

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

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APPOINTMENT TO PARISHES.

THE Dominion Churchman states that the Rev. O. J. Booth has declined the Parishes of Trinity Church, Montreal, (\$800.00); Trinity, Quebec, (\$1000.00); Lacolle, Montreal, and Sackville, N. B. He preached "by special request," at St. Thomas' Church, St. Catharines, where, we presume, the male and female members of the congregation sat in judgment on him, and discussed him from top to toe over their cups of tea. Speaking seriously, and taking the case of this estimable young clergyman merely as an example, is there not something radically wrong about our present methods of parochial elections of Rectors? Any little Mission in these Lower Provinces that raises no more than \$150.00 or \$200.00 a year towards the stipend, and where the total salary does not exceed seven hundred, or seven hundred and fifty dollars, will coquet all over the country with men who can command double that sum. In most cases, they will pass by tried Missionaries, and, as in this case, a number will unite on some one man, about whom they know little or nothing, except by some report. The snarer the Mission, the more exaggerated the idea the people have of its importance. If there are any advantages connected with it, be sure the most is made of them. We should not be surprised to find that some of the Rectors of Montreal or Toronto were called to the charge of future vacancies. Having heard a report of the ontory of some spotless Canon in one of the great cities, the Church Wardens of the Mission of St. Nicholas-in-the-Forest, with which is coupled St. Zebedee-on-the-Cranberry-Plains will extend a pressing invitation to the Rev. Dr. Boulger, accompanied by a promise of \$720.00 a year, without a house, but with an annual donation of doughnuts and buckwheat. And after passing by the clergy of their own Diocese, to some of whom the change might prove of some little benefit for location or educational facilities, and asking blindly clergy whose chief recommendation is that they are strangers, they become disgusted at the want of appreciation of the clergy, and fall back as a last resort on their Bishop, and ask him to recommend a man. We do not see how the Bishop can be held responsible for men coming into the Diocese in this way. It is true, when he is informed of the election, he may withhold a license. But that is a very grave step to take. When a man's papers are in order, this cannot be withheld, unless the Bishop knows good cause to withhold it. He is often more ignorant of the clergyman's antecedents than the Mission, because generally, the first intimation he has of the new man is the notice of his

election. Though he may know him to be unfit for that particular position, it is a serious matter to interfere with the choice of the parishioners, merely on the ground of his judgment. In fact, they would resent such interference. The responsibility should rest on the Bishop, but he has merely the right of veto, by refusing to license. And so parishioners go on blindly, sometimes making a good choice, oftener a bad one, in many cases not knowing where to turn. Now, we have no desire to curtail any just rights of the Laity. The parishioners should have a voice in the appointment of their Rector. But the present system works badly. In our opinion, the appointment should be made by the Bishop, and we would have him, on a vacancy, call together a patronage committee of clergy and laity, say the Standing Committee elected each year, and advise with them as to the filling up of the vacancy. At this Board the Vestry should be represented, and due regard would be paid to their wishes. Then, after a careful selection on some recognized plan of promotion, the Bishop would make the appointment. Some such plan as this would do away with many of the evils under the present system, while conserving the just right of Bishop and parishes. One thing is very clear in our mind, that no Missions which are not self-supporting should have the right of appointment vested in them. Let them show first that they are willing and able to support their minister before they exercise their right of choice.

LINKS IN THE CHURCH HISTORY OF NEW YORK AND NEW BRUNSWICK.

THE New York Churchman mentions incidents connected with two of the New York clergy, of the last century, whose names have an interest for many in New Brunswick. Many of our Loyalists were from the State of New York, and the ties which bound together the Church there, with the feeble few in New Brunswick, may be still traced in our clergy list. Old St. Ann's Church, Brooklyn, has just held its closing service, before the demolition of the building to make room for the new bridge over the East River. The Rev. James Sayre was the first minister. He held the Parish during the occupancy of the British in 1778 to 1783. He afterwards resided for a time in the Provinces and then returned to the United States. His brother, the Rev. John Sayre, Rector of Trinity Church, Fairfield, Connecticut, was driven out of that place, and became the first Rector of Mauderville, N. B., where he died. There is a mural tablet to his memory in the Church there. His descendants, few in number, reside principally in Westmoreland and Kent Counties. The other reference is to the Rev. Jas. Wetmore, M.A., Assistant Minister of Trinity Church, N. Y., and afterwards Rector at Rye, N. Y., till his death in 1760. Giving an account of "The Episcopal Church and the Poor of New York City," the Churchman says: "In 1723 the Rev. Mr. Vesey, had 200 children and servants to instruct." A large number of Mr. Wetmore's descendants reside in New Brunswick, and he has three descendants in the ministry of the Church in the Diocese of Fredericton. No less than nineteen names on the clergy list of that Diocese, bear witness to the early connection between the Province and the history of the Church in the United States, during part of the last century.

