being in truth the very word "park" itself disguised, it is actually less suggestive of narrowness than the word "fold," an enclosure for sheep, used in the Gospels to describe the Catholic Church, and a very favorite phrase with those who are incessantly calling on Anglicans to "enter the one true fold." The ideas of safe enclosure and rich pasture are common to both, but "paddock" has the advantage in that of spaciousness, and consequently the jeer falls somewhat flat. Nay, more, the very act of using the word "paddock" as a jeer at all must imply, on the part of those who use it, the repudiation of the term as applicable to their own communion. It is fair to ask, therefore, what are the distinctive marks of a paddock, and the only answer possible is that they are security of fence, abundance of food, and, for the most part, close proximity to the owner's own dwelling. In contrast to all this is the open prairie, unprotected against the inroads of thieves or wild beasts, often barren, and lying ownerless, with no fixed human dwellings upon it, vast, no doubt, in mere extent, but in beauty, usefulness, and civilization, far below the carefully planned and tended paddock or park. If that is the picture we are to draw of the Roman Church—and there is much evidence to justify us in so doing—it differs from the Church of England not in size only, but in being a less safe spiritual refuge, a less bountiful provider for its own.

As regards the mere element of size, which has a powerful influence on vulgar minds, it is wholly delusive and misleading in estimating moral, religious or intellectual matters. The petty realm of Judea, and not the huge empires of Assyria, Persia, and Rome, has moulded the faith of all the chief nations of the earth; the tiny region of Attica (smaller than Berkshire, and almost exactly the size of Cardigan) has singly produced more intellectual master-pieces of literature than almost the whole world besides; this England of ours, trifling in mere acreage, fills a place in history and mental triumphs which Russia, China and America cannot match, or even approach, collectively. And it is not unworthy of remark that one cavil which has been raised by unbelievers against the truth of Christianity is the difficulty of crediting that such a mere point of space as this earth could possibly have been the theatre of the stupendous events recorded in the Gospels, easy as the idea was of acceptance when it was universally believed that the earth was the centre of creation, and that the sun, moon, and stars, existed simply to minister to it. It is quite true that there is one way in which the question of size does fairly come into consideration when the merits and claims of any religious society are being canvassed. When any sect or community puts itself forward as the one model for all others, when it claims a special revelation, or a keener appreciation of the truth than its competitors, it is quite reasonable to ask what it has done, what amount of success has attended its efforts at proselytism. And it is a perfectly convincing refutation of Swedenborgianism and Irvingism, for example, that they have made so little way since their genesis, that they are still amongst the smallest of denominations. Had they really possessed the spiritual treasures to which they lay claim, it is not conceivable that they should have failed so signally. But this objection cannot be honestly raised against the Church of England. It is not merely holding its own amongst its own people, standing in respect and affection as the Roman Church stands nowhere at this moment, unless per-