

The Church Guardian,
A WEEKLY NEWSPAPER, PUBLISHED IN THE INTERESTS OF THE CHURCH OF ENGLAND.

IT IS NON-PARTIZAN.
IT IS INDEPENDENT.

It will be fearless and outspoken on all subjects, but its effort will always be to speak what it holds to be the truth in love.

PRICE ONLY \$1 PER YEAR, PAID IN ADVANCE
WHEN NOT PAID IN ADVANCE, \$1.50.

The Cheapest Church Weekly in America

Address THE CHURCH GUARDIAN,
Lock Drawer 29, Halifax, N.S.

The Halifax Editor can be found between the hours of 9 a.m. and 1 p.m., and 2 and 6 p.m. at his office, No. 54 Granville Street, (upstairs), directly over the Church of England Institute, and next door to the office of the Clerical Secretary.

THE CENTRE OF UNITY.

"As all great troubles carry within themselves the germ of consolation," so the great trouble of Disunion or Sectarianism in religion carries with it the means of its own cure. All that is needed is that the Christian world should find grace from God to recognize this cure, as King Hezekiah was taught to find his cure of a deadly disease in a simple material close at hand—even a lump of figs. We believe that Satan first caused division among brethren and has ever since maintained it by exciting a spirit of censoriousness. Censoriousness is that substitute for religion most congenial to the selfish, who are ever the largest proportion of mankind. It is ever attributing wrong motives to others, refusing all reasonable explanation, and satisfying in the selfish that craving for some sort of religion which is inseparable from the mind of man.

We firmly believe that if prejudice and censoriousness were once laid aside, it would be found that all who, of any denomination, "love the Lord Jesus Christ in sincerity" are much more nearly at unity than they imagine. The laying aside of a few errors, the more intelligent and firm hold of great truths, would bring about that true unity for which Christ prayed, and then would come the triumph of the Gospel, for the world would believe that "the Father hath sent the Son."

Whilst we bemoan the fact that atheism, agnosticism and many other forms of unbelief have of late years become more openly manifest and defiant, it is a great consolation to see that at the same time Christian soldiers are closing up their ranks, rallying round the common symbols, seeking after the old ways, and presenting a less broken front to the common foe.

The Church, when she came forth fresh from the hands of Christ, was one in faith, doctrine, manner of worship, and form of government. She was a city at unity in itself. Such, all true Christians pray she may be again, and cheering signs of this laying aside of minor differences and agreeing upon great principles are manifest in our day. In the days of the English Reformation the seeds of dissent—since so fruitful in disunion and selfish bitterness—were sown by concealed Jesuits—Colman, Butten, Hillingham, Benson, Cummins and Hoth, who, in the garb of zealous Protestants, decried forms of prayer, the Catholic doctrine of the Sacraments, the threefold Order of the Ministry, &c., as being but "rags of Popery." It is needless to add that ancient Christian forms and symbols were equally condemned, and thus the

cry of "No Popery" was for sinister reasons first started by Popery itself. But the truth is mighty and will prevail. The Nomos has at length come, and now we see the denominations which owe their origin to this "No Popery" cry adopting, one after another, every Catholic doctrine and symbol retained by the Church of England, and even more. As to externals, we have seen our dissenting neighbours who, a few years ago, denounced organs, crosses, pictures on the windows or walls of churches, the surplice, forms of prayer, chanting in public worship, &c., gradually adopt them all. They have, indeed, gone beyond the Church of England in such matters, for in 1870, at the laying of the corner-stone of a new Methodist chapel in Burslem, England, it was announced that portions of the coffin, shroud and hair of Rev. John Wesley had been deposited in a bottle, to be fixed in a crevice. The Religious Tract Society in the United States rejoices in the possession of the chair in which the "Dairyman's Daughter" was accustomed to sit. Many instances of veneration for relics might be adduced did space permit, proving that this "rag of Popery" is not peculiar to one sect. Pilgrimages to holy places are now greatly indulged in by Protestants, not from idle curiosity, but for purposes of devotion. Miracles are claimed to have been performed by modern non-Catholics. *Saints' Memoirs* of Mr. Thomas Hog, published by the Committee of the General Assembly of the Free Church of Scotland, Edinburgh, 1846. In matters of doctrine it is no longer open to our dissenting brethren to impugn those of the Church of England on the plea of "Romanizing," seeing that the doctrines of Confession and Absolution, the Real Presence in the Holy Communion, Regeneration in Baptism, Hymns and Prayers, to and for the Dead are to be found in their standard religious books. In their terminology also we find great changes, showing change of thought and belief. A few years ago the word "altar" was denounced as not belonging to the Christian Church; now the frequency of its use shows that such objections have vanished. The students in the Presbyterian College at Toronto were not long ago instructed in the propriety of relinquishing the word "Sabbath" and substituting "Sunday" as properly belonging to the Gospel. Many more significant changes might be pointed out; but to all who are serious in such matters, which are exceedingly interesting and instructive, we would strongly recommend the perusal of a clever pamphlet, teeming with research, published by Messrs. Rowse & Hutchinson, of Toronto, and entitled "Disclosures of Concealed and Increasing Romanism in the Doctrines and Practices of the Presbyterian, Methodist, Baptist, Congregational, Dr. Cummins's Reformed Episcopal, and other Protestant Denominations." From this pamphlet, giving as it does full references to its various sources of information, we should infer that the points of irreconcilable difference between earnest Christians are but few, if mutual and candid explanation could be had. We infer, moreover, that in narrow dogmatism a comparison between the Church of England and that of Rome on the one hand, or the Dissenting Bodies on the other, would at once make the modernization of our Church known to all men, and would make it clear to all candid enquirers that she offers the only platform of practical unity, inasmuch as, of all branches of the Catholic Church, she is the nearest to the primitive pattern.

