

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

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THE S. P. C. K. PUBLICATIONS

Our correspondent, "V's," suggestion, in last week's GUARDIAN, that a Depot for the sale of the S. P. C. K. Books and Tracts be opened in the principal towns throughout the country is a good one, and, we could hope, will commend itself to those who represent the Society in the Maritime Provinces. But there is a way of promoting the sale of Church literature much more effective than the present, or, indeed, than would follow upon the opening of numerous depots, and a way which, while disseminating good, sound reading, would materially swell the Society's receipts in Nova Scotia and New Brunswick. We mean the employment of a Colporteur or Colporteurs, and the thorough and continuous canvass of the whole field.

The British and American Book and Tract Society employs several such canvassers, to the mutual advantage of both parties, and why should not those who have the care of the S. P. C. K.'s interests in the Dioceses of Nova Scotia and Fredericton adopt the same wise plan for extending its usefulness? Why should the Church allow the B. & A. B. & T. S. to have the field to itself when there is plenty of room for both, and so much that (so far as we as a Church are concerned) can only be done by our own Society?

This lack of business energy and the consequent failure to see what is so plainly for the best interests of the Church, is the secret of our want of success, while its opposite is very largely the cause of success in others.

With a live man at work, and with the splendid assortment of Bibles, and Prayer Books, and all kinds of beautifully bound and interesting books, suitable for family reading and for Sunday Schools, which a full attack of the S. P. C. K.'s Publications embraces, a large and lucrative business could very easily be worked up—a business which would prove in every way both a boon to the clergy and a great blessing to the Church.

THE MAN ON THE DYKE.

"The man on the dyke always hurls well." That is, those who sit and look on always think they could hurl better than the players do. The man on the dyke knows just how the game ought to be played, and will tell you how he would play it. He represents the innumerable company of those who know just how everybody else ought to do their work. "The man on the dyke" can tell you what a bishop ought to be and do; what he would do if he were a bishop; how his rector might manage, and how he ought to preach. If he hap-

pens to be a clergyman, he can always see what an opportunity the neighboring rector has, and what he might do. But, if there be any one thing more than another that "the man on the dyke" could do, and do well, it is to edit a paper especially a Church paper. He knows perfectly well what a Church paper ought to be, and what he could make it. Of course, none of our subscribers are like "the man on the dyke," till, gentle reader, if you think you could improve the *Living Church*, do not fail to tell us how. We are constantly thinking how we can improve it. If you can help us, we should be very glad to have you do so.

In an event, let us try more to have that grace which is "the very bond of peace and of all virtue." Neither in Church nor state, nor parish, will things always go just as we would have them. If in any matter we can effect an improvement, let us do so, by all means, and be thankful that we can. But let us not be quick to think that, in this or in that, we could succeed better than others do. It is not always an easy thing to rule a nation, or to administer a diocese, or to care for a parish, or to preach with power. It is not even the easiest thing in the world to conduct a newspaper. If you think it is, we are certain you have never tried it.

As to that wherein we have had no experience, we shall do well to remember the saying as to "the man on the dyke."

So says our able contemporary, the *Living Church*. The CHURCH GUARDIAN endorses every word of it. The people who criticize our short comings had better try newspaper work or the conduct of a Church paper, and they would "forever after hold their peace."

NOVA SCOTIA B. H. M. DEFICIENCY.

By referring to the correspondence columns, it will be seen that a "Country Parson" has been the first to respond to His Lordship the Bishop's appeal; and it is a response which, while doing the donor credit, should stimulate the Laity to immediate action.

But we may be allowed to ask, Why should a country Parson be permitted to contribute so largely towards paying off a Deficiency in the funds of the Diocese when so many of the Laity, who spend hundreds of dollars on entertainments, dress, and pleasure, make their offerings so small that the Board of Home Missions has been obliged to run into debt in order to pay the Grants to its Missionaries? Can it be possible that the Laity of Halifax, Yarmouth, Windsor, Amherst, Liverpool, Dartmouth, and other places, will allow a debt of \$4,000 to remain for any length of time a drag upon the Diocesan finances, and a hindrance to the Church's growth? We hope and believe not. Lent is upon us, and here is the opportunity to make good use of the savings which may result from the self-denials of the Holy Season. Can a more fitting time be found than Lent for a more worthy cause present itself than the needs of Christ's Church?

We trust at or before Easter to be in a position to announce, "The Deficiency has been met (not in great measure or in any part by the Clergy, who, in the majority of cases, have but a pittance to live upon, but) by the liberal contributions of the Church's Laity throughout the Diocese."

"Bring ye all the tithes into the storehouse that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi iii. 10.

