

how good a condition the Church was for testifying to the form of its own existence. And as we receive her testimony to the primitive mode of baptism; to the baptism of children; to the substitution of the Lord's Day for the Jewish Sabbath (or Saturday); for admitting women as well as men to the Holy Communion; for the primitive custom of giving the bread, as well as the wine, to communicants; and even to the List of the Books of the Scripture, — so may and must we, to her early polity and transmission. From country to country she was extended, one in all essentials, tho' differing in local features. She may be traced and her identity established, by just the same popular tests as those by which we prove the identity of an ordinary society. In England, she was essentially the same as she was in Asia, in Italy or in Gaul. Each national Church was a Branch of the One Vine. Planted in Britain, it was a true scion of the one root; and from English shores the seeds were borne to our own. There is not a church on earth, whose line of descent from the Apostolic Church can be more clearly traced than that of the English and of the American Church. And to this, both secular and ecclesiastical history bear witness.

2. In the year 450, some Germanic tribes, (the Angles, Saxons and Jutes) attacking England, forced the British Bishops, and other Churchmen, to flee for safety to the mountains of Wales and Cornwall. It was now, for quite a while, to these places, and Ireland and Scotland, that the British Church was confined. In the year 595, Augustine and some forty other monks, came from Italy and France to Britain, for the purpose of trying to convert to the Gospel the hard, heathen Saxons whom the Britons had, in fleeing, left in undisputed possession of the island. Ethelbert was King of Britain; and Bertha, a Christian woman, was Queen. In due time, the British Churchmen returned, and united with the Italians and Franks in preaching to the heathen Saxons, altho' they still refused to accept Augustine as their Bishop. Finally, under a successor of his, named Theodore, the British and the foreign interests became united, and great prosperity dawned upon the horizon of the Island Church.

[To be continued.]

SOME MODERN RABBIS.

By Rev. F. H. POTTS, M. A., of Iowa, U. S. A.

[Written for the Church Guardian.]

"Be not ye called Rabbis: for one is your master, even Christ; and all ye are brethren. And call no man your father upon earth: for ye are all of one Father, which is in Heaven, neither ye called masters, for one is your master, even Christ." St. Matt. xxiii: 8-10.

In order properly to understand these words we must consider the circumstances under which they were uttered, and the person to whom they were addressed.

It was on the Tuesday of Holy Week, three days before His death, that our Blessed Lord spoke these words while teaching in the temple. He had been attacked by the Chief Priests and Elders, Scribes and Pharisees, Herodians and Sadducees; all of whom He had silenced by His superior wisdom; and now having borne the contradiction of sinners long enough, and having nothing to fear from them, He discloses their true character, and warns His disciples of the great danger of relying upon any human being in religious matters to the exclusion of His own inspired Word.

Now these Pharisees loved to be called the masters and fathers of the common people, and hence the Lord tells His disciples; "Be not ye called Rabbis, that is master; and call no one your father upon earth."

What do these words mean? Are we to understand that it is wrong upon any occasion and on any account to call a human being our master or father?

The Dunkers and Quakers so understand these words, and therefore refuse to give to their fellow men the titles usually ascribed to them. But is this what our Lord intended? Did He forbid such titles and terms of respect as common politeness demands of us? Certainly not; for politeness is a Christian virtue, and there is nothing in the teachings of the Bible any where, notably the words of Jesus Himself, to lead us to conclude that because we are Christians, we should forget courtesy and good manners.

This point we can prove by an appeal

to our Lord's own practice as well as that of His Apostles.

When the Pharisees and Herodians sought how they might entangle Him in his talk by asking whether it were lawful to give tribute to Caesar or not. He asked for a piece of money, and pointing to the image upon it, said, "Render unto Caesar the things which are Caesar's" thereby teaching them and us that it is our duty to render to those in authority the honor and respect which is their right.

And the same thing taught by the Apostle St. Paul when he tells the Romans: "Render therefore to all their due; tribute to whom tribute is due; custom to whom custom; fear to whom fear; and honour to whom honour."

In the 25th chapter of the Acts we have the account of the Apostle's defence before Agrippa and Festus, whom the Apostle always addresses by their proper title; King Agrippa, and Most Noble Festus.

These examples clearly prove that we are bound to address people by such titles as their office confers upon them; and at the same time show the error of the sects referred to, with regard to this matter of human titles.