It is very plain from an article in last week's *Christian Messenger* that the readjustment of the college claims would be a much more difficult matter than some people imagine.

"MISSIONER" FOR FREDERICTON.

A CORRESPONDENT, giving an account of the recent "Mission" in the Parish of Angelstown, N. B., conducted by the Rev. Canon Partridge, B. D., says:—"We can but think that the appointment by proper authority of a qualified man, to devote himself exclusively to the work of a Missioner, ready at all times to harken to the Macedonian cry, 'Come over, and help us,' would be calculated under God's blessing, to rescue many a thoughtless sinner from a life of habitual worldliness, and to quicken the spiritual life of the whole Church." We have quoted these words, because they express the opinion of a growing body among the Clergy of the Diocese. The Church in England is fast rising to a true conception of her power in organization. We in this country appear to be as yet too timid to adopt methods which are without precedent among us.

Our readers have been kept informed of the fact that Canon Partridge has successfully conducted several "Missions" in the Diocese with the invariable result of deepening the spiritual life, and arousing the energies of the Parishes. But he has only a limited time for such work. Do we need to point out that here is a weak spot in our system? Is it necessary that parochial work be the only way in which the Ministry are to execute their office? Here appears to be one with special gifts for a most important and needed branch of spiritual labour. These gifts are not vouchsafed to one clergyman in a hundred. Is it wise, is it in the interests of religion and the Church, or to descend, "does it pay" to have such gifts lying comparatively idle, when just such work is needed in Parishes in the Diocese, and almost every Priest would be glad to have such a sober "revival" as a "Mission" produces? We, of course, have no authority to use Canon Partridge's name, nor do we know whether he would accept the offer, but with all the earnestness at our command, we would urge on the attention of the Bishop and the Board of Home Missions the great importance of employing *some one* who would devote his whole time to the work of conducting "Missions" whenever they were called for, arousing interest in Home and Foreign Missions in the Parishes, and doing such other work as might be assigned him. Let the Board give such a man a salary of \$1200.00, and the results, we feel sure, would fully justify such an expenditure. We shall never grow as we *might* grow, until we learn to use the "gifts" of our clergy and laity. Preaching, organizing, parochial work, literary power, have their special value. But we largely fail to make their influence felt, because there is not sufficient use made of men with special power in one direction. We strongly sympathize with the closing part of the letter from the Missionary at Stanley. Too much time is devoted in the Synod to the discussion of technicalities and points of order, and there is no chance for the discussion of the *living* questions before the Diocese. We have long talked about a Travelling Missionary; the appointment of a "Clerical Secretary," or a "Missionary Canon," or a "Missioner," or whatever we choose to call him, would carry out this idea, and if the next Synod or D. C. S. would ask the Bishop to appoint such an officer, it would go far to redeem the painful waste of time and failure to accomplish *anything* even to electing a Bishop, which has characterized the three Sessions of the Synod of Fredericton since July, 1880.

The Government has done away altogether with the Grant to the Halifax University, and has reduced each of the College Grants from \$2400 to \$1400 per annum.

THE DEATH OF THE CZAR.

At last the poor, hunted Emperor of all the Russias has been destroyed by his enemies. In these days Shakespeare's sentence has a terrible force:

"Uneasy lies the head that wears a crown."

We look with horror upon such a crime, and well we may. We have fallen upon troublous times; the wonderful development in all that is good and helpful is counterbalanced by the development of the Trinity of Evil, which seems gathering fresh power as the Old World draws near its end. We may well look to the foundations of morality on this Continent, and do battle for the religious education of the young, for, unless we greatly mistake the signs of the times, troublous days are in store for the dwellers on this Continent. God will not allow to go unchecked the flagrant national sins of our people. It seems to be the aim of many of our politicians to ignore God and those eternal principles of truth and morality which the Ruler of nations has laid down in His Word. Those principles cannot be slighted without bringing down on the nations a terrible retribution. Perhaps the best description to be found of "Russian Nihilism," through whose agency the murder of the Czar has been accomplished, is in a paper by Fitzcauliffe Owen, published some time ago in the *Nineteenth Century*. There are Social Democrats in Germany and Austria, and Communists in France and Spain; Radicalism exists everywhere in Europe, looking forward to democracy and the reorganization of the world upon a plausible system of equality. But the Russian Nihilist aims at destroying "religion, the State, the family, the laws, property, and morality." They are called "Nihilists" because they consider *nothing* right as it exists at present. Michael Bakunin, the father of Nihilism, in one of his speeches, said: "Brethren, I come to announce to you a new gospel. And what do our readers think is their mission? 'To destroy the Lie.' 'The beginning of all these lies which have ground down the poor world in slavery is God.'"

