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THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

DEPOSITORY—MESSRS. McMILLAN, SAINT JOHN.

ALMANACS AND POCKET BOOKS FOR THE YEAR OF OUR LORD, 1880.

A reduction is made of ten per cent. on all publications to members, and on the Society's Sunday School Library Books to Clergy and Superintendents.  
For further particulars see last page of Cover of Report of D. C. S. of New Brunswick, 1870.

**OUR POSITION.**

We are sometimes told that we cannot make this paper a success unless we make it a party organ. Our position of independence and liberality has been ridiculed, but we are well content when we find so many expressing their approval of our course. We thought we knew that the great body of Church people were weary of this constant strife, or else were so indifferent to it, that it was the kind of reading for which they would not subscribe. Our success and the testimony we are receiving prove that we were right. It is not that we do not hold principles firmly, but we are not disposed to let non-essentials be magnified and exaggerated, and allowed to take the place of the essentials. We may consider some things important and essential that others do not, but we propose not to give prominence or space to matters of opinion or taste to the exclusion of more important things. We were much struck by the concluding words of a speech of the learned Bishop of Winchester (Herold Browne) at the late Congress: "Above all," he said, "let us not encourage those tremendous engines of the evil one—party newspapers, and party magazines." (Loud cheers.) We have no desire to be a "tremendous engine of the evil one," so we shall pursue the tenor of our way, trusting that it will commend itself to a large number of our readers who hold views which the Bishop has so vigorously expressed.

**PREPARATION OF CANDIDATES FOR HOLY ORDERS.**

CANON NORRIS, at the Swansea Congress, mentioned three deficiencies in the preparation for the ministry, which may well engage our attention. The first was a deficiency in a "scientific, that is an accurate knowledge of theology." The Canon strikes at the root of a very important matter. Our young men obtain a certain amount of professional training for their work, but it appears to us there is a lack of simple and elementary instruction after a definite plan, which shall include primarily a thorough knowledge of the English Bible and Prayer Book. It is too often taken for granted that a young man is well grounded, and he is at once put to the study of works which imply a knowledge of the relation of elementary truths to one another which he does not possess. To meet to some extent this want, Canon Norris has himself written "Rudiments of Theology" for the use of his students, which should be well learnt by all candidates. We will let the Canon state the point in his own words:

"Let me go on to the deficiency that we note. A want of dogmatic theology. I know it is out of fashion: the more the pity! Oh, how far it would go to heal

our divisions! Why are we divided? Chiefly (as I believe) because we use theological terms so very loosely. Each man puts his own sense on them, and thus we misunderstand one another. If all the clergy and Nonconformist ministers in Swansea had learned the scientific meaning of the terms they are so constantly using—sacramental grace, regeneration, justification, sanctification—half their differences would be found to have evaporated."

The older we grow the more strongly we feel on this matter. The great weakness of Christianity to-day on this Continent is the want of some place, Parish School it would have to be, where our boys and girls can be thoroughly taught every day the Bible and Scripture History in a course of graded instruction. Then our young men would have a foundation to build on. The second defect is the lack of habits formed, and character trained for the ministry. And the third is the want which the Canon sees of men drawn from "the sod and clod of our villages." In this country our weakness is the very reverse. We draw more from our farms, and less from the sons of the wealthy classes. It is difficult, owing to the uncertain prospects and anomalous position of the ministry here, to induce the highly educated and ambitious young men to enter their Master's service. We want all classes, and we may well reflect why it is, either in England or the Colonies, that any one class of people is not found to offer themselves for ministerial work. There are other matters which are most important in connexion with this whole subject. What an advantage would be gained if Deacons were ordained at 21 years of age, and obliged to spend three years in the Diaconate, or that a Deacon should be obliged to spend one year in study and parochial work with some experienced clergyman. It is unfair to most men to transfer them in the space of a few weeks, from College life, or from the private circle, to the cares, problems, and responsibilities of an average Parish. Practical training for the daily work of Parishes is a necessity, and for want of it a man will suffer for years, and will only learn from bitter experience, and after many mistakes, that which a little advice from an experienced pastor would have taught him when he first started on his career. It is well to form a Divinity School and support it, and obtain young men to recruit the ranks of the clergy. One is about to be established in Fredericton. We have no objection to make to it, though our private opinion is that a well-appointed Central Divinity School, with a good staff of Professors, is, for many reasons, preferable to a number of schools, each of which is supplied with one man who is expected to impart everything. But we do hope that such a course of doctrinal and practical instruction will be framed, as to train the men, and give them an accurate knowledge of theology, and some experience in practical work.

