

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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ECCLESIASTICAL NOTES.

THE American Church papers speak in the warmest terms of our beloved Metropolitan, and of the Bishop of Rochester, both of whom have been addressing the General Convention now in session in Philadelphia. Bishop Thorold, in the course of some remarks, spoke of his great grandfather, John Thorold, as one of the seven Members of Parliament who voted against making war upon the American Colonies; which act on the part of his ancestor will, no doubt, do much to increase the esteem in which his Lordship is already held by American Churchmen.

CANON BRIGSTOCKE was right when he told the members of the General Convention of the American Church, the other day, that the enrichment of the Prayer Book was a burning question, not only with them, but with the whole Anglican Communion, and that touching the Prayer Book is like touching the eye of every Churchman. And his warning was well given when he hoped that on the score of flexibility no decision would be arrived at that would interfere at all with what is known as the Catholic practice of the Church.

THE Church in the United States seems fully determined to grapple with the colored question, and in the Convention, Bishop Wilmer, of Louisiana, set forth the principles which it is meant shall govern her future action, when he said that the Church should know no color line, that there should be no separate organization for the colored race, but that all, white and black, should be on a common footing, and treated as children of a common Lord, and brethren of a common fold.

THE question is one of very great interest and importance, for seven millions of colored people are knocking at the doors of the Church, and upon the action of this Convention will depend whether the Church is to become their Spiritual guide. The colored men, themselves, we are told, as represented in their recent convocation in New York, protest, with all modesty, but with great firmness, against any separate organization for their benefit, against what Bishop Wilmer wittily called "a rainbow church," in which color lines are distinguished and distinct. "Social lines of demarcation," said the Bishop, "keep themselves up, and we can't help it, but thank God, there is one place where all are one in Christ Jesus."

THE Church, we believe, stands alone in her desire to treat the colored man as she treats the white man—as one for whom Christ died, as one who, by Baptism, has been brought to occupy as good a position before God as the members of any other race within the fold of the visible Church. And what other position can she take if she believes that he will undoubtedly be on an equality, so far as blood is concerned, with all men of every clime, who, through the mercy of the Redeemer, shall enter into the portals of Heaven?

By the election of Dean Baldwin to the See of Huron, Christ Church Cathedral, Montreal, becomes vacant, and it is most ardently to be hoped that the Parish, (for it is a Parish Church as well as a Cathedral), will see that the man they elect

to fill so responsible and commanding a position, is not only known to them, but is well known to the whole Church as a learned Divine, an able scholar, and a representative Churchman. Montreal being the Metropolitan city of Canada, is a favorite resort for Americans and Europeans of the best class, and as it has also an overwhelming Roman Catholic population, it is highly important to the Church of England in Canada that the Services of the Cathedral should be the best type of an English Cathedral Service.

It is not a question of "high" or "low" Church. A Cathedral Service is as familiar to Bishop Ryle, of Liverpool, as it is to Bishop Wilkinson, of Truro, or Bishop Mackarness, of Oxford, and it would be the height of folly to object to such a Service, on the score of its being "ritualistic." The Churchmen of Canada look for something better from the Cathedral authorities of Montreal than a bare, cold, gloomy Service, and it is a reflection upon, and an injury to, the whole Church when it is not made bright and attractive. We hope that this will be considered, and that the present opportunity will be seized upon to make an improvement in the present mode of conducting the Services of the Cathedral.

THE Sunday School is coming to be recognized more and more by the Church as well as by the various Protestant Bodies, as a very important branch of Christian work, and much attention is being paid to all that may help to increase its usefulness. The Day of Intercessory Prayer for Sunday Schools, appointed by the Church of England Sunday School Institute of England, has been observed, if not generally, at least this year by a largely increased number of Schools and Dioceses, and the good results which must result from these united intercessions is, we may well believe, beyond human calculation.

SPEAKING of the Sunday School Institute, we hope the Schools in our Canadian Dioceses are affiliating with it, and are adopting its scheme of lessons, and that the teachers are preparing for the examinations which annually take place, and which do good in making them better fitted for their sacred and responsible duties, and also in drawing them together as fellow-workers in a common cause. When it is admitted that now no work is of more importance than this, it becomes the bounden duty of every teacher to assist in every way in advancing the efforts and objects of the Institute.

THE action indicated below is a sharp reproof to those who, while never tiring of expressing their abhorrence of certain violations of the Sunday laws, are themselves in other ways among the chief offenders. The following general order has been sent by Mr. Bennet H. Young, President of the Louisville, New Albany and Chicago Railroad, to the agents and employees of the road:—

"You will in future run no excursion trains of any kind for any purpose on the Sabbath. This order applies to camp-meeting trains. If Christian people cannot find other places for worship, this company will not violate divine and civil laws, and deny its employees the essential rest of the Sabbath, to carry them to the camp-meeting ground."

The White Cross Army.

SOME time ago the Bishop of Durham, a prelate who has taken a great interest in the moral training of young men, inaugurated a movement for the promotion of Purity. It took the form of an Association, under the expressive title of "The White Cross Army," and seems to be destined to accomplish, under the Divine Blessing, a vast amount of good.

The true way to apply a remedy, the Bishop maintains, is to go direct to the causes which lead to that degradation. To establish penitentiaries for the reception and reform of degraded women is like establishing hospitals in order "to accommodate the results of open drains and neglected sewers." Under this head he says:—

Penitentiaries, reformatories, hospitals—these and other curative agencies, however benevolent in purpose and useful in operation, are quite powerless to stem the torrent of misery and vice. We must strike at the root of the evil. A more wholesome and righteous public opinion must be created in the matter of social purity.

It is this conviction, then, that has led to the formation of the "White Cross Army," a peculiarly happy designation, combining as it does, the idea of purity, of Christian principle, and of discipline and order. It has adopted as its motto, the words:—

My strength is as the strength of ten
Because my heart is pure"

The obligations adopted by the White Cross Army are as follows:—

I PROMISE BY THE HELP OF GOD.

1. To treat all women with respect, and endeavor to protect them from wrong and degradation.
2. To endeavor to put down all indecent language and coarse jests.
3. To maintain the law of purity as equally binding upon men and women.
4. To endeavor to spread these principles among my companions, and to try and help my younger brothers.
5. To use every possible means to fulfil the command, "Keep thyself pure."

On this simple basis, at crowded meetings of men and boys—solemn, earnest, enthusiastic meetings—organizations have been formed in affiliation with the White Cross Army, in various parts of England. The nature and order of these gatherings is thus described:—

The order of the meeting is a very solemn one. The meeting had been previously advertised under the title of "Truc Manliness," posters having been placed in all the principal thoroughfares and shop-windows, and much private effort expended as well on getting it up. The principal speaker gives the opening address. The chairman then passes the obligations one by one, those who assent to take them as the principles of their daily conduct being asked to hold up their hands to God. Before the last, from its peculiarly responsible and solemn character, there is generally five minutes silent prayer before the hands are held up to God. By this simple action the men are made to feel their responsibility, and to commit themselves, at any rate, to the acknowledgement of right principles, which surely is in itself a great step to forming a more righteous public opinion, even where the right principle is not always acted up to.