

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

IT IS NON-PARTIZAN.
IT IS INDEPENDENT.

It will be fearless and outspoken on all subjects, but its effort will always be to speak what it holds to be the truth in love.

Price only \$1.00 per Year.
The Cheapest Church Weekly in America
Address THE CHURCH GUARDIAN,
Lock Drawer 29, Halifax, N.S.

INCREASE OF THE EPISCOPATE.

ONE of the most significant tokens of the recent growth of the Church in the Mother Country, and throughout the world, is to be found in the erection of new, and the subdivision of over-extensive Dioceses. There has been a marked change in popular feeling on this subject. The creation of additional Sees, and even the employment of Suffragan Bishops were strongly opposed by many Churchmen in England, on the ground that the dignity of the Episcopal office would thereby be compromised. "Gig Bishops" was the term invented for those who would, (as it was supposed), form a striking contrast to huddled proprietors and peers of the realm. But the efficiency of the Church has been increased without impairing the dignity of her highest Order, and men of all schools of thought have welcomed the erection of the See of Truro, and the Suffragan Bishops of Dover, Guildford, Nottingham, and Bedford. The English Georgian notion of a Bishop crops out occasionally in places where we would least expect it. For instance, when the Diocese of Illinois was, in 1877, divided into three, the term "pocket Dioceses" was supposed by some to cast ridicule upon the proceeding. It is difficult, however, to see the force of the sarcasm when we are informed that the smallest division is not much smaller than Nova Scotia, and contains a population of over seven hundred thousand souls, which is rapidly increasing. The truth is, that the modern conception of a Bishop, until very recently, has been that of an ornamental chief in the tent, not that of an active leader in the field. He was to perform the role of a dignified Prelate; it was not to be expected that he should be a working Overseer as well. Thus, in the conduct of Missions it was thought right enough that he should come in to crown the work; no one dreamt that he ought to guide and invigorate it from its commencement. The idea of a Bishop without a settled staff of Clergy seemed absurd. But we have changed all that now. The mission of Selwyn to New Zealand, in 1841, was due to a true conception of the Episcopal office, and marked the dawn of a better day. Every one knows the story of our Missions in Central Africa and the South Sea Islands, with which the names of Mackenzie and Pattison will ever be associated; and Bishops of our sister Church in the States are her pioneers in China, the Far West and Mexico.

If we turn to settled Dioceses, we must see that it is impossible to lay down more than two general principles with regard to their subdivision. When a Diocese has evidently outgrown the powers of one man, then Churchmen should bestir themselves heartily and without procrastination to raise an endowment for another See. And in no case shall the See be formed where there is not at least a moderate endowment provided. These common sense principles were observed in the case, (amongst others), of the new Bishops on the Pacific slope. Unhappily they were not observed when poor

Algoma was severed from rich Toronto, and consequently the excellent Bishop of Algoma has ever since been placed in a most difficult and even painful position. Our correspondents have suggested, more than once, the expediency of increasing the Episcopate in the Maritime Provinces. Now, it might be well for the Church to have a Bishop for P. E. Island, with jurisdiction over the Magdalen Islands and the Eastern parts of the Province of Quebec. And probably it will be found advisable, at no distant date, to make St. John, N. B. the centre of another See. But *Festina lente* is a good motto. We know the mistake our fathers made. We have the more carefully to avoid the opposite error. The need for division must be clearly shown, and adequate provision must be made. Meanwhile Churchmen cannot go astray in anticipating and discussing probable needs. It is for themselves to decide in their Provincial and Diocesan Synods when it is wise and expedient to increase the number of Dioceses.

FREE AND UNAPPROPRIATED CHURCHES.

IN order not in any way to stifle free discussion we comply with our correspondent's request, and publish the extract which he encloses, although we fail to see what this or that isolated case, either in Hull or in Halifax, (or even the universal practice, if it were so), has to do with the GREAT PRINCIPLE—the GOD-ORDAINED principle—with regard to the FREE proclamation, promulgation and reception, of His Holy Word. We are sorry that the discussion has been illustrated by reference to Halifax churches. The evil we complain of is world-wide, and a great general principle is involved, and we are not desirous of seeming to be personal, or of localizing the question in Nova Scotia. However, as our correspondent has presented it in this shape, we do not mean to avoid the discussion; and upon him and not on our shoulders will rest the *onus* if the friends and advocates of rented pews feel aggrieved by any remarks which we may feel compelled to make.

