

The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi, 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude, 3.

Vol. IV.—No. 13.]

HALIFAX, N. S., WEDNESDAY, JULY 12, 1882.

[One Dollar a Year.]

ONE HINDRANCE TO THE INCREASE OF THE MINISTRY.

In his address before the last Annual Convention of the Church, in Central Pennsylvania, Bishop Howe discussed at length the many reasons for the slight increase of candidates for the Ministry which is so generally deplored. In the course of his remarks he spoke as follows:

"One forbidding aspect of ministerial life which deters, I doubt not, many earnest young men from devoting themselves to the service of the Church, is the unreasonable demand which is often made by some exacting people, of those who minister in holy things, that they shall possess every gift and grace which ever adorns the human character. And this requisition for super-eminent talent, scholarship, oratory, tact, and worth, is perhaps most frequently pressed by persons in those small congregations, among whom, for lack of other practical and useful employment, there is time for much critical observation of one another, and especially of the minister, whose profession and different social habits render him an object of particular notice. Strange that people will not receive as an axiom, "There is none perfect, no, not one." Few parishes are so conditioned and constituted throughout of such elements that the ministers in charge of them have their ideals fully realized. Something remains to be wished for, even in cases in which they appreciate their pastors, and do the best they can for their comfort. If there be not the mutual concession between minister and people, that perfection is not to be looked for—that some delinquencies will appear and must be tolerated, the pastoral relation cannot long continue, and will not be happy or largely profitable while it lasts.

"Every parish has a right to require that its rector shall be an upright and godly man, and that whatever powers he possesses shall be devoted to his holy calling; but that he is not as wise, as eloquent, or as popular in manners as his parishioners desire, affords them no pretext for such a demonstration as shall force his hasty resignation. If a minister has goodness, and earnestness, and common sense, he possesses the qualifications which will insure success, provided he be seconded by the prayers and co-operation of his people; and (counting in the Providence of God as one of the factors of parochial prosperity) they will not ordinarily profit by the change, who shift off a godly devoted man for the chance of a more brilliant one.

WEIGHTY WORDS.

The greatest problems in the field of history centre in the person and life of Christ. Who He was, what He was, how and why He came to be so, are questions which have not lost and will not lose their interest for us and for mankind. For the problems that centre in Jesus have this peculiarity—they are not individual, but general—concern not a person, but the world. How we are to judge Him is not simply a curious point for historical criticism, but a vital matter for a religion. Jesus Christ is the most powerful spiritual force for good that ever operated for good on and in humanity. He is to-day what He has been for centuries—an object of reverence and love to the good, the cause of remorse and change, penitence

and hope to the bad; of moral strength to the morally weak; of inspiration to the despondent, consolation to the desolate, and cheer to the dying. He has created the typical virtues and moral ambitions of civilized man; has been to the benevolent a motive to beneficence, to the selfish a persuasion to self-forgetful obedience; and has become the living ideal that has steadied and raised, awed and guided youth, braced and ennobled manhood, mellowed and beautified age. In Him the Christian ages have even seen the manifested God, the Eternal living in time, the Infinite within the limits of humanity; and their faith has glorified His sufferings into a sacrifice by the Creator for the creature, His death into an atonement for human sin. No other life has done such work, no other person been made to bear such transcendent and mysterious meanings. It is impossible to touch Jesus without touching millions of hearts now living or yet to live. He is, whatever else He may be as a world's imperishable wonder, a world's everlasting problem; as a pre-eminent object of human faith, a pre-eminent subject of human thought.—Fairbairn.

DENOMINATIONAL CHANGES.

