

THE CHURCH GUARDIAN A WEEKLY NEWSPAPER, PUBLISHED IN THE INTERESTS OF THE CHURCH OF ENGLAND. IT IS NON-PARTISAN AND 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 PER YEAR, PAID IN ADVANCE WHEN NOT PAID IN ADVANCE, \$1.50.

The Cheapest Church Weekly in America Address THE CHURCH GUARDIAN, Lock Druster 29, Halifax, N.S.

The Halifax Editor can be found between the hours of 9 a. m. and 1 p. m., and 2 and 6 p. m., at his office, No. 62 Granville Street, (up-stairs), directly over the Church of England Institute and next door to the office of the Clerical Secretary.

THE CHURCH AND THE POOR.

The remark which we sometimes hear made that the Church of England on this continent is likely to become the Church of the aristocracy, i. e., of the wealthy and refined, may be taken to mean one of two things: Either that the poor and ignorant are being excluded from her by some means or other, or that the upper classes are electing to accept her as presenting the purest and most congenial form of Christian doctrine and discipline.

Now, it is not possible to believe that our Church is essentially any less to-day than she has always been, the Church of the poor. Among her most devout and devoted members may be reckoned many of the poorest and most uneducated. Some of her most important Societies are organized to provide instruction for the poor; a vast amount of her literature is calculated to explain and popularize her doctrines and principles; her preachers, if they have any one distinguishing characteristic, have that of plainness and directness.

Has all this deliberate direction of effort failed? Some answer that in a great measure it has. They point to places of alien worship which have in innumerable instances sprung up in sections of the country where the Church was first on the ground, and had the charge of large but now divided populations. Of course we are also reminded of the torpor which fifty years ago seemed to envelop Anglican Institutions, while the sects were gathering into their folds by warm and exciting religious movements, those who had become chilled by the apparent deadness of their spiritual surroundings.

But in any case, it is urged, her Liturgy is not suited for all classes of the community.

Let it be granted, our Prayer Book in the classic reserve, yet still alive, has of its perfect literary style, is best calculated to assist the devotions of the educated, yet there can be no difficulty in making provision in the Church to satisfy the cravings of those who prefer to indulge more freely the impulse of Religious feeling. On the other hand, it may not be denied, that by means of exposition, and early use of the memory, the language of our services may become even to the uneducated a natural and sufficient utterance of intelligent devotional. Yet surely School-room and Mission Services, popular hymns, hearty singing, and fervid preaching, may be sometimes resorted to by our clergymen, and shortened services on week days will yield occasionally a salutary variation from the cut and dried routine of piled-up offices which obtains each Sunday forenoon.

But the root of the matter is not here—the alienation of any order of the people from the Church is sometimes caused by neglect on the part of the pastor. Never has a congregation been found to dwindle where the clergyman was as well known by the fire-side or the bed-side, and beneath the roof of the poor, as in the drawing-room, or under the sounding board of the pulpit; when he was something more and better to his flock than a distant object of admiration in newspaper reports of platform speeches, or as the star of some semi-religious "Omnium Gatherum." Nor must we wonder if those whose imperfect training and education does not permit them to see things in the same light as ardent and æsthetic young clergymen, should recoil from, as dangerous innovations, recent revivals of ceremony, and decoration in worship, whenever imitated, under manifestly unfavorable conditions, by a Colonial Church.

But the Church will never alienate any class of her children so long as a real spiritual bond connects them with the pastor whose friendship, counsel and encouragement they claim and enjoy. So long as he guides them and their children in sorrow and joy by personal voice and presence,—so long as he can console them as his penitents, and rebuke them in love as their director, he will never lose them from the Church. If he forgets them, they will forget him, and his Church will see her children seeking elsewhere more love, more warmth, more guidance.

WIDOWS' AND ORPHANS' FUND OF NOVA SCOTIA.

We have been handed the following Resolution, which speaks, alas! too plainly for itself, but which, nevertheless, calls for some comment, as it certainly affords food for serious reflection, as well as grounds for immediate action:—

Moved by H. Pryor, Esq., D. C. L., seconded by E. D. Moynell, Esq., and unanimously Resolved, That

Whereas, The Widows' and Orphans' Fund has not increased in proportion to the claims upon it, the Committee regret that they are compelled to reduce the pension to \$150 per annum, from the 1st July next, until such time as the income be largely increased, and that formal notice thereof be given to all the pensioners. Also, that the above Resolution be published in the CHURCH GUARDIAN.

It appears, by the last Report of the Committee, that ten widows are drawing pensions from this fund; since which, by the death of the Rev. Dr. Cochran and the Rev. Dr. Almon, two additional names have been added, making the present number twelve in all.

These pensions have been \$200 a year each, or about \$4 a week, not a very large sum, we think our readers will agree with us in saying, to meet the ordinary expenses of a family, certainly affording no room for luxurious living.

