

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.

VOL. V.]
No. 31.]

HALIFAX. WEDNESDAY, NOVEMBER 28, 1883. WINNIPEG.

[\$1.50
PER YEAR.]

ECCLIASTICAL NOTES.

WE have in our Church many laymen who can speak well on many subjects, and speak well about the Church too. Why cannot these men be utilized in Church? Why should not our pulpits be occasionally opened to them? It may not, perhaps, be known to our readers, that when Dr. Maclagan, the present Bishop of Truro, was rector of Newington, in Surrey, he allowed a layman to deliver an address in his Church after a Sunday evening service; and such addresses are at the present time being given, presumably with Bishop Thorold's sanction, by licensed Lay preachers in the churches in the diocese of Rochester. And a recent resolution by the Bishop of Lichfield will, in all probability, form the turning point in the treatment of the whole subject of the ministry of the laity.

TASTES differ and fashions die out. A cast iron uniformity cannot stand the rust of time. The period has long since past when every little change in the mode of conducting service roused the bugbear of discontent in the congregation. There are still some who look with suspicion upon every change, but the number is growing less. People of to-day want brighter services than they have had in the past. Mr. Rainsford knows that, and gives those brighter services to his congregation. Surpliced choirs, elaborate decorations at the Festivals, and bright music are now common enough and are employed on all sides as valuable auxiliaries to our matchless service. All these are simply matters of taste and order, and as Mr. Rainsford says:—"Ten years ago there was still some idea that a surpliced choir was a party badge. In England, as in the United States, that day is past, and such men as Canon Elliott, of Bournemouth, and the Rev. Mr. Goe of London, as well as all Evangelical men rejoice that it is so." Mr. Rainsford speaks wisely, and the words coming from him will do much to allay the miserable uncharitable feeling that the subject has aroused in the past.

BUT few persons realize the extent of the enormous circulation of the scriptures. The British and Foreign Bible Society issued the past year of Bibles, Testaments, and portions, about 10,000 a day, a total of 2,938,000; and from its organization, 93,053,000. Add to this the Hibernian Society's issues, 65,673; the issues of the National Society of Scotland, 468,775; and those of the American Bible Society, 1,524,763, and we have a total issue for the past year, by four great societies, of 4,989,224 copies. To this must be added the issues of many smaller societies, and of private enterprise. This is simply prodigious, falling not much short of six and a half or seven million copies yearly. The Scriptures are published in 230 languages or dialects, and in 345 versions.

THE advantages offered by Rugby, Tenn., for the establishment of a boys school conducted upon the plan of the famous school at Rugby, England, have been for some time a matter of serious consideration. Some of the ablest educators in America have been consulted, and are unanimous in the opinion that such a school would be a success. The plan is to establish at Rugby a school on the lines of the English public schools in connection with the University of

the South at Sewanee, for the South and Central States of the union, and call it the "Arnold School," in memory of the English educator, Dr. Thomas Arnold. The governing body of the institution will consist of trustees and a visitor, who will be the Bishop of Tennessee or the Bishop of one of the neighboring States. The Board of Trustees will consist of four Americans, four Englishmen, and four Rugbians of either nationality.

THE Bishop of Bedford is settling the question of whether organizations of women in Church work shall be under the direction of some solitary clergyman—usually of extreme and ascetic views—or be under the guidance of the proper representatives of the Church. The Bishop is appealing to ladies to join his Deaconesses' Homes. The central home is at Hackney, and there are branch homes at Stepney, Spitalfields, and Poplar. "We want," writes the Bishop, "earnest and devoted women, strong in health, and ready to labour self-denyingly among the poor. The work is full of blessedness." There is a vast field in London, and in our own cities of Canada, for this useful organization; and the work will be abundantly blessed, and the evils attendant on these organizations considerably minimized, if the Bishops solely control the internal arrangements, and external mode of work.