The Rev. Canon J. C. Ryle has been appointed to the newly organized Bisheprie of Liverpool, England. Canon Ryle is well known from his writings, and as a leader in the "Evangelical"

school of thought. He is a sturdy, outspoken Englishman, and were he in Canada, with his Church and newly restored Chancel, and his liberal opinions on details of the service, our people would probably term him a "Moderate High Churchman." Though fully 70 years of age, Canon Ryle is active and vigorous, and will no doubt make an excellent Bishop.

THE GENERAL THEOLOGICAL SEMINARY.

THE Trustees of the General Theological Seminary, New York, founded in 1820, have decided not to remove the Institute from W. 29th Street, New York, where they own the blocks between 9th Avenue and the Hudson River. There are about 700 living Alumni. Sixteen of the present American Bishops are graduates. They compose the Bishops of Delaware, California, Kansas, Western New York, Utah, Missouri, Oregon, Nevada, Massachusetts, New Jersey, Colorado, Western Michigan, Fond du Lac, Quincy, Springfield, and the Assistant Bishop of North Carolina.

Six of the Alumni are at work in Canada—The Rev. E. H. M. Baker, of the class of 1853 in the Diocese of Ontario; Rev. E. Warren of 1877 in Toronto; Rev. R. S. Locke, of 1869 in Niagara; Rev. F. S. Sill, and Rev. E. S. Pontreath, both of 1872, in Fredericton; and the Rev. W. Westover, of 1876, in the Diocese of Montreal.

The officers are the Rev. Dr. Hoffman, and a staff of six Professors and one Tutor. An appeal has been made for an additional endowment of \$250,000.00.

PAROCHIAL PAPERS.—XV.

OFFICE FOR A DEVOTIONAL MEETING.

(Continued.)

We sinners do beseech THEE to hear us, O LORD, for THY Holy Catholic and Apostolic Church spread throughout the world: that THOU wouldest give to all believers a large portion of THY Holy SPIRIT; and withal a healing of every schism, and peace and quietness for ever;

We beseech THEE to hear us good LORD.

For all Kings, Princes and rulers, especially for Victoria, our Queen, and for the Governors of her Colonies, that THOU wouldest be pleased to suggest good things to their hearts for THY Church and THY people's sake;

We beseech, &c.

For all Bishops, Priests, and Deacons, that they may both by their life and doctrine set forth THY true and lively Word; rightly and duly administer THY Holy Sacraments; promote primitive order and Godly discipline; and aid every pious endeavour to spread abroad THY Holy Gospel;

We beseech, &c.

For all Missionary Societies faithfully labouring according to THY will; especially for the Society for the Propagation of the Gospel; that it may please THEE to guide their counsels, to increase the number and liberality of their friends and labourers, and to further all their benevolent designs;

We beseech, &c.

For all Bishops of Thy Church; for Bishops of —; for all Missionary Pastors, Catechists and Teachers, particularly those who are labouring in this Diocese, and herein especially for —, that thou wouldest both increase the number of Apostolic labourers, and grant them the abundance of THY blessing, so that by them THY Holy Name may be for ever glorified, and THY blessed Kingdom enlarged;

We beseech, &c.

That it may please THEE to keep alive in their souls the fire of divine love, and all Christian graces, amid the deadening influences of idolatry, heathenism, and indifference, and enable them to give themselves wholly to their sacred calling;

We beseech, &c.

That it may please THEE to give unto them an earnest love of souls; wisdom to win them; diligence to keep them; and an anxiety to promote their perfection;

We beseech, &c.

That it may please THEE to succour, help, and comfort all the ministers of THY Word, wheresoever they be, who are any ways afflicted or distressed in mind, body, or estate, (especially —), to give them patience under their sufferings, and a happy issue out of all their afflictions, and to defend and provide for their widows and fatherless children;

We beseech, &c.

[That it may please THEE to bless THY servants; —, soon to be admitted to the order of Deacons, (or Priests), to pour THY grace upon them, that they may duly execute their office, to the edifying of THY Church, and the glory of THY Name;

We beseech, &c.]

That it may please THEE to bless all Institutions wherein men are being trained for the Ministry of Thy Church: to endue their teachers with all the special gifts and graces of which they stand in need: and to prepare a due supply of men of humble and devoted hearts, to be fitted for those labours to which it may please THEE to call them;

We beseech, &c.

That it may please THEE to look in mercy upon the charges of THY Ministers throughout the world: to build up the faithful, to strengthen the converts; to establish the wavering, to restore the lapsed; to comfort the penitents, to enlighten those under instruction; and to bring into the way of Truth all that are in schism, heresy or unbelief;

We beseech, &c.

That it may please THEE to convert all Turks, infidels, and heathen; to bring again into Thy flock Thine ancient people the Jews; to give unto THY Church a perfect unity: to accomplish the number of Thine elect, and to hasten THY Kingdom;

We beseech, &c.

That it may please THEE to have mercy on ourselves, that we may have grace to hear meekly THY Word, to receive it with pure affection, and to bring forth the fruits of the Spirit;

We beseech, &c.

That it may please THEE to give us all we need, and bless us in all we do; to be our guide and portion all our days; and at length to receive us into the joy of our LORD;

We beseech, &c.

