

# 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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## ENCOURAGING FACTS.

The Archbishop of Canterbury in his recent Mansion House speech said 'it was refreshing in these days to hear that the Church of England was not so unpopular or so uncertain to go to wreck and ruin as some of their friends—if friends he might call them—were disposed to think. He liked genuine Churchmanship—none of the milk-and-water kind, but thorough old-fashioned regard for the old fashioned Church. It was well to know that here, in the centre of European civilisation, the Church of England was not yet despaired of. He for one, had no despair about it, and he looked forward hopefully to a great career for their great and beneficent institution. The Church of England had its triumphs of peace as well as of war, and the secret by which she was able thus successfully to do her work was because, like our army and other institutions of the country, she was ready to accommodate herself to any changes which were necessary in order that she might better fulfil the duty which had been committed to her—maintaining her unity of principle, but never swerving from the great truths of which she was the minister. She was always ready to be improving so far as it was possible for improvements to be introduced. He remembered the days when our Dissenting brethren accused us of being averse to reform; but now things were changed. Churchmen wanted reform, and the critics would not allow them to have it. He did not know whether they were afraid that if the Church were reformed she would become so formidable that Dissent would have no chance in resisting it. Resistance to legitimate and real reform of the Church of England came not from within, but from without—from a certain number of persons who were afraid that the Church might become so good and powerful that they would have no chance in the conflict.'

## CHRISTIAN EDUCATION.

He gives his children far too little, who gives them nothing but their life. The father and mother are the image of God, and God was not content with simply creating the world. He preserves and guides it. So parents should bring up their children in such a way that they may turn out strong, sociable, and educated. Would you have them strong? Accustom them to sobriety, exercise and labor. To make them sociable, habituate them to assist their companions, to sympathize with them, to be penitent and not to do to others what they would not have done to themselves. Instruct them also, but remember that the world has more need of Christians than of scholars. There is one kind of instruction truly indispensable, which it would be a crime for you to omit, namely, to teach them the principles of their religion. Would you have them virtuous? Watch over their rising passions, and direct them to good; leave no vice unpunished; inspire them with a love for useful and generous actions. Let your praise and censure be both well timed; keep an eye on their companions, let your love for them be tender and impartial. Do not expect that a child will act as a man, but remember that he will one day become a man. Good examples and the fear of God will contribute more to the education of your children than mere words ever can. Parents, the best inheritance you can leave your

children is a training in the Christian life and industrious habits. Teach them submission, gain their confidence, and procure them employment. By so doing you will spare yourselves much unhappiness, as the more educated they are the better they will be, and you may confidently look to them for an ample return of love and assistance in your old age.

## THE BISHOP OF ELY ON EPISCOPACY.

"The Church of England as a branch of the Church Catholic holds the perpetuation of the apostolic succession of the three-fold ministry through Episcopal ordination as the primary law of her continued existence. When, as sometimes happens, the Church of England is branded as narrow and intolerant, because she declines to associate with her clergy in their ministrations any who have not received Episcopal ordination, she is no more really intolerant than any sect or society for adhering to the fundamental principle on which it is based. For the principle of Episcopacy is not that it is one of many ways by which the ministerial commission is handed on—but that it is the only way which, coming down to us from the Apostolic age, has the seal of the first inspired followers of Jesus Christ. "It has been seen," writes the present Bishop of Durham, "that the institution of an Episcopate must be placed as far back as the closing years of the first century, and that it cannot without violence to historical testimony be severed from the name of St. John." Without pretending that the Holy Ghost is not pleased to operate through other ministries, recognizing thankfully the plain manifestations of His gifts to the members of other communities which have abandoned the Apostolic succession, our Church does but maintain what is a truism on her lips, when, accepting the language of Cyprian, "Episcopatus in ecclesia esse et ecclesiam in Episcopo," she refuses to dispense with the necessity of Episcopal Ordination, even in the case of individuals worthy of all reverence for intellectual power and spiritual attainments."

PREACHING recently at St. Mary's, Colchester, on behalf of the National Schools, the Bishop of St. Alban's, after enlarging upon the importance of religious education, alluded to a paper which, he said, had been issued by the Liberation Society to be put into the hands of all Sunday School teachers, to this effect:—"Take care that you impress it upon the mind of every child that comes into your way, that every religion or communion whose ministers are paid by the State is hateful to God; make them understand that and let them not go from you till they are thoroughly impressed with this doctrine and idea." Such are the papers, said his Lordship, that are widely diffused. How the great Nonconforming body will treat this attempt to pervert the holy and blessed office of a Sunday School teacher into an engine of political strife and distraction remains to be seen. I trust that the best and purest among them will cast it away from them as an unholy thing. Teaching such as this is a direct propagation, under the sacred name of religion, of variance, emulations, wrath, strife. To teach such things to children is a plain dereliction of duty to those little ones whom they were commanded by God to care for, and not to cause one of the least of them to stumble.

## THE ANTIQUITY OF THE CHURCH OF ENGLAND.

The *National Church* says:—Of all fallacies long current none perhaps has been more difficult to dispel than that which allows to the Church of England no greater an antiquity than the Reformation period. It is still half accepted, or at least not wholly laughed to scorn, by men who are continually repeating their belief in the "Holy Catholic Church"; it is an article of faith with most people outside the Church, by many of whom it is indeed diligently fostered. Not only is this the case, but when "Catholic" countries are spoken of there are still some who believe, or affect to believe, England of all countries cannot be included, and that, in fact, "Catholic" is identical with "Roman Catholic." The Bishop of Carlisle has lately been brought into conflict with those who are intent on conversing this, sometimes, convenient fallacy. His sermon in Westminster Abbey after Darwin's funeral has given occasion to certain criticisms by a Roman Catholic Prelate, and the Bishop has thought well to define in a local paper his position as an English Churchman and the error into which his critic has fallen. The Bishop does his work so well that we cannot be anything but grateful to the gentleman who drew forth his letter.

## SOME OF OUR PRESENT NEEDS.

We need a learned Clergy. We require an historical Christianity. We need a Church such as, thank God the Church of England is, professing a faith grounded on Holy Scripture, as interpreted by the creeds of ancient Christendom, and tracing her spiritual lineage, and the ministerial commission by which she dispenses the Word and Sacraments, backward in uninterrupted succession through eighteen centuries to the Throne of Christ, her Head, seated in heavenly glory. And in order that such a Church as this may be preserved in evangelical truth, apostolic order and collective love, we need a Clergy qualified by sound learning, calm and sober judgment, vigorous energy, and well-trained ability and holiness of life, to defend her, such as this University has never failed to supply, and such, it is devoutly to be hoped, she ever may send forth according to the need, in increasing abundance.—*Bishop of Lincoln before the University of Cambridge, May 1882.*

## ALMSGIVING.

Conscience like every other faculty needs cultivation and enlightenment how to use the gifts of God for which men are stewards, and for which they have to give an account. The Christian Church is as insensible to the sin of covetousness as the Christian Church 100 years ago was insensible to the sin of slavery. The parting with money should be made the means of grace and help to the energy and beauty of the Christian character. If a man's money helped to make his Christianity like Christ's, it did the best possible thing for him. The giving is to be done as a religious exercise, as the highest act of worship.—*Church Paper.*

The committee appointed in 1863, at Eisenach, for the revision of Luther's translation of the Bible, has held its last meeting at Halle, and there is every prospect that the revised version will soon appear. Out of the 30 original revisers, 14 only remain, 16 having died since the work began.