If, as our correspondent implies, the "other side" has its case in such an illustration as this of Hull, (and we think he is right) it is a lamentable exhibition of the weakness of the cause which he seems to advocate. By what rule of sound logic does it follow, that, because the rich laity of a parish have lost sight of that humility and that lowliness of mind which is ready to "esteem other better than themselves," and those obligations which should make them recognize their duty to give as God has prospered them, to the maintenance and sustenance of His Church at Home and Abroad, therefore, these sacred principles of the Gospel are to be disregarded and trampled upon? Nay! but if by every earthly motive which governs the depraved human heart—expediency, ambition, worldliness, and avarice, such a course should be suggested, let the suggestion be banished with the conquering cry of the Tempted One, "get thee hence Satan."

In this case of St. Matthew's, Hull, the Church Wardens declare that "a majority of the congregation object to it, and not a few have left the Church through it"; or, in other words, that the wealthy families of the Parish have withdrawn their presence and support; have, to use an expression too common now-a-days, "starved their minister" into complying with their demands.

What care they, and such as they, for the poor of God's people? What is it to them whether fainting ones, hungering and thirsting for the Bread of Life, cannot participate in the blessings of the Gracious Invitation? What matter that

souls for whom Christ became Incarnate and died, are being left to live and die unwarned and unprepared for eternity? But, thank God, this of Hull is an isolated case. This is not now the popular feeling, this is not the dominant spirit. This is but the vestige in a certain section of England, and among a certain class of Church people, of a disposition which is rapidly disappearing, and fast giving place to a higher and truer conception of man's position before his God, and of his duty to his neighbour.

We wish that we could show our correspondent the accounts we read every week of churches being erected all over England, the means for the construction of which having been provided, in some cases, by a single private individual, in all cases largely by the liberality of the wealthy classes, and the money given with this distinct understanding: "The seats, or a large proportion of them, shall be free and unappropriated forever." We wish that we had the room to place before our readers the noble, disinterested, unselfish Christian work, which is now so characteristic of the English Church and English Churchmen. Not a week passes without not only new churches being built and old churches restored, the seats of which are more or less free, but also churches where the seats had been rented or appropriated being declared free; and there is no Bishop's or Archdeacon's Charge which does not contain happy allusions to this gratifying advance in Church life. It is a libel on the Churchmen of England, and the wealthy classes especially, to suppose that Hull represents the spirit which is now animating our brethren there. In the last ten years, according to the statistics of "The Free and Open Church Association," the number of such churches has been multiplied a hundred fold, and in nearly every case the increase in the offerings of the people has been more than satisfactory; they have exceeded all expectations; while the congregations in most instances, and especially in the case of the poor, have strikingly improved.

It is only our limited space which leads us now to close, but we promise our correspondent to take up, in our next, the cases to which he has made reference, and to enlarge further upon this crying abuse.

THE PROPOSED MEMORIAL TO THE LOYALISTS IN TRINITY CHURCH, ST. JOHN.

A REFERENCE to our St. John news will shew that it is proposed to place a chime of nine Bells and a Clock in Trinity Church, as a memorial to the Loyalist Founders of the City who erected old Trinity—destroyed by fire in 1877. The cost of the ring and clock will not exceed five thousand dollars, and the appeal is made to all descendants of the Loyalists, to make this a token of filial reverence from the children to the parents. We are glad to know that many outside of the congregation and many who are not members of the Church of England are ready and willing to aid in keeping alive the memory of these pious and zealous men and women, who have left us among other things a much needed lesson of devotion to principle and duty, at the expense of homes, friends and worldly substance. We heartily approve of this enterprise, and our columns will be open to aid it in every possible way. The vestry have wisely appointed as a Committee two such well known names as Charles W. Weldon, Q. C., M. P., and Simeon Jones, Esq. The public may feel assured that no pains will be spared to make the memorial creditable alike to the City and to the Church.

We feel that this matter appeals powerfully to every one descended from these hardy pioneers. It is independent of locality or form of belief. Every one in

New Brunswick who has a drop of Loyalist blood in his veins may properly give his mite towards such an object. The clock will be a reminder of the passing hours to the workers of to-day, who are reaping the fruits of those who have long rested from their labours, and are now with their heavenly King, whose earthly type they served so loyally and well. The pealing of the bells as they ring out their sweet melody will echo among handsome residences, and commercial marts where they found the unbroken forest. St. John, though now depressed and disheartened, will rise from her ashes more prosperous, as she is more beautiful than before. The indomitable spirit of her citizens, which they have inherited from the Loyalists, will not allow them to succumb to their misfortunes. And the bells will ring out their memories of the past, and their hopes of the future. They will be a standing monument that the spirit of 1784 has not died out in 1879. May we not ask Nova Scotians too, to extend their aid. We feel sure that in many of the homes into which our paper will go, there will be a disposition to assist in this good work, that so when the Church is completed there may be in the massive tower "a chime of bells, sending forth daily its sweet sounds to the praise and glory of God, and in memory of that noble band of exiles, the Loyalists of 1784." What a mere trifle is \$5000, divided among the descendants of these men. Let it be given, and given at once, not by the large gifts of the few, but by the mites of the many, who will thus testify their respect and love for the old stock by making an offering to Almighty God for the benefit of His Church.

