

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

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PAROCHIAL CHANGES.

No question is exciting more interest in the Episcopal Church in the United States than the relation of the Clergy to the Parishes. The system which places a clergyman at the mercy of the parish, and which totally subverts the Scriptural idea that they are men sent to work in the Church by proper authority, while it may have some advantages, has very serious drawbacks. It is one of the causes why on an average the pastoral charge is not longer there than five years, and is the cause of many men who would be useful in different positions remaining unemployed. It is true the whole blame of frequent changes is not to be laid on the parishes. The spirit of unrest and dissatisfaction enters into the Clergy, and there are reasons resting with them which lead to changes which are unavoidable. In years gone by, we in the Provinces have not suffered in this way. In fact, if anything the reverse has been the case. If our Bishops had wisely changed the location of some of the Clergy from time to time, it, perhaps, would have been better for some of the parishes and for the Clergymen themselves. But now we are beginning to feel the same effects that our neighbours complain of. In the Diocese of Fredericton, where there has been as little tendency to change as anywhere, more than half the Clergy have removed during the past seven years, some of them several times. One Parish has had six, another five Rectors during that time. Several have had three or four. And the same may be said of the Diocese of Nova Scotia. The fault has been by no means always with the Parish. The round men have some times got in the square holes. The system which at present prevails is not likely to secure the most suitable men for various fields. The selection is largely a matter of chance. It appears to us there is need that our people should thoughtfully examine this subject. We are opposed to laying the blame all on one side. The clergy are sometimes the sufferers, but the Parishes occasionally suffer also. And if the Bishop has "the care of all the Churches," and is responsible for the conduct of his Diocese, it seems only reasonable that he should have a voice in the appointment to Parishes. He should not be alone responsible, perhaps. The advice of a board of clergy and laity should assist him, and due weight should be given to the representatives of the Parish. After consultation between the Parish and the Bishop sitting with his council of advice, the Diocesan could then make an appointment which certainly would be more likely to be a successful one than under the present system. At the same time,

we hold that when a clergyman is in a Parish for which he is unsuited, there should be some reasonable way, some honourable method, and one fair to both parties, by which he could be removed to some other field of labour. A man who is notoriously unpopular from any cause cannot do the good in a Parish which he ought to do, whereas he might be more useful in some other place. The "starving out" process is simply brutal, and is resorted to by the Parish as the only method of redress they have. If this reasonable reform were made, by means of a board of arbitration, enabling both parties to be heard, and a decision given, there would be no necessity for starving a man out. Another point would be gained by the clergy. There would be some chance of promotion. Bishops could send their young men into Missionary fields at first and then promote them to better Parishes as they were found competent. There is no sort of reasonable encouragement now at all. Men happen to get into country Missions, far from educational advantages, and there they are allowed to remain. No matter how well and faithfully they may work there they are doomed to remain, while they see young Deacons, often, recommended by the Bishops themselves, put over their heads into good Parishes to which they have no right. Is it any wonder that men will change and leave the Dioceses where they receive such treatment? The hard-worked Parish Priest, toiling amid many discouragements, sees the few trifling honours that there are bestowed on men who have not done the work of many others, and Parishes handed over to men who stay, perhaps, a couple of years, while he has been working for years with no encouragement from his Bishop at all, and no prospect of obtaining a different field, unless he resorts to "collating," and degrades his office by preaching on trial. When will clergy and laity determine that this state of things shall end.

THE CHURCH'S WAYS.

It had become so recognized an objection among Dissenters against the Church's Liturgy that a set and unchangeable form of Public Prayer was calculated to promote formality and unreality in the people's devotions, and so to be productive of harm rather than of good, that it is hard to bring ourselves to believe we have lived to see many who once characterized the Church's Service after this fashion themselves advocating, and, in some cases, adopting, the very principle which once they so vehemently condemned; and that it has become no rare thing to find the "long prayer" giving place to "Confession," "Lord's Prayer," and "Collect," from the Prayer Book, in places whose Puritan antecedents none can question. But so it is, and there is, unquestionably, a growing feeling in favour of pre-arranged "Common" prayers.

The same may be said of the Holy Days and Seasons of the Church,—Advent, Christmas, Ash Wednesday, Good Friday, Easter, and the other days which tell the story of our Blessed Lord's Life and Work.

