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A WEEKLY NEWSPAPER, PUBLISHED IN THE INTERESTS OF THE CHURCH OF ENGLAND.

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THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

DEPOSITORY—MESSRS. McMILLAN, SAINT JOHN.

ALMANAC AND POCKET BOOK FOR THE YEAR OF OUR LORD, 1890.

A reduction is made of ten per cent. on all publications to members, and on the Society's Sunday School Library Books to Clergy and Superintendents.
For further particulars see last page of Cover of Report of N. C. S. of New Brunswick, 1879.

TO OUR FRIENDS IN NEW BRUNSWICK.

OUR representative, Mr. Shaw, will, (D. V.) in the beginning of the new year, visit New Brunswick, to canvass for this paper. We bespeak for him, from our clerical brethren, a welcome, and assistance in his work. Never before has there been a general Church paper, in which the interests of the Church in New Brunswick have received so much attention, and so much space has been given to a record of her work. Especial pains have been taken to secure news of her progress, and if any part of the Diocese has been neglected, it has been because, as unfortunately Editors are not ubiquitous, they are obliged to depend on others for news from distant places, and while they would be glad to write accounts of events from notes sent even on a Postal Card, they are unable to manufacture news out of nothing. We are desirous of making an effort to reach every Church family in the Diocese who can afford the trifling sum of \$1.00. Should we receive in the Diocese of Fredericton, as the result of Mr. Shaw's visit, the same amount of support in proportion as we have received in Nova Scotia, we shall have a circulation equal to, or greater than, any religious paper in the Maritime Provinces, and larger than any other Church paper in the Dominion. And while we are not asking the clergy to canvass for us—Mr. Shaw will do that,—we wish particularly to impress upon them the importance of speaking to their people respecting it, and urging them to subscribe for the paper. In other words, we want the people to know from their own ministers that there is such a paper, and that it is worthy of their confidence and support.

The Church people in Nova Scotia have nobly sustained us. If New Brunswick will give us a thousand subscribers, inclusive of those we have there, (and this is a modest request), the CHURCH GUARDIAN will be where it is our ambition to place it, first in point of circulation, in the Dominion of Canada.

A PRESSING NEED.

ONE of the crying wants of the Colonial Church is a permanent Diaconate, or else some provision for using lay help in holding services, and doing missionary and parochial work, which would enable laymen to expound Scripture or exhort to duty, without being necessarily obliged to be tied to reading a printed sermon. We feel so deeply the importance of this question, and are so strongly convinced of the impetus it would give to the cause of Christ in the Church, that we should hail with delight the action of the first Bishop in Canada who would break through a conservatism which is too conservative, and wisely employ the powerful

latent material which is now practically idle. We have laymen in our Synods, our Sunday Schools, our Church Societies, on our Boards of Home and Foreign Missions; we ask them to speak on behalf of Missions, on Temperance, or on other moral and religious subjects, and we are glad to listen to them. The clergy, many of them, can in all humility, sit at the feet of some of our honoured laymen, and learn wisdom. There are others who possess gifts of exposition or delivery which would enable them to present the simple truths of the Gospel to the people with telling effect. Where is the consistency in allowing men to speak to congregations of Churchmen on every possible subject, but refusing to allow them to deliver a message of the Gospel, except in the way of a Bible Class? We purpose showing at another time how much in advance of us they are in England in this respect, and how the Bishops intend to use, and are using, laymen in this way. We simply wish, now, to bring this question seriously before the leading minds of the Church. Is there any reason, we ask in all seriousness, why our little mission stations should be closed two or four Sundays in a month? Can the Church expect to grow under such conditions? Are our clergy in the town parishes to be overworked, and to see work left undone, because their people are too poor or too mean to supply a proper staff of clergy? If we are to go on refusing to follow our Mother Church, or to take a lesson from Christian bodies about us, on our own heads must rest the blame of sheep unsheltered, and services unperformed. Let no one mistake us. We believe in a highly trained and educated clergy. We would raise the standard for the clergy, not lower it. But the supply of educated clergy is very small in proportion to our needs. We are only arguing for a supply of men of piety and common sense, having a thorough knowledge of the English Bible and Prayer Book, and grounded in the truths of the Gospel and Church, who should be co-workers with the clergy but subordinate to them and under their direction. This could be accomplished in two ways, either by having an order of permanent Deacons, or by lay-readers licensed to exhort.

