

The Church Guardian,

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

NON-PARTIZAN!

INDEPENDENT!

It will be fearless and outspoken on all subjects, but its effort will
always be to speak what it holds to be the truth in love.

EDITOR AND PROPRIETOR:

REV. JOHN D. H. BROWNE, Lock Drawer 29, Halifax, N.S.

ASSOCIATE EDITOR:

REV. EDWIN S. W. PENTREATH, Winnipeg, Manitoba.

LOCAL EDITOR FOR NEW BRUNSWICK

REV.

A staff of correspondents in every Diocese in the Dominion.

Price, ONE DOLLAR a year in advance; when not paid
in advance, Fifty Cents extra.

The Cheapest Church Weekly in America. Circulation larger
than that of any paper, secular or religious, in the Maritime Provinces,
and double that of any other Church paper in the Dominion.

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, (up-stairs),
directly over the Church of England Institute.

"AWAKE! AWAKE! O ZION."

III.

Churchmen! there is another equally unpalatable truth to be recognized. A second cause of the want of progress of the Church among the masses is the icy coldness and want of sympathy shewn by the majority of Church people towards those in a lower social position.

"To the poor the Gospel is preached." This was one of the proofs given by the MASTER of His own Divine Mission. Can it be so given by His Church to-day? Nay. However unfortunate the admission may be, however wounding to our self-complacency, the fact yet remains, that under the new conditions which increased freedom and greater independence have brought to the masses, with a few notable exceptions, the Church loses them. Her additions are made from the educated, the thoughtful, the reasoning. But while she gains these, the "common people" who "heard CHRIST gladly" are attracted elsewhere—attracted and held with tenacious grasp; the welcome received without the Church generating a feeling of hostility towards the Church they have left; what, O Churchmen, is the reason of this?

Not because of purer doctrine; not on account of holier life; not by reason of a more faithful realization of the standard which the MASTER gave to His Church, do other Christian bodies draw our poorer people to them. They do it simply and solely by virtue of a warm-hearted and warm-handed sympathy. Men and women may go to the same services, join in the same prayers, kneel at the same altar for years and years, and know no more of each other at the end than at the beginning. While there they are equal. That is the Church's theory and practice. But when the services are over at once there is a coldness and a distance which nothing seems able to affect. Nor is it only between the rich and poor that such a state of things obtains. It is almost as marked in the middle classes. And it is fatal to the growth of the Church.

CHURCHMEN, AWAKE! Are you satisfied that such a state of things shall continue and increase? The Church has lost thousands from this cause alone. And when you add to this cold-heartedness the teaching that there is nothing distinctive about the Church, and nothing particular to stay in

her for that may not be found elsewhere, how can it be wondered at that many go where they are made more of. The desire for the results of brotherhood is a natural one. The poor have few luxuries. Here is one which is their due. There was a greater sense of brotherhood, a warmer feeling of true unity of heart and life in the bloody arena beneath the lion's fangs than there is to-day in our cushioned, comfortable and cold churches. Will you wipe out this reproach? Rouse ye in your strength and say that this shall no longer be. The poor and the stranger are your brethren in Christ. Act towards them as if you believed this. In your churches do not delegate them to the tender mercies of the hired sexton. Let your Vestrymen be detailed in turn to remain at the doors until the service opens to receive and accommodate your visiting brethren. Let them shew by their demeanour that they desire to give one as much attention as another. And although the hand-shaking and embracing is carried by many to an extreme of absurdity, and then produces a reaction against itself, yet on that account a hearty shake of the hand to a timid or retiring member of the body should by no means be refused. If you wanted to gain a vote you would be obsequious. *Be brotherly to save a soul!*

