

# The Church Guardian,

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IN THE INTERESTS OF THE  
CHURCH OF ENGLAND.

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## HELP FOR THE NORTH-WEST!

We are glad to learn from the letter of the Metropolitan that the Provincial Synod will shortly be summoned for the consideration of the whole subject of Domestic and Foreign Missions in their relation to the Boards appointed at the last Session, as well as for the special cause of the present meeting, viz.: the election of a Missionary Bishop for Algoma. We hope such vigorous measures will be adopted as will arouse the Churchmen of the East from their lethargy and make them see their duty in the startling and unprecedented developments now taking place in the great North-West. It is very evident that something more is needed than the mere establishment of Mission Boards to bring home to our Church people their responsibility.

In January, 1881, at the request of the Central Board of Missions, the Bishop of Rupert's Land met the Board in Montreal, and stated that \$4,000 would supply the most pressing wants for that year. The efforts of the Board produced \$859.35. This is a lamentable statement. We can only hope that the first year's difficulties in organizing account in some measure for this pitiable sum for missionary work in that part of the Dominion. The Bishop says in his Synod address: "But it is to the action of the Church in Canada that we turn our longing eyes. Will it rise to the occasion? I have just read in an address of a Presbyterian minister the following reference to the action of the Presbyterian body in Canada: 'This year the estimates were made for about fifty missionaries, and \$16,000. It would be easy to employ twice the number of men and use double the amount of money, if we had it.'" The Bishop proceeds: "We receive from the Church of Canada \$859, and are employing one missionary and looking out for another. Yet there are Churchmen in Canada who seem to doubt the wisdom and right of doing even this. It is too sad to attempt to comment on these matters."

Now, we are well aware of the needs of the Church in these Eastern Provinces. In the Maritime Dioceses especially most of our parishes are poor and scattered in Church population. Our wants are many and pressing. But there is a power in union. Surely the united Dioceses of Nova Scotia, Fredericton, Quebec, Montreal, Toronto, Ontario, Niagara, and Huron are able to come to the help of the North-West at this important crisis and guarantee a substantial sum. Now is the time the money is most needed. Must it be said that we are so far behind Presbyterians and Methodists in this matter? Shame on us that we who have been receiving aid for a century from England should now be laggards in extending aid to our brethren who will pour into part of our country by thousands this year! We must bear in mind that the extension of railways, the rapid growth of population, the improved methods of work, and the activities of Christian enterprise, will make Missions in the North-West self-supporting in a short time. A few years of assistance to any Mission will be all that is required. The contributions will be continually set free to aid new work. There will be no such spectacle as is presented in these Dioceses, of a mission receiving aid for 70 or 80 years. The land is rich, the class of emigrants is good, and soon the missions will be built up into self-supporting parishes. We must also bear in mind that

there are large numbers of heathen Indians yet to receive the Gospel. In this North-West we have not only to assist in caring for the emigrant, but to convert the heathen. In all seriousness, we ask if it would not be better to request the S. P. C. to allow us to concentrate all our contributions for Diocesan and Domestic Missions? Let England take care of Africa and India; let the home Societies also assist in caring for the thousands of English Churchmen who are leaving their homes for the North-West, and let us marshal our missionary forces for the conversion of the heathen and the assistance of our brethren in this vast Dominion. It appears to us that one thing is specially needed to awaken interest among us. We want to hear a living voice from the North-West, which shall tell us in our parishes of the work there. We believe it would pay the Bishop of the Province of Rupert's Land to send a qualified person through all these Dioceses to arouse the Church and arrange for systematic contributions. In the mean time, we hope the Provincial Synod may devise some practical plan for securing larger contributions. There is one thing we can do, and that at once. The Season of Lent is upon us, when vividly before our minds is brought the spectacle of a Saviour working, suffering, agonizing for us. How little we have done for Him and for the Church, His Body. We would earnestly suggest that our clerical readers arrange during the Lenten Season that one collection in every parish or mission be taken up for Domestic Missions, which includes Algoma and the North-West. And we earnestly entreat our laity to remember the help they have received in their parishes from abroad, and to ask themselves seriously, prayerfully, whether their whole duty is done when they give to their parish or Diocese. A Lenten collection from every parish into which the CHURCH GUARDIAN goes would be a great assistance this Spring, when scores of Church centres will be formed in Rupert's Land and Saskatchewan.