V. O Lamb of God, &c.  
R. Grant us THY peace.  
V. O Lamb of God.  
R. Have mercy upon us.  
V. O Christ hear us.  
R. O Christ hear us.

LORD have mercy upon us, &c.  
O SAVIOUR of the world, who by THY Cross and precious Blood hast redeemed us, save us and keep us, we humbly beseech THEE, O LORD. Lay bare Thine arm; revive THY work, and manifest forth THY power and glory now, even as in the days of old.

O LORD, arise, help us and deliver us for THY Name's sake.

LORD JESUS, we intercede with THEE for the conversion of all in this Parish who are living in wilful sin and Godlessness. Turn them, O LORD, and they shall be turned. Take from them the heart of stone, and give them the heart of flesh. Rouse them to seek their peril, and to flee from the wrath to come. Hear, O LORD, our special intercessions for those near and dear to ourselves. Make us also to labour as we pray; and may each one of us be an instrument in the salvation of some one soul. Hear us, O SAVIOUR, who livest and reignest with the FATHER and the Holy SPIRIT, one God evermore. Amen.

THE LORD'S PRAYER.

V. O LORD open THOU our lips.  
R. And our mouth shall show forth THY praise.

Here all stand.

V. Glory be to the FATHER, &c.  
R. As it was, &c.

Then all shall say:

ALLELUIA.

Blessed be the LORD, who daily loadeth us with benefits, filling our hearts with food and gladness. Great and marvelous are THY Works, LORD GOD Almighty; just and true are THY ways, THOU KING of Saints. Who shall not fear THEE O LORD, and glorify THY Name? For THOU only art holy; for all nations shall come and worship before THEE, for THY judgments are made manifest. Alleluia; for the LORD GOD omnipotent reigneth. Let us be glad and rejoice and give honour

to HIM. Blessing, and honour, and glory, and power, be unto HIM that sitteth upon the throne, and unto the Lamb for ever and ever. Amen.

HYMN.

Let us Pray.

ALMIGHTY GOD, the fountain of all wisdom, &c.

BENEDICTION.

\*Here mention by name three or more Bishops, either English or Colonial.

†Here mention six clergy by name, in order, or any other who request, or needs the prayers of the Guild. The Journal of Synod will furnish the complete list of names.

‡Here name Divinity Students, or Deacons, known to members of the Guild.

§Here pause a few moments.

Note—The greatest part of this office is taken from "The Faith, Duty and Prayers of a Christian Missionary."—Livingston, 1861.

DIocese OF FREDERICTON.

Eight years progress, as shown by the records of the Diocesan Church Society.

COMMUNICATED BY THE TREASURER.

As in times of deficiency, considerable enquiry is naturally aroused as to the causes of deficiency, it may be well to add to the many earnest articles which have lately appeared in the CHURCH GUARDIAN on the financial condition of this Diocese, a brief statement of the work with which the Diocesan Church Society has had to grapple. The system of making grants from the Society only upon condition of proportionate payments by each Mission was introduced into the Diocese in the year 1871. Prior to that, no data whatever exist to throw the smallest degree of light upon the amounts made up for the clergy in their respective Parishes or Missions. The grants of the D. C. S. were made irrespective of these. In the year ending 1st May, 1872, the number of Missions receiving aid from the Society, was 38. The aggregate of grants paid to these Missions was \$17,311, and the aggregate amount paid by the Missions themselves was \$8,497. For the year ending 1st May, 1880, the estimate was for 53 Missions. The aggregate of grants was \$22,130, and of amounts required from these Missions, \$14,500, showing an increase of 15 Missions of nearly \$5,000 in grants, and of more than \$6,000 in the amounts required from and to be paid; but the Missions have all been filled, and the totals cannot fall far short of the estimated figures. In addition to the above, two Missions on the list in 1872 have become self-supporting, namely, Westmoreland and Woodstock; and other two, Chamecock and Clifton, have been provided for by adjoining Missions, so as to be no charge on the Society. The increase, therefore, of working Missions may be stated at 19 instead of 18. As illustrations of the way in which this increase has occurred, the following may be cited: In 1872, the Mission known as Andover, under the charge of the Rev. W. Hoyt, received \$500 and paid \$200 towards the Missionary stipend. In 1879 the same Mission had been broken up and increased as follows:—

Table with columns: MISSION, Grant, Paid by Mission. Rows include Andover, Wicklow, Grand Falls, Madawaska, New Denmark, Aberdeen, and a Total of \$2380 Grant and \$1280 Paid.

The following subdivisions also were made, the brackets showing what in 1872 was one Mission:

Table with columns: Mission Name, Grant, Paid. Rows include Shediac, Point du Chene, Mauderville, Burton, Richibucto, Weldford, St. Mary's, Stanley, New Castle, Baio des Vertes, Sackville, Dorchester, Sussex, Waterford, Upham, and St. Martin's.

In most of the above Missions the amounts now paid and received are double or more than double those of the year 1872. New Missions were also opened, in this period, in the County of Albert, and at Fairville, St. John. While thus the work has been, and still