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A WEEKLY NEWSPAPER, PUBLISHED  
IN THE INTERESTS OF THE  
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## Diocese of Fredericton.

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### AN IMPENDING DIFFICULTY THAT HAS NEVER BEEN FACED.

By reference to our columns, our readers will see that the Board of Home Missions of Fredericton has sent to each of the Deaneries a very important document, pointing out that, owing to a reduction of \$2,000 in the grant for 1882 from the S. P. G., it will be necessary that each Mission receiving aid shall contribute next year fifteen per cent more to the stipend than it does this year (the grants being correspondingly reduced), and referring the assessments in each Deanery to the clergy of that Deanery, to be apportioned, after consultation, among themselves. This latter is a very important change in the mode of procedure of the Board. It is, however, to the increase of fifteen per cent that we wish now to draw attention. We have heard for some years of the contemplated withdrawal of the Society's grant, and it appears to us that the serious crisis which it involves has never been properly met. The Diocese has gone on each year, incurring deficiencies, and making extra efforts to make these up, while slowly, but surely, drawing near is a withdrawal of \$8,000 a year. Have the members of the Church ever realized what this means? Each year the Diocese has managed in some way to fulfil its pledges to the Missionaries, and occasionally to begin new work. And so it goes on drifting on the rocks, while the only remedy proposed by these who are specially entrusted with the financial work is the increase of assessments on the Missions. We by no means say that our Parishes come up to the measure of their duty. But we have to take things as we find them. There is a limit, however, to the ability of a Mission. And any one familiar with the country knows that many Missions for various reasons are less able to contribute now than they were ten years ago. The people are few and scattered and poor. Supposing they are able to raise this fifteen per cent, how much more can they raise? An end must come to the amount they can contribute, and then what must be the result from our present standpoint? Nothing, as far as we can see, but the abandonment of a large number of Missions in the Diocese. This is not a pleasant matter to contemplate, but we might as well look the difficulty squarely in the face. If the B. H. M. has no other remedy to propose for the withdrawal than simply increasing the contributions from the Missions receiving aid, some of the Missions must be closed.

There is apparently no help for it. And we submit that it is time the gentlemen composing the Board, the Finance Committee and others, who are supposed to be men of business ability, with the interests of the Church at heart, should meet and consider, not only the finances of the coming year, but the crisis soon to come in our funds. It is idle to suppose that in the next six or seven years the Parishes in the Diocese will give seven or eight thousand dollars per annum more than they now give. One important Parish gave considerably less last year than before, and the prospect of contributions next year from the city Parishes is not encouraging. Can no means be adopted to relieve Parishes which cannot hope to be self-supporting for many years in the present slow growth of the Province? Certainly the Diocese has a right to expect some suggestions from those to whom it delegates the management of its finances. We proceed to outline several modes of prospective relief which occur to us, either of which if adopted, should be begun at once:—

1. The formation of a General Sustentation Fund to be added to the funds already existing.
2. The encouragement of local endowments. If the D. C. S. years ago, as is contemplated by the S. P. G., had made their grants conditional, on each Parish adding every year to its endowment some amount, or requiring parishes to begin one, we should not be in the position we are to-day.
3. An appeal to the Home Societies for an amount for a sustentation fund, conditional on the Diocese raising a stated sum. This has been successful in other colonies.
4. The encouragement by the Bishops of a Permanent Diaconate, according to the unanimous opinion of the Provincial Synod, by which men in Missions could maintain the services at different points under the superintendence of a Priest.
5. The appointment permanently, or for a limited time, of a Diocesan Secretary to canvass the Diocese on behalf of whatever financial scheme was adopted.

These are only suggestions. We trust that others will come forward and state their opinions, and that these may shortly take some tangible shape. On the one hand we see our present funds strained to the utmost to support our Mission clergy on small stipends, Missions sorely needing division, new work, much of it most encouraging, waiting to be taken up, greater concentration of services needed, and on the other hand, \$8,000 a year, every dollar of which is needed to do what we are doing now, slowly slipping away from the Diocese, and no effort being made to supply its place, except calling on overwhelmed Parishes, many of which, at least, are not able to contribute much more than they now do. No one likes to think of abandoning Missions, but will any one tell us what is to become, under the present system, of many Parishes in the Diocese? This is a question that is of far more importance than many which have been discussed in our columns, and we ask the Churchmen of New Brunswick to ventilate it.