SOME SENSIBLE SUGGESTIONS.

The following points were made by the Committee of the General Convention, who reported on the vexed question of Appointment to Parishes:—

1. That the Bishop should have a voice in the appointment and removal of the Rectors of the Parishes within his Diocese.
2. That none but persons in full communion with the Church should have a vote on the question of appointing or removing the pastor.
3. That the "starving out" system should be abolished, as being simply and merely brutal.
4. That endowments should be secured for the support of the Incumbent of the Parish. They are almost more important at first than churches.
5. That, wherever a real grievance should exist, there should be remedies for relieving the people, of men not fit for the position.

We consider these very sensible suggestions. The more experience we gain the more we are convinced that moderate endowments are essential, if we are to keep up with the growth of this country.

COLLEGE GRANTS

THERE is no mistaking the popular feeling throughout the country. It is decidedly in opposition to any policy which would take away the Grants now given to the Denominational Colleges. Of course, the first and highest motive which ought to animate a Government in all its actions should be to legislate wisely, and for the best interests of the people as a whole; and this, we believe, the Nova Scotia Government can do by continuing our Educational System, at least so far as these Colleges are concerned, as it at present exists. But an influence much more potent than any words of ours, is, fortunately, as we have said, in the present instance on the right side; and when we say that no Government which hopes to continue in office can afford to disregard the claims of the colleges, we mean to convey no threat, but simply to utter a truth which, doubtless, the members of the two Houses have already recognized.

The *Westeyan and Christian Messenger* have been urging upon the Government the claims of their respective Denominational Colleges, so that, with the sole exception of the *Presbyterian Witness*, which represents but a fraction of the Presbyterian Body, the religious press is unanimously in favor of the measure.

THE POOR OF HALIFAX.

We insert the letter of Mr. D. MacGregor, of the Albermarle Street Mission School, with pleasure, although it is not pleasant to read some of the things he has had to make public. To account for certain expressions used by Mr. MacGregor, we may explain that he is a Presbyterian, (a son of the Rev. Dr. MacGregor, so well known and highly esteemed among the Presbyterians). What Mr. MacGregor suggests is the more worthy of attention, seeing that for five years he has devoted himself to this important work, and is, therefore, well qualified to speak upon the subject. His reference to the dress of the ladies is more than a happy touch of sarcasm, it is a bold statement of one of the greatest drawbacks to any efforts made to secure the attendance of the poor in our Churches.

What St. Paul's Parish ought to do comes with better grace, perhaps,—certainly with greater force—from Mr. MacGregor than it would from a Churchman, although we strongly endorse his words. Trinity Church ought to do this work, and do it effectively and well, and we yet hope to see it a great centre of Christian work, and a true home for the poor and the stranger.

Correspondence.

The letter signed "Unity" would not be productive of any good, and is, therefore, respectfully declined.

B. H. M. DEFICIENCY.

(To the Editors of the Church Guardian.)

Sirs,—I have received the Bishop's Appeal. My people subscribe \$500 towards my support I believe in tithes, I send you \$10 in response. I had intended this for other objects, and still think the Laity ought not to compel us to make good these deficiencies out of our small incomes. If they respond, you can return me my money. If they do not, then use it in God's name for the ministry of the word in teaching them their duty.

COUNTRY PARSON.

MAGNA CHARTA.

(To the Editors of the Church Guardian.)

Sirs,—I am afraid my writing must have been as hard to read as the facsimile of the great Charter itself, for your printer has made Clause I read "Freedom of election, which is reckoned not necessary for the Church of England"—the real reading being "most necessary for the Church of England," and believe for believe.

RONNYMEDE.

RE-BAPTIZING.

(To the Editors of the Church Guardian.)

Sirs,—Would you or some of your older and more learned contributors kindly furnish me with some arguments against the custom practised among the so called Baptists of re-baptizing those baptized in infancy, something to convince those who leave us of the wrong they are doing in submitting to a second baptism.

Yours truly,

INQUIRER.

REPLY TO "CAVE."

(To the Editors of the Church Guardian.)

Sirs,—I notice in the GUARDIAN of 17th inst. a communication over the signature "Cave," in which the S. S. Lessons published in connection with *The Evangelical Churchman* are, in my humble opinion, treated rather unfairly.

Your correspondent appears to be exercised at the assumption of the name "Evangelical" by the paper just mentioned; probably his grounds of disapproval in that connection are about as well founded as his objection to the lesson papers.

