

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

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TO SUBSCRIBERS.

We direct the attention of subscribers to the fact that a new year begins with this number, and that the subscription to the GUARDIAN is \$1.00 when paid in advance, and \$1.50 when not so paid.

A NEW YEAR.

As a paper we are to-day entering upon a new year in our history.

As in the life of a man an honest survey of the past only makes one very humble, and leads to new desires and new aspirations for the future, so we may, in all earnestness and humility, hope and resolve that in this new year, now opening before us, our paper shall be made more useful to the Church of God, and to individual members of it, in these Provinces and elsewhere.

We did not undertake this work as a financial venture, nor do we now carry it on in that spirit, but relying upon God, and feeling that His cause was suffering for the want of a Church weekly, we have gone, and do now go forward to do what little we can to uphold and advance the Christian Religion.

As at the first we said, so now we may be allowed to repeat, our principles are sound, and our desire is to be fair and independent.

We love the Church of England, not because we were born in her, but because we believe her to be a Branch of Christ's Holy Catholic and Apostolic Church; and because she offers both in doctrine and in ritual a worship more nearly akin to the Scriptural idea, as well to the Apostolic and Primitive practice, than any branch or sect in Christendom.

We love her, too, because, when carried out as they should be, her whole round of services, from Advent to Trinity, speak of Christ, and unfold and develop the Spiritual beauty and glory of the Christian Faith.

Tis true that in many places and by many—even by some of her own Priests and people—she is misunderstood and misused, and so shorn of much of this glory and beauty; still, even by those now, unhappily, outside her pale, because by the whole Christian world, she is felt to be a living protest against every form of error and irreligion, and she stands out as the bulwark and the bold defender of the Faith against all "false doctrine, heresy and schism."

To make more plain the Church's teaching, and to urge it upon the attention of our readers, shall be our special aim; and we trust that the large support, and the kindly feeling which prompted it, so generously bestowed on us during the past year, may continue and increase during the present one, and that our brethren,

both of the Clergy and Laity, may use still further exertions to extend our circulation and usefulness.

THE CHURCH IN THE DIOCESE OF FREDERICTON.

We have stated in a previous article that there are plain reasons which compel us to believe that the present subscriptions to our Diocesan Church Society do not at all fairly represent the ability of our people to give. Some of these reasons we now wish to submit for the consideration of the clergy and laity.

Among the statistics furnished in the last report, there will be found on pages 82, 85, a list of the numbers of Church members in most of the Parishes, and also of the actual number of communicants. If any one will take the trouble to compare these statistics with the subscription lists sent in from the various Parishes, he will find that, in very many cases, and particularly in those of the larger and more important Parishes, the number of subscribers is often very much smaller than what is given as the number of communicants in the district. This is not as it should be. The number of pauper communicants in a country such as this is so small that in any such calculation we may leave them out of the consideration. Every clergyman, moreover, knows, to his regret, that the number of communicants is often but a small proportion of those who attend and enjoy the advantages of the Church. Now, we think, it is not unreasonable to expect that every communicant, even those who are children, should contribute at least some small sum to the funds of their church; and since there must be many more who would be willing to subscribe from among the other regular attendants, the lists ought always to show a number greater than that of the actual number of communicants. It seems quite clear that by a more thoroughly organized system of collection much more might be accomplished. It is almost impossible to doubt that many who are omitted would be glad to give their share of help if asked to do so. We particularly notice in the case of some of our large city churches, an absence of the small contributions of the poor. We suffer a double injury from this; the loss of sympathy, which usually goes with the smallest gifts, and the loss of actual funds, which in the aggregate, is no doubt great. The accumulating power of small sums should be more carefully remembered. We observe the case of a country Parish, where nearly all the sums subscribed are from one dollar downwards, but the whole amount of which is not very far below that of one of the city Parishes, where scarcely any subscription is less than a dollar, and where they extend even up to fifty.

We would, therefore, strongly urge upon every clergyman the necessity of organizing means to make the collections as exhaustive as possible, and we feel sure that any trouble required to perfect such organization would be more than repaid, not only by better results in the present instance, but by that greater sympathy among his people which springs from united action. In extensive country Parishes, where the difficulty of completing organization of this kind is greater, and where much of the labour of collection devolves upon the clergyman in his visits to distant parts of his Missions, much trouble could be saved by forethought on the part of Parishioners, in always having their contributions ready, or in sending them to the clergyman at the proper time. Cases have come under our own observation where the whole work of collections consisted in a hasty call made by the clergyman on a few leading persons in his congregation during the last few days before he left for the Synod. No large or satisfactory result can be expected from such a method

as this, and especially is this true in a time of commercial depression, when every expenditure becomes, with careful men, a matter of deliberation, and a subscription is often refused from the necessity for instant payment. In our present emergency let us study in every way to have method and forethought, instead of carelessness and procrastination.