How reckless and persistent were the attacks made against the primitive and Godly practice of observing the forty days of Lent—a Season which has done so much to fashion the lives of many "of whom the world was not worthy;" whose sweet and pure lives have been, as it were, fragrant flowers growing among the weeds and stones. But now, too, it has come to pass that a Week of Prayer is looked upon as a regular yearly institution, and the observance of special Seasons at other times are declared by those whose voices were once only heard in

condemnation of the Season of Lent and of other special Seasons of the Church, to be most conducive to the soul's growth in grace. There is much to make us thankful as well as much to humble us in this changed view of Forms and Festivals and Fasts. How thankful should we feel that the misconceptions and misunderstandings of former days are giving place to a more just appreciation of such observances; and may we not, with some degree of confidence, believe that not far hence these precious heirlooms of the Catholic Church will have become the recognized property of Christendom? And, on the other hand, how humble should it make us to consider that perhaps our unworthy lives, our unworthy observance of the Church's Festivals and Fasts, and our coldness and formality in the worship of the Sanctuary, may have largely contributed to promote and perpetuate the false notions of others with regard to these things. We only hope that if such have been the drawbacks and hindrances to the growth of Church principles in the past, a truer conception of their calling on the part of members of the Church may lead to a more faithful service in the future, and that the Holy Season on which we have now entered may make us all better men and women,—better in the business of our daily life, and better in a higher estimate of our Christian duty—so that as "living epistles" we may "be known and read of all men."

MUNIFICENT ENDOWMENT.

An appeal was made in New York about a year ago for \$250,000 to supplement the Endowment of the General Theological Seminary. New York, the oldest and most honourable of the Theological institutions in our sister Church. We are glad to chronicle that \$118,000 have been subscribed, all but \$2,000 of which have been paid. Of this, \$75,000 have been given by the Hoffman family. The present Dean is the Rev. Eugene A. Hoffman, D. D. He, with his brother and sister, contributed \$50,000, and the father \$25,000. It gives us pleasure to mention such gifts, and we may here remark on the value of such an Institution. There is a staff of seven Professors, and a theological course covering three years. This course is taken after young men have left college. Three years are not too long for theological studies. How much more valuable is such an Institution to collect candidates from various Dioceses for thorough training than the system of having Divinity Chairs in Universities, or small Divinity Schools in each Diocese, where one man is supposed to teach everything, and where the few students receive a narrow and necessarily imperfect training. Would that the means could be found to endow a similar institution in these Provinces, and that the Dioceses would combine on some one institution with a staff of Professors where the different branches of theology could be properly taught. There is no greater safeguard against narrow and one-sided views than such a course of Divinity. We often wonder how our younger clergy know as much as they do. Neither in England nor here can theology be studied with an Arts Course. One or the other must suffer. While, therefore, rejoicing over the prospects of the Seminary we lament the lack of larger opportunity for acquiring systematic and thorough instruction in Dogmatic Divinity, Pastoral Theology, Ecclesiastical History, Canon Law, Hebrew and Greek Exegesis, under which we suffer here in these Lower Provinces.

RELIGIOUS READING.

One great drawback connected with the poverty of our Parishes, and the straitened means of our Clergy is this—

The clergy are not able to put into the hands of the young and old, useful books of devotion and instruction to guide them in forming definite habits of religion. People need oral instruction, but this instruction can only be engraved on the mind by the use of books. Many excellent manuals there are that could be chosen, but alas, how few of our Communicants, or our young people own such a little book, for instance, as the "Narrow Way," or others. Especially during the Season of Lent, is it important that our people, young and old, should have some distinctly religious book for daily reading. Of course during Lent God's Word, that Book of Books, should be frequently consulted and prayerfully pondered, but with the more diligent study of our Bible and Prayer Book, we should also have one or two books of devotional and instructive reading. It is only in this way, added to a more frequent attendance at God's House and a more faithful and searching examination of self, that we can hope to profit permanently by the Forty Days.

PROTESTANT RECRUITS:

A Record of Modern Priests, Monks, Nuns, and Theological Students, who have left the Church of Rome.

(Continued.)

The names of very many, who fear persecution, are withdrawn from publication.