But even this small sum of less than \$4 a week has to be cut down, because the 60,000 Church people of the Province cannot contribute how much do our readers suppose? \$2400, perhaps, you think? Not at all; but the insignificant sum of \$800 a year, to meet the \$900 interest on Investments, and the \$700 Premiums paid by the Clergy themselves. The receipts from Parishes, last year, according to the Report, were \$374.31, or an average from each Parish of about \$4.60 for this most important object.

We fear this unhappy state of things is as much a reflection upon the clergy as it is upon the laity, the former of whom appear to have taken little interest in what may some day prove an inestimable blessing to their own families. It is a standing reproach to the Church that the claims of such a Fund as this should have received so little consideration, and it will not be much to the credit of her members if an increased interest is not immediately awakened in its behalf, and prompt efforts are not put forth to prevent the withdrawal of what may seem but a trifling amount, but what to many of the widows is of most serious consequence.

MISERABLE!

The Net contains several very earnest and very reasonable appeals for help in Missionary work; but it is miserable to read such a sentence as this:—"During my absence the Wesleyans have sent a preacher here (though we are all Churchmen, with the exception of two or three), and they are trying to raise funds to build a chapel. Of course this is not very pleasant, as we are not used to anything like divisions." Newfoundland, Burgeo: Rev. J. Cunningham. When will the Wesleyans begin to read their Bibles instead of pretending to preach the Gospel? "No divisions" is as much a part of the Gospel as "no murder" and "no adultery"—Church Bells.

Indeed, it is miserable! It is a sad commentary on our modern Methodism, which professes to be in sympathy with John Wesley's views, from whom they take their name. That efforts should be made to cause divisions and confusion in a community confessedly Church in sentiment and disposition, is a disgrace to the boasted Christianity of the age. Methodists and others had better turn their attention to the conversion of those lying in heathen darkness, instead of prying upon the Church. There is too much of this same thing practiced everywhere, and it is time the sober minds among them put a stop to it.

THE CO-ADJUTOR BISHOP OF FREDERICTON.

By the time this issue reaches our readers, this important matter will be decided. Should the clergyman proposed be well known, coming with strong recommendations from Churchmen in high positions in England, and nominated by the Bishop, he will probably be unanimously elected, though some would prefer that the nominee should be personally known to his Lordship, who knows far better than any English people can what kind of a man is needed for the Diocese. The growth and prosperity of the Church depend in a large measure on the wisdom of the choice that is made. Neither financially nor parochially are we able to carry the burden of an unpopular Bishop. We need one who will inspire confidence and zeal, around whom our laity will rally, and in whom the clergy will find a wise and prudent leader. Much caution has been exercised by the Metropolitan, and we doubt not, the gentleman to be named will be generally acceptable. May the Holy Ghost guide the Synod to a wise choice!

CHURCH ACT OF NOVA SCOTIA. We quite agree with our correspondent "One Interested" that the members

of the Church throughout the Diocese should be acquainted with the Act of 1876, with the Amendments of 1879 added, and we make room for it here.

CHURCH ACT OF NOVA SCOTIA (Passed in 1876, and amended 1879) Be it enacted by the Governor, Council and Assembly, as follows:

1. No person shall officiate as a Minister of the Church of England within the Province of Nova Scotia, but such as shall be duly licensed or instituted to the cure of souls by the Bishop of the Diocese, having previously subscribed to such declarations of assent and conformity to the doctrines and discipline of the Church of England, as may be enjoined in England at the time of making such subscriptions, except as far as they, or any of them, may be contrary to, or inconsistent with any Canons or Regulations of the Provincial or Diocesan Synods. And no license or institution shall be refused without the reasons therefore being duly signified in writing, and delivered to the applicant within three months from the date of application for such license or letters of institution.

2. The Parishes already established shall remain as heretofore, and when any church shall be erected for divine service, according to the rites of the Church of England, the Bishop of the Diocese may allot a district which shall be the parish of such Church. The Bishop may also divide and sub-divide any parish now established, or hereafter to be established; but no parish shall be divided or sub-divided unless on the application of a majority of the parishioners present at any public meeting of the parish, called for the consideration of such a measure.

3. When any rectory shall be vacant a meeting of the parishioners shall be summoned either by the Church Wardens or by any five parishioners, either by notice given in the church, or churches if there be more than one, during the time of divine service; or if there be no public service in the parish, then by notice affixed to the door or doors of the church or churches, such notice to be given in any case not less than fifteen nor more than thirty days before the day of meeting, at which meeting a clergyman in full orders of the Church of England, or of any branch of the Church of England, may be elected rector by a majority of the parishioners then present. A copy of the resolution containing the name of the person elected, shall be forthwith forwarded to the Bishop, attested by the signature of the chairman and two other parishioners; and the clergyman so elected, when he shall have obtained the Bishop's Letters of Institution, shall be inducted by the Bishop into the said parish. If no election be made within twelve months after the occurrence of a vacancy, the Bishop shall be at liberty to appoint a rector.