One further argument we take from the subscription lists to show that it is not in proportion to their wealth that our people give. In looking over the published report we have been struck by the singular fact that in a great majority of the Parishes the largest individual subscribers are the clergymen themselves. No one will pretend to say that there are not, in every Parish, men much more able to give than the clergy. In very few cases are they men with private means—in still fewer cases are their salaries greater than what seems absolutely necessary for a modest maintenance. While it may be very right and well that a clergyman should set his people a good example, we cannot be wrong in thinking that it is a reproach to wealthy laymen that they should, in the midst of the luxury and abundance which many of them enjoy, leave it to men of means comparatively so narrow, to illustrate most fully the virtue of liberality. If it be possible for a man absorbed in business and the pursuit of wealth to calm the reproaches of conscience for what often must appear to be the neglect of higher and more sacred duties, it would certainly seem that the best of all ways to do so would be by giving liberally of his means for the support and encouragement of Christian endeavour. We constantly see our friends around us make the greatest exertions and sacrifices for political aims, for social purposes, for the interests of masonic or other societies, in obedience to fashion, even in the indulgence of the most foolish personal whims. Men travel luxuriously, stay at the best hotels, entertain brilliant companies, banquet their public friends, and make handsome presents to their private ones at all festive seasons; doing all this, too, as the regular routine of life, as if absolutely necessary to comfortable existence. We do not ask or expect people to give up all these things; but we do most earnestly insist that they should, at least, make as great sacrifices for high and noble purposes as for lower; that they should reserve for the cause of Christ and His Kingdom, something more than the dregs of resources that have been drained to carry out worldly aims and minister to worldly enjoyments. Let us give something of our first and best to God, and then the pleasure derived from the rest will be sanctified and infinitely intensified. Our poor must give all they can; our rich must give much more than most of them now do. The eye of outsiders will be upon us, and we must expect that they will judge of our love for the Church by the sacrifices we are prepared to make for it at this crisis. It cannot be but that reproach will come upon the Church and upon the Christianity it teaches, if we see the names of men who live at ease, who can afford to keep servants or carriages, who spend money freely in the other relations of life, down on our subscription lists for sums like one or even five dollars in the greatest emergency that has ever occurred in our history. Let us trust that the coming year will show us that many have risen to a higher and truer sense of duty in respect to the stewardship of the wealth that God has given them.

THE LATE C. E. RATCHFORD.

The following allusion was made to this deceased gentleman by his Rector, the Rev. Canon Townshend, in the Parish Church, Amherst, on Easter morning. All who knew Mr. Ratchford will heartily

endorse Canon Townshend's remarks as just and true:—

The subject we have been considering naturally brings to our thoughts the memory of a dear and respected brother and member of our congregation lately taken to his rest, in the sure and certain hope of the Resurrection to eternal life:

It is not my duty, nor my desire, to paint the character of any mortal man, however excellent, as free of defects and perfect—far from it. On the contrary, a good man should be a humble man, most sensible of his own unworthiness; and this I feel assured was the serious judgment of our departed friend, respecting himself as in the sight of God. Yet to the memory of our dear brother, I would offer a sincere tribute of affection and regard. In his private and social capacity he was always prompt and liberal in advancing any plan or design which was for the benefit of the community in which he lived. In his public capacity as Magistrate and officer of Government, he was recognized both by the Government under which he acted, and the people among whom he discharged his official duties, as a man of sterling integrity and uprightness. In religious matters I have been intimately connected with him for near thirty years, and testify with deep feeling to his faithfulness and love of the Church. Whatever could promote her efficiency he was always ready to support; and in his own private, spiritual duties, though he was a reserved man, as we ought to be, in what related to God and his own soul, yet no one was more regular and constant in his attendance in the House of God, or in kneeling to receive the memorials of his Saviour's love. His charitable and benevolent feelings were most tender; and I can say, with truth, that he never turned his back on the poor man's wants, if he had it in his power to afford him relief.

You, the sorrow-stricken members of his family, may the Blessed God support and comfort you in this your day of trial with the consolations of His divine love and support. There is no other source my dear friends. Grief must have its course. The blank made cannot be filled up. Time will soften the bitterest sorrow, and may your holy faith, lead you to say, in unshaken confidence "Thy will be done."

At the Easter Parish meeting resolutions of respect for the memory of the deceased, and of condolence with the bereaved family, were passed.

PAROCHIAL PAPERS.—XIII.

OFFICE FOR ADMITTING A MEMBER INTO THE GUILD.

In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

Psalm cccxiii. said alternately.

V. O pray for the peace of Jerusalem; they shall prosper that love thee.

R. Peace be within thy walls, and plenteousness within thy palaces.

V. For my brethren and companions sake, I will wish thee prosperity.

R. Yea because of the house of the LORD our God, I will seek to do thee good.

Then the President, addressing the candidate, shall say:

Dost thou desire admission into this Guild of —, and to share in the devotions and good works of its members?

