

# 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.

THERE is an association of "Cathedral Builders" in Nebraska, mostly formed of ladies. Nearly \$4,000 have already been raised by these faithful women for the purpose of building a cathedral. The idea is a very good one and might be introduced into many dioceses with good effect. Much can be done by steady and untiring efforts in some great cause. We are all too prone to wait for large things, to wait until some rich man begins the work, rather than beginning it at once with our mites. We should like to see an association of "Cathedral Builders" in every diocese for the purpose of building and beautifying Canadian Cathedrals.

THE Bishop of Nebraska has been combating the idea that too much money can be spent upon single churches while so much was needed for many other and poorer churches. He showed how our Blessed Lord's opinion and that of his disciples differed concerning what they called "waste." He defended without reserve the costliness of churches when the people could and did pay for them, and that it was right in every way to honor the Lord with the best and richest that we have—that in this age of doubt and unbelief we needed everywhere these impressive visibilities of public faith.

THE present Franco-Chinese imbroglio may be useful in drawing attention to the need of some special missionary effort in China. Of the four hundred and eighty millions of the population of China, only about twenty thousand accept Christ. That gain has been made by efforts on the part of our missionaries hardly appreciated by those who are ignorant of the difficulties against which the missionaries contend. To the Chinaman Confucius is greater than Christ, and Confucius taught "keep to the trodden paths." On this continent there is a far better chance of emancipating the Chinaman from his false religion. Every Chinaman who comes here hopes to return home some time. If every returning Chinaman went back a Christian, the Church would soon grow rapidly in that country. The subject is one deserving the immediate attention of all filled with the missionary spirit.

THE Earl of Dartmouth has sent the following letter to the Secretary of the Funeral Reform Association:—"I deprecate the excess of floral decoration now exhibited at funerals, not that I would object to flowers and leaves being scattered by loving hands, on the coffin and bier, but it simply amounts to a painful sensation on my part when, desiring to take the 'last look' at the name plate, on which should be visible the name of the departed one, I am able to see nothing but the production, beautiful as they doubtless are, of the floral artist. I would, therefore, limit such floral decorations to a simple cross of flowers, to be laid on the coffin, so as not to conceal the name plate. Might not, however, a pall of flowers artistically arranged by someone to whom it would be a labour of love, appropriately cover the coffin on its way to, and be deposited upon it in the grave when the mourners are about to retire? The coffin should be as light in material construction as sanitary considerations may permit." If the flowers are gifts of friends we would be loath to

see them dispensed with, but if these beautiful symbols are a source of expense and show at funerals then the Earl's words are of some force.

A strange incident of disloyalty has occurred at the Roman Catholic chapel at New Brighton, England. The Rev. Canon Frith, who is in charge of the Mission, desired that the prayers for the Queen should be used in the chapel; but some of the male members of the choir objected, one of them saying that he would prefer to pray for the Queen's death, or for Mr. Parnell. However the priest insisted upon the usual offices of the church being gone through; and on Sunday, Aug. 26, the choir men left the building rather than take part in that portion of the services. The Fenian element in these congregations is likely to give a great deal of trouble to the priests.

THE basis of a successful Sunday School must be in the home. Some system is needed for the training of parents as well as for the training of children. An hour's work on Sundays will not counteract bad examples and carelessness at home. Parents shirk their religious responsibility when they are contented with the Sunday School influence alone. This will not do. There is a priesthood of the people, and parents are the true priests of their households, the true religious instructors of the home. Too many parents transfer the commands of the Lord from the door-posts of their houses to the door-posts of the Sunday School.

HARVEST Home and thanksgiving spread throughout the length and breadth of the land! Canada's barns smile with plenty and the hearts of our people are made glad with the gracious gifts bestowed. Our first duty is to offer thanks to God and then scatter abroad a portion of the blessings we have received. Collectors will soon be soliciting subscriptions to Diocesan objects and to missionary work. There are many poor around us, many hospitals, refuges, and schools to be supported. Do not fail to offer to God His own dues. More than that, perhaps your plenteousness will impel you to put your money on interest; remember then that no bank yields so large an interest on deposit notes as the hands of the poor, the coffers of the Church, and money given for the extension of Christ's Kingdom.

