

The Church Guardian,
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CHRISTIAN UNITY.

STRONGLY as we may feel with regard to our position as members of the Church, the fact that so many who, like ourselves, name the Name of Christ, and are called by that Name, and who glory in the Name, are separate from us, if not, indeed, our open enemies, must make us sad and sick at heart. We know of nothing so depressing, nothing so disheartening, as to feel that we and others whom we hope one day to meet in the abode of the Blessed, and whose voices will unite with ours in singing the praises of the Lamb before God's Throne, are here living in estrangement—living as if we had nothing in common, or so little that fellowship is undesirable, when, indeed, there is so much which is the comfort and hope of all our hearts.

Who can view the multiplied divisions of the Christianity of our day without feeling fearful for the religion of the future. With the powers of Satan combining; with infidelity and irreligion stalking in the full light of day; and with the temptations to lead a worldly and sinful life so multiform and seductive, what confidence have we for the future of Christianity while jarring Creeds spend their time and strength in combatting one another?

Seeing and feeling this as Christians must, there is a growing desire manifesting itself for a tangible, a real, a living unity among the followers of the Prince of Peace—among those whose hopes rest on the same Lord and Saviour Jesus Christ; and a growing conviction that to be divided and jarring on earth is scarcely a fitting prelude to the unity and oneness of the family of God in Heaven.

When this conviction first took shape in the minds of Protestant Christians, the attempt was made to lessen its force by claiming that the various denominations were like so many regiments of one army, under one Leader, and that while they might drill separately and dress differently, yet they were all fighting the common foe. Such an analogy clothed in flowing rhetoric seemed plausible, and was fascinating, but tried by the hard logic of experience it was found to be false and deceptive.

Do the Commanders of Regiments cast railing accusations at one another when in the presence of the enemy? Do the men in the ranks, with harsh words and bitter jealousies, turn their arms against each other? Would victory and success over a united enemy be likely to ensue upon actions such as these? Surely, no! Defeat and utter ruin would inevitably follow such a course.

So soon as this was recognized, efforts were made to promote unity by Union Prayer Meetings, and by an alliance of

the principal Protestant bodies, for united counsel and united prayer. Not an organic union, but simply the gathering together, once, or oftener, a year, of representatives from these bodies, to exchange and interchange views, not to give up but to keep in the background their differences, and then—to go back to their several separate organizations to live apart and to pull apart for the rest of the year.

But Protestant Christians are not satisfied. Many are saying, and the feeling is growing.—If we can come together, or one or two weeks or more for united counsel and united prayer, why can we not settle our differences so that we may unite together for united action, and, as united organized brotherhood, fulfil the Prayer of the Master "that they all may be one."

The Church of England has felt as deeply and, perhaps, more deeply, than any other Christian Body the grievance these unhappy divisions have been to the spread of the Gospel of Christ, and she has longed and prayed quite as earnestly and as devoutly as others for the union of all of Christ's followers. Christian Unity is made a subject for earnest discussion and prayer at every Church Congress and Conference, both in England and America.

At the last Provincial Synod the following resolutions were unanimously adopted:

"That this Synod, having regard to the needs of the mission field and the present aspect of the Christian world, cannot separate without expressing its strong conviction of the great dangers to which Christianity throughout the world is exposed by its unhappy divisions, and without inviting and entreating Christians everywhere to labour and pray for the restoration of unity to the rent Body of Christ."

"And further, this Synod hereby requests the several Bishops of this Ecclesiastical Province, either by themselves or with such assistance as they may call to their aid, to press this subject upon the consideration of the various Christian bodies around us, and to invite communication on this subject, either with the individual members or representatives of those bodies, with a view to promote agreement in the truth and the restoration of outward unity to the Church of Christ, that the world may see it and believe."

Recently at a Clerical Conference in Toronto the Rev. Canon Carmichael, of Hamilton, read a paper on "THE WISEST STEPS TO PROMOTE UNITY," an extract from which we give below. He said:—

"Within our own Church, and in the hearts of many leaders outside of it, there is a growing disposition to face infidelity united, to face heathenism unitedly, to march as an army rather than as independent regiments, and in some way, as yet undefined, for the love of Jesus and the good of souls, to be united. How, perhaps not one of us as yet can say. But the desire is growing, and never since East parted from West, never since England's Church was rent and torn, were such fervent prayers sent up to God for unity as reach Him now. We seem to be waiting at Jerusalem, waiting for some voice of God that will reveal a way and teach us how to walk in it. Now what steps should be taken to test our own feelings and those of others, to fathom the depth and reality of these desires? I can only see one really useful and practical move that can be made, and God's providence seems to have opened a way for it. I think it is generally conceded by all that the Church of England is the natural division of the once united Church that should make the first move towards unity. Feeling this, I would say, let the Canadian bishops, as representing the Church of England in Canada petition the Pan-Anglican Council to issue a loving, Christ-like, Christian call to the recognized leaders of the Roman, Greek, and Nonconformist divisions of faith, asking them unitedly with the Church of England to create by representation a temporary consultative body, in which the views of all might be stated as to the wisest step towards unity, without committing that body to any result beyond the result of its own natural force