There are many men engaged in secular pursuits who would be willing to devote a portion of their time to the work of a Deacon. There are others, who, while not desiring the Diaconate, might be actively employed in the work of lay-reading and exhortation, who could keep the Churches open in country missions, have charge of the Sunday School, conduct weekly Services and Bible Classes, present candidates for Baptism, and prepare the field for periodical visits of the clergyman to administer the Sacraments. A clergyman could then hold a large Mission with some satisfaction, and not regard his work in utter despair at being unable to be in four places at once. He could meet his Deacons or lay-preachers for conference and instruction, and direct the work from a central point. Is this impracticable? We say no. But permanent Deacons or lay-preachers must be first recognized as a class by the Bishops, and their duties defined. The course of study must be laid out, and the examination prescribed. We have in our mind a dozen admirable books for students, in the Bible, Scripture History, and Church doctrine, which, if studied under the direction of a Parish Priest, would lay such a foundation as would enable men of ordinary English education to surpass in close and accurate knowledge of religious truths many clerical graduates of colleges. We would have them wear a distinctive vestment while officiating, and have their status officially recognized in the Diocese. Plenty of useful men could be found,

who would be glad to work in this way, to the great gain of the Church. Let the clergy look around their Parishes. Are there laymen that they can reach, who would be willing to work in this way, provided there was such an order of help as that of the Deacon, who are not fitted to enter the higher ranks of the Ministry, but who could do good and useful clerical work. Suppose the clergy could go to these men, and get them under instruction, with a view to their being Deacons or licensed lay-preachers with definite duties, and under rules; and suppose these men were under ecclesiastical authority, and paid by the Home Mission Boards small sums for the work they had to do, the Church would be in a better position to do her duty to her members, and the heads of the clergy would be immensely strengthened.

IN our next number will be commenced a series of Articles by the Rev. Canon Partridge, B. D., Rector of Rothesay, N. B.

HOME AND FOREIGN MISSIONS.

NOVA SCOTIA.

A REMARK which fell from the Bishop's lips at a recent Missionary meeting has led us to give expression to some practical views with reference to the above subject.

His Lordship remarked that while those who were present showed by their presence that they were interested in the Church's Missions, the important question was how to reach those who do not come to these meetings, and how to get them to take an interest in the work.

Now, without meaning to be presumptuous, this does not seem to us at all a difficult question. Its solution, we think, is very simple; and the plan now to be suggested can easily be carried out.

It is to be feared that we, as a Church in the Diocese of Nova Scotia, have been and are behind, in missionary activity, other Christian bodies in the Province, and the Church in some of the other Dioceses of the Dominion.

And it is not too much to say that this has been due to the unpractical way in which much of the work of the Church has been managed.

A Missionary Meeting in a Parish once or twice a year is not sufficient to keep before the people the needs of the Church, and to arouse and sustain a warm interest in the Church's missionary enterprises.

At least four missionary sermons should be preached each year, and two or more Missionary Meetings held, when plain speaking should be the order of the day. But more than this.

There should be a regularly organized band of collectors in each parish—ladies make the best collectors—whose duty it shall be to go, two and two, to every head of a family, and to others able to give, and ask for weekly contributions towards the object sought to be promoted. Many a man who cannot afford, or who supposes he cannot, to give \$10, or even \$5 a year, all at one time, will be very willing to give ten, or twenty, or twenty-five cents a week, if that sum is called for weekly. In that way there would be no difficulty in raising the amount required, and in doubling the present subscriptions.

The mistake of the past has been that the Church in this country has looked too much to the rich and well-to-do for its support.

There never was a greater or more fatal mistake.

Let every person in each parish be approached, and if, in some cases, but one cent a week be given,—and the very poorest will gladly give that,—see what a large sum it will amount to in a year!

Besides, these district collectors would become district visitors, and would be able to report to their rector or his curate any case requiring his attention; and

would also soon be able largely to augment the Sunday School, and—if the building be free—to fill the Church with a people now uninterested, and having pledged their cent or more a week, peculiarly interested in the welfare of that particular parish.

There are, say, 9,000 professing Church people in the city of Halifax, or 1,800 families; and about 60,000 professing Church people in the Province, and 12,000 families. We very much doubt whether one-fourth of this number subscribe at all to religious objects in connection with the Church. They have never been directly asked, and they feel no special desire to give, indeed, have never even thought of giving.

But let a regular, systematic weekly plan, such as we propose, be adopted, whereby each family is solicited to give something, however small the amount; a Church tract or the GUARDIAN left with them, and some information given them about the Church's work, and soon may we expect to find positive results showing themselves.

The bare fact of being spoken to on the subject will, in many cases, do good; make people feel that there is some kinship, some fellowship between members of the same household of faith, and draw out their sympathy in return.

If proof is wanting to establish our position, let any parish in Halifax, or in the country, adopt this plan, and if in three months it has not doubled or trebled its ordinary income, and given more to the cause of Missions than ever it did before, the editors of this paper will hold themselves responsible for the deficiency.

DIFFERENCES.

A too frequently forgotten truth was attested to by the President in his remarks after the Bishop of Nova Scotia's lecture on Monday week, before the Halifax Church of England Institute, and we feel very grateful to the reverend gentleman for so boldly announcing it in a mixed audience, where some present would maintain that no such position is called for.

