

The Church Guardian,

A Weekly Newspaper published in the interests of the Church of England.

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Address: THE CHURCH GUARDIAN, Lock Drawer 29, Halifax, N.S.

The Editor may be found between the hours of 9 a.m. and 1 p.m., and 2 and 6 p.m., at his office, No. 54 Granville Street, (1st-stairs), directly over the Church of England Institute.

ELECTION OF DR. SULLIVAN AS MISSIONARY BISHOP OF ALGOMA.

We congratulate the Canadian Church on the election of the Rev. Edward Sullivan, D. D., Rector of St. George's Church, Montreal, as Missionary Bishop of Algoma. Dr. Sullivan is well known to be one of the ablest and most popular of our clergy. He is a good theologian, a most moderate and sound Churchman, a logical and able extempore speaker, of fine personal presence, and the great majority cast in his favour shows that he possesses the warm sympathy of his brethren. In giving up a most beautiful church, with a salary of \$5,000 and a handsome rectory, and having an attached flock and an important position in Montreal, to take the Bishopric of Algoma at \$4,000 and go into the wilderness, he has set a noble example of self-sacrifice and devotion. The moral effect of his choice will be felt in every missionary meeting on behalf of Algoma. Dr. Sullivan was intensely surprised at the nomination; he was deeply affected, and his bearing and the manly yet touching words in which he addressed the House won all hearts. We tender our hearty congratulations to the Bishop elect.

THE CENSUS OF 1881.

In our last we gave the exact figures, according to the returns, of the five principal religious bodies of the Dominion. On its face the statement was to Churchmen a very unattractive one, showing, as it did, a smaller percentage of increase for the Church of England than for the other four. But we shall be able to show that the small increase of the Church is due to causes other than to want of zeal and a defective organization; indeed, we think the explanation will be generally recognized as much more a cause for thankfulness than for uneasiness and disappointment. In order to make our point plain, we shall have first to enter into a short history of the past and present position of the Church of England in these Provinces.

For many years after the Church had been planted in this country it drew its support altogether from England. First, the clergy were in many, if not in all, cases paid chaplains to the troops, or officials in the pay of the English Government. Afterwards, the Society for the Propagation of the Gospel contributed to the support of, in fact, supported solely, a number of Missionaries to look after those colonists who professed to belong to the Church. These Chaplains and Missionaries were generally godly and learned men and

most faithful in their duties, but being entirely independent of local support they neglected to inculcate the duty of giving as an important part of Christian worship, or, if they did speak of it, it was done so as to make it appear as an abstract principle rather than as one of practical application. And so the people came to look upon the Church as a Department of the State and her clergy as State officials amply provided for. And this condition of things and this view of the Church and the ministry have continued nearly to our own times.

But when the Canadian Church became independent of the Church at home, having Synods of her own, and electing her own Bishops, etc., and the Government withdrew its grants, while the S. P. G. directed its efforts to the newer and more helpless regions in other parts of the world, the Church people in these Provinces became aware that the burden of supporting the institutions of the Church in their own parishes, and of extending help to sustain the outlying and poorer mission stations, devolved upon them. Not having been educated to give, it was, of course, at first a difficult matter to make the people understand their duty; but every year the people's willingness to give is increasing, and every year shows a marked improvement in their contributions, not only to sustain their own parish work, but, better still, to give the Gospel to those who cannot of themselves maintain a minister.

We have entered into these particulars as much to show that Churchmen are fast becoming fully alive to their responsibilities, and that a growing zeal is more and more manifesting itself, as to make of greater force the explanation which accounts for our apparent slowness of growth in the past decade.

When chaplains and other clergy drew their incomes from England everybody who had anything to do with the Army or with Government offices, whether they were actually baptized members of the Church or not, felt themselves to be in a measure under the supervision of the Church's clergy, or, if not that, at least felt that certain duly appointed persons were being paid for looking after their religious interests. All others, again, whose meanness kept them from contributing to their own sect, or whose worldly pride would not permit them to attend any other place of worship than "the Church," were quite satisfied to claim the name on all occasions and to pass as such while it cost them nothing, although at heart they might even hate her doctrines and practices, and inwardly ridicule her services.

To be a Presbyterian, a Methodist, or a Baptist, one must contribute freely; to belong to the Church cost nothing, and so these pseudo-Churchmen formed a numerous body who at every census duly wrote themselves down "Church of England." But when it was no longer necessary that a man should belong to the Church in order to hold a government office, and after the withdrawal of the government, and, in great measure, the S. P. G. grants when a Churchman must contribute equally with his Methodist or Presbyterian neighbour, people began to call themselves what at heart they always were, or what their fathers and mothers had been in other lands; or else, instead of putting themselves down "Church of England," as once they would have done, and so escape a call for the support of whatever sect they might in reality belong to, they took advantage of the only loophole of escape, and wrote themselves down "not classified." And so we find in the present census no less than 86,000 persons are under this head, 86,000 names which under other circumstances and in the days we have been

speaking of, would, without doubt, have been included under the term "Church of England." Add these 86,000 to the Church's figures, and we have a remarkable increase for the past ten years, an increase superior to that of any other religious body.

That the Church has made a progress which no figures can fairly estimate owing to the causes we have named, none who will compare her now with what she was—say thirty years ago, can fail to see. In everything that goes to fit her for being a great power in this country, she is stronger and better to-day than at any previous period of her history, and every year is seeing her more and more so.

It will be felt to be cause for devout thankfulness that what appeared to be an evil is in reality a blessing, that what seemed a proof of weakness is a certain evidence of strength, and it should inspire us with confidence in our beloved Church, which is becoming more consolidated every year, and her members animated more and more with a common purpose. We need have no fears for her future if she now lays hold of present opportunities, and with all her strength goes forth to war against the infidelity and irreligion of the age. God has been with her and blessed her in the past, and now, freed from the tens of thousands of those who received at her hands but gave nothing in return, and with a strong purpose on the part of clergy and laity to place her in the front, her increase in the future is certain and will be more apparent.

EDITORIAL CORRESPONDENCE.

ON THE WING.

We did not think it was possible to feel so keenly the separation from the parish of Moncton as we did feel it when it came to the last few weeks of our stay. Every stick in the church and school-house had been placed there under our own personal supervision; the old rectory had been enlarged and remodelled until it was one of the most comfortable buildings in town. To it we had gone when we married, and in it our two children were born, one of whom sleeps in the cemetery. We had seen the parish grow, like a child, from a tiny thing to its present proportions. The only thing we had found was an old, inconvenient house half burnt through, a pine prayer-desk, and a font made out of a tiny preserve dish set in a case made out of a cigar box. We left it with a church well appointed in every particular, a good school-house and a growing congregation. Two days before our departure the officers and teachers entertained Mrs. Pentreath and myself at supper in the school-room, and presented us with a clock. On the evening we left the school-room was filled with parishioners to bid us farewell. Mr. Geo. Taylor, Junior Warden, was called to the chair. He related his first experience of the parish after the trouble, when there were only twelve or thirteen attendants, and sketched the progress of the work. He then presented a purse of \$152 on behalf of the parish. Mr. Jos. Howard then, in the name of the Bible Class, presented us with a pencil case and charm. In responding to these our heart was too full for utterance; and in bidding farewell to all the people we felt that it was the most painful task in our lives. A large number accompanied us to the station and saw us off. The Metropolitan and Bishop-Coadjutor were on board, with several delegates, and in course of time we reached Montreal safely, a day in advance of the Synod meeting.