

The Church Guardian

— EDITOR AND PROPRIETOR: —

L. H. DAVIDSON, D.C.L., MONTREAL.

— ASSOCIATE EDITOR: —

REV. EDWYN S. W. PENTREATH, B.D., Winnipeg, Man.

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1968. For Business announcements See page 14.

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CALENDAR FOR JULY.

JULY 6th—5th Sunday after Trinity.

" 13th—6th Sunday after Trinity.

" 20th—7th Sunday after Trinity. Notice of St. James.

" 25th—ST. JAMES. A. & M. (Athan. Creed).

" 27th—6th Sunday after Trinity.

NOMADIC CLERGY.

I am thoroughly convinced that attention should be called to the nomadic character of many of our clergy. The pastoral attention, in its normal state, is a permanent one. The best churches in the diocese to-day are those that have had the fewest changes. Why have the changes been few? Simply because good sense, mutual charity, and a firm purpose, have promoted permanent relations. No man is fit to be a priest at all who is not qualified to spend ten years in a particular field. What an absurdity it is that a clergyman should seek another parish just as he has become acquainted with the one he is so ready to leave! But is the blame altogether with the clergy? Are not many of our people of a fickle mind, and often wickedly critical towards their pastors? There is no help for this crying evil but in a better appreciation of the necessity of the Christian minister to the integrity of the Church and to the well being of the people. It is impossible to dissociate the Incarnation, the Church, and the Ministry; they are the three angles of a perfect triangle. Emphasize one, and you emphasize all, and all to the glory of God; depreciate one, and you depreciate all, and so abstract from our religion its full significance. If the people would realize the primary source of the Priest's mission, that he is sent from the Head of the Church, with sacraments and messages to be delivered upon the principle of ambassadorship, then they would find less temptation to set themselves over those whom the Lord has set over them. These rights must be observed loyally and as a matter of religious principle, under the penalty of degrading the ministry to the hireling level. Such a ministry can accomplish but little for men's souls, and such a ministry will be absolutely devoid of that kind of attractiveness which draws men to fill up the ranks as they are de-

pleted by death. A great many young men to-day decline the ministry, in the very face of an inward desire, because they see Priests treated as hirelings, hear them cruelly dissected by critical tongues, and dealt with as though they constituted a *menial class*. That we have any candidates at all is, I think, due to the fact that constraining motives of a high order so possess some souls, that they willingly accept the penalties, while they also enter upon holy duties. I do not believe this evil is as serious among us as in other bodies, but its influence is sufficiently disastrous to justify pointed and frequent reference to that fundamental principle of our holy religion, whereby primarily the powers of government, teaching, discipline, and administration of sacraments, are lodged in the hands of a *three-fold ministry* thereunto called, ordained, and set apart. The practical application of this thought would inspire the clergy with a holy persistence, a manly determination to obey the law of God's Providence which has placed them in the fields where they are, and to obey that law until its manifest repeal by the very Hand which made it.—Bishop McLaren's Convention Address.

UNDENOMINATIONAL CHRISTIANITY.

The *Church Review*, London, Eng., under this title, and referring to some utterances of the Bishop of Bedford says:—

We desire, however, at the present moment to lay more special stress on the Bishop's remarks upon the subject of undenominational Christianity. He informed his hearers that he was making arrangements for the purchase of a Nonconformist chapel which had just come into the market, and said that one of the features of the religion of the day was that people seemed enamoured of undenominationalism. He did not hesitate to declare that his experience proved that missions conducted on the line of this 'ism were invariably hostile to the Church. They had not that definiteness to recommend them which a Nonconformist mission pure and simple had. Indeed there was nothing whatever definite about them. No one knew what those who conducted them were going to teach, nor did even the agents themselves seem to know. Such an indictment as this, coming from such a man, is one that cannot be passed by in silence. It is so painfully true, that those who are, in the Bishop's words, enamoured of undenominationalism, would do well to see if their idol does not rest upon a very insecure foundation. If they are honest they will submit it to a searching examination, and when the test has once been applied it will reveal a very rotten state of affairs in Denmark. There is much in Christianity upon which all are agreed, from the Catholic Churchman to the Plymouth Brother. All point to one Saviour, Very God and very man, as the sole source of redemption. All believe in the Holy Spirit, Whose preventing grace alone can convert the sinner. All accept the Holy Bible as inspired and as the standard by which doctrine must be tried. But these primary truths, though enough in themselves to bring a man out of the slough of despond, will not build him up either in his faith or in the practice of his religion. Milk is the right food for babes in Christ, but those who are growing out of infancy must also be fed, and for them more substantial food is required.

DR. LIDDON ON OUR HEAVENLY PATTERN.

Canon Liddon, preaching on a recent afternoon to an immense congregation, which included the Bishop of Truro, at St. Paul's Cathedral, London, from Ephesians, iv. 15 is "Of whom the whole family in heaven and

earth is named," said that the first requisite for all good work was a good model; and the artist, before he took up the brush or the pencil, must have a conception, or else there would be so much skill, temper, and material wasted. So was it with the mortal and spiritual artist. A great deal was said in these days as to heredity; and each nation had its own representative men; England among the rest. Some were dead, and some were still tarrying among us, though their time of active labour had passed. All well-disposed boys took their fathers as models ready made for them by God's providence. A generous son would admit of no wrong being done by his father, and as an illustration he gave an anecdote of a friend talking to Keble of the evils of pluralism in the Church, when the poet replied: "I don't know. My father was a pluralist and he was not a bad sort of person." They had lately had a terrible example in the course of public justice on a very tragic scale, where the father was not what a parent should be, and there was no love in the home. Where affection and respect did not exist deeds were possible that even the heathen world would have condemned. By parricide even the better teaching of unassisted human nature was outraged. The preacher showed how men grew like their favorite models, which were as various as nations. There was one archetypal and supreme model for man as man, in imitating whom man makes the best of his manhood. In Christ Jesus excellence was warped by no limitations, and He was as true a model now as eighteen centuries ago. Man could only, in successive generations, follow Him piecemeal. He is the one standard of human perfection, and His followers with one voice say, "Let us grow up unto Him which is the Head." In Him all forms of good were balanced. But with men one virtue was practised at the expense of another. To the Christian the life of politics, literature, and art should have the high aim of growing up to Him in all things. People ask how they can imitate One Who is God of God and Light of Light; and the reply was that the Divinity of Christ need not interfere with His Manhood. There was really no speculative difficulty, but many obstacles which arrayed themselves in intellectual finery.—*Irish Ecclesiastical Gazette*.

EDITORIAL NOTES.

THE Synod meeting of the Diocese of Montreal was important, both by reason of the occurrence of the 50th anniversary of the Ordination of its Bishop to the work of the Ministry as also of the importance of the measures considered and discussed. We regard the determination arrived at to put into operation as speedily as possible the Canon on Deaconesses, and the resolution passed in regard to the Brotherhood of St. Andrew's and Christian work amongst young men as of primary importance. Both these subjects are of immediate interest, demanding careful and prayerful thought, and we sincerely hope that neither will be forgotten. We trust that steps will at once be taken to secure a thoroughly well qualified and well trained Deaconess to take the headship of the Order in the Diocese of Montreal; and further an effort should be made without delay to secure a home, be it only a rented house, which may form a centre for training those who may wish hereafter to devote themselves to the work of a Deaconess.

As to the ST. ANDREW'S BROTHERHOOD there need be no delay in forming Chapters in the several parishes and Missions. The constitution is so simple, and the work to be done so