

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. 50.]

WEDNESDAY, APRIL 2, 1884.

£1.50
[PER YEAR.

ECCLESIASTICAL NOTES.

No little interest is being taken in the alleged discovery of a book supposed to have been written in the second century. If the book is genuine its importance cannot be over-estimated since it gives a good idea of Apostolic teaching of the times. The following extracts are translated from the work:—

"But as to baptism, baptize thus: Baptize after thou hast imparted all the above doctrines (the moral teachings of chapters i. vi.), in the name of the Father and of the Son and of the Holy Ghost, in flowing water. If, however, thou hast no flowing water, then baptize with other water; if there be no cold at hand, with warm. If thou hast neither, then pour water three times on the head, in the name of the Father and of the Son and of the Holy Ghost. But before the baptism, the baptizer and the baptist are to fast. . . . Thou shalt command the baptized to fast a day or two beforehand.

"As for the Eucharist, ye shall give thanks: First in reference to the cup, "We thank Thee, our Father, for the Holy Vine of Thy child David, which Thou hast revealed to us through Thy child Jesus. Honor be to Thee to Eternity." In reference to the broken bread, however, "We thank Thee, our Father, for the life and the knowledge which Thou hast declared unto us through Thy child Jesus. Honor be to Thee to eternity. As this broken bread was strewn upon the hills (that is as grain), and brought together and became one, so may Thy church be brought together from the ends of the earth into Thy kingdom: for thine is the honour and power through Jesus Christ to eternity. Let no one, however, eat or drink of your eucharist except those baptized in the name of the Lord; for in reference to this the Lord said: Ye shall not give that which is holy to the dogs."

"Every true prophet, however, who desires to establish himself among you, is worthy of his support. Likewise, also, is a true teacher, as a workman, worthy of his support. All the firstlings of the products of thy wine-press and threshing-floor, of thy cattle and sheep, shalt thou take and give to the prophet; for they are your high priests. But if ye have no prophet among you, then give it to the poor. When thou makest a batch of dough, take the first of it and give it according to the ordinance. So, likewise, when thou openest a vessel of wine or oil, take the first of it and give it to the prophet. Take also the firstlings of gold and clothes, and of every possession according to discretion, and give them according to thy ordinance.

"On the Lord's day ye shall gather yourselves together, and break the bread and say thanks, after ye have confessed your misdeeds; in order that your offering may be clean. Let no one who is at odds with his friend, assemble with you, before they have become at one with each other, in order that your offering may not be profaned. This is what the word spoken by the Lord has reference to, "In every place and at every time shall they offer Me pure offering. For I am a great King, saith the Lord; and my name is wonderful among the nations."

"Choose for yourselves, besides, bishops, and deacons who are worthy of the Lord, gentle and not miserly, and upright and proven men; for they perform also for you the service of the prophets and teachers. Despise them not, therefore; for they are your honoured men [this passage is not perfectly clear] with the prophets and teachers. Convince one another, not in anger, but in peace, as ye find it in the Gospel; and if a man have injured his neighbour, let no one speak to him, nor let him hear a word from you, until he has changed his mind. But your prayers and your alms, and all that ye do, so do it as ye find it in the Gospel of the Lord."

A benefaction of £30,000 and upwards have very recently been given for Church of England purposes in Bermondsey, London, England. The donor wishes it to remain as far as possible an anonymous gift, but it is generally understood to be the gift of the same lady who recently contributed £2000 to the restoration of the parish church of Bermondsey. The primary object of the fund is to augment the stipends of the seven incumbents in Bermondsey, and there is also a proviso in the trust which admits of a grant being made for assistant clergy in special cases. The income will amount to £900 per annum, and among the trustees are the Bishop of Rochester and the Rector of Bermondsey *ex officio*. The parishes which will benefit under the trust are all slenderly endowed, and the number of clergy is at present far below what it ought to be for a population of 37,000. The population is entirely composed of the working classes. There are many poor churches in our cities which men of wealth might take an interest in and delight to see successful. We want to see a little more of this kind of generosity in our Canadian Church.

THE American Congregational Year Book for 1884 shows a membership of 396,246, of whom more than 57,000 are classed as absentees, and a Methodist paper says: "If Methodist Church statistics were made up in a similar way, our numbers would be heavily increased. By us, we sometimes have feared, the names of absentees are dropped too readily." Well, that is strange enough! It is only a few weeks ago since we noticed that the Baptists, in one state, claimed more adherents than there were population. Now we see how it is done; simply by classing all the absentees as members. Now suppose thirty members leave one church, that number is kept on the original list. The same thirty leave the second church and are kept on the list of the second church. This carried on *ad infinitum* would give any denomination as many members (on paper) as it wished to have. It is a way of compiling statistics our Church has not yet learned.

Dangers and Reformation.

An American Bishop has been uttering words of timely wisdom, and among other things says:—Another special danger threatens most the safety of our children. If you ask yourselves the question how and where most of the boys and girls now growing up among us, are expected to get a

thorough and consistent training in the principles and practice of Christian morality, or in the elements of Christian character, you will, probably, in shaping your answer, come upon the appalling fact that I refer to. It will be acknowledged that such a training is not to be found, for a majority of the children, anywhere. It is left by the families to common schools, utterly engrossed with secular studies, to the Sunday Schools, and by unsystematized and ill-governed Sunday-schools (where vast numbers of the children never appear) to chance. We hear the note of alarm. Juvenile crime increases at a fearful pace. Crowds of the young of both sexes, without parents or any protection whatever from the worst harm, are seen on the streets every evening. Their manners in public conveyances and other places are rude and even immodest. They are already on the verge of ruin. In cities they are drawn into pool-rooms, theatres, saloons, innumerable pitfalls. In rural spots too they are not secure, because were the chief relish of life, rather than conversation, or books, or the arts of beauty, or any useful service to God or the neighbour. We see it in the vile illustrations of shop windows and the dainty foulness of a literature soaked in corruption. We see thousands of men and women of every grade of education whose aims and efforts, if the truth were plainly told, bear mainly upon pleasures which are of the body, and not of the mind or spirit. It is a degrading confession. It ought to put every one of us upon sober thinking. With all our boasts of progress and knowledge, we are yet living at so low a rate. Our public schools, free suffrage, general information, and enormous outlays in machinery, have lifted us no higher than this. Is civilization than only in what is outside of us, in abundant liquors, costly dishes, exquisite cookery, personal display? Heathenism had them all, often with less drunkenness and less lust. Does not our Christianity need a new analysis, and another reformation? The one hideous vice of intemperance has assumed such frightful dimensions as not only to desolate home and generate three-fourths of our crime and consume health and cripple industry and impoverish the homes of the working class, but it aspires to control legislation, enslave the newspaper press, coerce town or municipal government, and even dictate the policy of parishes, and the message of God's prophets in pulpits. So it has come about that, in all our communities, the men of Christ are obliged to choose their side, and take their place, on conspicuous public questions, by the principles of their Master, Christ, and to act and speak and vote accordingly. The virtue of Christian manhood needs much bracing up. The moral power of Christian women in social fashions needs to be re-enforced. The moral sense that discriminates between right and wrong, truth and falsehood, chastity and uncleanness, requires a keener edge and a bolder courage. These reformations, we all know demand a steady and life long struggle; but in the hard task shall we not be the better for the offered assistance of another Lent, with all the cleansing and invigorating force of sanctuaries, the Bible and the promised gifts of the spirit?

"They went through the flood on foot" (the place were we might have expected nothing but trembling and terror, anguish and dismay); "there" says the Psalmist, "did we rejoice in Him."