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CHURCH PAPERS AND GRATUITIES.

A CLERGYMAN of the Church in the United States, in response to a bill from the *Living Church* of Chicago for advertising, refuses to pay, as he says Church papers ought to do such work for nothing. Our contemporary, who, like ourselves, feels always delighted when able to help along a struggling Parish or Mission, or when able to assist a worthy brother, enters into an explanation of his position, and shows that, his paper being a private venture, it is no more his duty to bear the expenses of others than that of any other private individual; and that although most willing, he is not in a position to do so. He says:—

"If this paper were the official organ of the Church, its expenses being paid out of a general fund, it would, of course, be bound to publish, without charge, all appeals, acknowledgements, etc., and to advertise, gratuitously, every recognized Church institution of learning or charity. This paper is not, however, the official organ of the Church or of any part of it. It is a private enterprise, as is, we believe, every other weekly paper published. The proprietor of this paper stands in the same relation to parishes, missions, hospitals, and institutions of learning, that other Churchmen do. There is no more reason that he should bear their expenses in raising money, than that any other private individual should. A demand upon him to do this is unreasonable."

"The idea prevails, to some extent, that Church papers are greatly indebted to the Church for patronage and support, and that in consideration for this they are bound to depart from business principles in their dealings with their constituency. The fact is, however, that Church papers are not sustained by way of favor. There is not, probably, a successful weekly paper in the land, of any name or denomination, that has not involved a small fortune in its establishment. In nearly every case it is lost, for lack of sympathy and active co-operation on the part of the people in whose interests the paper was conducted."

"No paper can afford to give to all the worthy objects that claim a place in its columns. What it does gratuitously by way of such notices, it does as a gift and not as an obligation."

"One fact should be noticed, in this connection, that this paper as all other Church papers of which the writer has any knowledge, gives a large amount of aid, without charge, to every kind of Church work. Its columns are filled with reports of progress and needs, and the Church is kept informed, through its corps of correspondents, of the condition of our missionary, charitable, and educational work in all parts of the world."

We refer to this subject, because we find a feeling exists among some people in these Provinces that we make a handsome thing out of the Church, when, in fact, we do a very large amount of gratuitous work, in some cases pleading for Clergymen and Parishes who show us but little sympathy. But a paper must have money to exist, and the *Living Church*—always practical and sensible—puts the case in this way:—

"The publishers of Church newspapers have a duty to the Church as well as to themselves. It is to be hoped that they undertake the work with a motive of serving the Church. But no one can be found who will continue long in such work under the constant discouragement of loss. A paper that has succeeded in supplying a want, that has secured a large circle of readers, that has been made a welcome visitor in many homes, and has become the medium of communica-

tion between all parts of the Church, cannot suspend publication without inflicting great disappointment and injury. A publisher is bound to administer the affairs of such a paper with all possible prudence, and to avoid an imprudent policy that would be almost certain to leave him with a deficit every year, and finally compel him to abandon the work and to leave a general feeling of annoyance and distrust."

"The frequent failure of Church papers is, and for a long time has been, among the most serious obstacles to the success of similar enterprises. People have been disappointed and deceived so often, by promises and pretenses in Church journalism, that they have no confidence in anything that may be offered. Hence it comes that in thousands of our Church families are to be found papers that are really hostile to the Church, while they pretend to be conducted on the principles of 'our common Christianity,' and to treat all denominations alike. But they are managed on business principles, and give a great deal of interesting reading for the money, and go on from year to year without any suspicion of failure."

There is no doubt great truth in what our contemporary here says, and we, with him, mean to prevent, if possible, another addition to the list of failures. We have so far succeeded to an extent beyond what was anticipated, even by our most sanguine friends, and we have reached a condition of prosperity very far beyond what has hitherto been the lot of Church papers in Canada. But it has not been an easy thing. We have had a great deal of anxiety, and have worked very hard. We thank God, and we thank our many warm friends, among both the clergy and laity, who have cheered and encouraged us by their kind wishes and their hearty support. Our expenses are very large, while the price of the paper is very small, and so we must be paid promptly; and the clergy, we trust, will see not only that their people subscribe for the paper, but also that the money has been paid. It rests altogether with the Churchmen of these Provinces whether the *GUARDIAN* shall become, to a still greater extent, a power for good in the Dominion. Help us all you can and we promise to do all in our power to make it so. Our subscription list, we hope, will one day reach ten thousand. We are about making a new effort to enlarge it, and we ask the assistance of all who believe our existence is of value to the Church.

THE CHURCH AND TEMPERANCE.