### WORLDLINESS AMONG CHRISTIANS.

We had the opportunity a few Sundays ago of listening to a very powerful and pointed sermon from the Lord Bishop of Nova Scotia directed against the worldly spirit which seems to have entered the Church, and which, in the case of so many, is rapidly obliterating the distinguishing Christian characteristics. As his Lordship most truly remarked, there is an unhappy tendency in these days on the part of many Christians to walk so closely in the ways of the world that the difference between those who have embraced the Christian profession and those who make no profession of Christianity, is scarcely discernible. This is a subject of the most vital importance, and we only regret that we cannot reproduce the Bishop's admirable sermon.

Too prone are we all to give way to the injurious influences of our surroundings, notwithstanding that in our Christian profession we have promised and vowed to fight manfully against sin, the world, and the Devil. It is, therefore, very important that we should all be told, in strong, plain words so that none can forget it, that unless there is a marked contrast between our lives and the lives of those who are not professors of Religion—unless we have no love for or longing after the worldly pleasures and delights which occupy and engross the thoughts and time of others—we are none of Christ's, our Religion is a sham and a mockery. There must be

a clearly defined line of demarcation between those who love Christ and those who love the world, between the converted and the unconverted; and all the forms and ceremonies, all the attendance on ordinances even, will not satisfy the Searcher of hearts, if He sees that we love the world and the things of the world better than we love Him.

As a Church Journal, we are striving to advance with all our power the interests of the Church—to extend a knowledge of her doctrines and practices—to draw men into her Catholic fold; and while we, as a newspaper, must not arrogate to ourselves the preacher's office and work, we may be allowed, nevertheless, to make use of our experience to say that we cannot imagine any more successful way of appealing to those who are without her pale than by pointing them to the lives of Church members—earnest, faithful, good-living Christians—living Epistles known and read of all men. Or, on the other hand, we know of nothing that can so effectually hinder the Church's growth and keep away those who otherwise would be of her, than the careless, worldly lives of those who profess and call themselves by her name.

### FORGETTING THE SERMON.

"It is in the historic records of the noble village of Sedgetown, in Lincolnshire, that the vicar always preached the same sermon, and they desired a change. It was of no use to remonstrate with him, for he invariably replied that when they had done all he had told them in that discourse he would give them another. At last, a deputation waited on the bishop, and laid the matter before him. They had heard the same sermon, they said, every Sunday morning, for ten years, and were tired of it. His lordship owned that there might be a little variety fairly insisted upon, after so long a season of monotony, and asked what was the subject of this ever-recurring sermon. "Subject?" repeated the first parishioner. Let me see. It is about—what is it about, Higgins?" "Well," said the second parishioner, "I don't mind exactly what it is about." "What was the text?" asked the bishop. None of them could tell him the text. "Why, then," said the bishop, "I hardly know how to frame my remonstrance. Suppose you go and hear it once more."

Although in itself most amusing, there is so close a resemblance to the ordinary congregation in the case of these Sedgetown parishioners, that we find it difficult to force a smile. A great deal of the Church-going is purely formal—there can be little doubt of that. And while "aggrieved parishioners" are not less numerous in our modern congregations, upon examination, it will be found, we fear, that too many present the unhappy plight of these Lincolnshire complainants.

PROF. SPENCER, of King's College, has been spending the vacation collecting geological facts in Central New York and in the Province of Ontario, north and west of Lake Ontario, bearing on the study of the Great River Age of America. At the recent meeting of the American Association for the Advancement of Science, Prof. Spencer read a long paper on the subject of the Origin of the Great Lakes. Amongst other places of interest visited by our Professor, we note Mammoth Cove, Ky., in company with a large party of scientists. He is now on his return trip to King's College.

### Correspondence.

The columns of THE CHURCH GUARDIAN will be freely open to all who may wish to use them, no matter what the writer's views or opinions may be; but objectionable personal language, or doctrines contrary to the well understood teaching of the Church, will not be admitted.

### THE SUNDAY SCHOOL.

(To the Editors of the Church Guardian.)

SIRS,—In the CHURCH GUARDIAN Aug. 25th, I notice a somewhat sharp attack on the Sunday School. It is said to be "a discouragement to the growth of the Church;" it is defined as an institution to "save unfaithful parents and sponsors trouble;" its officers and teachers are described as "often self-elected in direct antagonism and open rebellion to the Priest and Rector of the Parish," and finally, it is suggested that Sunday School children do not grow up into "devout and regular worshippers." These charges brought against the institution by one of the "overseers of God's heritage" are very grave, and demand serious attention. Will you allow me, with your well-known impartiality, to present the other side of the question to the readers of your widely circulated paper?

