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THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The immense proportions which this Society has already attained in England, and the great interest awakened in the United States by Mr. Graham's recent visit, lead those who have blessed God for the movement, to look forward with confidence to a day, not so very far distant, when every Clergyman of the Church shall have taken one or other of the Society's pledges, and when a Parochial Branch shall have been formed in every Parish throughout the world. There are still, we know, some good men who from mistaken ideas of its obligations, or from other wrong views, persist in opposing it, but their numbers are growing less and less every year, as the principles and operations of the Society are becoming better understood. We believe that ultimately the Society must be successful, because its advocates are men of mind, and men thoroughly in earnest. Bishops and other Church Dignitaries, noblemen and other leading Laity have joined the Parochial Clergy in organized effort against the evil. Its advocates are not men ignorantly fanatical, or men easily led away by an utopian idea. Intellectually they are inferior to none, and their earnestness and honesty of purpose have been universally recognized. It will not do to sneer at such men. They are too much in earnest to be trifled with; and the seriousness and dangerous nature of the evil no man can deny. In England the movement has already done much to stem the tide of intemperance, not only by direct appeals to those who drink, but also by the establishment of counter attractions to the Gin Palaces and other places of public resort of a questionable character. To the joy and comfort of her children the Church has joined issue with the foe, and by the use of her own organized agencies she has taken at once the commanding position which in the Motherland is hers by right, and even her enemies have been compelled to applaud the noble and successful fight which she has waged against the national vice that, like a mighty whirlpool, has been swallowing up, year after year, thousands and tens of thousands of her children.

In nearly every Diocese in England, a Diocesan Church of England Temperance Society has been organized, and in many hundreds of Parishes Parochial Branches have been formed. At least two of the Royal Family (Prince Arthur, Duke of Connaught, and Prince Leopold, Duke of Albany) are active members of the Society, and have shown their warm interest by speaking at public meetings in its favor, and otherwise advocating its principles. The two Archbishops, and a majority of the Bishops are Patrons and Members, having subscribed to one or other of its pledges. The Duke of Westminster and scores of the nobility are actively interesting themselves in its behalf. It will, therefore, we hope, be considered far from presumptuous on our part, if, with these great names, in advocating the claims of this Society, we urge upon all that the duty of the hour, above and beyond everything else, lies in the work of the Church against Intemperance, which destroys both the bodies and souls of so many of her sons, cripples her energies and Missionary enterprises, and impoverishes her treasury.

THE WORK IN NOVA SCOTIA has been directed in the past principally to the establishing of Coffee and Lunch Rooms, which have proved so successful in

England. Two of these establishments have been opened in the city of Halifax and have been very successful. Recently a large and attractive place has been leased, in the very heart of the city, at a rental of \$400 yearly, and has been fitted up with many conveniences, and there is every prospect of a large and constantly increasing patronage.

At these Coffee Rooms a good hot meal of meat and vegetables can be purchased for ten cents, a cup of tea for three cents, and almost everything ordinarily eaten at equally low rates. The result of these reasonable charges has been to lead many who would otherwise have attempted to satisfy their appetites with ardent spirits to eat a good meal instead, and thus to save themselves and families from the disgrace which drink entails.

At the Annual Meeting of the Diocesan Temperance Society of Nova Scotia, held in Halifax a few weeks ago, the following were elected office-bearers for the ensuing year:—*Patron*, The Lord Bishop; *President*, Rev. W. J. Ancient, Rawdon; *Treasurer*, W. C. Silver, Esq., Halifax; *Secretary*, Mr. S. H. Shreve, Halifax; *Council*, Rev. F. J. H. Axford, Cornwallis; Rev. J. Ambrose, Digby; Rev. V. E. Harris, Acadia Mines; Rev. J. L. Bell, Dartmouth. Revs. John D. H. Browne, Dr. Hill, A. J. Townsend, and H. J. Winterbourne, Halifax; Hon. P. C. Hill, Col. Fremantle, and Messrs. W. M. Brown, R. J. Wilson, Thomas Brown, John H. Balcan, A. J. Artz, W. H. Wiswell, and Thomas Forbes. The Society appointed a committee, consisting of Rev. J. D. H. Browne, and Messrs. W. C. Silver, Dr. Cowie, and S. H. Shreve, to report upon the best means of extending the usefulness of the Society, and directed them to correspond with the Rectors of the several parishes of the Diocese, looking towards the formation of Parochial Branches.

The Venerable the Archdeacon and fully one-third the clergy of the Diocese are total abstainers, and the other two-thirds are favourably disposed towards the Society's work, so that there are no obstacles in the way, so far as the clergy are concerned, of the Society planting parochial organizations in every parish.

On Friday week the Rev. Heber Bullock, D. C. L., delivered a particularly powerful address on the subject of Temperance, before a public meeting, in the Freemasons' Hall. The Lord Bishop occupied the Chair, and on the platform were several of the city clergy. The audience, a highly respectable one, testified their appreciation of the speaker's arguments and eloquence by hearty applause. The lecture was a very able one of about one hour and a half in length, and did Dr. Bullock infinite credit, while it must have done the cause in Halifax much good.