In your parishes, especially in the towns, where the masses congregate, let there be not a street or lane which is not assigned to some of the Church-workers. Let it be their duty to visit regularly the houses of the poor or weaker brethren, to speak to them a cheering word, to encourage them in their attendance on the house of GOD, and in keeping their children constant to their Sunday School. Let your Sunday School teachers not fail to visit and enquire for their children at least once a month, if the children are regular; once a week if they are irregular. Let there be a pleasant smile and a gesture of recognition whenever you meet a brother or sister in the street. All this is proper, it is Christian, it is necessary. Strive to work up an *esprit-de-corps* in your parish. Let everyone help to make it in its services, in its schools, in its corporate capacity, a living, throbbing, working organization. Have, at least once a month, a sociable meeting in your school-room—(if you have no school-room, get one built as soon as possible, it is almost as essential to your growth, as the Church,) where all the members of the congregation who choose to attend may meet on the common ground of Christian unity. You may have a little music, a good deal of chat, a reading or two, perhaps a short address, but let everything be as free from formality as possible. Then with a hymn and the benediction before you part, and a kindly greeting as you separate, you will have done more in one year to attach your poorer members to the Church and to attract the masses, than twenty years single-handed labour of your clergyman would have accomplished. He can lead you, but he cannot and should not *do your work*.

The Church of God has infinite stores of strength. Her attractive forces are boundless; but the current-circuit is far from complete. *Complete it.*

CHURCHMEN! AWAKE to your duty! Soon your opportunities will be past. The thousands who are now slipping away from your arms will never by any human means be brought back. They will have to remain apart till God's mercy makes His Church once more ONE. But if they do depart, it will be YOUR FAULT!

"AWAKE, AWAKE! O ZION."

Editorial Correspondence.

EARLY HISTORY OF THE CHURCH IN RUPERT'S LAND.

Before speaking of things as they are in 1882 in the City of Winnipeg, it will be interesting to give a sketch of the early history of the Church in Rupert's Land. The facts which we have gathered are not accessible in any printed record, and will be new and we hope interesting to all our readers. Through the interest taken by the father of the present Archdeacon Harrison of London in the Hudson Bay Territory, the Rev. John West landed at York Factory in 1882 as chaplain to the Hudson Bay Co. At that time there were in this vast country a few scattered posts of the Hudson Bay Co., in charge of a few officials, who were mostly Orkney men, and others from the North of Scotland. The ministrations of religion were unknown among the wandering Indian tribes, and the whites were isolated, and away from all the restraints of civilized life. As Mr. West came down from York Factory to the Red River, he picked up two Indian boys, afterwards known by the names of Hope and Henry Budd. The latter was named after one of the founders of the Church Missionary Society, whose portrait, a family memorial, now hangs in one of the rooms at Bishop's Court. After a year they were baptized. Henry Budd was a remarkably able man, and a man of thorough business habits. It was said of him by an old employe of the Hudson Bay that he was a "spoilt chief factor." Mr. West came to St. John's on the bank of the Red River, which is now at the extreme north of the limits of the city of Winnipeg, and built a small church and school. Fort Garry, now the south limit of the city, was about three miles distant. St. John's was made a little centre, and Mr. West worked from there, making periodical visits to the interior with dogs. He began an admirable system of registry, made people pay tithes, and was recognized as an able man of superior gifts. A short distance below St. John's, in the year 1812, a few Highland Presbyterians had settled. They named their place Kildonan, and brought an elder with them. It appears that they had the promise of a minister, but the promise was never kept. The elder kept up services and looked after the spiritual interests of the little settlement, numbering about 200. Mr. West remained at St. John's about two years, and then went home. Owing to some controversy with the Hudson Bay officials he never returned, to the great loss of the country. The tithe system stopped with his departure. Mr. Harrison pushed the state of the Indians under the notice of the C. M. S., and in 1812, when Mr. West returned to England, the Rev. Mr. Jones was sent out. He was a man of undoubted spiritual gifts, but paid little attention to Church order. The services were more of a Presbyterian than a Church type. He passed from a missionary of the C. M. S. to be chaplain to the Hudson Bay Company. The Rev. Mr. Cochran came out in 1823. Mr., afterwards Archdeacon Cochran, was long a leading figure in our Church History in the North-West. He was a strong man physically and mentally. He lived 40 years in the country, and his tall, powerful form used to be well known throughout Rupert's Land. He had a hand in the building of almost every church in the older settlements. Every Parish remembers in him a benefactor. Mr. Cochran made his centre also at St. John's, and served different places down the River, St. Paul's and St. Andrew's. St. Peter's was afterwards