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**GIVING, AN ACT OF WORSHIP.**

It has been left for some in these modern days to institute a divorce between Worship and Giving. There are many who feel offended if an ambassador of God feels it his duty to neuter giving as an act of worship, publicly, in the Church. Such forget that the same religion which teaches honesty in making money, teaches us our duty in spending it. It is the clear duty of the Church of God to make men understand their relations to God and their duty to their fellow-men. It is also clear that this cannot be done without the instrumentality of money. It is our duty to maintain the knowledge and worship of God, and do works of mercy and piety. It is the shame of our day, that many imagine that God does not require His children to take part in maintaining the work of His Kingdom on Earth. In the beginning, a part of man's time and wealth was equally consecrated to God. The Sabbath and the thank offering were instituted together. Independently of the elaborate system of offerings which God Himself enjoined upon the Jews, we find giving among the Heathen as an act of worship to their gods. It is a part of natural religion. Wherever men have worshipped, they have worshipped by offering gifts. And in the days of our Lord and his Apostles, tithes, first-fruits, peace-offerings, thank-offerings, and such like, were regarded as proper tokens of faith in God. The Apostles could hardly have imagined that Christ's followers would have ever considered it anything but a privilege to contribute to the advancement of His Kingdom. The tithes were swept away, equally with the Jewish Sabbath. But the foundation principals remained, that a part of our time, and a part of our support were due to Almighty God. The first day of the week was substituted for the seventh, and the principle of giving, according as God has prospered each one, was substituted for the tithe. The New Testament disciples, trained as most of them were in the Temple worship, never thought that offerings could be divorced from worship. To meet for prayer, singing, and reading the Word of God, was incompatible with appearing "empty handed." The early Christians linked giving and praying together. They accepted tribute to God as a principle. But take even the best instructed among us. Who remembers at all times that what is given for Church building, the support of the ministry, missionary work, the ornamentation of the Church should be regarded as offered to God, not to man. Is it not a common way, in giving to a religious object, to give with reference to each other's ability? It is too much the habit to put up a Church, divide it into pews, cushioned and made comfortable, put a price on them and suction them off, and charge rent for them, then to hire some one who will draw a congregation, and if he fail, dismiss him. The modern idea, in too many cases, is that the Church is a religious

club house, in which to spend an hour or two on Sunday. Can there be a greater contrast with the true idea? A Church, where those who call on the name of the Lord can meet to offer united worship, built of the very best material, its doors ever open for prayer; a building where the root-idea is that of worship, a place where people realize that they are in the presence of God and act accordingly. Such a House of God will be free to the rich and poor, it will be supported by the willing offerings of the faithful, who give as God hath prospered them, and whose aims are placed reverently where the offering of bread and wine is put, and then distributed in the proper channels. God expects and requires offerings. Even the ancient heathen knew that! When shall we learn that loyalty to God is associated with gifts to His Service? When shall we realize that as we are always receiving inestimable benefits from God, so, continually, our thank-offerings should be made to Him? Who, then, would offer the paltry coins to Him, and receive the abundance to be spent on ourselves?

**FASTING AND THE METHODIST "DISCIPLINE."**

We are glad to find the *Westeyan* earnestly enquiring about the neglect of Fasting, so imperatively enjoined by their Discipline. It quotes the following:—

1. The Discipline, page 12, in the General Rules of the Society, says: "It is expected of all who desire to continue in these societies, that they shall continue to evidence their desire of salvation . . . by attending to all the ordinances of God:—such as . . . Fasting or abstinence."

2. The Discipline, in Chapter III., page 25, mentions as one of the appointed means of grace, and ordinances of God, the following requirement: "to observe days of fasting or abstinence all Fridays in the year."

3. The Discipline, page 79, requires that such superintendent minister shall see that a Fast be observed in every Society on the Fridays preceding every Quarterly Meeting."

4. The Discipline, page 60, indicates that, among the instituted means of grace, about which ministers shall inquire of one another, is: "Fasting: Do you use as much abstinence and fasting every week as your health, strength and labor will permit?"

5. The Discipline, page 41, 12, provides that: "Every person proposed to the District Meeting as a candidate for the ministry, shall be asked by the Chairman the following question, among others, to which a distinct answer shall be required: Will you recommend fasting, both by precept and example? The answer, presumably, must be in the affirmative."

These vows and obligations are plain and serious, and the habit of mind which would assume them, without the slightest intention of ever keeping them, is certainly not commendable. A "vow unto the Lord" is a solemn matter. And so the *Westeyan* sensibly and pertinently asks:—

"Many inquiries might be made touching this question. What is the attitude of our societies, of our officials, of our ministers, to this subject? What is the moral effect of having obligations that are not met, and of making, under the most solemn circumstances, vows, and not paying those vows? Such inquiries involve difficulties and perplexities; and yet the subject is of so serious and grave a character, as to demand our careful and earnest consideration."