Answer. I do.

Wilt thou diligently attend the services of the Church, and use thy best endeavours to promote her extension?

Answer. I will.

Wilt thou consider it thy duty to attend the meetings of the Guild?

Answer. I will.

Wilt thou remember this Guild in thy prayers, as well as in thy works?

Answer. I will.

Wilt thou uphold the constitution and observe the rules of this Guild?

Answer. I will.

V. The LORD be with thee.

R. And with thy spirit.

Let us Pray.

LORD have mercy upon us.

CHRIST have mercy upon us.

LORD have mercy upon us.

THE LORD'S PRAYER.

V. O LORD save thy servant.

R. Who putteth his trust in THEE.

V. Send him help from THY holy place.

R. And ever mightily defend him.

V. Let the enemy have no advantage over him.

R. Nor the wicked approach to hurt him.

Give ear, LORD, to our prayers, and vouchsafe to bless this thy servant whom we receive in THY name to the companionship of the Guild of —, and grant that by THY grace, he may lead a godly, righteous and sober life, and attain THY heavenly kingdom, through JESUS CHRIST our LORD. Amen.

Then, taking the candidate by the right hand, the President shall say:

I receive and admit thee into the fel-

lowship of this Guild, and to a share in all its privileges and duties, in the name of the FATHER, and of the SON, and of the HOLY GHOST.

Delivering the Badge, he shall say:

Receive this Badge, in token of thy membership; making thy prayer to our Lord Jesus Christ, that by His merits thou mayest bear it without reproach, that He may guard thee from all adversity and bring thee safe to everlasting life.

Psalm cxxi.

The newly admitted member kneeling, the President shall say:

"Now the God of peace, who hath vouchsafed to lead thee into this company and fellowship, sanctify thee wholly; and I pray God thy whole spirit, soul, and body, may be preserved blameless, unto the coming of our Lord JESUS CHRIST." Amen.

REMINISCENCES.

A CIRCUMSTANCE not worth recording, leads me to take pen again to recall what I remember of one whose name is (and was a few years since still more) a household word amongst English Churchmen—the Rev. Wm. Gresley, Prebendary of Lichfield. While in the Diocese of Norwich my name was brought before this excellent man as fitting to be nominated to the vacant Incumbency of Great Wysley in Staffordshire, built at Mr. Gresley's cost, when it was found that by fault or fraud his name had been left out of the deeds, and the Vicar of the Mother Church, was by law, though not by equity the patron. Years before, I had read everything published, to which Mr. Gresley's name was attached, and indeed from his books, I had learned very much of my boyish love for the Church, as something more than an "establishment." To know him personally, then, was (with my feelings) a great privilege; and when he resided at Abnall's—within a walk of the cure I took after my disappointment about Wysley—I used to be only too glad to get an hour with him. I never can forget his kindness, especially on one occasion, just after he had published "The Ordinance of Confession," when he so patiently listened to my objections, and so kindly explained the points I found difficult to accept. Mr. Gresley, the scion of an old house (that dates its Baronetcy from 1611, which has been seated at Nethersale in Leicestershire for many generations) devoted not only his person, but his talents and his means to God's Church—an able and weighty preacher, of unposing presence—a fascinating writer—an incomparable Parish Priest—he built the schools in St. Michael's Parish, Lichfield, St. Wysley Church and School, the Church and surroundings at Boyne Hill, near Maidenhead Berks, where he died at 75 years of age, having seen his labours blessed by the spread of the principles he advocated.

Any Parish clergyman wishing to spread Church principles by means of his lending library, should put upon his list the works of Mr. Gresley—such as "Church Clavering," "Clement Walton," "Coniston Hall," "Forest of Arden," "Siege of Lichfield," "The Church," "Ecclesiastes Anglicanus," Portrait of an English Churchman," "Real Danger of the Church of England." The last four named are more strictly theological, the others are suited to young people and general readers.

ANSWERS TO BIBLICAL QUESTIONS.

By Z.

101.—*Athaliah*. 2 Kings viii. 26. "Two and twenty years old was Ahaziah when he began to reign; and he reigned one year in Jerusalem. And his mother's name was Athaliah, the daughter of Omri, king of Israel." In marginal reading it says "Or granddaughter," because she was the daughter of Ahab, who was the son of Omri.—2 Kings viii. 18. Jehoram. "For the daughter of Ahab was his wife, and Ahab was the son of Omri.—1 Kings xvi. 29. "And in the thirty and eighth year of Aza king of Judah, began Ahab the son of Omri to reign over Israel," therefore she was granddaughter to Omri. And she was queen.—2 Chronicles xxii. 12, last part, "And Athaliah reigned over the land."

102.—1. King Saul. 2. King David. 3. King Solomon.—1. Acts xiii. 21. "And afterwards they desired a king; and God gave unto them Saul, the son of Cis, a man of the tribe of Benjamin, by the space of forty years." 2. 1 Kings