We shudder to write these lines. Yet they are the words of one of the founders of Nihilism. He says: "For many hundred years monarchies and priests have inoculated the minds of mankind with this notion of a God ruling over the world." "They have invented the notion of another world." "The second lie is right." "Let your own happiness be your only law." Another speaker says, "No law, no religion, *Nihil!*" Such are some of the principles of a system which, in spite of every precaution, in spite of guarded palaces and secret spies, has made its way throughout Russia. One of its agents struck down Alexander II. when surrounded by his Cossacks in the open street—the man who, in spite of his faults, emancipated the serfs, and honestly tried to carry out many reforms which were only rendered abortive by the Third Section of the Imperial Chancery with its army of gendarmes, and with its power without trial to imprison and to punish with penal servitude or exile to Siberia at its pleasure. Is there not a warning for us? Every year our shores are crowded with citizens of the old world. It rests with the Christian Church to say what their children shall be. It is utter folly and madness, in the face of the warnings in Europe to-day, to allow the young to grow up untrained, and uninstructed in the foundations of religion and morality. It is time for Christian people to awake from their lethargy, and do more of their duty to the young. Let there be more home teaching, more definite instruction in the Sunday School, more catechizing, more looking after those who leave the Sunday

School. If these duties are neglected, the ground of this free land may yet be red with blood. And who will be responsible?

SHINOWAUK CHAPEL.

We would call attention to a card which is being circulated, asking for free-will contributions during Lent towards the above object. On one side of the card is a pretty little sketch of the proposed Chapel, and on the other side are the words:—

LENTEN SELF-DENIAL.

The Shingwauk Chapel,

A sketch of which (designed and engraved at the Homes) is at the back of this card, is to be built as soon as funds will admit of it, on a most beautiful spot a short distance back from the Shingwauk Home, where the bending fir trees almost hide from view a most picturesque little lake, and where a little cemetery has already been enclosed and consecrated to God, and five little grave stones mark the spots where Indian children have been buried.

It is expected that the first cost of the Chapel will be about \$2,000 (£400), but we hope that it will be improved and beautified from time to time and become a little gem in the wild Bush, dedicated to the service of Almighty God, and a means of blessing to many souls.

None but *FREEWILL OFFERINGS* are desired, and the initials only of contributors will be published.

Address, REV. E. F. WILSON,
Treasurer Indian Homes,
Sault Ste. Marie, Ontario.

Give if the Lord incline you: then send this card to some friend.

CHURCH DECORATIONS.

The following important and timely advice and warning from the pen of the eminent Bishop of Western New York, will prove, we hope, both acceptable and beneficial to our readers. We could easily enlarge upon this subject from personal observation but the Bishop's words cannot be strengthened:

With reference to Church decoration, it is always well to have a committee of workers to look after this matter, and under the rector's direction, to see that everything is done "decently and in order." *First*, it should be done; *Second* it should not be overdone; *Third*, it should be done without noise, irreverence and unseemly handlings of the books, furniture, and fixtures of the holy place; *Fourth*, it should be done as inexpensively as possible; *Fifth*, it should be done with strict conformity to the letter and the spirit of our own Church, without reference to the whims and caprices of mere artists and enthusiasts; and *Sixth*, all differences as to detail should be decided by reference to the Ordinary. Let me say a few words under these several heads.

Church decoration is a tradition of the Anglican Church, most agreeable to the word of God in the Old Testament and the New. The palm branches of the Great Passover of which mention is made so emphatically, by the evangelists, teach us so far as they were purely designed to express joy in the coming of the Messiah, they were not less acceptable than the "Hosannas" of the children in the Temple. The sweet smelling ointment of Mary, and our Saviour's comment, also confirm the principle. The Church has always so regarded it.

So, then, while I have ever maintained the principle that such decorations are a thing to be done, I have not less earnestly prayed that they should not be overdone. "Not expressed in fancy" is the rule of Shakespeare, who always feels "the modesty of nature," and *simplex munditiis* is the Horatian maxim which exactly meets the spirit of Anglican Catholicity, in its hostility to extravagance and bad taste. "Mild majesty add sober pomp" are the delicate expressions of Burke in characterizing the Ritual of the Church of England. Your vulgar dauber never tones down the effect of colours in his painting: flaming reds and yellows outvie the calico patchwork quilt of a tawdry village inn. I have seen altar-cloths precisely of this description. And so, of Easter decorations. I have seen a chancel turned