and influence. God alone can tell what final results might issue from such a Convocation called together in a loving spirit; but this much would surely come from it—a knowledge of what divisions of a torn Church were really in favor of unity, an equally sure knowledge of what divisions were opposed to it, and a satisfactory idea as to how far the Anglican Church could go in promoting unity, and with whom it could first strike hands in its efforts to do so. If God would guide our Bishops to issue such a call, written, as I have said, in the spirit of the humblest, gentlest, softest love towards Christ and men; and if such a convocation could be gathered in response to it—I do not think it requires a prophetic mind to picture its constituents."

God grant that light may soon arise out of the present gloom and darkness, if it be but the faintest glimmer of the coming glory, when the Saviour's Prayer shall be answered, "that they also may be one in Us, that the world may believe that Thou hast sent Me"; and let us combine with our daily prayers the supplication, more and more earnest, that the Great Head of the Church may hasten the time when all who name His Precious Name shall "dwell in unity of spirit, in the bond of peace, and in righteousness of life."

"O God the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from Unity and Concord: that, as there is but one Body and one Spirit, and one Hope of our Calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord. Amen."

"O God, our refuge and strength, Who art the Author of all Goodness; be ready to beseech Thee, to hear the devout prayers of Thy Church; and grant that those things which we ask faithfully we may obtain effectually; through Jesus Christ our Lord. Amen."

B. H. M. OF NOVA SCOTIA.

HALIFAX, February 7, 1881.

THE SYNOD BOARD OF HOME MISSIONS commends the following statement and appeal to the attention of every member of the Church in the Diocese of Nova Scotia.

I. The expenditure, under the direction of the Diocesan Church Society, and latterly under the Board, has, for the past five years, exceeded the income at an average of \$1150 per annum; and a debt, after expending all surplus from former years, is incurred to the amount of \$4,000, on which interest is now paid to the Bank.

II. The estimated income for the present year is not sufficient to meet the missionary grants, (although they have been reduced) and the necessary charges, including interest on the debt.

III. That the grants for missionary purposes have not been too large is evident from the fact that there are now seven missions vacant in consequence principally of the inadequate stipend provided for the missionaries, who can obtain a more adequate support in other Dioceses. The Board is aware that more of the clergy, and those perhaps the most valuable workers, are being compelled to swell the exodus which has already taken place.

IV. The question is now before us—"What must be done?"—a question not for the Board alone, but for every member of the Church in this Province. The Board can but dispense to the best of its judgment the funds placed under its care. On the Lay members of the Church rests the responsibility of providing that more of our churches shall not be closed and many of our people shall not be left uncared for.

V. By one spasmodic effort through out the Diocese the debt could probably be paid off. This alone, however, would afford but a temporary relief. Something more is necessary. Let us therefore unite in a continued effort for a steadily increasing income, so that the present grants may at least be continued and a portion set aside yearly to reduce the debt.

VI. The Board is of opinion that the present income could be doubled without one single member of the Church having to give beyond the extent of his positive duty. Each one is in the sight of God accountable for the one talent, or the five, or the ten, entrusted to his care; and the best mode of fulfilling his obligation is to follow the Apostolic injunction, and weekly to give as God has prospered him.

VII. There are probably some parishes that are able further to make a special collection toward lessening the debt, the interest of which will be a heavy annual charge upon the income.

VIII. The Board therefore confidently appeals to the Clergy and to the Laity, in this time of great difficulty,—to the Clergy to organize their Missions for frequent and regular collections; to the Laity for a united effort, and for their influence in the common cause, and for doubled subscriptions in the future.

H. NOVA SCOTIA,
Chairman of the Board.

ADDENDA.

Year.	Expenditure.	Income.	Deficit.
1875.....	\$6007.51	\$4847.18	\$1160.33
1876.....	6642.94	4973.79	1669.15
1877.....	5033.09	5216.68	716.82
1878.....	6011.13	5132.42	878.71
1879.....	6221.04	4887.77	1333.27
1880.....	5949.94	4158.89	1791.05
			\$7549.33
Balance from 1874.....		\$2705.88	
2 Deposit Receipts taken up.....		2000.00	
			\$4705.88

Debt on the General Account at the end of 1880..... 2843.45
Since then paid for 1880, \$1170.17; yet to pay for 1880, say \$163.75..... 1333.92
Present Debt..... \$4177.37

The above statement will serve to correct any misunderstanding relative to the financial position of the Board which may have been caused by the Secretary basing his estimate for 1880 upon subscription lists, part of which belonged to the previous year.

