

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

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THE CHRISTIAN MINISTRY.

As Churchmen we have our own distinct views of the Christian Ministry. We hold that our Blessed Lord established a threefold Order, according to the type already laid down by God in the Jewish Church. And that the Sacred Office, thus commenced by Christ, has come down in Apostolic succession to our day. We most distinctly hold that the Ministry of our Church has come down in unbroken line from the Lord Himself, who said to His Apostles—"As My Father hath sent Me, even so send I you." We are bound to shew, from the Holy Bible, our ground for taking the stand we do. To give Scriptural proof for our faith, that if possible gainsayers may be convinced; or, at all events, our own may be able to give an answer, upon this important subject, for the hope that is in them. We must begin with the Ministry of our Lord Himself. Already, the Old Testament had laid down this law that He should be a Priest forever.—Ps. 110. While in the New Testament we are taught, no man can take the honor of the Priesthood to himself. "Even Christ glorified not Himself to be made an High Priest; but He that said unto Him, Thou art my Son, to-day have I begotten Thee.—Heb. v.5. We look, then, for, to the life of our Lord for a distinct time and place of His consecration to the Priesthood. This could only have been when He received Baptism from John. The first step in the rite of Jewish Ordination was washing with water.—Lev. viii., 6. As the Baptism of repentance Christ could not have received it, being without sin. Neither was it simply to set a good example, for it was received at the close of John's Ministry.—St. Luke, iii., 21. Three times the voice came to Him from Heaven; at His Baptism, to recognize His Priestly Office; on the Mount to acknowledge Him as the Prophet sent by God; and in the Temple, when He had entered the Holy City in triumph, the third and last time the voice came to own Him King of all. This view will explain to us, why, in connection with His Baptism, we are told His age—about 30 years of age, the very time when, according to Jewish law, their Priests entered upon the active exercises of their office.—See St. Luke, iii., 21, 23, and Nu. iii. Immediately after this Christ entered upon His public Ministry. For a season He worked alone; as His Ministry upon Earth commenced, so it ended. "He trod the winepress alone." But His teaching and miracles attracted many followers, among others His chosen ones who, by Ordination, became the Apostles. For a brief period they

partly followed their ordinary occupations and partly followed Christ. But a matter of great importance was now approaching, that was their first Ordination. Our Lord prepared for it in this way. He went up into a Mountain to pray, and continued all night in prayer to God. "When it was day, He called unto Him His Disciples, and of them He chose Twelve, whom also He named Apostles, and He Ordained them, that they should be with Him."

We now come to their second Ordination, a fact recorded by the first three Evangelists, and recorded by St. Matthew so fully as to occupy the whole of the 10th chapter, and noticed also by St. Mark, vi. 7, and St. Luke, ix., 1, 6. Their first Ordination was a distinct call to leave their worldly occupations and to learn of Him, that He might send them forth to preach. Their second Ordination required them to go to the lost sheep of the house of Israel. To go preaching the Gospel, and healing all manner of disease, but to go as poor men, for they were to live by the Gospel, and the workman is worthy of his meat. The Ministry at that time consisted of our Blessed Lord, who, as the chief Shepherd, retained during His life upon Earth the Ordaining power in His own hands. But it also contained the Twelve Apostles, who by their second Ordination had now been advanced to the Priesthood, leaving the third office vacant. And now the Gospel story runs on in this simple manner. "After these things, the Lord appointed other seventy also, and sent them by two and two before His face into every city and place whither He Himself would come."—St. Luke, x., 1. And thus the Ministry continued until after the death and Resurrection of our Lord, when we come to their third Ordination. He met the Apostles, and said unto them—"All power is given unto Me in Heaven and in Earth." Immediately He commenced to use this power—"Go ye, therefore, and make Disciples of all nations." About to be taken from them, He conferred upon them the power to Ordain Ministers—"As My Father hath sent Me, even so send I you." In them He commenced a line which was never to be broken, and established an office which was to last of all time—"Lo I am with you always, even unto the end of the world." Judging by our Lord's deeds and words He was sent to Ordain, this was part of His great Mission; and he did ordain men to this Ministry, and said to those who first received it: "Lo I am with you all the days, even unto the end of the ages." The Ordaining power He transferred from Himself to the Apostles, when He said—"I send you as I was sent." And He gave them this power when He breathed on them, and said—"Receive ye the Holy Ghost."

