

**The Church Guardian,**  
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**ESCHIATOLOGY.**

THE third decade of the present century witnessed great stirring of hearts on this subject. It was unfortunate that the position taken by Erskine of Linlathen, and Campbell of Row, whose influence undoubtedly extended to F. D. Maurice and Charles Kingsley, should have been formulated in terms too metaphysical for the uninitiated. But the decision that "Eternity has nothing to do with duration," if it be beyond doing any good, is also beyond doing any harm to the ordinary Christian's intelligence, unless it be understood that it implies Universalism.

It would be absurd to suppose that the Roman branch of the Church had been unaware of what Protestants only lately awoke to, namely, the frightful consequences, *prima facie*, of receiving in their literal meaning the words of Scripture on this point. Indeed, the Doctors had early and eagerly rushed to the breach with their hypotheses, and Councils were not wanting to crystallize into dogmas, the discovery of a *Purgatorium*, of the spiritual efficacy of Extreme Unction, of Attrition with confession, as saving in *articulo mortis*. By these means they profess to furnish with their *numm* thousands who appear to be severely provided for by express terms of Holy Writ. The last exceptions they appear to cancel by their *Missa pro Defunctis* and Intercessory Orders. Undoubtedly their system is *"terres atque rotundas."*

While the Oxford Movement was bringing forward the questions which inspired it, no one will deny that the Row Movement was also operating as an "undertow" in the controversial tide. The Neo-Platonism of Pusey, essentially the poet of the hour, has permitted his finest poem to receive most of its interest for Christians from its covert handling of one aspect of death and bereavement. But it was not in all minds to handle a topic as a spruce numbles a partridge. Perhaps the most striking and instructive exhibition of incisive treatment of a subject which affords few data for clear and positive induction was that of Canon Farrar in his "Eternal Hope." If the arguments of mysticism obtained currency anywhere but among mystics, we might have found that Mr. Juke had anticipated him. But the sonorous rhetoric and passionate invective of the Abbey pulpit reached ears in the outlying points of our Church to which the "Restitution of All Things" never penetrated. It has now been admitted, and the Canon has perhaps virtually admitted it himself, that he hardly meant what he said, or said what he meant. High authority forbids us to look for

much exactness of argument, in a rhetorical; and especially, we may add, when he is lashing himself to fury against a ghost, the ghost of Calvinism, whose existence has never darkened the mental outlook of his hearers.

Recently, the good and learned Dr. Pusey has given his utterance on this subject, or rather the utterance which he has generalized from a catena of Catholic authorities. In opposition to some, among whom, in spite of mild depreciations, we must include Canon Farrar, together with the Scotch School of Erskine—and perhaps Maurice and Kingsley—who hold that a period of active probation after death gradually eliminates evil from the soul, Dr. Pusey decides somewhat in favour of the Ultramontane view of a *passive* Purgatorium, such as seems to be implied in one of Cardinal Newman's early sermons, wherein he speaks of the "trees planted by the water-side," as symbolizing in their silent, effortless growth, the soul's gradual development and purification in a sphere beyond the range of temptation or earthly evil. Dr. Pusey lays great stress upon the change wrought at the mysterious hour of departure, and on Sacramental Intercession for the dead. With regard to the first of these two points, his friend Newman characteristically denies that the Active Probationists have more right to suppose what they cannot verify, a change *after* death, than others to suppose without verifying a change *before* death.

The wise remarks of a friend and admirer of Thomas Erskine appear to apply to every aspect of this question. Vague as they seem, they are couched in no meaningless figure of speech such as "Eternal Hope" an expression, which, if it means anything, means hope unfulfilled, the hope of Sisyphus—

"But if it never reach?"  
The Thracian sigh, as booming thro' the mist  
The stone came whirling back. "Fool," said  
the ghost,  
"Then mine at least is everlasting hope."  
Again uprose the stone.

We cannot more fitly close these sentences on a subject, regarding which our Church has persistently refused to dogmatize, than in the words of Principal Shairp alluded to—

"As to the Bible, though there are some isolated texts which seem to make Mr. Erskine's way, yet Scripture, taken as a whole, speaks a quite different language. The strongest, the most emphatic declarations against his views seem to be the words of our Lord Himself. Therefore, I shrink from all dogmatic assertions on this tremendous subject, desiring to go no further than the words of Scripture allow, till the day comes which shall bring forth His righteousness as the noonday."

\*Lost Tales of Milletus B. Lytton.

