

The Church Guardian,

A Weekly Newspaper published in the interests of the Church of England.

NON-PARTIZAN! INDEPENDENT!

It will be fearless and outspoken on all subjects, but its effort will always be to speak what it holds to be the truth in love.

EDITOR AND PROPRIETOR:

REV. JOHN D. H. BROWNE, Lock Drawer 29, Halifax, N.S.

ASSOCIATE EDITOR:

REV. EDWYN S. W. PENTREATH, Winnipeg, Manitoba.

LOCAL EDITOR FOR NEW BRUNSWICK

REV. G. G. ROBERTS, Fredericton.

A staff of correspondents in every Diocese in the Dominion.

Price, ONE DOLLAR a year in advance; when not paid in advance, Fifty Cents extra.

The Cheapest Church Weekly in America. Circulation larger than that of any paper, secular or religious, in the Maritime Provinces, and double that of any other Church paper in the Dominion.

Address: THE CHURCH GUARDIAN, Lock Drawer 29 Halifax, N.S.

The Editor may be found between the hours of 9 a.m. and 1 p.m., and 2 and 6 p.m., at his office, No. 54 Granville Street, (up-stairs) directly over the Church of England Institute.

The Associate Editor can be found daily between 9 A.M. and 12, at the Branch Office, 493 Main Street, Winnipeg, opposite City Hall.

OUR CHURCH UNIVERSITY OF THE MARITIME PROVINCES.

III.

OUR Church University to be effective must have an increased representative staff of Professors and Teachers. This is clear. If the liberality of Churchmen will not at present supply the needful funds, the teaching must be furnished by voluntary work.

But there is another essential to the success of King's College, and that is, that it be supported by the Maritime Dioceses as a whole. Neither Nova Scotia nor New Brunswick, still less Prince Edward Island, is able to efficiently maintain a University. The number of men is too small. For it must be remembered that if the College were ever so well endowed it would still need the men to be instructed.

The tendency of late years has been, especially in the mother country, to multiply Theological Colleges. Many of the English Dioceses have their own College, under the shadow of the Cathedral, and in some cases the instructors are drawn from the members of the Cathedral Body.

1. Much stress has been laid on the difficulty of obtaining graduates of the great Universities as candidates for Holy Orders, and, having obtained them, of securing their efficient and suitable training in Theology, and the creation of Theological Colleges has been due to both these causes. The one class has been expressly provided for the training of men who are unable to provide the means to take a University degree; and the other class confines its teaching to those who are already graduates of some recognized university. To the first class it is sufficient to say that King's College must never be suffered to belong. We need in these times men of broad and liberal culture, irrespective of their Theological opinions, who are able to meet and grapple with the materialistic tendencies of the day, and it is probable that no one who has ever given any thought to the matter has contemplated the possibility of King's College ceasing to be a University. The problem to be solved then is that of supplying the place of the special Theological Hall to which men go after their degree has been obtained by a collateral course of Divinity during the College course, and by the further course of one year at least after the degree to the study of Theology alone.

2. Weight has also been given to the necessity of training candidates for the ministry in sympathy

with the Diocese in which they are to labour as a reason for having a Theological College in each Diocese, and it has been said that no Diocese is fully equipped which has not its own Theological School under the eye of the Bishop. But as a matter of fact it is found impossible to keep men of any mark or talent in the same Diocese during the whole of their ministerial career. Their peculiar gifts become known beyond the sphere in which they move, and well merited promotion, which they do not receive in their own Diocese, because the more important posts are already filled, is offered to them from the wider field of the Church at large, which duty to their Master requires them to accept. And it may well be doubted whether it is at all desirable that men should remain in the same Diocese all their lives. It is good for the Church and for parishes that the clergy should come and go as needs require from one Diocese to another. It circulates not only minds but methods, and helps to counteract the fatal tendency to congregationalism.

After giving due consideration, then, to the principal reasons for having a Theological College for each Diocese, both argument and fact appear to compel us to the conclusion that a central body for several Dioceses is the most feasible and effectual. Considering the difficulty of obtaining means, the scarcity of men from the small area of one Diocese, the waste of teaching power scattered over two or three institutions instead of being concentrated into one, the power and prestige of unity, it seems apparent that the wisest and only practicable course to be pursued is that of the two Dioceses working earnestly together and determining to loyally support with interest and means the existing institution already equipped with every authority, which points to a distinguished past as the earnest of a successful future, and which, like the Church itself, should be not Provincial, but Catholic.