There is, we trust, a bright future before the Society in Nova Scotia, in overcoming the prejudices and customs of a class not hitherto reached by the Temperance movement.

THE NOVA SCOTIA COLLEGE QUESTION.

THE College Consolidation meeting on last Thursday evening having been called for the special purpose would seem to have been unanimously in favor of the project, when in fact a majority present were simply onlookers who took no part whatever in the proceedings. His Lordship the Bishop and quite a number of the Clergy and Laity who were present heard nothing to induce them to go into opposition to the existing Colleges. The speeches were neither able nor convincing. It is to be regretted that the promoters of the meeting thought it wise not to permit a full and free discussion as to the feasibility of the proposed scheme. Had they done so the views of the Bishop and others qualified to express an opinion might have been obtained. Although an organization was formed, several of the officers elect were not present, and were placed in the position without their consent having been obtained. We understand this was the case with both the gentlemen who are Alumni of King's College—the President and Treasurer—Hon. Judge Wilkins and C. B. Bullock, Esq.

We urge upon the Alumni of King's College the duty they owe their Alma Mater to rally round her standard, and help to lift her still higher as an Institution of which they may continue to feel proud, for we do not think there is much to be expected from the meeting of Thursday evening. We trust the efforts now to be put forth, in order to increase the efficiency of King's College, will result in creating a host of new and warm friends and liberal benefactors.

THE HOLY EASTERN CHURCH.

No. IV.

By REV. H. H. BARBER, S.A.C.

I wish my readers to understand that my object in writing these papers is not to give a detailed history. Time and space forbid more than the merest outline of leading events, turning points. My own hope is that such an interest may be created as shall lead to a desire for further knowledge and a more intimate acquaintance with that Church from which we receive our origin.

For the commencement of the Eastern Church I must refer you to the narrative in the New Testament. It is there, in the Holy Gospels, in the Acts of the Apostles, in the Epistles to the various Churches and to individuals, and in the Book of Revelations, where we find our earliest accounts. In that upper room in Jerusalem, on the Day of Pentecost, there it was that the Holy Spirit came down with a sound as of a rushing, mighty wind, filling all the house, and settling, in the form of tongues of flame, upon each one present. Then the Church, as a visible community, began that life against which "the gates of Hell cannot prevail." The Lord Himself had prepared His Church a body in the "hundred and twenty" souls who were gathered together there, "waiting for the promise of the Father." In these, thus assembled and endowed with that Holy Spirit Who should "guide them into all truth" and bring all things to their remembrance whatsoever He had commanded—in these began the Holy Eastern Church; and it was with that wisdom which they received from the Holy Ghost they established "the Kingdom of God" on earth. How the news of this strange sound, so unlike anything heard by man before, spread through the city—how, in a very few minutes, a vast concourse of people, who had come from all parts to Jerusalem to be present at the feast, from the Tiber to the Euphrates, from the Euxine to the Nile, congregated around the house in which the disciples were—how, as it were, on the spur of the moment, Peter, the Apostle, standing on an elevation, preached the Lord Jesus Christ to them—how three thousand of this multitude accepted the testimony of Peter and of the other Apostles and were baptized and received into the Church—all this is told in those first two chapters of the Acts of the Apostles. And we ourselves, from our own experience of the influence of true religion upon human nature, know how eagerly the "glad tidings," the "good news of the Gospel of peace," would be told by them on their return to their homes. In this manner, within a very few weeks, Christianity, to some extent, was spread throughout the world, and the way prepared for the more definite teaching of the Apostles and those whom they commissioned.

But of the Sacred history of the Early Church I will say no more for with this all should be familiar. Only this will I add, that as a body of Christians were collected together in any city an elder, that is a priest, was sent to take charge of the Church there, while the Apostles, as Bishops, retained the oversight of all. Then as time wore on and the care of the Churches began to press on the Apostles,—when the weight of years began to tell upon them, and the increased burden of ever-growing duties was felt more and more, lest the Church should be left without overseers, they appointed and consecrated Bishops to succeed them in their office, and to continue the work which had been begun. Of the truth of this we have abundant proof in St. Paul's Epistles and in the Revelation of St. John. In the latter we find short epistles addressed to "the Angels" of the Seven Churches of Proconsular Asia, and without doubt these so-called "angels" were the Bishops appointed by the Apostles. Clement, Bishop of Rome, mentioned by St. Paul in his Epistle to the Philippians, says "the Apostles knew, through our Lord Jesus Christ, that contention would arise about the name of Episcopacy, and for this reason they appointed certain persons, and handed down an order of succession." Thus we have the establishment of the Eastern Church, and thus we have provision made for her uninterrupted continuance. That she has maintained this apostolical succession is a fact which has scarcely been called in question; hence it is unnecessary for more to be said here on the subject.

