

# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."---Eph. vi., 24.  
"Earnestly contend for the faith which was once delivered unto the saints."---Jude: 3.

VOL. V.]  
No. 36.]

WEDNESDAY, JANUARY 2, 1884.

[\$1.50  
PER YEAR.]

## ECCLIASTICAL NOTES.

HERE is an item for the commonplace books of "free and open church" advocates:—*Parson*: O, Smith, I don't see you and your family at church now. What's the reason? *Smith*: "Well, to tell you the truth, sir, times is bad, and my wages low for more'n a year. So we can't afford to pay pew rents, and wife she couldn't bear to sit in them free seats 'cause it would sort 'o advertise our poverty, so we just stays away." This authentic incident affords a little argument for free and open churches. We need a strong mission in Canada against pews. The citadel is weak, for the majority of churches have free seats; let us then attack the fort all along the line. The cause commends itself to common sense. true instincts of religion, and the glorious freedom of the gospel. Churchmen, fight for it, and the victory is yours!

In looking back over the history of Churches it will be seen that most of the controversies that disturbed them, and sometimes produced separations, were over questions that, looked at in the light of to-day, were very unimportant. When feelings grow warm over present controversies, the remembrance of this fact will help us to gauge the ultimate worth of our bickerings. We are wasting power that ought to be saved for the work of the gospel and of the Church. In Canada, the Church requires a bold united front in order to push her way and to hold her own in new centres. Divisions cause disruptions and hindrances to this work. Drop the contention and set to work. Join yourselves together and start some new centre for the spread of the Church and pay the salary of the clergyman until he can form a self-sustaining congregation. That is about the most practical piece of advice we can give you at the opening of the New Year.

MR. RAINSFORD writes to a professing Church paper in the Dominion the following words:—

"DEAR SIRS,—As one who has some little ground for claiming to be a true friend of your paper, which, by the way, I always look forward to reading, let me ask you to insert the following short quotation from a recent charge (1881) of the good Bishop of Rochester:—

'It is only unreasonable bigotry that identifies surpliced choirs with party.' Do let us turn attention to really needful things, and gladly, not grudgingly, admit fullest Christian liberty in such matters of expediency as this. What possible good can come from such articles and letters as have lately appeared in your paper, I, in common with some other earnest friends of the *Churchman* cannot see. Very faithfully, Yours, W. S. Rainsford." What Mr. Rainsford now sees (*i e* "that no possible good can come from such articles and letters") has been seen for the last seven years by true sons of the Church and her system. The wonder is that such a journal unblushingly assumes the title of "Churchman." A suggestive title would be "The stand-still grumbler and aid to Nonconformity Journal." That is the general sentiment regarding the paper, and its own friends are now finding out the truth of it.

A meeting of professed infidels was held on a recent Sunday in the Parish Church of Nottingham, by invitation of the Rector. The Rev. Pro-

fessor Symes delivered an address on the subject of God, in the course of which he said that if as much time had been devoted to the work of bettering the condition of the poor of the great cities as had been expended on theological controversy, the mass of misery which at present appalled them would have not now to be faced. We think so, too, nothing helps to convert the avowed Atheist so much as the steady active work of the clergyman engaged in not only building up the spiritual fabric but in doing all that he can for the social amelioration of the poor and the outcast. The clergy and leading laymen of our Church should be the natural leaders of every philanthropic movement in the world.

THE consciousness of a Divine commission! What a wondrous thing it is, and it should be realized by every active worker in the Church. In each home there must be a witness for Christ. In each store and each office some faithful soul standing upon the Lord's side. In each parish the clergyman must be as Elijah, John the Baptist, or Savonarola, living with men and yet apart from them, crying in the wilderness, "Prepare ye the way of the Lord." We are looking for some of the enthusiasm of the Prophets. Do not be afraid of standing alone. At the same time do not fight for trifles not worth contending for. Fight earnestly for the FAITH delivered to the Saints, and be not afraid of what men say. The world measures such men with a petty and contracted vision, and calls them enthusiasts and fanatics. But their clear sight pierces beyond what the world can see. They know what they believe their faith levels mountains and opens out the heavenly track. They become the lights of the world, lights discerned only by those whose eyes are accustomed to spiritual things.