Moreover it can not be wrong in itself to address any one as Rabbi, for our Lord was frequently so addressed, and so far as we can learn, never refused the title. When St. Philip met the Lord, he said unto him "Rabbi thou art the Son of God. Thou art the King of Israel." When Nicodemus visited the Lord by night, he said unto him "Rabbi, we know Thou art a teacher come from God." When St. John the Baptist saw the Saviour coming to him at the Jordan, he called him, "Rabbi" and when Jesus appeared to Mary Magdalene in the garden, she addressed him as "Rabboni," that is my master. Therefore it can not be wrong in itself to use a term of respect which was so frequently applied to the Lord by his followers.

What then is the sin which the Saviour rebukes in our text? To answer this question we must determine the meaning of the term; the persons to whom it was addressed, and the reason why they were so addressed.

The term "Rabbi" is derived from the Hebrew, "Rab" meaning "Great," and hence "Rabbi" meant "my excellent one," or "my master." There were three forms of the word in use; Rab, Rabbi and Rabboni; each meaning master, but the longer forms implied greater respect than the shorter.

These Rabbis were the teachers of the Jews, and were regarded as the infallible oracles of all religious matters. In the schools and in the synagogue the Rabbi occupied the chief seat. Where the synagogue was small, he was both preacher and judge, but where the Jews were numerous, he formed one of the Council or Sanhedrim, by which all civil and religious concerns were regulated.

As the professed teachers of the law these Rabbis wrote commentaries upon it and included them in a book, called the Talmud. This contains a multitude of rules for the Governance of the daily life, and so burdensome were many of these rules, that the Jews were wont to complain of them; and the Rabbis have compared the laws for the proper keeping of the Sabbath, to a mountain hanging over the head by a single hair.

The food, clothing, journeys, occupation, acts and in many cases even the thoughts of a Jew were all subject to Rabbinical regulations. Even so simple a matter as washing the hands before eating, entailed the utmost care not to transgress the teachings of the Rabbis. The water could be poured only from a certain kind of vessel; only a certain person could pour it; the water must not be poured too far up the arm or too low towards the hand.

The words of the Rabbis were to be regarded as of the same authority as the Holy Scriptures, and they were honoured with an honour bordering to that due to God alone. The Rabbi should be respected before one's own kin, and if a Jew saw his father and a Rabbi in any danger, he must rescue the Rabbi first. Thus the Jews were mere tools in the hands of the Rabbis, who used them for their own purposes surrounding them on all sides with restrictions and regulations which alienated the heart more and more from the God whom they professed.

[To be Continued.]

SPEAKING at a Church Conference held at Leeds, on the 6th October, the Bishop of Ripon stated that during the last

twenty-four years in his diocese there had been 144 new churches consecrated. The number of Confirmations and persons confirmed had also very largely increased.

Correspondence.

The columns of THE CHURCH GUARDIAN will be freely open to all who may wish to use them, no matter what the writer's views or opinions may be; but objectionable personal language, or doctrines contrary to the well understood teaching of the Church will not be admitted.

DIGBY CHURCH.

(To the Editors of the Church Guardian.)

Sirs,—Please correct in your next issue the amount stated to have been received in the Offerory at the consecration of our new Church on the 15th ult. It was \$93.17 instead of \$193.17. I am sorry to trouble you with this correction of the printer's error,—it seems so like giving back a hundred dollars for which our need is so great. May some of your readers assist in replacing the figure.

I beg to acknowledge with much thankfulness the kind assistance since received from the Most Reverend the Metropolitan, Rev. S. Jonas Hanford, W. N. Silver, B. Chipman, George Jones, J. T. Wood, A. poor woman, C. S. Spike E. D. Meynell, Mrs. Scott, Mrs. Burmester, An old soldier, A. Woodgate A friend, Mrs. Odell, Mrs. H. King, W. H. Wiswell, Mrs. McCawley, Thomas Brown, W. H. Keating, W. Pallister, A. Fortham, Mrs. George Esson, C. Fraser, J. P. Mott, R. Taylor, A friend, Peter Pierce, Charles Roche, Mrs. Clayton, W. B. Reynolds, An old schoolmate, Mrs. Wainwright, Miss Perat, Capt. Milner, Mrs. Grigor, F. G. Wainwright, E. P. Archbold, E. A. Smith, J. T. Wyld, A friend.

