

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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ECCLIASTICAL NOTES.

It was but a short time ago since leading Wesleyans testified to the immense strides the Church of England was making in the old Country. And their testimony was true. In England, within the last thirty years, over 2,000 new parishes have been created. The bishops and clergy have increased from less than 15,000 to nearly 21,000. Over \$250,000,000 have been expended in church buildings. About \$500,000,000 have been contributed for church endowments. In the last twelve years more than \$30,000,000 have been subscribed voluntarily for day schools under Church control, and the net increase of accommodation in these schools during the same period has exceeded one million and a half.

Nor has the American Church been sleeping. Dr. Knight's rousing speech at the Provincial Synod gave some statistics which will cheer the hearts of all true sons of the Church. From 1790 to 1820 the Church in America was in a profound sleep. She awoke, and now our neighbors have no less than sixty-one sees, and an extra half dozen will probably be added at the next Convention. Four thousand churches are served by about three thousand clergyman, and four hundred thousand communicants habitually receive the Holy Communion. The large-hearted liberality of American Churchmen is proverbial, and so we are not surprised to hear that within three years \$21,000,000 formed the united revenue of the churches. Truly there is a great future before the Church on this Continent. Brothers, give nobly of your substance and pray the Lord to send forth labourers filled with devouring zeal for Him.

MONEY and men are wanted. Money in order to support men starting new centres of work; and men of true missionary spirit to gather in the harvest awaiting them. Many dioceses in this Country are too extensive and need sub-division. With sub-division will come new life, greater progress, and increase of members. But funds are required for this. Will not our rich brethren help? Then again, many of our country parishes are too large; they ought to be divided, and then new centres of work would certainly bring increase of members to the Church. Here again the Church is crippled for want of funds, and it is no uncommon thing to find a clergyman, with a miserable pittance, ministering to four or five Churches. Let us be up and doing. The harvest is ripe. If Churchmen will not gather it they will see the precious crop gathered in sectarian barns.

The Archbishop of Canterbury who recently presided at the meeting of the Church Missionary Society was glad to find that the receipts for missionary purposes were so good. Speaking of the great work that had been done among the poor, the Archbishop went on to say that there is a growing conviction that the time is very fast approaching when we shall not only recognize that the rich also have souls, but when we shall begin to deliver an assault upon the souls of the rich and the educated in those great populations and among those ancient cultivations of distant lands. It is not only that we are just on the borders of the mission field, considering its extent, but we have also

much harder work to do than we have done before.

THE cool evenings and lightened purses are compelling many workers to return to their fields of labour. "A plethoric purse" is said to be the worst form of disease for sending people abroad. But this soon cures itself, and the workers are forced back into the field. But it does seem to be a shame that so many churches are closed during the summer in some of the American Cities.

A SECTARIAN exchange tells of one of its readers subscribing for 500 copies of the weekly paper to circulate free. We learn from the same article that the denomination has thirteen weeklies, nine monthlies, and one semi-monthly, published in the United States, with an aggregate monthly circulation of 270,000 copies. The matter is an important one. A church newspaper is the best medium for keeping up a general interest in the affairs of the church. We hope that our own brethren will emulate the sects in this particular and give a helping hand in scattering church news and teaching throughout the land.

WHAT a wonderful influence the good Queen of Madagascar exerted. On her accession to the throne in 1868 she embraced Christianity. From that day under her sway education made rapid advances. In the principal schools in the provinces there were about 140,000 scholars, and she exempted from the liability to personal service in lieu of taxes all engaged in the work of teaching. Her whole reign was marked by reforms, and she laid the foundations of constitutional government. She likewise effected the emancipation of all the Mozambique slaves in her dominions, and made the importation of slaves illegal. Though domestic slavery still exists it has been shorn of its worst features, and the public slave markets have been abolished. Missionary money has certainly not been spent in vain in Madagascar.

No little indignation has been excited by the charge of 2s. 6d. made by the Cathedral authorities at Chester for admission into certain parts of their building to those wishing to attend the late Choral Festival held there. Many were the protests uttered on entrance being forbidden, except by the degrading and commercial proceeding of buying a card, the ticket office being a neighbouring shop, and presenting it to the ticket taker at the Cathedral door. We strongly believe that our Cathedrals and Churches should offer to God His highest gifts of song, but the demand for money in return for such is almost equivalent to making a Cathedral very much like Exeter Hall or the Boston Music Hall. In any case, so strong is the feeling throughout the Diocese against its Mother Church being treated like the Opera House by the securing of its seats beforehand by means of money and tickets that we feel sure that this will be the last time that the Dean and Chapter will make the grievous mistake which they made at the recent Choral Festival.

ROBERT MOFFAT, a modern apostle, has just entered his rest, at the advanced age of eighty-eight. He was born in humble life, but was fired with a longing to sow the good seed in African deserts. For twenty years he lived and laboured

in complete isolation among the Bechuanas, and often amid great perils. Civilization followed in his footsteps. A secular paper tersely says that his death removes one not unworthy to be numbered among those apostles of savage tribes, to whom the childlike enthusiasm of an earlier age accorded the honor of canonization. The 19th century has its saints and its martyrs not less than any that preceded it, and though we build no abbeys in their honor, they are not less worthy to be held in remembrance by mankind than St. Alban or St. Helier, or any of the saints who spent their lives in civilizing the rude barbarians of Europe. The self-denying labors of Moffat lose none of their lustre, because, unlike many of his fellows, the life he so often hazarded was never taken.

Protestant.

THE clever contemporary *Church Bells* has the following article, under the heading of "Misleading Ecclesiastical Words and Phrases:"—

We say that the word 'Protestant' is a very inadequate description of a Christian, of whatever form his faith may be. It is negative rather than affirmative in its meaning. It indicates disbelief in something rather than belief in anything. It is a protestation against assumed error rather than a declaration of the truth. Unquestionably every Christian should protest against error; but that is not enough; he must affirm and hold truth. It is not by the qualities which a thing has not, but by the qualities that it has, that it should and does take its name. So it is not by what a man negatively objects to, protests against, and in the strongest way repudiates, that he should be designated. It is by what he positively thinks, says, and does, that the elements of his character are made up. They form the material by which to determine what his proper designation should be.

A man might protest against much error, and yet himself hold but little truth. He might protest against and strongly denounce evil in others, while he himself possessed but little good in his character.

The designation 'Protestant' is nothing for any Christian to glory in. Its history is a history of error, schism, and division, in the Church of God. Its use is a sorrowful necessity, as long as the Roman branch of the Christian Church will not only cherish error, but try to thrust it upon other branches of the Catholic Church, and that under pain of anathemas.

'I am a protestant,' said a man emphatically the other day. The reply to him was: 'My friend, if you are nothing more you are not much, and you have but little to glory in, at the most all you can boast of by the use of that word is non-participation in certain errors: but all the while you may cherish errors peculiar to your own mind which are quite as contrary to God's Word, and are as soul-deadening and soul-destroying, as those you take credit for rejecting.'

For the errors of Rome, in the case of many persons, there are frequently substituted the errors of party, and the errors of the sect, which are opposed to the simple faith of Christ, and are destructive of the essential life in the soul.

It is not enough to repudiate Rome's supremacy, and erroneous doctrines, and superstitious worship, we must also renounce all evil usurpation of spiritual authorities over us, and all forms of error which present themselves to our minds.