May the contemplation of the unselfish life of our Blessed Lord, Who died that we might live, help to drive away the narrow selfishness which clings about our lives and make us feel glad to help our brethren, who, landing as strangers on our shores, are yet bound to us by the ties of a common faith and a common worship. Let us welcome them and help them to obtain the ministrations of that old historic Church of England which, from the birth to the grave, is a mother to her children wherever they may be.

## TURNING TO THE EAST.

We should not be doing justice to our own feelings did we allow our correspondent "A.W.S." to make so wild a statement as he does without at once entering our protest against it. There may be members of the Church of England who hold the doctrine described by our correspondent, but to charge upon our congregations when saying the Creeds any such view is, to say the least, a statement which would be very difficult indeed to prove. The time has gone by when men can be allowed recklessly to misrepresent their brethren's action, and whether it be done through ignorance or maliciousness, it ought not to be tolerated. Our correspondent has a right to his views if he conscientiously believes them to be correct, but he has no right to animadvert in an unfair and prejudicial manner upon others just as loyal to the Church, and just as capable of judging, as he is himself. There has been in the past too much decrying of honest effort to improve the services and to promote reverence for holy things. The time has passed when the "No Popery" cry of former days will deter men from striving after better things, both lawful and expedient, or cause sensible Christians to view with suspicion the well-intentioned efforts of those set over them in the Lord.

We speak thus strongly because we must frankly admit we have no sympathy with extremes on either hand. We are as much opposed to any efforts at Romanizing our glorious old Reformed Church as our correspondent; but we know well the danger in these Provinces lies not in that direction. It is rather to be found in a disposition to explain away mystery, to deny the miraculous, to scoff and sneer at devout piety, to ridicule efforts and struggles after a higher Christian life—a deeper spirituality. What we have to dread is a barren materialism, which claims, under the garb of Agnosticism, to be wiser and better than Christianity. The time has arrived when this Church of ours must go out to men as she has never done in these Provinces here-

fore—go out to them and point them to a Real, Living, Animating Christ, Whose touch will restore them to life, Whose Blood will wash out the guilty stains of sin, and Whose Spirit will strengthen them. She must believe in her Lord's Presence and in her Divine mission; and forgetting, or rather having no time or disposition for internal feuds, her priests and laity must together uphold the Banner of the Cross, and in reliance upon their Master, by earnest and persistent efforts, by every means in their power, win souls for Christ. They must themselves have felt the Power of the Saviour to save from sin and to preserve from falling, and as saved souls must they long and work for the salvation of others.

## THE CHICAGO BAPTIST MINISTERS ON PROFESSIONAL REVIVALISM.

THE Baptist pastors of Chicago have declared themselves against professional revivalists of the usual kind, and for the following reasons: "They cultivate a distracted, one-sided religious life. They give undue prominence to noisy and public efforts for saving souls. They produce the impression that religion is largely a matter of feeling. They savor too much of the burlesque and of buffoonery. They lower the dignity of the most solemn subject which can engage men's attention. They put a premium upon ignorant and crude presentations of Gospel truth. They insult the intelligence of the age by making the unlearned and the unwise its religious teachers."

We are glad to see such sound opinions among the Chicago Baptists, and only wish they were the sentiments of their Maritime brethren. We believe that the wise and more frequent use among ourselves of what is termed a "Mission," when the Missioner for eight days makes a serious attempt to arouse the careless, bring back the erring, and instruct in definite Gospel truth, would accomplish the good a "revival" is meant to do. It has none of the "noisy and burlesque" elements; and it is to be followed up by direct pastoral work, and by such organizations as conduce to the deepening of the spiritual life. The system of the Church, which is the system of the Gospel, provides for the Christian training of the child, and by Sacraments, and all the means of grace, assists in the foundation of Christian character. The baptized child is instructed in the vows made by those who speak in his name, in his privileges and responsibilities. He is taught what to believe, what to do, and how to pray. When he understands his responsibility he is to make, before the highest officer in the Church, those vows in his own name. He then receives that spiritual food which is the great substance of the soul; and in the duly recurring round of Feast and Fast in the Christian Year, he has brought before him the truths of religion in due order. If he be a willing and obedient child, he is led, from year to year, by the grace of God, to greater privileges and increased spiritual life. But alas! there are careless and disobedient children—children of God in name, but prodigals needing to return to their Father. God is still their Father: they are still entitled to the covenant privileges, but they have despised or rejected them. There are others who have never yet consciously turned to God, or surrendered themselves to Him. Their will is not to do the works of their Father, but to do the will of the world, the flesh and the devil. For these and all careless or rebellious souls there is needed the special effort made by one who has a gift of dealing with such to arouse and, with God's help, by the Agency of the Holy Ghost, to convert or turn them back from their course of sin, and turn them to God. Every parish needs such a "revival," and the Season of Lent is the time when such can well begin, and special efforts be made to warn, arouse and instruct. May God make this season a blessed one in the several parishes of the Church.