Further assistance towards relieving myself and the few others who are personally responsible for the balance due on the effort of this parish to build a free Church, will be most thankfully received and promptly acknowledged. Many of my appeals are still about town.

JOHN AMBROSE.

Digby, Nov. 2, 1880.

INTERMARRIAGE WITH COUSINS.

(To the Editors of the Church Guardian.)

Sirs,—“Plebs” has occupied 1½ column of your valuable space attempting to prove — what?

1. That God, in setting apart a peculiar people and keeping them to themselves, allowed near relations to marry.

2. That the percentage of afflicted people who are children of cousins is only 25 or 20 to the hundred.

And he appears to speak of “a book called ‘Hath on Interbreeding’ as ‘Scripture and true.’”

Now with regard to (1), why didn't “Plebs” go further back and argue that Adam's sons having married their own sisters; therefore, the descendants of Adam for all time to come were at liberty to commit incest by intermarriage of brothers and sisters?

Concerning (2), I would simply ask, supposing “Plebs” to be correct in his calculations, is it not well to try and prevent even 20 to 25 per cent of the cases of mental and physical affliction?

One more question. Why should men, the highest grade of animals in God's creation, be allowed to entail in their offspring one chance in 4 of being crippled, or mad, or blind, or otherwise deteriorated from perfect humanity, when these very individuals, perhaps, go to enormous expense to prevent similar deterioration in the lower animals under their care? This is a point on which one cannot write fully; but I would ask “Plebs” to consult those who can teach him from experience the value of the infusion of new blood.

QUIZ.

DIOCESAN AND DEANERY LIBRARIES.

(To the Editors of the Church Guardian.)

Sirs,—Through your columns I wish to draw the attention of my clerical brethren of this Diocese to the above mentioned subject. It has been suggested to me by a well-known layman, deeply interested in all matters pertaining to the Church, that something ought to be done to make the above libraries of some practical general use. From enquiries I

have made, there are a number of our clergy that are unaware of the fact that in the Synod Hall Buildings there is a large and valuable library, made up chiefly, if not altogether, of books given for the use of the Diocesan clergy. Now the question is, can we use them? Is there any way whereby the clergy can have the use of the books in their own homes? Can not that library be used as members of Parliament use the Parliament library? They can send by post for books and have them sent and returned by post. If we are allowed to so use it, would the clergy so far patronize it as to make it worth while to keep a librarian? And as regards the “Ray Associates” Library in our several deaneries, is it not a shame that they are regarded as antiquated and useless? This Deanery of Bedford has one, “but where is it,” some of us ask. And if we are told, we are told, too, that “the books are old and not of much account.” But can't we get more modern books? Certainly we can, if proper application is made. The Deanery of St. Andrew's did so and were successful. So can we. But suppose the Diocesan and Deanery Libraries thrown into one, how would that work? Would we support it by using it at least? If these books are for our use, let us use them.

WM. ROSS BROWN,
Iron Hill, Que.

CHURCHES WITH BASEMENTS—WARNING!

(To the Editors of the Church Guardian.)

Sirs,—Be kind enough to give your subscribers an opportunity of reading the following:—Basements are neither sightly nor comfortable, and now we learn they are dangerous.

“Terrible Accident in a Church.—A shocking accident occurred on Sunday at the Roman Catholic Church of St. Aloysius, Ardwick, Manchester. Whilst the congregation of between 400 and 500 persons were leaving the upper room in which the third mass had just been concluded, one of the beams running from wall to wall collapsed, and a large portion of the floor gave way, precipitating eighty or a hundred persons into the school-room beneath, a distance of nearly twenty feet. A woman named Catherine Lynch died directly after being recovered from the ruins, and twenty other persons were conveyed to the infirmary, five or six of them having fractured legs. There being only one way of egress from the room, those in that part of the church nearest the altar had to be rescued through the windows by means of ladders. The inquest on the body of Catherine Lynch was opened on Monday morning. Evidence was given to the effect that Lynch was crushed to death in trying to escape from the building. The accident was due to rot, arising from the damp basement, and communicating through the hollow iron column which supported the beam. The pillar fell some days before, but it was considered that the beam was sufficient of itself to support the floor in that part.

Yours, &c.,
D. C. M.

REV. DR. HILL AND HIS CRITIC.

(To the Editors of the Church Guardian.)

