

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 Archbishop of York has become one of the Vice-Presidents of the Church Lad's Brigade.

THE Standing Committee of the S.P.C.K. propose for next meeting a block grant of £1,000 for Church building in the Diocese of Rupert's Land, and £1,000 towards a Clergy Endowment Fund for the Diocese of Brisbane.

A MAJORITY of the Standing Committees of the P. E. Church in the U.S. have given their consent to the Consecration of the Rev. A. C. A. Hall (better known as Father Hall) as Bishop, he having been elected to the See of Vermont. The next step is the Consecration itself. The Churchman, of New York, says "that of all the Standing Committees whose action has come to our knowledge, those consenting were as *few* to one of those refusing their consent. This shows a great unanimity amongst them."

CANON CARTER says: "I rejoice in the Matin Service of the Church of England, so rich in prayer and psalm and praise and Scripture lessons; but I cannot for one moment suppose it was intended to form what it has become—the chief Sunday service. . . . I recognize, too, the power that there is in what is called the Ante-Communion part of the Divine service. I never like to hear disparaging terms used respecting it. There we have the moral law and the Commandments; we have the Apostolic lessons in the Epistles; we have our Lord's Words in the Gospel, and we have the great Creed of the whole Catholic Church; but the very fact that it is but the commencement of the grand service of the Church is a witness forever against those who depart before what follows, does follow."

THE CHURCH ARMY Evangelists and Nurses (who number nearly 305) are not supposed to be teachers of theology, that being the province of the clergy. . . . They are taught by headquarters that their duty is to bring all converts, whom God may give them, to the vicar, that he may take their religious training in hand. For this work a high theological training is not necessary; therefore headquarters contents itself with using the three months allotted to training the cadets, in giving lessons on the Bible, the Prayer Book, Churchmanship, the preparation and delivery of Gospel addresses. . . . The hope of the Central Staff is that the clergy who engage these workers will continue their training by giving a short time each week to them. The work of training is life-long. . . . Carried on by each vicar who employs him, thus he becomes yearly more able to teach those truths which appertain to life eternal.

At the Melbourne Diocesan Festival, held in September last, the Bishop of the Diocese in the chair, his Honour, Mr. Justice Hodgson, was one of the speakers. He said that, for official reasons, he would not say one word for or

against the Education Act; but while it existed they must treat it as existing, and they had had an opportunity during twenty years of seeing the kind of human being that might be brought up under it, and the amount of knowledge children brought up under it might possess. His Honour proceeded to give as an illustration of the kind of human being the Act produces, a case which he had himself witnessed, showing the utter want of knowledge of all things relating to eternity exhibited by a little child who was recently placed in the witness box. Here is the dialogue which recently took place in a Victorian court of justice: A little girl stands in the witness box; she has to give evidence in an unpleasant criminal case:

How old are you?—Ten years old last birthday.

Do you go to school?—Yes, sir; the State-school in — street.

Been going there long?—A little over a year, sir.

Were you at school before that?—Yes, sir; the State-school in — street, three or four years.

Can you read?—Yes, sir.

Can you read writing?—Yes, sir.

And write?—Yes, sir.

Well, my little woman, did you ever hear of God?—Beg pardon, sir.

Did you ever hear of God?—Of God, sir.

Did you ever hear anything about your Heavenly Father?—Beg pardon, sir.

Did you ever hear anything about your Father in Heaven?—My father's at home, sir.

Did you ever hear anything about Christ?—Beg pardon, sir.

Did you ever hear anything about Christ?—I don't know him, sir.

His Honour proceeded to say that if they searched the world from Greenland's icy mountains to India's coral strand, or from Africa's sunny fountains to the shores of the Antarctic Ocean, they could not find a human being more perfectly ignorant of all that pertained to matters relating to eternity than that child—that child brought up in our Colony of Victoria.

THREE DAILY DUTIES.

While there are always special duties arising in the life of every Christian, which, when they confront us cannot be neglected or given more careless attention, there are also some daily duties which must be conscientiously repeated with each successful dawn. The first act should be one of thanksgiving to our Heavenly Father for the mercies of the past night; the second naturally follows as an act of faith by placing our lives in the keeping of our Blessed Redeemer, with the sweet consciousness that He will faithfully guard whatever may be thus committed to Him; the third duty should be a firm resolve to do some kind deed, speak some word of cheer, bring sunshine and happiness into some life, and seek to make the world better ourselves.—

Count that day lost whose low descending sun,
Sees from our hand no worthy action done.

—Selected.

THE MESSAGE OF THE APOSTOLIC FATHERS TO OUR OWN AGE.—II.

(From the Irish Ecclesiastical Gazette.)

[CONTINUED.]

The writings of the Apostolic Fathers who undoubtedly come under the conditions we referred to last week may be arranged, according to Bishop Lightfoot, in the following chronological order:

1. The Epistle of Barnabas, of whom nothing whatever is known, written probably at Alexandria between A.D. 70 and 79.

2. The Epistle of St. Clement, the fellow-labourer of St. Paul (Phil. iv. 3), who about A.D. 95 wrote in the name of the Church at Rome to the Church at Corinth, on account of a "detestable and unholy sedition," "kindled by a few headstrong and self-willed persons" (chap. 1), by which certain "presbyters" (47) who had "offered the gifts of the bishop's office unblameably and holily" had been "unjustly thrust out from their ministrations" (44).

3. The Didache, or teaching of the Twelve Apostles, so called as presenting a Church-manual of primitive Christianity, written in the first or at the beginning of the second century.

4. The seven short Epistles of St. Ignatius, who, though apparently only a slave, was Bishop of Antioch, the metropolis of Syria. In the early years of the second century, for the crime of being a Christian, he was transported to Rome as a common criminal to be cast to wild beasts for the amusement of the populace. The circumstances under which these letters were written render the Martyr's dying testimony the more emphatic. "From Syria even unto Rome," he says, "I fight with wild beasts, by land and sea, by day and by night, being bound amidst ten leopards, even a company of soldiers, who only wax worse when they are kindly treated. Howbeit through their wrong doings I become more completely a disciple; yet am I not hereby justified. . . . May naught of things visible and things invisible envy me; that I may attain unto Jesus Christ. Come fire and cross and grapplings with wild beasts, cuttings and manglings, wrenching of bones, hacking of limbs, crushings of my whole body, come cruel tortures of the devil to assail me. Only be it mine to attain unto Jesus Christ" (Romans 5).

5. The Epistle of St. Polycarp, Bishop of Smyrna, written shortly after the martyrdom of St. Ignatius. Irenæus says of him: "I can tell the place in which the blessed Polycarp sat and taught; . . . and how he related his conversation with John, and others who had seen the Lord; and how he related their sayings, and what he had heard concerning the Lord, both concerning His miracles and His doctrine, as he had received them from the eye-witnesses of the Word of Life."

6. An ancient Homily by an unknown author, once supposed to be St. Clement of Rome. It is the earliest Christian homily extant, being written probably between A.D. 120 and 140. Its