DENOMINATIONAL changes are going on all the time, and the last statistics of the Protestant Episcopal Church show some suggestive changes in the past two years. During this time sixty-five clergymen of other denominations have been ordained to the priesthood in that Church. Of this number, thirteen were Congregational, eleven Presbyterians, one a Lutheran, two Second Adventists, seventeen Methodists, twelve Baptists, three Universalists, one a Unitarian, one a Reformed Episcopalian, one a Moravian, and one a Hebrew Rabbi. The Chicago News quotes this, and concludes that "the Episcopal Church must pay better salaries than the others," an inference not at all warranted, and which is every way conspicuously inexact. The Northwestern Christian Advocate, commenting on the same facts, says that "The worst symptoms suggested by these facts is Protestant Episcopal decline of spiritual power," and it adds: "When a Church ceases to provide its own clerical sons, and must accept almost at once sixty-five ministers from sister Churches, it shows that something is radically wrong." Here again, the cart is put right in front of the horse; for the secession to the Episcopal Church is not made to supply that Church for its own shortcomings, but rather these seceding Presbyterians, Congregationalists and Methodists, etc., who are dissatisfied with their own denomination—why, we will not undertake to say, though we might guess. But if fifty Presbyterian clergymen were to renounce Calvinism and join the Methodist ministry, would the Northwestern say "the worst symptom suggested by this fact is Methodist decline of spiritual power?" We imagine that in such an event it and all its brother "Advocates," its bishops and other clergy, and the vociferous laity, would hold a jubilee over such a "symptom," and go beside themselves for joy, while praying for more of the same sort. On the principle that the Northwestern lays down when an army deserts to the enemy, it is evidence that the enemy is declining in power because it needs the reinforcements! The cart still remains before the horse.—Christian at Work (Presbyterian).

SEASONABLE WORDS.

A Lent pastoral issued by the bishop of the diocese of Southern Ohio, was read in the churches on Sunday, March 6th.

On the "demoralizing and un-Christian methods in so-called Church-work" the pastoral has the following: "The church social, which has in view the promotion of Christian fellowship and unity of feeling in the church's work, 'is good and to the use of edifying.' It may and should be sanctified by prayer, and the Master's presence realized, as at the oft-quoted wedding feast of Cana, where 'He manifested forth His glory, and His disciples believed on His.' But when the church social degenerates into a dancing party, and 'the world, the flesh, and the devil,' which Christians have promised to renounce, are employed in the name of religion to attract young people and make a church popular, I affirm that it dishonors the cause of Christ, dissipates spirituality, destroys the moral influence of a church in any community, and is justly condemned by the world itself.

"The practice of raising for church purposes by means of socials, fairs, and other entertainments I positively object to, because it supersedes and tends to destroy that principle of charity or love which is fundamental to pure and undefiled religion. You must admit, in the language of our collect, that 'all our doings without charity are nothing worth.' It is the 'very bond of peace and of all virtues, without which whosoever liveth is counted dead before God.' Every member of a church is presumed to have it, and is bound to give and help for the love of Christ and His cause. If he will give for some paltry pleasure that which he will not give directly for Christ's sake, he is no living member to the Church, and adds no real strength to it. Every device which offers to Christian people an equivalent for their money is a compromise with selfishness. It fosters and encourages a principle which is contracting and deadly to a church's prosperity.

"The remedy for the evil must be found in a resolute adoption of the principle that all money shall be raised by direct appeals to the hearts and consciences of the people, and no work undertaken nor expenditures allowed which cannot be paid for by free-will offerings. In this way only can we hope to educate the people up to the Christian idea of giving, and keep unpolluted the fountains of our Church life."

It is a very common thing for ministers to decline churches that are offered to them, with much larger salaries than they are receiving, because they are unwilling to give up a work in which they have become interested. While I write these words, I have in my mind the names of three of our own West Virginia clergy, as cases in point; one of them although receiving less than five hundred dollars has declined a charge which offered him \$1,000; another though receiving less than \$800, has declined a call which promised him \$1,200, and still another, receiving now about \$600, has declined the offer of \$900 in another field. There are others that might be mentioned. I write these things because I want our people to realize that it is no small privilege for them to have among them a man of God, appointed to minister to them in holy things, in this dear church of ours. It is a great privilege, and one which may be lost unless they try to guard and keep it.—Bishop Peterkin.