Is the Sunday School a hindrance to Church growth? If so, why do the Church's Priests and Missionaries resort to its aid in every part of the wide Mission field, from Algoma to Tinnevely. No authority imposes it on them. In many

instances the Missionary is isolated from all interfering influence. Why, then, does he generally employ this very objectionable method of instructing the young? Again, is the American Church in such a very languishing condition because of its numerous and highly organized Sunday Schools? Is it not spreading East, West, North, South over the Republic? Does not every report present us statistics of its marvellous and rapid growth?

In the next place, is it the tendency of the Sunday School to supplant home-teaching? In most instances it will be found to stimulate it. The little ones gather every day at their mother's knee to repeat the hymn, Bible verse or Catechism so that they may be perfect for Sunday. The older boys and girls apply to their father for answers to some difficult question given them by their teacher. Parents and sponsors are thus roused to search more diligently for the reason of the faith that is in them, and, therefore, will be better prepared to answer the doubts and queries of this most sceptical age. Once more, are superintendents and teachers generally in antagonism to the Rector? Not if the Rector has the least particle of administrative ability or tact. The superintendent is the assistant minister or curate, the Rector's second self; or in smaller Parishes some devout and prominent layman the Rector's intimate friend. The teachers are the key-board of an instrument by which the Rector's influence is multiplied indefinitely. Gathered around him week after week, these carefully selected, earnest workers increase in personal attachment to their Rector and in reverence for his office, as years pass on. They are warmed by his zeal, they catch his tone of thought, and he reaches through them every corner of a densely populated or widely scattered Parish. A Rector who neglects this instrumentality might be compared to a poor weaver trying with his clumsy hand-loom to compete with the rapid machinery of a neighbouring factory. Finally comes the question of *devout and regular worship*. In the old time, to which the Bishop of Indiana looks back with so much regret, the time we must remember when children, and their elders also, dozed through the services in square, high-backed, curtained pews,—in those good old times were there more devout and regular worshippers? Is it not one of the claims of the "Catholic Revival" that it has effected a complete change in the indifferent, irregular, irreverent Church worship of bygone years? Things are now done "decently and in order;" but has not the Sunday School been one of the influences employed to effect this? The Sunday School with its intoned opening and closing exercises; the Sunday School with its choral services once a month or oftener, when the scholars enter the Church, preceded by the surpliced choristers singing a processional as they move slowly up the aisle; the Sunday School with its mite boxes, teaching even the little ones "to give of their substance unto the Lord;" the Sunday School with its self-denying band of bright and youthful teachers, who are thus early beginning a consecrated life of self-devotion.

And surely if we believe that God the Holy Ghost is veritably present upon earth, abiding in His Church, ruling her and guiding her into all truth, can we deny that the Sunday School, one of her wide-spread and constantly developing institutions, has His Divine sanction? No; and if ever our Anglican Church, with its Catholic doctrine, its liberty of thought, its stately ritual, is to become the Church of the English-speaking races of the world—if ever that glorious result is attained—it will be acknowledged that the Sunday School has been one of the main instrumentalities in accomplishing the noble work.

M.

### CHURCH PATRONAGE.

(To the Editors of the Church Guardian.)

SIRS,—For the information of "D. C. M.," "J. W. H. R.," and all who take an interest in this question, will you kindly state that in the Irish Church the patronage is exercised by a board which consists of 3 Diocesan and 3 Parochial nominators, presided over by the Bishop. I say nothing for or against the arrangement.

"PRESBYTEROS."

### THE INVISIBLE CHURCH.

(To the Editors of the Church Guardian.)

SIRS,—Your correspondent "Rothesay," is, I am sorry to see, greatly disturbed by the sentiments of some of your correspondents, especially "Quero." I am sorry he has lost his temper, but cannot withdraw what I have said. Would it not be far more becoming to "Rothesay" if he proved Dodwell wrong, than call him a mad dog, and intimate that "Quero" is in the same state. I am very willing that "Rothesay" should have, if he pleases, an entire monopoly of hard names. He says I caricature the opinions of the Baptists. If he means by this, that I exaggerate, i. e., lie, when I say that Baptist people of the various Churches, say of Congregationalist, Churchmen, Methodist, &c., &c., if they wish to be saved, they must be converted and immersed when adults, and join their Church, otherwise he will go to hell, he is very much mistaken; my words are words of truth and soberness, and express in a mild way the enthusiasm with which they hold their peculiar traditions. I do not say these sentiments are universal, but from my own experience, must believe them to be very general. If