Indications are not wanting that such is the intention of the Maritime Dioceses. The Church will enter upon a new phase of life and work from the time that this policy becomes a fact.

MISSIONS IN MANITOBA.

As will be seen by a reference to our advertising columns, several men are wanted for new and growing settlements in the Diocese of Rupert's Land. The influx of people has been very large this year, and the most strenuous efforts will have to be made to keep pace with the immigration. The Church in the Eastern part of the Dominion hardly seems to realize the position of affairs in the North West. Accounts, many of them exaggerated, have been circulated about the growth and wealth of the city of Winnipeg. It is true that there is a great deal of activity and progress in Winnipeg, and the Church there is in a fairly good position. All the churches in the city are self-supporting and are contributing of their means to Home Missions; but outside of Winnipeg, with the exception of Portage la Prairie and Brandon, the latter only a year and a half old, which are each between four and five thousand in population, the whole of the Diocese consists of new and scattered settlements or Indian Missions. At present everything needed by the settler is frightfully dear, his little stock of money is soon exhausted, and it is some two or three years before he is in a position to do much more than live. The difference between the former East and West is that the latter can gain a position of independence much quicker than the former. It must not be supposed, however, that all who land in Manitoba possess means. Hundreds who went to Win-

nipeg this season possessed only a few dollars over their passage money. Many of them will make the best class of settlers, but large numbers of them are utterly helpless. It is hard to see what induced them to leave England. They have a hazy idea of taking up land, but they have no practical experience; they are like children in a new country. It is to be noted, however, that nearly every English family belongs to the Church of England. So much is this known to be the case that a minister of the denominations has never been seen inside of the different immigration sheds. The whole work of caring for the immigrants has fallen on the clergy of the Church. Many of these people stay in the city, but most of them settle on land. There is, besides this class, a number of English gentlemen and sons of gentlemen who can find no opening in England, who are possessed of some private means, and families from the older parts of Canada. All these are scattered over this large Diocese. And the Church of England is bound to follow them up, and provide the ministrations to which they have been accustomed. It is unreasonable to suppose that a Diocese, with only one town of importance, can do this work with the aid it receives from England. The Presbyterians are about equal in numbers with the Church of England. They are as strong financially in Winnipeg. And yet while they are making persistent and successful efforts in Canada to raise a permanent fund for their Missions, and are appealing with great effect to their brethren in Canada to help them overtake their work of carrying the Gospel to their brethren, receiving aid in some cases from Churchmen, there appears to be an objection in the minds of some Church people to help the North West at all. It must be understood that the Presbyterians and Church people stand in very much the same position. The Scotch and English have entered Manitoba in large numbers. The Presbyterians recognize the vast importance of the work. Their agent has roused Canada to effort. Their General Assembly has given substantial aid, and their missionaries are sent out here in numbers. They have weak missions too in the East, but that does not prevent their recognizing the opportunity of building up their denomination in a country soon destined to be a mighty factor in Canadian history. Why is it that Church people fail to see that it is just as necessary to assist in carrying the Bible and the Prayer Book to their own people? In some respects the English settlers are more devoted and earnest Churchmen than the average Canadian; many of them have been trained among the best Church influences in England. They are willing to give, if they have the means; but the Church must meet them and follow them, and care for their wants for a time. It will not be long. Missions will become self-supporting in a short space of time. But there is a great country to fill up, and so men and means will be continually needed. It is sad to think that some doubt the wisdom of helping the North West. Lay the foundations well and strong of the Church in Manitoba to-day, and in course of time we may see the money from the West flowing back to the Church in the East.

But Manitoba is in its infancy now. The labouring classes of England are flocking to the prairies; they have been cared for in England by the Church. Is the Church in Canada so cold, so forgetful of past history that she will refuse to help England's poor, and drive them into another fold.

If only once a year a collection were taken up in every Parish for this work large results would be obtained. We fear the miserable party feeling, the