We are here to mark two things, Christ established a perpetual Ministry, and one which was to extend over the whole world. Lord of the Sabbath, sanctifying all time; and greater than the Temple, so that every place is holy ground and served by a never-ending Ministry. Either the Apostles were to tarry until Christ came again, or the Lord was speaking of the office more than of the officers when He said—"Lo, I am with you always, even unto the end of the world." The work was too great, and the time too long, unless they became immortal here. But they all soon fell on sleep, leaving their Divine office and work to other faithful men. Thus the office established by Christ has come down to our day, and there are now the living Ministers of Christ, according to His threefold order of Bishops, Priests and Deacons, commanded to speak thus—"We pray you in Christ's stead be ye reconciled to God." When our Lord ascended He left upon earth the Apostles, to whom He had

lately given the power to ordain, and the seventy whom He had also appointed. The first care of the Apostles was to fill up the vacant Bishoprick from which Judas had fallen, and Matthias was numbered with the eleven Apostles. Then they ordained the seven Deacons, thus restoring the ministry to the same threefold order as established by our Lord.

We wish to call attention to the fact that our Lord ordained His Apostles three times. He never did any thing in vain. Every act had a deep meaning, intended for all time. At each Ordination the Apostles were called to greater self sacrifice, received enlarged powers, and a wider field of labour: thus—Leave your nets; Go as poor men; Be ready to die for Me; Learn of Me; Go to the Jews; Go to all men. For their Ordination as Deacons, see Matt. iv. 17-22; Mark iii. 14; Luke vi. 12; as Priests, Matt. x.; Mark vi. 7; Luke ix. 1; and as Bishops, Matt. xxviii; Mark xvi.; Luke xxiv. 48; John xx. 19-23.

And now may the Lord send forth more of such labourers into His harvest.

HINTS FOR SYSTEMATIC VISITING.

There is no doubt that one of the greatest aids to success in parochial work is systematic visitation from house to house. "A house to house going person makes a church-going people." It is true that people are often unreasonably exacting in their demands on the time of the Parish Priest. He has many duties to attend to besides visiting. Still we fear that there is much room for criticism on the neglect of this most important duty. A man cannot preach effectively unless he is conversant with the thoughts, habits, difficulties and doubts in his Parish. While the sick are well cared for, there appears to be, in too many cases, a neglect of the whole. No pastor can expect to retain his influence who does not regularly visit his people. And yet we know of Parishes where the clergyman does not even keep a record of his families, with the names of children and information whether they are baptized or confirmed.

We have it in contemplation to publish, if we find sufficient encouragement, a Pocket Directory specially ruled for visitation, communicants removals, baptisms, marriages, funerals and other necessary records.

We are far from asserting that the clergy do not visit their people according to some method. Probably every one has some plan by which he works. But we fear that in too many cases visiting is conducted in a loose and indifferent kind of way, and thereby loses much of its usefulness.

The following points are suggested:—Keep a book, small and compact, so as to be carried in the pocket, with names and residences of members. Decide how often, annually, each member shall be called on. This, of course, does not include the sick, the aged, the afflicted or strangers. The frequency and time of visits to them must be determined by circumstances. Divide the membership by the number of weeks in that portion of time and the quotient will be the number of daily calls. Suppose you decide to call on the members of your flock who are in good health four times a year. For a membership of 273, divide by 13 and the quotient will be 21. If you give three days in every week to visiting, then 21 divided by 3 will give 7, which will be the number of daily calls you will have to make for three days in each week, so as to visit each member four times a year. As we mentioned above, visits to the sick, strangers, &c., will be determined by circumstances. As note is made in the directory of each

visit, a clergyman can see at a glance where he ought to go.

It is best to arrange the families by neighborhoods, or in a town by streets, and to visit systematically from one end of the Parish to the other. Such a plan if faithfully carried out would remove a burden from the conscience of many, and "go a great way toward enlarging the power of other gifts and talents in upbuilding the Church." It is better to select certain days in the week for this purpose, and if the calls be made early in the week the mind will be undisturbed at the close, or free from extra duties. If the book be small, so that it can be carried in the pocket, it will stimulate calling. The value of such a plan would soon be seen in the increased amount of work which could be accomplished, and the deeper interest of the people, and their more cordial relations to their clergymen.

B. H. M. DEFICIENCY.

"A Parishioner of Trinity Church, Liverpool," helps the Fund along not only by the generous gift of Forty Dollars, but also by the Christian zeal and force with which churchmen are urged to contribute liberally to the deficiency. It will indeed be a shame, it will be a great disgrace to the churchmen of the Diocese, if the whole amount required is not forthcoming at an early day.

The question is a layman's altogether. Upon the Laity will fall the reproach which the members of other Christian bodies will associate with their illiberality and their want of Christian love, if this urgent call be not responded to; and to them God has given the means to extend the work of His Church, and He will hold them to a strict account.