4. The Rector or Clergyman officiating as Rector, and the parishioners of every parish, shall meet annually on Monday in Easter week, notice of the hour and place of meeting having been first given by the Rector or officiating Clergyman, at which meeting two Church Wardens and twelve Vestrymen shall be chosen by the parishioners, and any parish business may be transacted. The Rector, with the Church Wardens and Vestry so elected, in all matters connected with the church, and persons usually attending its services and ordinances within their respective parishes shall have the like powers as they have heretofore exercised in this Province. In the absence of the Rector, or Clergyman officiating as Rector, or as duly licensed Curate, the parishioners may at any meeting elect their own chairman. Where there are two or more churches in one parish, the congregation of each church, other than the Parish Church may meet together annually to appoint two Chapel Wardens, who, subject to the control of the Rector, Wardens and Vestry, shall have charge of said church or chapel, and the exercise of this right shall not interfere with the right of the parishioners included in the said congregation, or congregations, to take part in the Easter meeting for the election of Church Wardens and Vestrymen for the whole Parish.

5. If in consequence of a vacancy, or for any other reason, no Easter meeting shall be held in any parish, the Church Wardens and Vestry of the previous year shall continue in office, provided that any Warden or Vestryman may resign his office by a notice in writing sent to the Bishop, or in his absence to his Consistory administering the diocese.

who, upon receipt of any such resignations, shall nominate the same to the Parochial authorities. In case of the refusal to accept of any person elected to the office of Church Warden, or Vestryman, or of any vacancy or vacancies in either of the said offices (by death or resignation), the vacancy or vacancies may be filled at a meeting held at any time of the year, as hereafter provided, after due notice. Either at the Easter meeting, or, if so ordered by the Easter meeting, or at a meeting of the vestry held not later than three weeks after the parish meeting, or adjourned parish meeting, the outgoing Wardens shall present their accounts, and shall transfer to the newly elected Wardens the books and all documents, monies or other property belonging to the parish, which shall be in their possession.

(To be continued.) CHRISTMAS-TIDE.

Some Facts and Fancies concerning The Day.

[Written for the Church Guardian.] BY REV. F. H. POTTS, OF ILLINOIS.

(Concluded.)

Throughout the middle ages and down to the Reformation, Christmas was universally observed; but at last found opponents among the Scotch; for we are told that the ministers of Scotland in contempt of the other hallic dayes observed in England, cause their wyfis and servants to spin in oppin sight of the people upon yeul day; and their affectionate auditeurs constrains their tenants to yok their plenchs (plows) on yeul day in contempt of Christ's nativitate. Whilk our Lord has not left unpunish, for their oxin ran wod (mad) and brak their nekis and lamit (lamed) some plench men as is notoriously knawin in sundie partes of Scotland.

In 1652 Cromwell's parliament ordered "that no observation shall be had of the five and twenty day of December, commonly called Christmas Day; nor any solemnity used or exercised upon that day in respect thereof." In May 11th, 1659, the following law was enacted in Massachusetts, "for preventing (preventing) disorders arising in several places within this jurisdiction, by reason of some observing such festivals as were superstitiously kept in other countries to the great dishonor of God and the offence of others. It is therefore ordered by this court and the authority thereof that whosoever shall be found observing any such day as Christmas or the like, either by forbearing of labor, feasting or in any other way, upon such account as aforesaid, every such persons so offending shall pay for every such offence five shillings as a fine to the county." In this connection we must not fail to speak of mince pies and plum porridge, both which were forbidden upon Christmas, though apparently agreeable enough at other times. Butler tells us of those who in his day,

"Quarrel with mince pies, and disparage Their best and dearest friend, plum porridge."

It is a curious fact that even in rude times Christmas had the power to mitigate the ferocities of war. "In the siege of Orleans in 1428 the solemnities and festivities of Christmas gave a short interval or repose. The English lord requested of the French commanders that they might have a night of minstrelsy with trumpets and clarions. This was granted, and the horrors of war were suspended by delightful melodies."

Passing from the realm of fact to that of fancy, we remark that in the olden times it was generally believed that on Christmas Eve the cattle of all Christians fell down on their knees, even as the oxen are said to have done in the stable at Bethlehem. There is also a legend to the effect that all the plants of Palestine then assumed the verdure of June, as a token of the Paradise which was regained by our Saviour. A memorial of this wonderful change is said to be traceable to this day, in the Glastonbury thorn, which blossoms in the winter.

It was also believed that upon this day all the elements were hushed in peace so that as Milton tells us:

"Birds of calm sat brooding on the charmed wave."

The powers of darkness were then held in check so that no evil influence could be exerted by them upon mankind. The cock was supposed to crow all night long, and by his vigilance scare away the evil spirits. Shakespeare alludes to this in "Hamlet," where he represents Marcellus as saying:—