FROM the attendance list appended to the Report of the Ecclesiastical Commission just published, it appears that Dr. Westcott and Canon Stubbs did not miss a single sitting; Sir Walter C. James, the Dean of Peterborough, and Chancellor Espin each attended 72 times; Sir R. A. Cross 70 times; Rev. A. C. Ainslie 67 times; Bishop of Winchester 66 times; Bishop of Oxford 64 times; Earl of Devon 60 times; Earl of Chichester 59 times; the present Archbishop of Canterbury and Mr. S. Whitbread each 56 times; Dr. Deane 55 times; Mr. F. H. Jeune 53 times; Mr. A. Charles 52 times; Marquis of Bath 49 times; Dean of Durham 44 times; the late Archbishop of Canterbury 43 times; Lord Blachford 40 times; Mr. E. A. Freeman 39 times; the Archbishop of York and Lord Coleridge each 35 times; Sir R. Phillimore 26 times; and Lord Penzance who was certainly expected to take the greatest interest in the proceeding, comes last with only 14 attendances.

## The Value of True Religion.

CANON MONEY says that religion being primarily intended to make men wise unto salvation, the support it ministers to social order, the stability it confers on government and laws, is a subordinate species of advantage which we should have continued to enjoy, without reflecting on its cause, but for the development of deistical principles, and the experiment which has been made of their effects in a neighboring country. It had been the constant boast of infidels that their system, more liberal and generous than Christianity, needed but to be tried to produce an immense accession to human happiness; and Christian nations, careless and supine, retaining little of religion but the profession, and disgusted with its restraints, lent a favorable ear to these pretensions. God permitted the trial to be made. In one country, and that the centre of Christendom, Revelation underwent a total eclipse, while Atheism, performing on a darkened theatre its strange and fearful tragedy, confounded the first elements of society, blended every age, rank, and sex in indiscriminate proscription and massacre, and convulsed all Europe to its centres; that the imperishable memorial of these events might teach the last generation of mankind to consider religion as a pillar of society, the safeguard of nations, the parent of social order, which alone has power to curb the fury of the passions, and secure to everyone his rights;—to the laborious the reward of their industry, to the rich the enjoyment of their wealth, to nobles the preservation of their honours, and to princes the stability of their thrones.

We might ask the patrons of Infidelity what fury impels them to attempt the subversion of Christianity? Is it that they have discovered a better system? To what virtues are their principles favorable? Have they discovered a more excellent rule of life, or a better hope in death, than that which the Scriptures suggest? Above all, what are the pretensions on which they rest their claims to be the guides of mankind, or which embolden them to expect we should trample upon the experience of ages and abandon a religion which has been attested by a train of miracles and prophecies, in which millions of our forefathers have found a refuge in every trouble, and consolation in the hour of death; a religion which has been adorned with the highest sanctity of character and splendour of talents, which enrols amongst its disciples the names of Bacon, Newton, and Locke, the glory of their species, and to which these illustrious men were proud to dedicate the last and best fruits of their immortal genius?

More than all, their infatuated eagerness, their parricidal zeal to extinguish a sense of Deity, must excite astonishment and horror. Is the idea of an almighty and perfect Ruler unfriendly to any passion which is consistent with innocence, or an obstruction to any design which it is not shameful to avow? Eternal God, on what are Thine enemies intent! What are those enterprises of guilt and horror that, for the safety of their performers, require to be enveloped in a darkness which the eye of heaven must not pierce! Miserable men! Proud of being the offspring of chance; in love with universal disorder; whose happiness is involved in the belief of there being no witness to their designs, and who are at ease only because they suppose themselves inhabitants of a forsaken and fatherless world!