Brothers, you who are rich in this world's goods, do not let God charge you with being poor in faith, poor in your gifts to Him the Giver of all your possessions, temporal as well as spiritual, while you lavishly spend your money on transitory pleasures and worldly delights.

The Lenten Season brings before us the Man Christ Jesus, "Who though He was rich, yet for our sakes became poor, that we through His poverty might be rich." As we think of what He gave up and endured "for us men and for our salvation," will we not, one and all, be moved to hear the call of His Body the Church, which now appeals to us in her need? Let us respond eagerly and liberally, not of that which has cost us nothing, but by the practise of self-denials and self-sacrifices, be enabled to give more abundantly, and to rejoice that we have been permitted to contribute to so glorious a Cause.

When we address ourselves in this way to the Laity (which we do with all respect) we do not wish to put out of sight the Clergy's duty in the matter. It is we know, a disagreeable task to be "always asking" for money, but, as Professor Roe has shown, it is a very important—the most important—means of drawing men's hearts away from that selfishness which the engrossing cares and business of the world engender, and which is hateful to God, being ruinous to souls. Let the clergy speak out plainly and boldly as Christ's Ambassadors, and the truth spoken in love, will, by the Grace of God, incline the hearts of many to give promptly and unselfishly for the work of the Lord.

The demoralizing practise in the British navy of serving out so much "grog" each day to the sailors, including the boys, has, so far as lads under 20 are concerned, been abolished. So strong an inducement to the men and boys to become lovers of drink is a disgrace to Christian England, and has been the prime cause of untold evils. Let us hope that it will soon be abolished altogether.

THE PROVINCIAL SYNOD LIST OF CLERGY.

An examination of the certified list furnished by the Diocesan Secretaries to the Provincial Synod, gives the whole number of clergy in the Ecclesiastical Province as 713, a gain of 20 over 1877. The following tables will show the figures in each Dioceses in 1877 and 1881.

Table with 3 columns: Diocese, 1877, 1880. Rows include Toronto, Huron, Nova Scotia, Montreal, Ontario, Fredericton, Quebec, Niagara, and Algoma.

The most noticeable increase is seen in the Dioceses of Algoma, Fredericton and Niagara. The decrease in Nova Scotia may be accounted for by the fact that several Missions are now vacant. If these had been filled there would have been an increase of six or seven.

THE LENTEN SEASON.

We are accustomed each year to call attention to some of the privileges and advantages of this ecclesiastical or Church season. We can hardly say anything new upon the subject, and yet, like all the seasons and events recognized by the Church, it is full of practical, if not new, suggestions, and cannot fail to be of use to all who give attention to it. While we would not depreciate the importance of the outward observance of Lent, we would put our readers on their guard against supposing that the mere outward observance has any particular merit. We rejoice in the multiplied services of this season. We are glad to see our churches open every day, and twice and even three a day, and it is very encouraging to see these services well attended. But the danger is, we may rest in the mere attendance—consider that as a meritorious act—and take to ourselves credit for doing so. This is simply a self-righteous spirit, and may utterly deceive us. It may be, our duty to our families or others would require us to stay at home, or be otherwise engaged; and it may be that the Lord whom we profess to serve would, if inquired of, say to us, "Who hath required this at your hands?" Again, we would not depreciate fasting, and yet fasting is nothing of itself. If we make a show or display of this practice, we offend against a true modesty and good taste, as well as against the plain and direct teachings of our Lord. We should, therefore, be constantly on our guard lest our Lenten Season become a snare and a harm.

But we pass to speak of some of the advantages of Lent. By common custom in our cities and towns the demands of society upon us are less during Lent than at other times. This gives the opportunity of cultivating and exercising the domestic and home virtues. We all need this. Parents and children need it. Our religion should shine the brightest in the home circle. If it does not, we are far from what we should be. No amount of fasting or church-going will make up for this. Again, Lent affords a good time for enlarging our views and sympathies. We can read more, and we can think more, and, as we read and think, the world grows larger, and so do we. Lent is a good time for rooting prejudices and narrowness out of our hearts, and for thinking more kindly of our fellowmen. It is an excellent opportunity for attacking selfishness in its stronghold. But enough. Lent is a season for personal growth into the spirit and likeness of the blessed Jesus.—Parish Visitor.

RECRUITS FROM ROME.

The following are a few among the many thousands of Lay seceders from the Church of Rome:—

- H. R. H. Princess Julia of Battenberg, Sister-in-Law of the Empress of Russia, and Aunt of H. R. H. the late Princess Alice. Lord Galmoy. The Count de Gasparin, Prefect and Magistrate, France. The Countess de Gasparin. The Countess Guicciardini, of Tuscany. The Count John Butler, of Hungary.