We trust the *Westeyan* will not lose sight of this matter, especially at this season, when the Old Church to which Wesley belonged is keeping her Lenten Fast. What a power there is in a liturgy! Could a matter to which evidently so much importance is attached in the Discipline have so utterly dropped out of sight, if there had been a liturgy to keep alive the system of doctrinal truth which Wesleyans held, and bring it before the people, in order and inde-

pendently of individual ministers? We suggest to the *Westeyan* that instead of uncharitably assuming that the accusations of Methodist ministers to the Church are due to unworthy motives, perhaps one of the reasons may be that a study of the Discipline and Wesley's writings may have led them to see how far the modern Methodists have departed from the practice of their forefathers, and to seek that Body which reflects most the ideas of the first Wesleyans.

**THE LATE MEETING OF THE S. P. G.**

SOME of our English brethren connected with the S. P. G. have recently had a very stormy monthly session in reference to a Rev. Mr. Colley, who has gone out to Natal to be "Archdeacon" to Dr. Colenso, and who claimed to have received words of commendation from the Archbishop of Canterbury and the Bishops of Worcester and Exeter. A motion to reaffirm the resolutions condemning Dr. Colenso and supporting Dr. Macrorie, was most unwisely, in our opinion, brought forward by the Standing Committee. The previous question was moved and lost by a majority of two. An amendment of the Rev. B. Compton, profixing to the original motion, a preamble, reciting among other things the excommunication of Dr. Colenso was lost by a majority of one, and after a scene of much excitement, when the Dean of Westminster received scant courtesy, and the Bishop of London was rudely interrupted, the original motion was carried. The gentlemen who are so ready to drag controversial matters before a Missionary Society are secure in their position and benefices, and so do not care for the effect on the Society produced by their conduct. There was no excuse for the clamour, and bitterness, and intolerance displayed. And, though our words may not reach them, we wish the English press would teach some of these gentlemen that in injuring the prestige and the funds of the Society, they injure the whole Colonial Church; they are crippling the work of our Bishops, preventing us from taking hold of grand opportunities for work, and bringing privation into the homes of Missionaries, whose stipends must be reduced if there is a failure in the contributions to the funds of the venerable Society. There is no need of a Missionary Society "plunging into the troubled waters of Church politics," and the friends in the case before us were really the Society's worst enemies. The Church, the Society itself, cannot afford to let its noble work be diminished. Wiser counsels must prevail. Let the "moderates" arise in their might and rescue the Society from opposing factions, so that we shall be spared the pain of such another meeting, and the disastrous consequences which would accrue to Colonial work, if the contributions to the S. P. G. should be sensibly decreased. The best cure for some of the pugnacious and erratic gentlemen, who make themselves unduly prominent about trifles and non-essentials, would be to get them to spend a few years in missionary work in the Maritime Provinces, with a couple of Parishes and half a dozen stations to look after on a Missionary's Salary, with the usual obstacles to our work. They would probably go back wiser men and broader in their sympathies.

**TEMPTATION.**

TEMPTATION is solicitation to do what is evil, or leave undone what is good. It is an appeal, too, to some natural desire in the tempted one. A temptation to a naturally good tempered person to be angry, would be no temptation, because it would not appeal to a passion he possessed. There are three stages: 1.

Suggestion—The devil assaults us through the senses, or the association of ideas. 2. Delight—A response is provoked. Then comes the suffering of temptation, the conflict between desire and principle. Still Satan has no conquest. There is no sin until there is 3—Consent. By consent the tempted one yields. Sin is not being tempted, it is yielding to Temptation.

Our Blessed Lord was tempted, yet without sin. It is no sin to be tempted, no sin to suffer the conflict—it is sin only when we yield, and prostrate ourselves body, soul and spirit, before the Altar of the Evil one.

Jesus, by his victory over Temptation, has merited Salvation for those who are conquered. Fly to Him for forgiveness, for strength, for salvation.

**PAROCHIAL PAPERS—IX.**

**MEMBERS' WORK.**

WE have hitherto treated of the work of the Guild to be done by the Rector of the Parish as President, and have probably assigned to him as much as he can comfortably manage. We now come to the more active work to be performed by the members themselves. This is highly important, and will, if properly managed, relieve the Rector of much anxiety and labor. This is clear gain to him, as he thereby has more time for study. It is no less clear gain to the Parish, as it interests the guild-members in Church work and the general progress.

