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Do not the following words, clipped from the Convention address of the Bishop of Quincy, apply with equal if not greater force to many sections of our Dominion? The Bishop says:

"Places where there are no congregations, should have more attention. I find families of the English or American Church dwelling alone, or by twos and threes in all parts of my Diocese. The older members manage to live on the memories of the old Church, but the younger crave connection with public religious worship. They are gathered, by influence out of the Church, into choirs, Sunday schools, Bible classes; moved by sense of spiritual need, at length they join the communion of one or other of the denominations. Pass a generation more, and the grand-children of devout Churchmen will have no more knowledge of the ways cherished by their fathers, than will be gotten from occasional looking into some ancient Prayer Book, its leaves thumb-worn forty years ago, or the memory of a solemn burial, more impressive than any they have since seen. A visit of a priest, even two or three times a year, to those dispersed of our Israel, may serve to keep children's children ready to receive the Church when her enterprise, her liberality achieves her fuller work and duty. Itinerant missionaries, men of marked prudence, skill and ability, are our want."

Is it not too true that all over Canada we have had to mourn the loss of thousands of the children of honest and faithful Church men and women, who, having longed, but longed in vain for the ministrations of the Church, have seen their children, notwithstanding all they could say or do to the contrary, weaned away from the Mother they their parents loved?

We have more than once, by chance, come upon a whole settlement of dissenters, whose fathers had been Churchmen from England, but who had lived and died in the land of their adoption without having heard the service of the Church, or seen one of her ministers. What we want to remedy this—not past only but *existing*—state of things, is what Bishop Burgess, in the words quoted, declares to be the want of his Diocese, namely, "itinerant missionaries of marked prudence, skill and ability," who shall hold occasional services in outlying places, and baptize, catechize, and otherwise instruct the members of scattered families, and thus keep alive a memory of and a love for the Church of their fathers and of the English nation. New Brunswick and Nova Scotia each

wants at once at least three good men, with the above qualifications, for this very important work. It is all very well to talk of making converts to the Church, and to cheer ourselves with the contemplation of the many who from the sects are yearly coming over to us, but let us first endeavor to keep what we have of our own from straying away into other folds. The fathers or grandfathers of these very converts, in many cases, were baptized in and trained to the Church, and have been lost through neglect or indifference.

A few dollars a year spent judiciously, thirty or forty years ago, would have saved the thousands now yearly spent in recovering lost ground. *But even now one hundred dollars will accomplish more than a thousand dollars will a generation hence.*

Let those who have the welfare of the Church and of souls at heart remember this, and let them not give niggardly, but as God has prospered every one, to the advancement of His Church and kingdom. Of course, now that the clergy are rapidly increasing in numbers, and towns and villages are springing up on every hand, it is not so serious a matter as it once was, yet still, even now, too many Church families are shut off from the ministrations of the Church.

Let us have, by all means, these travelling missionaries in all the Dioceses of Canada, and the result of their work will soon be apparent.

THE delay caused by the inefficient notification of the meeting of the Synod of Fredericton will doubtless be productive of advantage. It will give time for the consideration of the proposed Canon on the election of a Coadjutor Bishop, and consideration given to this subject will result, we feel assured, in a Canon being passed which will prove satisfactory to all parties. In such an important matter as the election of a Bishop who will preside over the Diocese, and who, under God, will largely mould its interests and affect its progress, the truest wisdom is so to act, with circumspection and caution, as to avoid, if possible, the sad wrangling of parties so conspicuous in many Dioceses. If the Synod can come to a happy agreement in the Canon for the election, it will pave the way for a happy agreement in the choice of a Bishop. One thing was very clear from the feeling exhibited in the Synod. The difference of opinion respecting the right of nomination being vested exclusively in the Bishop, was, we are thankful to say, not a party matter at all. The question turns on a matter of expediency, and good men of the same school of thought differ on it, as they have a perfect right to do. The debate, which was so abruptly terminated, would have brought this out, and it bid fair to be conducted on both sides with Christian courtesy and marked ability. It is a question to be decided solely on its merits, as neither side can claim the exclusive custom of primitive practice. At present, according to the principle of Synodical law now in force, each order has the power of rejection. The laity can defeat the choice of the clergy, the clergy can refuse to concur in the choice of the laity, while the Bishop can veto the choice of both. Now, shall the

right of nomination be exercised equally by Bishop, clergy and laity, or will the two orders delegate to the third the right of nomination, reserving to themselves the power to confirm or reject by ballot that nomination? This is the point we have to consider during the next three months, and we feel sure the good sense of the Synod, aided by the wise counsels of the venerable Bishop, will lead them to come to an agreement. Such being arrived at, the Diocese is prepared to accept loyally and unanimously a sound Churchman, and there is every prospect of a rich harvest for his labors.