## THE MONTREAL DIOCESAN THEOLOGICAL COLLEGE.

Is a Church Institution which demands more than a passing notice. Its importance must be admitted if it be regarded only as a theological school—as such, it is a principal factor in the formation of the character of our people. It is one of those centres from which the highest moral and religious influences are supposed to radiate. It is a formation supplied from a hidden source, out of which those refreshing streams should flow which are intended to make glad the city of our God.

But regarded in relation to its geographical

position, it assumes an importance which would scarcely attach to it if it were situated in some less prominent populous place. The superior educational advantages which it enjoys in the commercial capital of the Dominion must commend it especially to the attention of those who are seeking to enter the ranks of the sacred ministry. The McGill University is not the least of these corporate associations which diffuse among us the benefits of a liberal secular education. It possesses a reputation second to none in the Dominion, and is most favorably known and recognized beyond its limits. It has as its Principal one of the most noted scientific men of the day. From among its students (now numbering in all departments between four and five hundred, and in the Arts Course 118), the Theological College is largely supplied—a fact which proves the need and the wisdom of its formation and affiliation. For, to secure this supply, which would otherwise have been lost to the Church, and to restore, in some degree, the original connection between the Church and the University, were the special objects which the founders of the College had in view. In consequence of affiliation, the resources of the University are once more available to the Church. The theological students possess all the advantages of that popular seat of learning, and may compete with others on equal terms for all the honours it is in her power to confer.

Moreover, the intellectual and social advantages of the City of Montreal are confessedly great; nor should it be forgotten that Montreal is the centre of the Church population of the Province of Quebec—not only so, but it is the centre also of its ecclesiastical life; nay, more, under existing regulations it is the centre of the life of the Ecclesiastical Province. In Montreal the Provincial Synod invariably meets, and there are few cities in the Dominion which afford to the student better practical illustrations of the best methods of conducting successfully the various departments of Church work.

The staff of teachers is good both in point of numbers and efficiency. The names of its seven component members are well known in the Province, and furnish a sufficient guarantee that adequate instruction will be given in the several subjects entrusted to their charge. Indeed, results have already proved this. Of the twenty-two men ordained from the College, three hold important positions in the City of Montreal; three more important positions in the West. Humility, self-sacrifice and devotion are not wanting among them; as a rule, their services have proved acceptable, and in some instances have been attended with marked success. The public, moreover, appear to appreciate the work which is being done in the College; the list of voluntary subscriptions is large; the donations made from time to time are numerous, and increase from year to year. But the strongest testimony of all in this direction is the munificent donation of the present College building by a citizen of Montreal.

The institution, as its name imports, is primarily Diocesan in its character, but Diocesan restrictions are not onerous, and may be removed with the Bishop's permission. We commend the institution therefore to the attention of candidates for the ministry, and refer them to the Calendar for more detailed information respecting its curriculum and other regulations.

## OUR DIVINITY STUDENTS.

THE Bishop of Michigan, in addressing the Students of the General Theological Seminary, New York, the other day, uttered the following sensible words. They deserve the most thoughtful attention from all our Divinity Students and the younger clergy in Canada:—"Young gentlemen, there is one line of thought which my limits do not allow me to follow out as I wish I might; but in faithfulness to you I will not forbear to make a passing reference to it. I would not even seem to undervalue the patristic and mediæval learning which must engage much of your thought; but I warn you not to allow such studies to put you out of sympathy with your own Age. The men to whom you are to be sent will not listen to Middle Age ecclesiastics; and Middle Age ecclesiastics cannot be prophets to them—cannot interpret the Divine Mind and Will to them. The spirit of the age is utterly intolerant of Mediævalism, and will never be less intolerant of it than it is to-day. For the world has been moving since that old time, and it is not going backward for anything that you and I