WHILE on this subject we feel called upon, in justice to the President of King's College, Windsor, N. S., to point out that the views, and, in fact, almost the very words of the master of the Temple, Dr. Vaughan, to which we gave prominence in our issue of the 27th Nov., were expressed by Canon Dart as far back as 1876, in the very admirable address delivered at the Encenia of that year.

It will be seen, by comparing the two, that President Dart anticipated Dr. Vaughan's remarks, or, rather, that both those gentlemen, alike with very many other thoughtful minds, have been fully alive to the great advantages of a general University education for theological students.

This being a subject of such practical importance to the Church in these Provinces, and King's College, Windsor, occupying so large a place in the education

of our Church youth, it is gratifying to know that the subject is so clearly understood by those to whom are entrusted the training of our future clergy.

President Dart in his address said:

"It is well that young men destined for different pursuits should be thus thrown together to make the College so far as possible a microcosm of the world. And it is perhaps especially beneficial to Divinity Students to be thus brought into contact with other minds. Whatever advantages may be derived from the course in a Theological College as supplementary to the Liberal Education supplied by a University, the former is no substitute for the latter. A more extensive acquaintance with Theology would be purchased too dearly at the expense of the power of understanding other classes of men, and sympathizing with their pursuits which can only be derived by personal intercourse with them in youth. The cause of the great influence which the clergy of the Church of England exercise upon their countrymen is to be found in the training the majority of them have received in the free life of the great universities, and on the other hand, we are told by observers not hostile to the Church of Rome, that one reason for the general alienation of the upper and middle classes in France from their Church, is to be found in the Seminary system by which the priesthood are educated from the laity."

**COMMERCIAL DISTRESS.**

A PORTION of the secular press of St. John, N. B., has been discussing the question, "What shall we do to be saved?" in respect of the distressed state of trade, and financial troubles which now abound everywhere. Various answers have been given. Some, thinking that Parliaments are omnipotent, and that Prime Ministers are the physicians of the national health, bitterly complain of the course of legislation. Others advocate schemes of different kinds, but none of those which have been propounded seem to commend themselves to the judgment of practical men. No solution out of present difficulties has been found, and we still hear all round the cry of trouble, poverty, and distress. Men have been hoping against hope that better days were coming, but season after season has rolled round and matters have grown worse rather than better. So exceptional a state, we are convinced, calls for more serious reflection than the secular press will be inclined to give it, and the real answer to the question raised will be found in considerations which would not there be advocated. Believing in an overruling Providence, it is abundantly clear that our trade and commerce have been blighted for national sin. Temporal calamities are not to be accounted for by mere want of foresight, or political blundering, they are, what they have always been, Divine visitations on account of sin. We profess to be a Christian country, indeed so great a blessing do we affect to hold Christianity, that we send out missionaries to convert the heathen to its tenets, and turn them away from their idolatry and abominable practices. But what is the record of our own life? There is in our midst, on every side, idolatry of the worst description,—for the sin of covetousness is idolatry. There are in every city, and throughout the country, dens of lust,—plague spots of the deepest dye. There is drunkenness—the seed-plot of every crime—the prevailing vice of all classes of society. There is extravagance, flowing like a mighty river through our land, and absorbing precious talents in ministering to sin. There is, on the other hand, little clear, pronounced Christian work, and too little Christian manners. The worship of Almighty God—the first duty of man—is but imperfectly understood by professing Christians. In the sin that is flaunted before our eyes, in the unbelief of the blessed Gospel of our Redeemer, in the lukewarmness of the Church, we see more than enough for calling down

upon us Divine visitations. The streams of prosperity are dried up that the Source and Giver of all might be sought. It is no chance that has happened. It is no ordinary occurrence. It may be, we are well aware, traced to natural causes, but these are but secondary, and we are anxious to call attention to the true reason of the present distress that the true remedy may be found. It is in ceasing from man whose breath is in his nostrils, and in walking henceforth in the fear and love of the Lord.

**A PERSONAL MATTER.**

WE must, "in all meekness and gentleness," suggest to the *Standard of the Cross* the propriety of giving this paper credit for the articles on Foreign Missions, with which for the past few months it has greatly edified and instructed its readers. When we mention that these articles have been prepared by a lady member of the Church in New Brunswick, especially for our columns, and that over them very much time of an active and busy life has been spent, we think our readers will agree with us that we should at least receive proper recognition as the source from whence they originated. We congratulate ourselves upon the fact, that so many of our articles (though too frequently without credit being given) have been noticed abroad.

**ADVENT.**

WHILE the Advent Season must ever be a very solemn one, suggestive as it is of the flight of time, and of the unworthy and wasted lives which we have been leading, still it is not, and ought not to be so much a season of penitential sorrow, as of Christian Joy and Hope.

