The Church Guardian

EDITOR AND PROPRIETOR:
J. H. DAVIDSON, D.C.L., MONTREAL.

ASSOCIATE EDITORS:
REV. H. W. NYE, M.A., Rector and Rural Dean, Bedford, P.Q. REV. EDWYN S. W. BENTREATH, Winnipeg, Manitoba.

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1950. For Business announcements See page 14.

SPECIAL NOTICE.

Subscribers in Arrears are respectfully requested to remit at their earliest convenience. The very low price at which the paper is published, renders necessary a rigid enforcement of the rule of payment in advance. The label gives the date of expiration.

Will Subscribers please examine Label, and REMIT PROMPTLY!

CALENDAR FOR JULY.

June 27th—1st Sunday after Trinity.
" 29th—St. Peter, A. & M.
July 4th—2nd Sunday after Trinity.
" 11th—3rd Sunday after Trinity.
" 18th—4th Sunday after Trinity.
" 25th—5th Sunday after Trinity.
" 25th—St. James, A. & M.

TO SUBSCRIBERS IN NEW BRUNSWICK, NOVA SCOTIA AND ONTARIO.

W. B. Shaw, Esq., is the only person, (Clergy excepted), at present authorized to solicit and receive payment of Subscriptions in New Brunswick and Nova Scotia.

THE GREAT IMPOSSIBILITY.

There are certain very familiar words of our blessed Lord which should for ever remind His Church of a great impossibility. "No man," He says, "can serve two masters." "Ye CANNOT serve God and mammon." It is meet, right and our bounden duty that we should ask, and ask most earnestly—Has not the Church too often forgotten these words of warning? Are there not many things which go to prove with sad clearness that she is forgetting them in our own day? If we first consider the "two masters" to be on the one hand Christ, and on the other the world, can we say with truth that the Church is wholly faithful to Christ; or shall we be compelled with sorrow to admit that her heart is divided between her Lord and the world? Is she with loyal fidelity serving one master, or is she weakly attempting the great impossibility of serving two?

For our answer let us search the records of our Church Conventions, of our meetings in Synod. Let us mark the conduct of our clergy when important vacancies occur in Diocese or parish. Let us carefully note the ways and means resorted to by parish after parish for raising money to carry on God's (!) work. Finally, let us seriously number those who in body, soul and spirit are really CONSECRATED to the alone service of Christ. Such an inquiry can have but one result. We shall reluctantly be driven to the painful conclusion that while there are, as ever, noble exceptions in all ranks who are walking humbly with their God, the majority, even of our communicants are trying hopelessly to serve two masters.

Those who are familiar with the inner workings of our own Diocesan Synods know too well how sadly envy, strife and party feeling mar the relations which should exist between those whose unspeakable privilege it is to be workers together with God. Prayer for the governance of the Holy Spirit is followed in many an ecclesiastical gathering by conduct which can only grieve the Divine Majesty whose awful presence has been invoked. Were the *visible* glory of the Lord to be manifested in the midst of some bitter party discussion, what but shame could fill the hearts of the participants! Surely there is no room, among those who profess to serve one master, even Christ, for that "wire-pulling," political spirit which is the mark of those who own allegiance to the world. "Ye CANNOT serve God and mammon." Mammon is the ruling God of this world, and the love of him is a root of all kinds of evil. That those should worship Mammon who know not the true God is little to be wondered at. But shall we, to whom there is but one God, even the Father of our Lord Jesus Christ—shall we, who claim to have laid hold of the Life which is life indeed, be ourselves found guilty of trying to evade our Master's "CANNOT" in the vain and wicked attempt to serve God and mammon?

Or else what mean the partially hidden but real and selfish strife and jealousy which are called out when any vacancy occurs in a parish to which a large salary is attached? How can ministers of the meek and lowly Jesus *seek after* the fat pastures, and canvass as eagerly as any politician for the possession of place and power! O, that this grievous sin might come to be abhorred and forsaken by every preacher of that everlasting Gospel which sternly declares "covetousness to be idolatry!"

When we come next to examine parochial machinery what do we find on every hand? To what means do the many resort for raising money to carry on the work of God and His Church? To prayer? To self-denying liberality in the free-will offering of their substance to Him who giveth all? Nay. Would God that it were so! Then had the holy, Christian privilege of giving been saved from degradation. But alas! there is one exhaustless round of bazaars, concerts, festivals, pic socials, Mikado teas, until *nothing is given* without an equivalent, and the shameful spectacle is presented of the Church going begging to the world. Why, it would be simple irreverence even to imagine St. Paul urging his Corinthian converts to get up a fancy sale with all refreshments of the season, in order to coax the more worldly Corinthians to part with some of their money to swell the collection for the poor saints in Judea! We are not necessarily condemning these frivolous entertainments *as such*. They may have their place. But certainly that place is not in the Church of the living God to aid in the advancement of its holy work. "Ye CANNOT serve God and mammon!" When, finally, we come to individuals, each man is singled out, as if on him alone rested the Master's eye, as if in his ears only sounded the words of warning—"No man can serve two masters." Every clergyman, every communicant, every Sunday-school teacher, or other Christian worker, should pray so to have these words written on his heart, as that under no pressure of temptation he should be led to attempt the great impossibility of serving God and mammon. Choosing Christ, let us by and in the Holy Spirit's living power follow our blessed Leader whithersoever He goeth. Let us never do evil that good may come by striving to make a compromise with the world. We are in the world, but not of the world. George Whitfield said in his day "Other sins have slain their thousands of professing Christians, worldly mindedness has slain its ten thousands." This saying is true still. Worldliness and the love of money are absolutely incompatible with the mind and spirit of Christ. If we believe fully in our Master, then should we by word and example not cease to warn our fellow-men against what He Himself has declared to be "The Great Impossibility." *G. Osborne Troop, Rector St. James', St. John, N.B.*

EDITORIAL NOTES.

The important question of Home Rule has not passed unnoticed in the Synods of this Ecclesiastical Province. In that of Huron and Toronto notice was given of a motion, expressing sympathy with our fellow Churchmen and the loyalist minority in Ireland, and expressing the conviction that the threatened legislative separation of Ireland from the immediate control of the Central Government would not only imperil the stability and integrity of the Empire, but expose the loyal minority to unbearable oppression. The introduction of the motion into the Synod of Huron caused considerable feeling, and according to the press reports efforts were made to prevent the motion being read to the house; but the mover persisted until the motion had been duly read. Upon its coming up for discussion the motion, in an amended form, but still embracing the points above mentioned, was carried. Had not the Synod of the Diocese of Montreal come to a premature death a motion to the same effect would probably have been introduced. Why should the Church in Canada be content with these formal motions? If ever there was a time when the Church should, in the interests of the State and of its own members, betake itself to prayer, *now* is the time: and it seems to us that the Metropolitan might well put forth a special form of prayer in reference to the approaching elections in the Mother land.

We have read with pleasure the report of the Sunday-school Committee of the Diocese of Huron, and note its adoption by the Synod. In all our dioceses much greater attention to this most important part of Church work is needed. Every effort should be made to secure and train up the rising generation of this Dominion in the principles and system of the Church; and the formation of Sunday-school Associations in every diocese is one step to this end. But there is another step necessary, or rather two steps: 1. The uniting of all these Associations in ONE PROVINCIAL ONE; and 2. The more intimate connection of all with the great Sunday-school Institute of the Mother Church. Might it not be possible also to arrange for a general Convention of Sunday-schools at some central point during the present summer? All that is requisite is co-operation on the part of two or three