NOBLE words were spoken by the Bishop of Michigan in his recent charge concerning preaching the gospel in true earnest simplicity to the souls of men. The Bishop says that to do this is no narrow task—no easy work. It involves work not only in the pulpit, but in the parish; among the homes and in the lives of the people. It means the teaching and training of the young to love eternal things; the consecrating of firesides, the sanctifying of families, the warning of the wicked, the strengthening of the weak, the guiding of the wayward, the comforting of the afflicted, the seeking of the lost. The good pastor who does this is the leader of the people—the most influential man in his community—the man who stands as a constant witness for God and the eternal world. And this he does not by reason of his learning or his eloquence or his dignity, but by virtue of his moral and spiritual character—his love, his faith, his goodness.

FROM the amount of advice at the disposal of the church, preachers ought to know by this time what to preach and how to preach it. The New York *Herald* now comes to the rescue and says if the ministers would only preach "the least doctrine and the most morality they would draw the largest congregations and do the most good." There is a grain of truth in the statement but it is misleading. Morality must be well-founded on the true foundation of Christ. Morality must spring from the truth of the Church's system and doctrine. The wise preacher will combine the two, knowing that everything which concerns our daily life can be best strengthened by firmly holding the doctrines of our faith.

IN too many instances, this preaching of morality would be but pandering to the infidelity of the times. As a preacher recently said:—What we need is not a toning down of faith, not a reconstruction of the faith, but a return to the faith.

Christendom has been long enough divided into jarring sects. Jealousies, rivalries and strife have been the result. "I speak," says the preacher, from the irrefutable logic of facts when I say that the Holy Apostolic Church, of which we are members has a victorious future before her. The cross of Christ is her only standard. The Incarnation of Christ is the foundation of her faith. She has but one doctrine to preach and that is the doctrine of her Divine Leader. She has but one faith to defend and that is the faith once for all delivered to the saints. On every hand men are flocking to the fold and why? Because they grow restless and dissatisfied under the operations of theological systems which have their foundations only in the opinions of fallible men. Within the last year there have been many accessions to the ministry of the Church from the ministry of the denominations. This is a fact of great significance. It is the practical result of the Divine commission of the Historic and Apostolic Church."

Not Choosing, But Chosen.

THE Bishop of Connecticut, in his sermon at the consecration of the Assistant-Bishop of New York, tells us of the origin of our Church's ministry, in the following words:—

"Ye have not chosen me, but I have chosen you." This declaration of the Lord scatters to the winds all theories of the origin of the ministry and the Church of God which make the thought an after-thought, and find the beginnings of the order in human attempts to meet the surrounding necessities of a given age. Some men are saying of the Church to-day that it was a man-made organization to provide for the manifold ills and sufferings that the grinding poverty of the period in which it appears carried in its train, and that it thus takes its place as one of the many "guilds of the Roman Empire," which came into being at the time. The same men are saying that the ministry in the Church grew up out of the necessary appointment, at first of some persons, and then of more, to distribute the alms by which members of this "guild" endeavored to meet the wants of their destitute and starving brethren. There is just enough of truth in these statements to catch the unwary and float the mass of error they contain. There was poverty, deep poverty in the world then, and the Church did come in contact with it, to relieve it, just as she was intended to come in contact with all woes and wants. The ministry in the Church were the almoners to the poor, as they have always been. But to twist those undisputed facts into the theory that we find in them the origin of Church and ministry is a process as unhistorical as is contrary to right reason and the teaching of the Word of God. When we seek the foundation of that New Jerusalem, which is from above, and the mother of us all, we find it only in "the Christ, the Son of the living God." When we see the origin of the ministry in the Church, we pass down the long vista of the ages, until we stand beneath the right hand of Him Who walks among the candlesticks, and holds in that right hand the stars which are the angels of the churches. As we stand there, the discordant janglings of discordant theories are for the moment hushed, and on the silence breaks the calm, clear voice of the Incarnate God: "Ye have not chosen Me, but I have chosen you."