

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. VII.
No. 35.

MONTREAL, WEDNESDAY, DECEMBER 16, 1885.

\$1.50
PER YEAR

ECCLIASTICAL NOTES.

THE CHURCH A MONARCHY.—The modern, Protestant idea of a Church is that it is a democracy, i.e., that twenty or a hundred good men may get together, form a Church, and appoint a ministry, whose authority shall be derived from them—that is, that the ministry is the creature of the people. This is especially popular, of course, in this republican country, where all authority is the gift of the people.

Exactly opposite is the case, however, with the true Church of God. That is a monarchy, with Christ its King, and all authority coming down from Him (not up from the people), first through the Apostles whom He had chosen, then through that sacred line known as the Apostolic Succession, which until to-day is the only legitimate source of ministerial authority in the Kingdom of our Lord.

For 1,500 years this was the sole rule. To-day it is the rule of nine-tenths of the Christian world.—*Our Parish, St. Jude's, Philadelphia.*

WHAT A LAYMAN CAN DO FOR MISSIONS.—Mr. Russell Sturgis, Jr., read a paper at the last American Church Congress on this subject, in which he pointed out that the difference between the clergyman and the layman was one not of kind but wholly official—that every child of God was born into the kingdom through the work of the one spirit. Each baptized member of the Church of Christ is a missionary; that though Christians had different positions and distinctive work, that the same degree of consecration was expected from each; that the highest prelate in his great field of work might be no more pleasing to God than the woman who swept his house, or he who cleaned his boots, if each work was done to the Lord. * * * Each Christian man should be intensely interested in carrying on the work which his Master came to do, and to hasten His coming. This is being done in two ways, by gathering together the elect, and by causing the Gospel to be preached to every nation as a witness. This glorious coming of the Lord has been the great hope and mainstay of the Church, and more than anything else has buoyed up the missionary in his fearful work in the dark places of the earth.

HOW TO EXERCISE THE FRANCHISE.—The Archbishops of Canterbury and York, in their joint address to the electors, urged them to avoid the temptation of self-interest, and to weigh with caution the ready promises with which this land is satiated. The duties of faithful dealing, and of toleration of the adverse opinions of neighbors, of thinking for themselves and accepting a personal responsibility, are also solemnly advocated.

The address, which betrayed no political bias, concluded thus: "God is in the midst of us, and we will not fear. Our history has been built upon something surer than the promises of candidates, or votes in Parliament. Let us renew in our prayers our faith in the Divine government and protection, and let our vote be given with the firm purpose of advancing the glory of God and promoting the good of our country and people."

MISSIONARY PROGRESS.—The remarkable statement is made that the converts last year in Japan equalled the total number of converts made during the first twenty years of missionary work in that empire.

Madagascar is almost a miracle of missionary triumph. It is said that the native Christians of that island have given more than four million dollars for the spread of the gospel within the past ten years.

WHO ARE THE HELPERS.—It is perfectly astonishing how little some people give to help forward the cause of Christianity. It is the very poor that we find sometimes, like the widow of old, casting in all the living they have. Noble men of very moderate means often give a tenth of their income. With few exceptions, the very rich give very little, and if it were possible for a man to buy his way to heaven, many would find it still a very hard thing for a rich man to enter the kingdom of heaven, unless their payments were much larger than their present free-will offerings.

A MISTAKEN NOTION.—The idea is that thinly attended churches evidence poor preaching, and vice versa, that a full congregation proves a fine preacher; that it is a matter simply governed by the law of cause and effect; in other words, that the success of the preaching of the Gospel depends very much upon eloquence. Of course no one doubts the value and power of eloquence; consecrated to the use of religion it has done noble service, but it is neither a common possession nor a necessary adjunct to preaching; it is not considered a requisite to the outfit of a minister, St. Paul even saying to the Corinthians, "my speech and preaching was not with enticing words of man's wisdom;" though he adds, "it hath pleased God by the foolishness of preaching to save them that believe." What are the facts? In every town and village in the land there are churches successfully administered, while there are but very few ministers of remarkable eloquence.

BISHOP COXE ON THE PRESENT TIMES.—In his Advent Pastoral Bishop Coxe says:—

For you and I are working in no ordinary day: "it is the last time" in a sense more forcibly literal than it was when this last dispensation began. Let us reflect that "the times of the Gentiles" are very nearly fulfilled. This is proved by those books of prophecy, the book of Daniel and the Revelation of St. John. The ninth chapter of Daniel was clear enough to make all who were "Israelites indeed" quite sure that Messiah was about to appear, in those days of Herod and Augustus Cæsar. And if we consider the second chapter of the same prophet, as interpreted by many of the Ante-Nicene Fathers, it is clear that we have reached the last stage of worldly empire, and the little stone (verse 45) is beginning the work of pulverizing human systems, that the Kingdom of Christ may ultimately prevail. One of those primitive Fathers expressly foretells the universal democracy of this age of ours; the irreconcilable character of federalism and the popular element (verse 43); and the terrible explosions that must occur in the pulverizing process

to which Divine Providence is committed may be inferred from many details in the prophecy of St. John.

We have reached the days, then, when those who mean to be Christians must be willing to be a "peculiar people," not only, but also a people "zealous of good works."

Our life and conversation ought to rebuke more forcibly than our words. A worldly, self-indulgent and utterly undisciplined people are the people of this country: crazy in their childish love of novelty, sensation and excitement, and living like irresponsible creatures. A life of animal appetite (mixed up with mental appetites that precisely correspond to their sensualism) characterizes a large majority of those who fancy themselves the "better classes." Among these our own work chiefly lies; and thousands of just such people imagine themselves to be Christians, and frequent our altars. Brethren, "what manner of men ought we to be?"

BAPTISM OF A JEW.—The son of an eminent Rabbi in Russia received Christian baptism at St. John's, Highbury, England, lately. The Vicar, the Rev. G. D. Wyatt, baptized him at the Evening Service, after the Second Lesson, in presence of a large congregation, which included many Hebrew Christians and unbelieving Jews.

THE PULPIT AND POLITICS.—The Bishop of Salisbury, in a Pastoral in reference to the political crisis in England, says:—

You will not, I know, be betrayed into the mistake of using the pulpit for the purposes of party politics. If others have done so let it be your glory not to do so. The pulpit is for the proclamation of religious truths, for the enforcement of moral duties, for the deepening of religious life, and for the interpretation of Holy Scripture. It is a right place also in which to sum up from time to time the lessons of history and the results of holy and noble lives of men who have passed away. But it is suicidal to make the house of God the instrument of party. If it were conceivable that all the clergy in the land could combine to uphold one party in the State, they might perhaps for a time carry the elections, but they would make themselves enemies of half their people and slaves of the other half, and weaken the religious life and belief of all.

According to the Advent number of the *Living Church Annual and Clergy List Quarterly*, the number of communicants of the Protestant Episcopal Church in the United States is 397,192, a net increase over last year of 14,077. Other statistics show 3,729 clergy, 4,565 parishes and missions, and 34,069 confirmed.

ADVENT MISSION.—Our exchanges up to December 12th, represent the success of the Advent Mission in New York as assured, in so far as the members in attendance at the services and the interest manifested therein are concerned. Old Trinity has been crowded to the very doors at the noon-day meetings. The vast assemblage being "made up almost wholly of the best and busiest men in New York."