THERE is growing in the Church a love for quiet spiritual times wherein the soul may go apart "and rest awhile" in spiritual paths. A day of spiritual refreshment, what a great help to the spiritual fabric of a parish this would be if in each parish such a day could be observed once a year. Here we find the need of a Diocesan Missioner, a man of experience who could arouse souls by his stirring appeals, and who could also in the quietness of "coming apart" build up those who are "hungering and thirsting after righteousness." We hope that the Synods of the different dioceses will take this matter up during the present year. The gain to the Church would be marked; and the question for the support of the proposed Missioner is scarcely worth consideration, for the offerings obtained at the services, and the "quiet times" would, we believe, more than pay his expenses. A fixed stipend should be given to the Missioner. He should be a Canon of the Cathedral and be entirely at the disposal of the Bishop for the services to which he is appointed.

THIS is the way one of our contemporaries puts it:—"If your minister lacks 'magnetism,' by all means get rid of him. He may be good as gold, a faithful pastor, a fine scholar, and true friend; but in these modern times we must have magnetism. A simple, plain preacher, who preaches the fresh milk of the gospel, is not at all suited to our wants. We must have a man of the condensed milk sort. He must be the personification of

a whirlwind, a man who tears everything up by the roots and makes you wonder what he will do next; a man who will draw from all neighbouring churches, and so increase your pew rentals that you can afford to have a quartette, with a soprano who lives on the high C's, and a bass profundo whose lowest notes come from sepulchral depths, a man who can write rhetorically and twist himself into all sorts of logical contortions, until you find it impossible to tell whether he is exactly orthodox or not, or whether he is anything or not. By all means in these days of electric light and masculine women let the religious world keep up the general reputation and turn out nothing but men of immense magnetism, and men who will promise never to grow old.

## Religious Restlessness.

THERE is a great stir in the Churches. Minds ponder over religious subjects, the magazines of the day are well filled with religious topics on some vexed question; and even ideas of personal religion have become very much modified. The pulpits re-echo with heart-searching utterances, and the prevailing notion is that a radical change is required from the old theological standards. Nor is it a bad sign, for we can discern fear giving way to a broader love of truth, and a looking forward to something more real and lasting than past or present methods. People are working for *personal religion*, and for the place where that can be found in all its fulness. In the search for this people naturally gravitate towards the Church and the methods which the Church has ever employed. The *New York Churchman* notes this restlessness and says that it is when the mass of the religious people in the country begin to see the Christian life as an experience which comprehends their entire character, and builds up a new man by healthy and natural, though spiritual processes, that the religious life of the community may be called encouraging. The drawbacks from the highest standard are always great, but they are best met by a wholesome and intelligent religious sentiment that is not out of range with common experience. It is this broadened and more elevated sentiment that is now promoted by the changes of religious thought. It is the reaching out to something that the heart and soul long for but have not attained.

It is in and through this change in religious feeling and in religious instruction that evangelical people are coming to understand and appreciate the Church's method. They find that she has common ground with them, and the larger this common area becomes the greater is the opportunity to build up stronger religious institutions for the whole country. Religious discussion naturally comes first, but it is not till truth is wrought into personal character in daily living that it becomes an instrument of power. It may be seen from this point of view not only that the religious life of the country is to follow a different method from that which has heretofore controlled it, but that the new method is really the old method which the Church has always followed.

THE intellect of man sits visibly enthroned upon his forehead and in his eye, and the heart of man is written upon his countenance. But the soul reveals itself in the voice only, as God revealed himself to the prophets of old in the still small voice.