"Cave" might at least have given in full the portion he hits upon as so execrable, and which he quotes from the lesson papers. The question asked in the Catechism lesson is—"Does the mere outward Baptism make us members of Christ?" Answer—"No." In Baptism the promises of God are signed and sealed to us, but we must make them our own by faith. "Cave" is content with giving as the answer, simply, "No." Comment is needless. In connection with the matter, the subject is put so simply and effectually in the *Evangelical Churchman* of 13th ult., that I cannot refrain from quoting. In the notes upon the S. S. Lesson, it says, "When the Catechism says that a child is made in Baptism the child of God, it is not meant that by some sort of magical incantation he is created a child of God. It does not create the fact, it declares the fact. Just as coronation makes a king, it is the outward authoritative symbol of the fact that he is king. So it is the like figure whereunto baptism doth also now save us." It saves us figuratively, it is the outward authoritative symbol of the fact of redemption, just as conversion is the inward realization of the fact."

In view of the foregoing, I must confess my inability to see why your correspondent should come to the conclusion that "the admission into the Body of Christ by baptism is denied its Gospel power and grace." I must acknowledge that my mind is too obtuse to see where the doctrine, as enunciated by the *Evangelical Churchman* upon the subject in question, is at variance with Church principles, unless "Cave" wishes to attach to the mere outward observances of baptism some indefinable power of enchantment, to be exercised upon the child or person baptized—a doctrine which I hardly think is warrantable by Scripture.

EVANGELICAL.

21st Feb. 1881.

"DREAD" AND "DETEST"

(To the Editors of the Church Guardian.)

Sirs,—In your paper of 3rd inst. (vide "Inter-denominational Comity") to the interrogation of the *Presbyterian Witness*: "What Church does Rome dread and detest most?" you reply "the Church of England." Allow me to point out that the association of "detestation" with "dread" is upon the part of the *Presbyterian Witness* gratuitous, and that it is at least possible that Rome may detest without much dreading Presbyterianism, and dread more, without so much detesting, a reformed sister Church.

R.

THE BAPTISMAL SERVICE.

(To the Editors of the Church Guardian.)

Sirs, In the order of the Burial of the Dead there is this Rubric, "Herein it is to be noted that this office ensuing is not to be used for any that die unapostized or excommunicate or have laid violent hands upon themselves."

Will any one be so kind as to inform the writer whether there is any "Established Canon" of the Church of England which prohibits the body of any unbaptized or excommunicate . . . being interred in any graveyard, consecrated or not, belonging to Church of England.

Yours, &c,

AN INQUIRER.

ATTITUDE OF THE CHURCH TOWARDS OTHER CHRISTIAN BODIES.

(To the Editors of the Church Guardian.)

Sirs,—I am pained frequently, and I doubt not others are, by disparaging references in the *Guardian* to other Christian Churches existing around us.

Is it necessary or seemly that our Church should always stand in an attitude defensive and aggressive as against other Christian bodies? A strong and good man does not go up and down defending his character; a true woman does not proclaim her virtues. The man—the woman live their true and beautiful lives and let their lives speak for them. I would see our Church live her blessed life, hold forth the doctrines of the gospel, lay stress upon the faith and doctrines involved in her formularies and her sacraments, she should thus draw others to the fold and strengthen her own members.

Our attitude in respect to other Churches should, I venture to believe, be this: so far as those bodies are concerned which hold the all sufficient principle of salvation by Faith in the Lord Jesus Christ, we should hold towards them the feelings inculcated by our Saviour's words; Mark ix. 29-41. and Luke ix. 49-50. We should exhibit the spirit of Saint Paul, Phil. i. 18; Eph. vi. 25. The Old Testament is not wanting in similar teaching; Numb. xi. 27-29.

This spirit would restrain disparaging allusions to other Christian Churches as "sects," and as unable to attain the stature of a Church.

Shall we hold our little sieve up towards God's sky when His bounteous early and latter rain descends, and say that no refreshing waters shall reach the earth unless they come through our medium?

Shall we say that the voice of the Angel "having the everlasting gospel to preach unto those that dwell on the earth" shall not reach the sons of men and bring salvation except it reach them through the channel we think most suitable?

And if men receive the word of life to the saving of their souls through other Church organizations than ours, why should such Churches be contemptuously referred to as "sects," the validity of their acts denied, and respect and sympathy withheld from them?

Your obt. servant.

ROTHESAT.

OUTLINE SERMON WANTED.

(To the Editors of the Church Guardian.)

Sirs,—Would any of your clerical readers be willing to help a brother by informing him, in the way of a brief outline sermon, how Mark viii. 36, 37, in the forthcoming version rendered "For what doth it profit a man, to gain the whole world, and forfeit his life? For what should a man give in exchange for his life?" ought to be, or can be, rendered? It seems to me its application, as of yore, to the soul and its future is rendered void by this new and strictly accurate version.