We are glad to see the Temperance movement making such rapid headway in the Church in the United States. Thirty-two of the Bishops are now actively identified with the Church Temperance Society. Some of them speak out very strongly in the matter. The Bishop of Massachusetts says:—"Our consciences are drowsy, if not drugged, about this question. Any honest effort is safer than sleep while such countless souls are being lost, such untold misery inflicted, such snares and pitfalls laid for our sons and daughters—yea, for our very ministers of Christ." The Bishop of Nebraska says that "organization for the purpose is as proper as organization for the conduct of missions." One prominent Bishop says that "drunkenness is the *bet noir* of his administration." The Bishop of North Carolina says:—"Intemperance is blighting the growth of the Church in all directions." So we might go on, quoting Bishop after Bishop. As the Apostolic Bishop of Minnesota says, "we dare not be silent." Once more we call on Churchmen and Churchwomen to give their united influence, in some organized way, against this evil. In some way let them endeavour to lessen the evils of the traffic. It costs more than all our charities, schools and churches. As Bishop Whipple truly says, "no age, no sex, no position is safe from its deadly curse. The child whom loving parents brought to the font and the priest at God's Altar have been dragged by it to dishonoured graves." The Church has suffered from it in these Dioceses in untold ways. The C. of E. Temperance Society, properly worked, would be a great help to us, and we do not despair yet of seeing this agency approved of, as it now is by our American brethren. They have apparently just awaked to the wisdom and the value of the Society. The Bishop of Mississippi says that for seventy years he has held aloof from the "misused temperance society" of the day, but he thinks that "we have now hit the mark." We rejoice at these signs of progress; and we trust that our brethren here will follow the example set them in England and the United States.

DISTINCTIVE PRINCIPLES.

The Rev. Professor Broadus recently preached a sermon before the Baptist Publication Society in Indianapolis on "The Duty of Baptists to teach their Distinctive Views," which contains some good

points. We commend the two following quotations to weak-kneed Churchmen who are continually apologizing for their Church and lamenting our standing aloof from Christians of other names:—

"It is a duty we owe to ourselves. We must teach these views in order to be consistent in holding them. Because of these we stand apart from other Christians in separate organizations, from Christians whom we warmly love and delight to work with; we have no right thus to stand apart unless the matters of difference have real importance; and if they are really important, we certainly ought to teach them. We sometimes venture to say to our brethren of some other persuasions, that if points of denominational difference among evangelical Christians were so utterly trifling as they continually tell us, then they have no excuse for standing apart from each other, and no right to require us to stand apart from them unless we will abjure, or practically disregard our distinctive views. But all this will apply to us likewise, unless we regard the points of difference as having a substantial value and practical importance, as a part of what Christ commanded, and in this case they are a part of what he requires us to teach."

This is exactly what we maintain about ourselves. Further on, he remarks:—

"And it is not necessarily an arrogant and presumptuous thing in us if we strive to bring honored fellow Christians to views which we honestly believe to be more Scriptural and therefore more wholesome. Apollon was an eloquent man and mighty in Scriptures, and Aquila and Priscilla were lowly people, who doubtless admired him; yet they taught him the way of the Lord more perfectly, and no doubt greatly rejoiced that he was willing to learn. He who tries to win people from other denominations to his own distinctive views may be a sectarian bigot; but he may also be a humble and loving Christian."

To teach Church principles is entirely consistent with Christian courtesy and hearty acknowledgment of all the good that others are doing.

We know that not only for ourselves, but on behalf of our readers, we can thank Mr. Shreve for his very interesting and admirable articles "Something of the Literary History of the English Bible," which are completed this week. They have been full of information accessible only to the few, and have therefore been fresh and instructive to the great mass of our readers. We shall always be glad to hear from the "Curate of Yarmouth," who bears an honored family name, and represents one of the most important Parishes in Nova Scotia.

"A FUNNY TYPOGRAPHICAL ERROR."

UNDER the above caption the *Acadian Recorder* has the following:—

"The CHURCH GUARDIAN (Episcopal) of last week, referring to a resolution passed by the U. S. Baptist Association, remarked:

"We have lately had occasion to refer several times to the efforts made by this Body to impress on their people the necessity of propagating their DESTRUCTIVE principles."

"Of course he meant 'distinctive' principles. But nevertheless the printer's error might involve him in a wordy sectarian contest."

We thank our contemporary for directing our attention to the above; and we regret very much that the blunder should have occurred. It was certainly not intentional.

THE HOLY EASTERN CHURCH.

No. V.

BY REV. H. H. BARBER, S.A.C.