At the end of the first century the Church had been planted in almost all parts of the then known world. In Ephesus the "Blessed Disciple" S. John was still alive, as bishop of that Church whence we Anglicans have our Liturgy: but if we turn our eyes from this flourishing city to Jerusalem we may see that our Lord's prophetic words had been carried out to the letter; for little is to be found there than ruin and the blackened walls of the once glorious Temple; yet still a Church of Christians is to be seen struggling for existence, over which Symeon, "the Lord's brother" is presiding. Few, however, are to be found whose bodily eyes saw the Lord; true, Ignatius, the aged bishop of Antioch, is said to have been the little child whom our Blessed Lord placed in the midst of His Apostles to teach them that lesson of humility, but of this we have no positive proof; but there were many yet living who had known the Apostles and had been baptized by them. Polycarp, Bishop of Smyrna, the disciple of S. John, and Clement the Bishop of Rome are to be numbered among this distinguished company. This is the period which has, perhaps, more than all others, the greatest attractions; for it is, as one says, sufficiently closely connected with Apostolic

times to give it some security for the purity of its doctrine and its discipline. As yet the Church had not been modified to meet the supposed necessity of the hour, neither corrupted by her alliance with the State, nor had it become sufficiently advantageous to be connected with her that the worldly-minded professor had sought membership;—so that to these Primitive days we look, through mediæval and intermediate ages, and appeal to them as affording the purest standard of doctrine and discipline.

NOTES FOR CONFIRMATION CLASSES.

By G. W. Hodgson, M. A.

IX.

The Fourth Commandment. This Commandment affords us an excellent example of the exercise by the Church of the power of binding and loosing which our Lord gave. (St. Matt. xvi. 19, and xviii. 18). This power of binding and loosing must be distinguished from that of remitting and retaining. (St. John xx. 22, 23). The former has for its subject things or laws, the latter persons and sins. The letter of this Commandment enjoins us to keep holy the Sabbath, i. e., the Seventh Day. From this the Church has loosed us, and no one now thinks of keeping it; but at the same time the Church has bound us to keep holy the first day, and that law is now of Divine obligation. We see here also the limit of the dispensing power of the Church, for though no limits are expressed, a reasonable interpretation must be given to the words. The Church could not dispense men from the obligation of worship altogether, any more than she could dispense with the law against murder or theft. But the particular days for worship are quite matter for her regulating. Sometimes the mode of observing the day is a matter quite within the regulation of the Church, provided, of course, that the purpose of the day is kept in view. And here we must go much beyond the letter. To rest from work is all that the letter of this Commandment enjoins. So a few would have kept his Sabbath if he remained guilty at home and did no work. A Christian most certainly will not keep the Lord's Day in that way. The same authority which tells him to keep the day, tells him how to keep it. He must not only rest from work, but he must give time to the public worship of Almighty God. Staying at home to "read my Bible by myself" wont do. If a man said prayers and read his Bible and sermons all day at home, that would not be common public worship, nor be any excuse for the wilful neglect of it.

The Church has enjoined the observance of other days. You will find them all in the Prayer Book; e. g., Christmas, Ascension, All Saints Day, and other minor Saints Days. Also Penitential Seasons and Days of Fasting and Abstinence, Advent, Lent, and all the Fridays in the year. The same degree of strict observance is not required for all these days. We must take a common-sense view of things. An ordinary Saint's Day is not to be kept like a Sunday, nor every Friday like Good Friday. The danger, however, lies quite the other way, and I should rather have warned you not to keep Sunday with no more strictness than most people give to an ordinary Saint's Day, nor to observe Good Friday as most observe every Friday.

Under this Commandment you will examine your conscience, whether you have kept from unnecessary work on the Lord's Day, and regularly attended public worship; whether you have staid away from Church, without necessity, all the morning, and gone only in the evening—(fancy a man in business or at a trade not going to his office or workshop until evening); whether any recreation in which you have allowed yourself has interfered with due attendance at God's House; whether you have, according to your opportunities, observed the other Holy Days; whether you have taken due use of such special opportunities as have been given you in Advent and Lent, and practised abstinence during these seasons; whether you make every Friday a day of abstinence. You will specially resolve through your life to be regular and constant at public worship, and not to yield to those miserable petty excuses by which men so often try to quiet their consciences as they neglect this duty. When you are tempted to keep away from public worship, ask yourself, Would this weather, this indisposition, keep me from my business? Answer honestly, and act rightly.

This Commandment speaks of labouring on six days, as well as of resting on one. "To serve God truly all the days of my life" is the explanation given of it in the Catechism. So the due use of all our time should be a subject for your examinations and resolutions.

The explanation of the Fifth Commandment given in the Catechism is so full that little further need be said of it. But it is an exceedingly important one on which you are to question yourself. Look back over your life, and see what disobedience there has been towards parents, or any placed in authority over you. Remember the principle the Apostle lays down about obedience—"Not with eye service as men please"—and judge yourself by that standard. There will be much room for good resolutions for all your life to come. Remember, that we are never free from authority. There will always be those to whom we shall owe obedience, even while as time goes on, there are those who owe obedience to us, and we shall never rule well those