THE subject of the Home Mission Fund of this Diocese assumes a new phase, now that the Board has felt compelled to make a special Appeal to the members of the Church throughout the country for relief out of its present difficulties, and to give notice, that unless the people respond with promptness and liberality, the number of vacant Parishes—now, we are told, seven—will soon be further enlarged. FIVE THOUSAND DOLLARS, in round numbers, has been the average amount contributed yearly towards this Fund by the SIXTY THOUSAND CHURCH PEOPLE OF THE PROVINCE. If any one will take the trouble to look over the lists, he will discover the secret of the Board's present unsatisfactory condition. He will at once see that in some Parishes the contributors number not over a dozen or twenty names, and that, too, in old, and in some cases, large and important Parishes. The whole number of names in the Report of last year only amounted to 3,000, showing plainly how very small a proportion of the Church population had been solicited to become contributors.

The mistake made in the past in many cases, has been to look only to those who can afford to give one or more dollars in a single contribution, and in this way shutting out fully seventy-five per cent of the people who would gladly give five or ten cents, or more, a month.

We make bold to say, that the Church will never be in a position to enlarge her work until the Clergy adopt more modern and effective methods of obtaining the people's contributions. There is no use mincing matters. The exigencies of the case call for honest, straightforward speaking. Too many Parishes are worked in so unbusiness-like a manner that the only wonder is, how they succeed as well as they do. Some trouble, of course, is needed, but nothing can be accomplished without both labor and trouble.

In every Parish some organization should be in existence, whereby the thorough canvass of the whole Parish may be made possible; and if such an

organization existed, and the people were called upon for weekly or monthly contributions, the present amount would not simply be doubled, but trebled, or quadrupled, and all the Diocesan Funds would be worthily and satisfactorily maintained.

In the Appeal, which we publish to-day, the people have the whole matter placed before them plainly and in few words. There is nothing very alarming in the statement, provided the Clergy set to work at once and supplement the Board's Appeal by active efforts in its behalf. It may seem most self-sacrificing for an Incumbent to be content with a bare living in order to get along sweetly and without worrying his people, but whether he owes it to himself and his family or not, on much higher grounds he owes it to God and His Church that he exert himself to make his work a growing and an ever increasing one. And if in his easy good nature he prefers to suffer rather than to solicit aid from his people for himself, no such scruples should hinder him from asking boldly and persistently for a fair proportion of the substance which God has given His people, to be applied to the extension of the Church and Kingdom of Christ. The idea of a man in city or country town, with an income of a thousand dollars, giving five or ten dollars a year to God; or a farmer, with his living and a hundred pounds a year, giving a couple of dollars for Church purposes, whether felt to be so or not is an insult to the ALMIGHTY, and a shame and disgrace to the man himself. And yet there are people very much better off in both these classes who give even less than the amounts we have named.

In the great majority of cases we feel convinced this state of things is due not so much to an unwillingness on the part of the people to give, but from their not being impressed with the necessity and duty of giving. Now that the necessity has been made manifest, let us see to it that as clergy and people we are doing our duty, and let no obstacle be placed in the way of any who might be inclined to contribute.

A BLUNDER.

WE had supposed that the Honorary Secretary of the Provincial Synod had lived long enough in this country to know the Geography of the Lower Provinces. We presume he is responsible for the amusing and yet mortifying error in the Report of the Provincial Synod just to hand. In the roll of Clerical Delegates from the Diocese of Fredericton, the Rectors of Sussex, Woodstock, Moncton, St. Andrews, Newcastle, and Chatham, are described as connected with St. John in some mysterious manner. For instance, the Rector of Chatham, 165 miles from St. John, is described as follows:—Rev. D. Forsyth, B. A., Chatham, St. John, N. B. And in the case of all the others, the words *St. John* are inserted after the names of their Parishes, which makes the addresses quite unintelligible. We are somewhat proud of the fact that the delegation from Nova Scotia and Fredericton represented all parts of these Dioceses. Three only were taken from St. John, and three from Halifax, while the City of Montreal furnished eight out of twelve of the Clerical delegation from that Diocese. We invite the Secretary of the Synod to visit this Diocese before the next Provincial Synod, and he will then discover that St. John is only a small part of the Diocese of Fredericton.

We thank Mr. Gray for his timely communication; and also for his kind words. We mean to continue our articles on the "Historical Church," and had one prepared for this issue, but it has been crowded out.