As in the West, so in the East, there is no connected history of the Church herself during these first ages, only a few events stand out with prominence, as rays of light, to relieve the obscurity; but these are such as to show with what undaunted courage, what unwavering faith the heroes of that age opposed those who sought to annihilate the doctrines of Christ, and bear undoubted testimony to the manliness of the Christianity inculcated. The martyrdoms of Ignatius, of Marinus, and of Polycarp teach their own lesson with far greater force than any I can lend them. In the case of each we see not a shrinking from suffering, but a glorying in being thought worthy to suffer for Christ's sake. We well know what the influence of these examples would be upon the Church; for a time some hearts might be intimidated, but only for a time; then the zeal of the Church would rise superior to every check, and her light would shine forth with the greater brilliancy for the shadow which had rested upon her, for ever "the blood of the martyrs is the seed of the Church."

Here I must go aside from my main subject, the Eastern Church, to briefly trace from her the origin of our Anglican Church. It is the undoubted decision of all fair and unprejudiced modern ecclesiastical historians of any eminence that the Anglican

Church was founded from the East, through the instrumentality of the Gallican Church, and not through the Roman. When Augustine landed in Britain with his band of monks he certainly had a great influence upon the British Church; but it can scarcely be said that he introduced Christianity into the country, when we take into account that he found an already existing Church possessing a line of Bishops in unbroken succession from the Apostles. In the South of Gaul, the towns of Vienne, a Roman Colony, and Lyons, were situated at the juncture of the great rivers, which were then the commercial highways of the continent: on these some merchants from Asia Minor pitched, as being the most desirable towns from which they might carry on a large trade with the world. Here they settled, bringing with them a small colony of Eastern Christians. To these the Ephesian Church very shortly sent out a mission, with Pothinus at its head as Bishop. Irenaeus, one of the great lights of the Church, succeeded Pothinus, who had been martyred in the Aurelian persecution. It is from this Church, founded by Pothinus and Irenaeus, we have our succession of Bishops, and through it we have our liturgy, founded upon the Ephesian Liturgy of S. John.

Of the history of the Eastern Church from this time to the accession of Constantine, I need say but little. Indeed it may be comprehended in saying that the Church passed through a series of persecutions and lulls. Before, however, passing on to the reign of this first Christian King, it will be necessary to glance at the great catechetical school of Alexandria.

Alexandria appears to have held much the same place with respect to Eastern Christendom as that which Rome held to the Western Church. Founded by Alexander the Great, and colonized by him, its inhabitants claimed to be Macedonians, their language and civilization were Greek, and under the patronage of an enlightened dynasty the city had become one of the great centres of learning and philosophy. Christianity is said to have been planted here in very early days by S. Peter, who left S. Mark as the first Bishop. In such a community it was impossible but that the Church should receive much of that philosophical character which was predominant around it; indeed its professors scrupled not to adopt from philosophy all that could be harmonized with revealed truth. A famous school of Christian learning quickly sprang into existence; and with such men as Pantaenus, Clement, of Alexander, and Origen as its successive masters, it could not fail to make its influence felt throughout the whole of Eastern Christendom, laying the foundation of that fundamental difference which is to be seen in a careful comparison of the two Churches—East and West. As Dean Stanley points out, the Latin Divine succeeding the Roman advocate made Western theology essentially logical in form and based on law; while the Eastern is rhetorical and based on philosophy, plaining, evidencing the influence of the Grecian sophist. Says he, "out of the logical and legal elements in the West have grown up all that is peculiar in the scholastic theology of the middle ages and of the Calvinistic theology of the Reformation." To one or both of these causes of difference may be reduced many of the divergencies which students of theology will trace in regard to dogmatic statements or to interpretation of Scripture. "The abstract doctrines of the Godhead in the Alexandrian Creed took that place in the minds of theological students which in the schools of philosophy had been occupied by the abstract ideas of the Platonic system." Thus the subtleties of Roman law as applied to the relations of God and man, and which are seen so distinctly in S. Thomas Aquinas, are almost unknown to the East.

To the same cause also the speculative philosophical tendency of the East in contrast with the practical life of the West, may be traced the difference, not only in the theological, but also in the ecclesiastical and monastic system of oriental Christendom. The monastic life originated in the East: the very words which describe the state are all either Greek or Syriac: Hermit, monk, anchorite, monastery, coenobite, ascetic, abbot and abbey, not one of them is Latin. Anthony, the Coptic hermit and Athanasius, his disciple, are the fathers of that vast community which has extended itself throughout the world. And not only was monasticism born in the East, it has also thriven there with unrivalled intensity—thriven in places where we should least have expected it; in the midst of sandy deserts and on sandy rocks, not in most