FREE CHURCHES.

BY WILLIAM CORBETT.

"When our Churches were first built people had not yet thought of cramming them with pews, as a stable is filled with stalls. When they reared a fine and noble building, they did not dream of disfiguring the inside of it by filling its floor with large and deep boxes made of deal boards; in short, the floor was the place for the worshippers to stand and to kneel; and there was no *distinction*, no high place and no low place—all were upon a level *before God* at any rate. Some were not stuck into pews lined with green or red cloth, while others were crammed into corners to stand erect, or sit on the floor. Those who built these churches made their calculations as to the people to be contained in them, not making any allowance for the *deal boards*."

Mr. Corbett might have gone further and said that they did not even calculate as to the people, but how noble a temple they could possibly erect to the Almighty; for many instances could be mentioned in which the size of the church is out of all proportion to any population that ever surrounded it.

"All the pews in a parish church are the common property of the parish; they are for the use, *in common*, of the parishioners, who are all entitled to be seated, orderly and conveniently, so as best to provide for the accommodation of all."—SIR JOHN MICHOLL (*Judge*). In "*Fuller vs. Lane*," add: *Eccl. Rep.*, 425.

DIOCESE OF HURON.

We give our readers, in this issue, a brief sketch of the progress and present condition of the Diocese of Huron, similar to that issued recently by the Executive Committee of the Diocese of Fredericton. We shall be glad to receive similar sketches from the other Dioceses of the Dominion, and thus give our readers a fair idea of the state of the Church in this country.

The Diocese of Huron includes the thirteen counties which form the Western part of the peninsula lying between Lake Huron on the north and Lake Erie on the south. The soil and climate of this region are good, and it forms part of the finest agricultural district in Canada. The whole of this western part of the Province of Ontario has been opened up and settled within the last sixty years, and no part of the continent has in the same time made more rapid and substantial progress.

The population of the counties forming the Diocese of Huron was, according to the census of 1871, 583,846, of whom 103,949 were members of the Church of England. The census of 1871 did not reveal as satisfactory a degree of progress as did that of the preceding decade.

The Church population increased from 50,991, in 1851, to 96,874 in 1861—nearly doubling, and more than keeping pace with the increase of the population. This growth is doubtless largely due to the stimulus given to Church work in this period by the formation of the Diocese of Huron, and the consecration, in 1857, of Dr. Cronyn as its first Bishop. In the following ten years, however, the increase was much smaller, and in 1871 the Church people of the Diocese were, as already stated, 103,949, being but 7.075 more than in 1861. Not only was the general progress small during this period, but in four large and growing counties, viz., Huron, Kent, Elgin and Norfolk, there was an actual decrease in the Church population, whilst the county of Brant had, notwithstanding an increase of 7,000 in her population, less Church people in 1871 than she had twenty years previous.

We have, however, every reason to believe, that under the present highly organized state of the Diocese, second in this respect, we believe, to none in the Dominion, and under the energetic administration of its present Bishop, Dr. Hellmuth, who succeeded Bishop Cronyn in 1871, that at the next census there will be exhibited a degree of growth quite equal to anything in its past history.

The number of clergy in this Diocese, at its foundation, twenty years ago, was forty. They have more than trebled in that period, and now number one hundred and twenty-five. They were then largely supported by the venerable S. P. G., whilst the grant of that Society to this Diocese was, last year, but \$1807, and will, in three years hence, wholly cease. The Church has increased, notwithstanding the withdrawal of external aid,—may we not say in consequence of it, for we believe that the sooner, after the first few years of infancy, the Church is left to its own resources, the more rapid will be its growth.

There are in the Diocese, 200 churches, many of which are handsome stone or brick buildings, and the number of Parsonage houses is not less than 60.

The income of the Diocese last year from voluntary contributions was \$11,809, and includes the offerings for the Mission, Widows and Orphans, Foreign Mission, and other funds.

The Diocese holds in trust for various objects invested funds to the amount of \$654,289. Nearly one-half of this is the Commutation. This fund yields an annual income of \$17,156. The first charge upon this fund is the salaries of the commuted clergy, now the senior clergymen of the Diocese. From it also are paid the salaries of the superannuated clergy. The balance goes to the Mission Fund. As the commuted clergy are removed by death, the whole income of this fund will be available as a superannuation and mission fund, forming a splendid endowment for these objects.

The Widows and Orphans Fund has an endowment of \$50,000, from which pensions are paid to the widows of 17 clergymen. The advantages of this fund are placed within reach of the clergy by the payment of a small annual sum.

The See City of the Diocese is London, which, with its suburbs, has a population of 27,000, about one-third of which