

# The Church Guardian,

A WEEKLY NEWSPAPER

Published in the interests of the Church of England.

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Price, ONE DOLLAR AND A HALF a year in advance.

It is the Cheapest Church Weekly in America, Circulation double that of any other Church paper in the Dominion.

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

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## ORGANIZED CHURCH WORK.

How to arouse our Church people in this Dominion to do their duty to the various objects which so loudly call for aid, is a problem difficult of solution. That some larger and more comprehensive work is required in order to protect our Church from steadily drifting backwards, ought to be apparent to all who have eyes to see and ears to hear. It is safe to assert that if we would hold our own much more must be done than has been attempted in the past. We need agencies in operation which heretofore have been neglected, and we require on the part of our people a much more liberal response to appeals for pecuniary aid than they have hitherto seem disposed to make.

How shall we accomplish this?

We are not in any way wedded to any one scheme. The fact is quite apparent that the labourers are too few to do the work required to be done. Whether "Permanent Deacons," or "Lay Readers," or "Catechists," "Deaconesses," or "Sisters," or all of these offices, be employed, is not a matter to quarrel over. Let them all have a place in the Church's machinery for bringing a knowledge of Christ and His Redeeming love to those who are now out of the way of hearing. It may be that in some place or district one may be more advantageously used than another, or may be more easily and promptly secured. By all means in such cases let the most practical be the scheme adopted, only let the something, whatever it may be, be done to make our Church a living and effective power in this Dominion. We are certain that too many of our clergy have undervalued or have not understood these agencies, and while feeling keenly their own inability to do the work, have seemed unable to call into existence that which would have helped them in meeting the exigencies of the case.

We have been and are deficient in organization. But very few of our parishes have any systematized work beyond the Sunday School in which Laymen and women can engage. Surely we should not close our eyes to what is going on around us, and if we find others succeeding best who have adopted certain methods, it would seem only common sense and wisdom for us to give the same agencies a trial.

We would advocate:—

### DIOCESAN.

#### 1. Deacons—Deaconesses—Sisters.

Men and women under the control of the Bishop to be engaged in suitable work in cities especially, and when deemed expedient to be localized in certain centres in country places.

#### 2. Missioners—Evangelists.

One or more of the clergy with special speaking and organizing powers, as suggested by the Archbishop of Canterbury, who shall, with the consent of the Bishop and at the request of the Rector, visit a Parish for the purpose of holding an 'eight days' mission, and otherwise making a 'special appeal to the people to turn from sin and the world unto righteousness and God.

3. Also a Board or Committee in every Diocese to whom shall be committed the raising of funds for extra-Diocesan objects, such as Algoma, the North West, the Foreign Field, and who shall flood the country with missionary literature, and in other ways, as far as practicable by the living voice, bring home to the people the needs of the Domestic and Foreign Mission work.

### PAROCHIAL.

#### Lay Readers—Guilds—Societies.

1. Every Parish should have at least one Lay Reader duly commissioned by the Bishop. Who he shall be, must be left to the discretion of the Rector. A judge, doctor or lawyer, would in some particulars, perhaps, be best, if he possess the chief qualification, holiness of life; or, in the absence of this, better a godly working man than an unfit man morally and religiously, though he be the Governor of the Province. Where there are mission stations far apart, a Lay Reader in each if possible should be secured, so that in the absence of the Rector, services may be held with regularity.

2. No parish should be without its Guild. Either one to include both sexes, or in larger places such as towns and cities, a guild for women and girls, and another for men and boys.

3. Every Parish should have a Temperance Society, either in connection with the guild or as a distinct organization.

4. There should be an active local committee both for Home Missions, and also for Domestic and Foreign Missions, and every baptized person should give something every week or month towards the work of the Church in their own Diocese, and also for the Missionary work elsewhere.

With reference to this last subject, it is a surprising fact that the labour of collecting in most Parishes is left altogether to the over worked Rector, and no organization exists for the purpose. Of course, the Rector will have to superintend and stimulate others, but workers of the kind there should be in every Parish, and a regular system of collection made.

Roughly we have sketched some features of the Church's future work if she is to grow and occupy her proper place among the religious bodies of this country. What we have named are not 'new agencies'; they have been tried and have been proved well adapted for their purpose. And however much some may feel disposed to ignore them, they cannot have failed to see that something more than has been done is required. Let these, then, be tried, and the success which will follow their use will satisfy the most skeptical that such organizations cannot be neglected without serious loss to the Church.

## • WHAT IS WANTED!

We sincerely trust that our legislators in Provincial Synod assembled will be content to allow questions concerning technicalities in existing Canons and Laws, and other minor affairs, as well as questions relating to Ritual, to give place to the more serious and important matters which have to do with the life and work of the Church in this Dominion. Let us take pattern and be influenced by our dear old Mother Church of England, which seems to have awakened to the great fact that work and Christian living tell beyond everything else in bringing people to believe and accept the Truths of the blessed Gospel of Christ. What are we doing to save souls? is the question of the hour. "High" or "Low" Church parties we may care but little about, but pious Churchmen, and spiritually-minded, zealous, earnest-hearted Churchmanship, this is what we should all aim after, and strive in every way to promote. May God bless the labours of this Provincial Synod, and make us forget our differences in working together for the advance of Christ's Glorious Kingdom in our midst.

## THE TEMPERANCE MOVEMENT.

It is a most encouraging and gratifying sign of the times to notice the growth of the Temperance Movement, both in this country and in England. Most pleasing testimony in this direction may be seen in almost every paper we take up at present. Branches of the Church of England Temperance Society have now been formed in many of our Canadian dioceses, and excellent work is being done by them in several of our towns and cities. The decision of the Synod of Toronto Diocese the other day, is one striking proof that temperance is progressing. It was unanimously approved, not only that an agent should be appointed to work up the establishment of Temperance Societies throughout the various parishes, but, in response to the request of the Dominion Alliance, it was resolved that an annual sermon on the subject of temperance, should be preached in all the Churches of the Diocese. A few years ago the passage of such a resolution would have been utterly impossible. It is well known that the platform of the Dominion Alliance is entire prohibition. The feeling in the Synod as regards restrictive legislation in its extreme form, was, that such a thing is neither desirable nor practicable. Nevertheless, the members both clerical and lay, were thoroughly agreed as to the evil of intemperance, and to the need of the Church working more earnestly and faithfully in this direction of social reform. The folly of indulgence in intoxicating drinks, and the terrible sins to which this evil habit leads, ought to be more and more brought to the notice of the people. In this particular, both pulpit and press have a mission, and right nobly should it be fulfilled.

In the Old World the leading dignitaries of our Church are taking a very prominent part in the Temperance Movement. There indeed, she quite leads the van in this great work. A great number of the Bishops are total abstainers, and active Diocesan organizations are the rule. At one time total abstainers were subject to sneers and contemptuous abuse, but now there is an improved feeling on all sides, and the Blue Ribbon Movement, as well as the Church of England Temperance Society, is making marvellous progress.