There are doctrinal differences, as well as differences with reference to worship and government, between the Church and other religious bodies. And if on doctrinal points we differ, then our differences cannot be unimportant, and great need exists for frequent and systematic instruction.

Dr. Hill deserves the thanks of all good Churchmen for his honest avowal of so important and yet so often overlooked a truth.

Let us speak out—"Speaking the truth in love."

UNITY.

WE need hardly say how heartily we agree with several correspondents of late who wish to insist upon the importance of preaching Jesus Christ as the Sinners' Friend, and the Saviour of the world, and who condemn the putting of external rites in the place of Christ. But we ask, Who is doing this? The glory of our branch of the Church lies in the fact that every Ordinance was appointed by Christ Himself, and has not only some meaning, but also conveys some spiritual blessing to those who rightly and with faith receive the same.

Those who hoist aloft a banner with "Jesus Only" written on it, surely do not deny that He has appointed Ordinances and has promised His blessing in connection with membership in His Church? And, on the other hand, those who speak of the Church and of the Sacraments, do not mean to overlook the Founder, the Head, of the Church, and "the Lord and Giver of Life," Who is over all, God blessed for ever."

As far as we can see, there need be no clashing between "High" and "Low"

Church. One is the compliment, so to speak, of the other, and both sides hold GREAT TRUTHS which are necessary to complete and make good the whole.

As the Bishop of Winchester has recently well said:—

"He did not for a moment believe there were any fundamental differences between the large schools in the Church of England. He could not undertake to say there were no small schools of thought in which fundamental differences existed, but he was assured that in the large schools there were no such differences. Nay, though it might sound bold to say, he fearlessly asserted that even between the Ultramontane Roman Catholics and extreme Dissectors there were more points of agreement than of difference. (Cheers.) He knew that in every case they believed in the same God, the Father, the Son, and Holy Ghost; they put their whole trust in the incarnation, the death, and passion of Jesus Christ; they looked to no source of regeneration, sanctification, and holiness, but the Holy Spirit of God; they all believed in Jesus Christ as their King, and they all hoped at last to reign with Him. Whatever else they might hold, these points of agreement must infinitely overbalance their differences. Certainly there was no difference between the Highest and the Lowest schools of Churchmen upon these points (Cheers). He (Bishop Harold Browne), had been brought up an Evangelical, and he was still one at heart; but he had often been on the same day to the churches of Evangelical clergymen and to those of extreme High Church, and he had found in both the same doctrine—Jesus only. (Cheers.) What he would say to the Evangelicals was, "Don't give up your doctrine of justification by faith." That doctrine, apart from scholastic distinctions, (which were not very wholesome things), meant just this—that we did not rely for salvation upon a dead law, but upon a Living Person. (Cheers.) To the High Church he would say with no less earnestness—"Don't give up the doctrine of the sacraments." He did not see why the two should not be held together. He did not like exaggerations of sacramental doctrine, or the medieval accretions upon it; but it fitted exactly into the great doctrine of the Incarnation and completed it. The Apostles made a great deal of the sacraments—in fact, he did not believe that any one could understand the Epistle to the Ephesians unless he saw running through it the doctrine of Holy Baptism. (Cheers.) It seemed to him most important that there should be not only spiritual but external unity. External unity was necessary, because it tended to produce internal; and it would be impossible to convert the world if they strove to do it in two-hundred-and-fifty different ways. We had, coming down to us from the time of the Apostles, a continuous Church organisation as well as Christian doctrine, and we could not separate one from the other. Let us, therefore, try to restore unity on the true platform."

BIBLE QUESTIONS.

REV. MR. BORTHWICK requests at once the real name of each *nom de plume* attached by the candidates to their answers to "Bible Questions." And, also, that if any wish their papers returned, they must forward Mr. B. the necessary postage.

ADVENT THOUGHTS.

As a man that is dying has many fantasies, even so the world declining shall have many errors.—*St. Chrysostom.*

St. Jerome tells us of ancient tradition of the Jewish doctors, that for fifteen days together, before the great day of Judgment, there shall be transacted upon the stage of nature a continued scene of fearful signs and wonders.

Whomsoever the last day of his own life findeth unprepared, this last day will find unprepared also.—*St. Augustine.*

The Sign of the Son of Man (S. Matt. 24, 30) is by many learned men held to be the Cross. Such was the opinion of the early Christians. What can be more honourable to our Saviour, or more full of terror to his enemies, than the Cross, which they accounted "foolishness," should at that day be made the herald to proclaim His coming, and to call all nations of the world to appear before Him.

The call to watchfulness is the trumpet, before the trumpet.—*Tertullian.*

How shall we bear the blaze of the