PAROCHIAL PAPER.

NO II.

THE GUILD.

THE Guild is the organization of the Parish. Formed in such a way as to include the Rector as its president, *Ex-officio*, the Church Wardens as its Vice-presidents, and the vestrymen among its officers, or working members, it seeks to unite under its guidance every part of the working machinery of the Parish.

The best time for forming the Guild is after a Parochial Mission. At that time the deepest feelings and capacities of the people have been aroused by Divine grace, and the Missioner is at hand to propose the Guild, to supply a constitution and rules, and to take the leading part in shaping its formation. This of course is done by consultation with the Clergyman of the Parish. Where, however, from any cause there can be no Mission, interest should be awakened by a course of sermons on the Unity of the Body, and the necessity for active and combined work. (I Cor. xii., would be a most suitable chapter to form the ground-work of such a course.) The matter should also be talked over with individuals, until it is ripe for action. In small towns and large villages there will be no difficulty in thus centralizing the working energies of zealous church people; and the luke-warm, by the influence of example, will gradually be drawn in. But there are parishes, especially some of the country missions, where it would be impracticable for all parts of the mission to be thus joined in one organization for common work. In such cases, the most important centre should be chosen, naturally, that one in which the clergyman lives, and where is the Church, and a school house, or a parish room in the parsonage. The latter has many advantages if it can be secured. The parsonage thus becomes a kind of home, where the people can gather and find themselves always welcome. The more distant parts of the parish must be left to individual work,

or there might be affiliated branches of the Guild; and the members there residing may be gathered together with their fellow Churchmen, if not at all the meetings, yet at those of especial kind, such as the Bible or Communicants' classes. The contagion of Christian zeal is sure to spread, and perhaps slowly, but surely, the whole Parish becomes interested.

It will generally be found advisable to have the meetings of the Guild weekly. The day appointed should be known as the *Parish Day*, on which every member should consider it his duty to sacrifice some portion of his leisure, either in the day or in the evening, to the common cause. The month may be divided as follows: Say the day chosen is Thursday. The first Thursday in the month is devoted to a business meeting, at which work is laid out for the different committees, reports are read, members balloted for and admitted, the finances managed, and other routine work necessarily belonging to such a Society gone through. The second Thursday is for the Bible class, which should be conducted wherever possible by the Rector. If it is practicable, there might be one for the better educated members, or for men, conducted by the Rector, and another for those who could not so profitably join in the first named, or for women, or for domestic servants, conducted by some competent layman or laywoman, under the Rector's supervision. These meetings should be opened by a short service, and by the singing of a hymn, and should be closed in the same way. Maps should be provided from the Guild funds, and everything done to make the meeting attractive. The third Thursday is given to a social entertainment, consisting of readings, recitations, and music, with intervals for conversation and friendly intercourse. This tends to bring all members of the Parish together, and affords an opportunity for others who do not belong to the Church to be welcomed, and made to participate in advantages of which they may sometime reap the benefit. Occasionally, a lecture on some topic of interest may be substituted for the readings. This might be done by inviting strangers, to give their assistance. The fourth Thursday might see the Bible Class again held, which at proper times might be exchanged for a Communicants' Class, or turned more exclusively into a devotional meeting. The fifth Thursday, should one occur, is devoted to the interests of Temperance, or Total Abstinence as the case may be. All this may require work from all the officers, and not least from the clergyman himself, who must be willing to "spend and be spent" for his people's good. But it is work which will tell. It is work which will "pay" far better than any amount of indiscriminate visiting; and will unite priest and people in the bonds of holy zeal, and give a constant impetus to the different currents of Church thought and action. From the Guild the clergyman will select his Sunday school teachers; from the Guild he will obtain his assistants in church decoration, in visiting the sick, in seeking out strangers who may attend his churches; and in the many other objects requiring attention in a well worked parish. It would be needless here to insist on the numberless advantages accruing from the existence and vigorous working of such a Society. They are self-evident. And no amount of prejudice should prevent the formation of so useful an instrument for carrying on Christ's work in our parishes. Prejudice will speedily disappear under the manifest blessings seen to flow from honest work, thoroughly performed, and humbly dedicated to God's glory.

To give a practical issue to this discussion, a constitution is now appended, which, with modification to suit local circumstances, is now in use in several