- Rev. William W. Roberts, Priest; Oblate of St. Charles Barroneo, Bayswater, Diocese of Westminster. (Nephew of Cardinal Manning)
Rev. Antonio Rodriguez, S. J. Priest, Company of Jesus.
Rev. Pompei Rossi, Priest and Friar, Bologna.
Rev. M. Rouze, Parish Priest of Mougins (Var), France.
Rev. George Ruf, Parish Priest Bavaria.
Rev. Roderick Ryder, Parish Priest, Craughwell and Ballinma, Diocese of Kilmacquagh and Killeenora, Province of Tuam, Ireland.
Very Rev. Don Pablo Sanchez, O.S.F. Superior of the Convent of San Juan de los Reyes, at Toledo; Knight of the Order of Isabella the Catholic.
Rev. Andrew Sall, D.D., S.J. Priest; Professor of Divinity in the Colleges of Pamplona, Palencia, and Tudela, in Spain; Rector and Professor of Controversy in the Irish College of the University of Salamanca; Professor of Moral Theology in the Jesuit College of the University.
Rev. John Schulte, D. D., P. H. D. Priest; President of St. Francis Xavier's College, Nova Scotia; Professor of Divinity.
Rev. Francis Schuselka, D.D., Priest and Historiographer, Germany.
Rev. Fr. Smetana, Dr. Phill, Priest, Order of the Knight Templars, Bohemia.
Rev. John Santucci, Priest, (Nephew of Cardinal Santucci), Rome, Italy.
Rev. Paul Sarpi, Priest, Italy.
Rev. Edward W. Shanahan, Priest, Diocese of Salford, England; formerly of the Diocese of Kerry, Ireland.
Rev. Charles Scholl, Priest, Gratz, Styria.
Rev. Fr. Sclavelli, O. S. F., Priest, Chieti, Italy.
Rev. Fr. Sinott, Priest.
Rev. John Smyth, O. S. D., Priest and Friar.
Rev. Fr. Spirack, Priest, Posen.
Rev. Fr. Srameck, Priest, Bohemia.
Rev. Constantino Stander, O. S. F. Priest and Professor, America.
Rev. John Stanton, M. R., Priest; Missionary Rector of the Church of the S. S. Mary and Joseph, Gate Street, Poplar (London, E.), Diocese of Westminster.
Rev. M. Stilmant, Parish Priest of Meiller, Belgium.
Rev. R. K. Suffolk, Priest, Apostolic Missionary and Prefect of the Guard of Honour.
Rev. Richard Swayne, Priest.
Rev. Fr. Sweeney, Priest, Diocese of Ardagh, Province of Armagh, Ireland.
Rev. Fr. Theiner, D.D. Priest, Professor of Theology in the University of Breslau, and for some time Parish Priest of Hundsfield.
Rev. Fr. Tancred, Priest.

- Rev. Euphreme Terrien, Priest; Cure of Ste. Adelle, Canada.
Rev. Hubert Terrau, Parish Priest of Les Ebolements, Canada.
Rev. Abbe Thions, Parish Priest, Commune of Chanes, near Macon.
Rev. Abbe Thiot, Priest, Cure of Montiers, Canton of Saint-Juste en-Chaussée 'Oise', France.
Rev. Fr. Tietz, Priest; Member of the Frauenburg Chapter, Germany.
Rev. Padre Tornos, Priest, Madrid.
Rev. C. L. Trivier, Parish Priest; Vicar of St. Michel at Dijon, Department of the Cote d'Or; Member of the Society of St. Vincent de Paul; President of the local Society of St. Francois-Regis.
Rev. Fr. Tsuckert, Priest, Prussia-Sile-sia.
Rev. H. Van Maaslyck, Priest, Belgium.
Rev. M. Vignaud, Priest, Limoges, France.
Rev. Signor Vitale, Priest, Rocca Imperiale, in Calabria.
Rev. Girolamo Volpe, Priest.
Rev. Joseph Wolff, D. D., P. H. D. Priest; Vicar of Isle-Brewers, near Langport in Somersetshire.
Rev. Regens Wiتمان, D.D. Priest, Director of the Ecclesiastical Seminary, Katisbon.

(To be continued.)

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 POLICY OF NEGATION.

(To the Editors of the Church Guardian.)

Sirs,—A correspondent signing himself "Evangelical" attempts to champion his paper namesake. He says I "appear to be exercised at the assumption of the name 'Evangelical' by the paper just mentioned. 'Probably his (my) grounds of disapproval in that connection are about as well founded as his (my) objection to the lesson papers.' Precisely; as Gratiano said to Shylock, 'I thank thee for teaching me that word.' It is, as your correspondent says, an 'assumption,' and, moreover, it embraces an 'insinuation' for 'sappers and Miners' within the Church to call themselves evangelical. It assumes and insinuates, I am 'evangelical,' and others are not.

Other Church papers are content with such titles as *Rock, Guardian, Church Guardian, Church Chronicle, Church Witness, Record, Church Record, Churchman, Dominion Churchman*, but of the paper in question, the "assumption" and insinuation is made that it alone, to the exclusion of others, proclaims the great Evangel of our Lord and Saviour Jesus Christ.

My grounds of disapproval of the answer in the lesson paper in question are just "as well founded" as your correspondent says.

Now, "Evangelical" has again made me grateful for "a word." I refrained thinking it too irreverent from quoting "magical incantation."

The "assumption" and the "insinuation" are here again "grounds of disapproval."

An "insinuation" that some Church people do believe that "in Baptism" a child "by some sort of magical incantation is created a child of God," and an "assumption" that the "Evangelical" must therefore teach the contrary.

I certainly never heard of a Christian who did believe anything so dreadful: the mere suggestion of which makes one think of "casting out Devils through Beelzebub"—but every believer in the great Evangel—certainly believes that "except a man be born of water and of the Spirit he cannot enter in the Kingdom of God"; and "kai" joins words, and sentences, I believe.

Except for the "assumption" I should be inclined to sign myself "Another Evangelical," but see no cause to relax my cry of

"GAVE."

(To the Editors of the Church Guardian.)

Sirs,—I am glad I made the amusing oversight of sending you from the *Albion Missionary News* your own earnest words, and I am glad you nevertheless republished them, for I am afraid that