Sirs,—I am of the opinion that the author of the letter in your last issue, reflecting on Dr. Hill and his charge, taking the second paragraph only of his communication as evidence, is unfortunate in his selection of the signature of “Justice” to write over.

The substance of the words he puts in the Rev. gentleman's mouth, and which, as he gives them, furnish him with a text for his reflections: “The tendency of the Episcopal Church to make much of the aristocracy to the neglect of the poor,” implying that she endeavored to secure, and keep the wealthy classes, and discountenance the attendance of the poor, seems to be rather at variance with facts, and with the reports of the Dr's speech. And would not “Justice” have been but barely just, had he first accurately informed himself of what the Rev. Dr. did say before quoting him?

My version may be erroneous, but it appears that Dr. Hill did say and mean, that the Episcopal Church was so attractive to the cultivated and refined as to be rapidly becoming the Church of the aristocracy, meaning that as people in this new world, that is, “in its money-making stage,” became cultivated and refined, and by implication, wealthy and

powerful, their tendency was towards the communion of the Episcopal Church, leaving the denominations they had been reared in; and as those powerful members came in, they would crowd the weaker and poorer members out of the Church they had been brought up in to join other sects; so that in course of time, by the operation of a natural law, unless the wealthy and powerful, or the rulers in every Church took heed to themselves, it would become the Church of the aristocracy.

This much, I think, is simply justice to Dr. Hill.

Still using “Justice's” text, “The tendency to make much of the aristocracy, to the neglect of the poor,” he questions if there is one case in this Diocese to which it would apply, with the “one great exception, whose centre of operations is not far from the Grand Parade.”

Let us see how just “Justice” is to this Church that neglects the poor to cultivate the aristocracy; and, I think, the knowledge of a few facts relative to St. Paul's will at least mitigate the severity of this just man's animadversions. As the oldest and principal place of worship for members of the Church of England in this naval and military station of England, when Dr. Hill first became Rector it was the Church of the aristocracy; since then its seating capacity has been doubled, and is filled by people who do not trouble themselves to be considered among the select. She has neglected the poor by collecting from her members and disbursing for parochial charity the largest sums of any Church in Nova Scotia. She and her members have done more to assist the poorer outlying Parishes and Missions than any Church in the Diocese. But for St. Paul's and her people Trinity never would have been built for the Poor and the Stranger, and would not have been kept open, but that “The great exception” paid the deficiency in the current revenue, and paid all of the clergyman's salary after Dr. Cochran's retirement, and did so until necessity compelled them either to close the Church or throw the work of the two Churches on the Rector and Curate of the “exception.” They assumed the work in addition to that of the largest Parish in Nova Scotia. She founded and supports that noble charity, “St. Paul's Alms House of Industry for Girls.” Her people were of the foremost in founding the “Industrial School,” and to this day the boys fill the seats provided for them in St. Paul's on Sunday mornings. Her Sunday School furnished her full share, and more, to the staff of the English School for the Poor. When the Association for the Relief of the Poor was formed, she furnished her full share of young men and money, under the personal direction of Dr. Hill. On Hospital Sunday her contributions topped the list. Of Dr. Hill's work among the poor, and of his personal knowledge of the poor, and of his liberality from his income to those in need, I know whereof I write, and I question if there are three clergymen in this Province to equal him.

In conclusion, will “Justice” venture to say he has given one-half as much to support the services in Trinity as Dr. Hill has from his own salary, or as any one of twenty of St. Paul's parishioners I could name; or will he give the name and support it by facts, of a Church in this Diocese that can approach old St. Paul's and her people in their work for the poor?

ANON.

COUSINS MARRYING.

(To the Editors of the Church Guardian.)

Sirs,—“Plebs” say “Quiz” of course is familiar with the account in Genesis and elsewhere of the origin of the Jewish race as descended from Abraham.

One must suppose that “Plebs” is of course aware that not only the Jewish race but the whole Israelitish race, was a religious body—the only existing Church of the One Living God—as well as a nation.

And “Plebs” is of course aware how that race was preserved for 40 years in the wilderness with no apparent source of food, means of renewing their clothing—for God's own ends.

Why then cannot “Plebs” see that for God's own ends—the consequences of intermarriage were not injurious to them as to us; because God would preserve them as His Church from marriage with unbelievers.

CHURCHMAN.