The Guild, in its working capacity, will be divided into as many committees (sometimes called Wards) as there are branches of work. Each committee should consist of not less than three members, of whom the first-named will be Chairman (or Warden.) In most parishes the following work will most likely be necessary: There will be a Committee on Church Literature, on Parochial Entertainments, on Sewing Society, on Church Music, on Sunday School, on Finance. It is not proposed to give to the three last mentioned special papers. It is sufficient to say that the Church Music Committee would manage not only the music matters connected with the Choir, but also with the Sunday School and any public concerts that might be given. The Sunday School Committee will consist of the Teachers, with the Superintendent as Chairman. The Finance Committee will have charge of the money and disbursements of the Guild. While there should be provision for the Rector's being an *ex officio* member of the Committee, it will be better that he should be neither Chairman nor Treasurer.

Taking up the first mentioned branch of work, we may begin by saying that there is scarcely a parish that can afford to be without some machinery for disseminating Church literature. A good, trustworthy Church newspaper is as good as a Curate—far better than an incompetent one. Besides this active missionary influence, if you can keep the homes of the people well supplied with healthy general literature, though it be not technically religious, it will help to bar out the pernicious, soul-destroying trash that often has wide circulation. In fact, the only way to counteract the mischief done by much of the literature now tacitly allowed entrance into Christian homes, is to provide something better, and thus gradually create a purer taste. The greater part of the novels which many parents allow their sons and daughters to read without check, are so merally poisonous that they in many cases completely nullify religious teaching, enfeeble the intellect, and create a thorough distaste for anything like strong reading. If the parish is large, and the Guild strong enough, the attempt might be made to provide sound and healthy

general reading for the fireside.\* But if the aim must necessarily be more limited, then Church literature forcible and distinctive, should be supplied.

There is first the *Church Newspaper*. This should, and probably will, provide, at a low price, general and much local news, interesting extracts bearing on Church progress, instruction in Church principles, and doctrine, and history, discussion of questions of the day, and bracing miscellaneous reading; in short, such a paper as the *Church Guardian*. Then for poorer families and for children a parish magazine, either *Church Work* or some other as good, which will cost but a trifle, and be most serviceable.

Next for *aggressive* work. There are many tracts and pamphlets, leaflets, etc., on the principles and history of the Church, answers to popular objections, refutations of the most general errors, put into short and telling form, which will penetrate and influence where the *Church Newspaper* would not be received or read. These will be useful to Church people, supplementing the instruction-class, and reaching those who would not attend it. The ignorance of the general run of Churchmen upon the most critical epochs of the Church's history is astonishing. But they are willing to be taught, if it be done in the right way. And the plan proposed is a good one, but the chief difficulty lies in selection. The Rector should be Chairman of this Committee, and should faithfully examine every periodical which passes through the hands of the Guild, as the responsibility for the teaching is certainly his.†

This branch of the Guild will also be a Bible and Prayer Book and Hymn Book Society. If the funds will admit of it, prayer books and hymnals might be furnished at less than cost. Bibles are already as cheap as to be within the reach of every one who would read them.

Finally, three points should be kept in view. Each member of the Committee, which should be large, should consider himself as a canvasser, and must work. If the interest is once allowed to flag, it will be difficult to revive it. Next great punctuality will have to be observed in the delivery of any papers or periodicals undertaken to be distributed. Any neglect of this will be fatal. People will not subscribe if they cannot obtain their papers regularly. And thirdly, no credit can be given. Everything must be paid for in advance. This will not only simplify the book-keeping, but will enable the Committee to know exactly what they can afford to repeat at any time.

This Committee perhaps requires as much energy as any part of the work of the Guild. But it will pay in a hundred ways.

F. P.

\*For those who are able to attempt this, there is much information of a practical character in an article entitled "Magazine Association: how to form and work it," in the *Church Sunday School Magazine* for October, 1878, every detail being plainly given.

†The author of these papers purposes the publication of some leaflets of Church teaching, which will cost but a nominal price, and it is hoped will supply a want. They will shortly be ready.

**WHY DO YOU CHURCH PEOPLE KEEP LENT? WHERE DO YOU FIND THE WORD LENT IN THE BIBLE?**

(CONCLUDED.)

The Fast of this season we have seen, is called "Lenten," because of its taking its name from the season of the year wherein it is celebrated,—Lent merely meaning the Spring time, because the days at this time are lengthening. As regards its use, others, we have shown, have their "Week of Prayer" at a stated time each year, and also their different organizations—all of them of the most modern date—to promote and increase the spiritual life of their members; and Churchmen, hailing with delight anything that will draw a soul away from the world and bring it nearer to God, can not only not ridicule, but rather wish them every success, if it will affect the much-to-be desired object. And we, as Churchmen, ask that when we are striving