**SIGNS OF PROGRESS.**

It is gratifying to notice in New Brunswick that the Parishes in the several Deaneries are uniting to promote improvement in various directions. They are fast losing their isolated character, and are engaging together in practical work. We have always considered that the formation of Deaneries was theoretically admirable, but that a quarterly meeting of the clergy, with the usual programme, was only a small part of what ought to be expected from them. In most cases the Parishes are grouped together in convenient forms, though railways and growth imperatively demand re-arrangement in some quarters. This union for improvement has not been accomplished without difficulty, and prejudices have stood in the way, but these difficulties are gradually disappearing as the advantages become better known.

Among these tokens of progress, we note the vast improvement in the rendering of Church music in the past few years. No one in travelling about the

Diocese can fail to notice this improvement. This is, no doubt, due to the attention paid to choirs by the clergy of lae, and the introduction of hymn and tune books which have given us music worthy of the words. The tuning fork, the barrel organ, the trills and the drawing have been generally consigned to silence with Tale and Brady's version of the Psalms.

As a most gratifying mark of the desire for improvement, we notice the formation of Choir Unions in the Deaneries of St. John, Kingston and Shediac, with annual services. We are informed that in St. John the rendering of Spohr's "Last Judgment" was worthy of the highest praise, while we may say of services in the other Deaneries mentioned, that the music was admirable for precision, spirit, and the quality of the voices. A few years ago such rendering of the service would have been impossible in the country for lack of material. The effect is felt in every choir taking part during the whole year. Uniformity in pointing the Canticles and Psalter and in the use of hymn books is secured, and the members of choirs feel that they have a common interest and common aims.

We also note the attempt to improve the working of Sunday Schools by Teachers' Associations in the Deaneries of St. John, Woodstock and Shediac, and by a proposal to have an examination for teachers in St. John this spring, while there is an evident desire for more uniformity in the system of lessons. In the Deanery of Shediac a scheme of lessons will shortly be proposed for adoption, and there will be a periodical inspection of Sunday Schools by Inspectors appointed by the Deanery. We commend these methods to the other Deaneries in the Diocese. We believe that this is progress in the right direction. At the same time, we hope that it is but the beginning of organized work. Sunday Schools and Church music are most important; but Missions might be made more prominent, in every Deanery; a Women's Auxiliary to the Board of Home Missions might be formed with great advantage, and the Missionary collections might be furthered by a system worked through the Deaneries, while the collections might be grouped together from individual Parishes, and forwarded through these organizations. A Rural Dean might be a very useful officer if he had more duties assigned him, and had the oversight of certain general work in his Deanery. This may come in time, meanwhile we are glad to note these encouraging signs of progress for it marks the passing away of the old days of isolation and congregationalism and the coming in of a new and better era in organized Church work.

**THE NAME OF THE COADJUTOR BISHOP AGAIN.**

A CORRESPONDENT of the *Living Church*, whom we recognize as the Rt. Rev. W. Stevens Perry, D. D., Bishop of Iowa, and one who is well acquainted with English Bishops and clergy, writes as follows:—

To the Editor of the *Living Church*:  
The name of the new Coadjutor Bishop designate of Fredericton is not "Henry" but *Hollingsworth* Tully Kingdon. He was formerly Vice-Principal of Salisbury Theological College; and his theological position and ability may be inferred from his well known treatise, of which more than one edition has been issued, entitled "Fasting Communion Historically Investigated from the Canons and Fathers, and shown to be not binding in England." London, Longmans, 1875. The Church in the Provinces is to be congratulated in securing one so sound, godly, and well-learned, as Mr. Kingdon.  
W. S. P.  
Davenport, Ia.

It appears from this that Mr. Kingdon is the author of the pamphlet in question, and that his name is "Hollingsworth" and

not "Henry." Bishop Perry is the Historiographer of the American Church, and, from frequent visits to England, is in a position to be accurate in his statements.

**THE HALIFAX CHURCH OF ENGLAND INSTITUTE.**

ALL who attended the Anniversary Service of this valuable and deservedly popular Institution, last Thursday evening, at St. Paul's Church, must have carried away enlarged views of the possibilities before the Church in the Capital. The immense audience, (every part of the large Church being crowded); the admirable rendering (choral) of the Service, together with the very effective singing of the Hymns by a choir of nearly one hundred voices; the presence of a dozen of the local Clergy, with his Lordship the Bishop, in the Chancel; and the powerful, eloquent and appropriate sermon of the Garrison Chaplain—the Rev. A. J. Townsend, made it an occasion long to be remembered with pleasure and thankfulness; and its repetition is devoutly to be wished for.

An important and deeply interesting letter from the Rev. Mr. Grocer, of the Sandwich Islands, will be found on page five.