It is a most blessed and happy thought that soon we are to commemorate the Advent of earth's Deliverer. That while we are groaning under the weight of our sins, bowed down with the many cares, and pains, and sorrows of this world, One is coming Who, in His own Person and by His own Presence Eighteen Hundred and Seventy-Nine years ago, brought salvation, lifted the mighty burthen of man's sin, gave relief from care, and made pain and sorrow to cease. What Joy to know that this is no mere idle tale or dream, but a great truth, and that our God was once made man "to preach the Gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised"; and that now, as then, He is the sinner's Friend, and the Hope of the World. That now, as when He was on the earth, men—with all their sins upon them, if with penitent hearts—may go to Him, and find Pardon and Peace.

Well may the Church get ready to deck herself in festive colors, and to put on her most joyous garb, for unto us will soon be born a "Saviour who is Christ the Lord."

Oh, let us then prepare our hearts to receive such a Guest. If He does not come in bodily presence, yet He will come, if we pray for Him, and have faith in Him, as really and as truly as He showed Himself to His disciples, in the Prayers, and in the breaking of the Bread. Let us come to Him, and bow down before Him, and adore Him, and live to His service, and glorify and praise His Holy Name.

And if we so long for Him now, and prepare for Him now, He will enter in and be our Guest, and stay with us through all the changing scenes and sorrowing hours of life, and will at last come again to take us unto Himself, "that where He is, there we may be also."

PROBIA, Illinois, has called a Methodist preacher to hold forth for the "Reformed Episcopalians" there.

**THE CANADIAN CHURCH PRESS.**

THE *Clerical Guide* gives the following as the Church of England periodicals published in Canada: weekly—*The Dominion Churchman*, Toronto; *Evangelical Churchman*, Toronto; *CHURCH GUARDIAN*, Halifax: monthly—*CHURCH WORK*, Halifax; *The Instructor*, Toronto; *Diocesan Gazette*, Toronto: triennial—*The Clerical Guide*, Ottawa. Of these seven periodicals it is curious to note that no less than four are edited by natives of the Maritime Provinces. The *Evangelical Churchman* is edited by Rev. Jas. P. Sheraton, B. A., a native of St. John, N. B. The *Clerical Guide* is compiled by Mr. C. V. Forster Bliss, son of the late Rev. C. P. Bliss, a member of a well-known New Brunswick family. We, ourselves, represent equally by birth and residence Nova Scotia and New Brunswick. The proverbial modesty of editors will not allow us to claim a monopoly of editorial talent for the Provinces-by-the-sea. Ontario and Quebec are doubtless hiding their editorial light under a bushel, and, after this notice, N. S. and N. B. will have to look to their laurels.

**REFORMED EPISCOPAL INCONSISTENCY.**

WE copy the following from a Reformed Episcopal paper. It shows the inconsistency between their rules and their practice. Their Prayer Book denies that their Bishops are a separate order, it makes them simply Presbyters elected to an office, and called Bishops, but remaining Presbyters. This, however, does not satisfy some who want the whole system of the Church, as far as titles and orders are concerned, who assume the title of "Right Reverend" in the face of their own rules, and who like to face two ways. To the members of the Church of England they present themselves as having three orders in the Ministry; to the "dear brethren" of the denominations, they have only two Orders. Their Bishops are only Presbyters with another name. How very convenient! The extract will speak for itself:—

"It is very evident to any careful thinker that the position of our Episcopate is a very anomalous one. While the Prayer Book very carefully denies that Bishops belong to a separate order of the ministry, that they are merely officers, elected to their office by the vote of the body selecting them, the consecration service and the habit of mind among us cause us to guard them as a separate class and the effect of their consecration as indelible. Now here is a great inconsistency, a most striking contradiction. Either they are presbyters and only presbyters, selected to do the work of a bishop or overseer, or they have by their consecration been forever removed from the rank of presbyters, and cannot return thereto. The latter is the theory of the Church from which most of us have come, but the former is the one which Reformed Episcopalians have and do most scrupulously adhere to."

**CHURCH WORK.**

WE direct the attention of the clergy to an advertisement in another column respecting covers for *CHURCH WORK*. This now offers peculiar advantages to those in charge of Parishes to have a Magazine of their own, and at a very low price. We are glad, at last, to be in a position to answer the numerous enquiries from Rectors with regard to covers in this satisfactory way. Very few Parishes need now be without their own Parish Magazine.

THE *CHURCH GUARDIAN*, of Halifax, N. S., and Moncton, N. B., is now issued, weekly, in an enlarged form. The Church of England in the Maritime Provinces, of which this paper is the Organ, may be congratulated upon being represented, in newspaper form, by a journal so ably managed, and so thoroughly devoted to its interests. *Wesleyan*.