**THE HISTORICAL CHURCH.**

HAVING, in answer to "A Subscriber," traced pretty fully the Historical Church, as it exists under the name of the Church of England, from the time of the Apostles, and shown that a Christian Church existed in England in Apostolic times (having seen that there is strong presumptive evidence for supposing its founder to have been St. Paul, the Great Apostle to the Gentiles), and that Bishops of the Early British Church were present at several of the earliest Councils of which we have a record, for example, at Arles, in France, in the year 311, at Sardica, in Bulgaria, in 347, and at Ariminum, in Italy, in 360, and also, that when Augustine landed in England in 596, notwithstanding the persecutions of the Saxons, there were seven Bishops and an Archbishop, with whom the Roman Monk held a Conference; and having, in many ways, made plain that the Church of England possesses all the Scriptural proofs of being a true Branch of that Church which Christ established, we proceed to give answers to our correspondent's further questions "On what authority Archbishops and Bishops are consecrated; and why Bishops only have the authority to make Priests and Deacons."

The Preface to the "Ordinal" or "The Form and Manner of making Bishops Priests and Deacons," in our Prayer Book, which was written by Cranmer himself, says: "It is evident unto all men diligently reading Holy Scripture and Ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests, and Deacons." And further on it says, "No man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto according to the form hereafter following, or hath had formerly Episcopal consecration or ordination."

So that, at the start, we see what was the deliberate voice of the Reformers, who sealed their faith with their blood—the Framers of the Prayer Book, more than 300 years ago. It is not, then, any "High" Church notion, or any narrow personal feeling of the individual minister, which leads to a refusal to recognize the Ministerial office of Dissenting Ministers, and that keeps them out of Church Pulpits, and Church Chancels;

but it is the matured decision of the strongest opponents of Rome, that the Episcopal Order and Episcopal Consecration or Ordination is absolutely necessary to make a man a Bishop or Priest in the Church of God, according to the Scriptures. It may be presumed that such a decision at such a time, when the Continental Reformers had chosen to do without the Episcopate, was not merely intended to define the position of the Church of England with regard to the matter of her own internal organization, but was also to be a standing protest, and a clear and open enunciation of her principles, against those who were willing rashly to give up the Apostolic and Scriptural Form of Church Government. It says in principle what the leaders of the English Reformation said in substance to their Continental brethren:—We sympathize with you deeply in your efforts to throw off the thralldom of the Papacy, and to reform and cleanse yourselves from Roman abuses and modern accretions, but we are Reformers and not Revolutionizers. We must not overthrow the Government which Christ gave His Apostles, and which the Apostles handed down to us. You have our friendship, but it is necessary before there can be fellowship and inter-communion between us that you return to Primitive Practice and Apostolic Order, for Grace and Strength can alone exist and continue in their fullness with the Episcopacy.

"It is evident unto all men diligently reading the Scriptures and ancient authors," etc.

Let us look first at the Scriptural authorities in support of this statement. We find there are several names mentioned in the New Testament—Apostle, Bishop, Elder, Deacon. The name Apostle described one who had been personally sent by Christ Himself; it was, therefore, reserved to the twelve originally appointed by Him, and to St. Matthias, St. Paul, and St. Barnabas, whose calls were of a peculiar kind, St. Matthias being designated by lot, St. Paul being called by Christ Himself, and he and St. Barnabas being separated for their work by special command of the Holy Ghost; and they are therefore called *Apostles* in Holy Writ, and none others.

The successors of these Apostles were called by the name of Episcopos or Bishop, which, during the Apostle's lifetime, was next in rank to them. The name meaning an overseer, and having reference at first to an overlooker, or one in charge of a single flock, but henceforth it was applied to an overlooker of many pastors. It is true, that while the Apostles were alive, the name Episcopi and Presbyteri were applied to the same persons, but then there were Bishops also in the true sense of the word viz., the Holy Apostles, but immediately after their death, the name Bishop belonged exclusively to the highest order, or those who succeeded them in the government of the Churches. Such were Timothy and Titus. They were not Apostles—not being of directly Divine Appointment as all the Apostles, including St. Matthias, St. Paul, and St. Barnabas were—they were never so called; and they were not mere Presbyters: for they are commanded by St. Paul to *ordain, to charge, to rebuke* Presbyters, and to *superintend* the doctrine and conduct of both Presbyters and Deacons. And while they were not Apostles, their power was Apostolic. St. Paul tells Titus he had left him in Crete, that he might perfect the things which he (St. Paul himself) had left *incomplete*.

Thus we see the offices of Bishop and Elder had become distinct, even in the lifetime of the Apostles.

Timothy is directed to "lay hands suddenly on no man," "not to receive an accusation against an elder but before two or three witnesses;" and Titus, as we have