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### BREATHINGS AFTER UNITY.

It is a hopeful sign of the times, that while among some bodies of Christians there are evident signs of disintegration and plying with schisms, yet at the same time earnest people of all shades of belief are feeling their way towards true unity, both outward and inward. Thoughtful Christians are beginning to feel in at deeply that the divisions of Christianity are a blot on our common Christianity, a dishonour to our Blessed Lord, and a needless and cruel rending of the one Body of Christ. The pretty fallacy that we are but different regiments of the same army, is seen upon examination to be as false as it is unfair. What would be thought of army corps, under one Commander-in-chief, each with different drills, different plan of campaign, each pursuing its own ways, and occasionally firing into each other, or pausing for skirmishes between different generals. The resolution brought in at the Provincial Synod, asking the Bishops to arrange a conference with leading men of the sects, was introduced at such a late period of the Session that the Upper House could not devote the time to it that its importance demanded, so the matter was unfortunately postponed. Still, the manner in which the resolution was received, and the response awakened by the sermon preached on "Unity" by Mr. Carmichael, showed how deeply the representatives of the Church in Canada felt upon the subject. We give some extracts from a sermon delivered a few days ago by Rev. J. S. Black, in Erskine Presbyterian Church, Montreal, showing that some among the Presbyterians in Canada are yearning for the day when Christ's Prayer shall be answered, "that they all may be one":—

"In opening, he pointed out some of the main differences between the Greek, Roman, Episcopal, and Presbyterian bodies. The Methodist Church was separated from the Episcopal in polity and government; the Congregational was at one with the Presbyterian in doctrine; the Baptist was congregational in its polity, and separated only as to the subject and mode of baptism. Many minor differences had existed, but were gradually disappearing, notably in the Presbyterian and Methodist churches. The signs of the times were that the day was approaching when the Methodist Church would unite again with that great and honored Church from which it sprang to do a blessed and glorious work. Nearer still was the prospective union of the Congregational and Presbyterian churches."

"Many took a stand against union on the general issue of human nature, but it was clear that if human nature as a whole was wrong, it was the duty of the Church to find a remedy for the wrong, instead of taking refuge behind it. Others confounded union

with uniformity, and having shown that the latter was for the time impossible, rested satisfied in their objection. As the churches now are, there is room for individuality, and no lack of liberty, and the same would be true of the united Church."

"One of the greatest evils of disunion was waste. The city was over-churches; church-building had been overdone, and some of the churches had not gone to the wall, so much more to the credit of the energy of the Christian men who had managed their secular affairs, and to the ministers who had labored for their spiritual interests. The fact remained, however, that the city was over-churches. While the heathen had not a church for 100,000 souls; in this city there was a church for every 800. Going into the smaller towns and villages this evil was more glaring. In small towns of a thousand inhabitants there were to be seen three, four, or five denominations struggling for existence. Nor was the survival of the fittest generally the order, but rather the survival of the one with the best contribution list."

"Another great evil was the weakness of missionary enterprise. He had nothing to do with how much this was the fault of individual denominations. The great evil of all was that our Lord's Prayer, uttered on the eve of His Passion, remained unanswered."

"Disunion was a constant reproach. The Church of Rome forgetting its countless schisms, kept saying that the only way out of the entanglements of denominationalism was a return to her bosom. The superficial union of Rome was a strong argument. By the famous index the Church of Rome fulminated against infidelity, while Protestantism remained silent. He then quoted from the last address to the clergy by the Bishop of Canterbury, exhorting to liberality, and a feeling of Christian union with the nonconforming continental churches. Such an address 25 years ago would have been impossible. Coming nearer home, he quoted from the Rev. Mr. Carmichael's sermon, and the resolution passed by the Anglican Synod which recently met in this city. Such were some of the signs of the times, but it was not enough to stand and look at the stately goings of Providence. One of the aids to union was official action such as the Anglican resolution quoted. There should be social clubs of ministers formed. Not to magnify differences by debate, but to discover the extent of common ground. Union could never come without mutual concession."

This discourse is another straw, showing the longing for unity existing among Christians. May God hasten the day when, as there is "one Spirit," so there shall also be "one Body," an outward unity of organization as well as an inward unity in the Spirit. We long to clasp hands with devout Christians in an outward and real union, based on the Apostolic Faith, drawn from the Word of God, and summed up in the Creeds, the Apostolic Ministry of Divine Institution, and the two Sacraments of Christ's appointment. Having these jewels, in different settings, perhaps, with varied ritual, with liberty as wide and comprehensive as ever should be found in the Church of God, composed as it is of stones of all shapes and quality, how different would be the outlook!

We trust that although, owing to its late introduction, the House of Bishops could not take practical action on the resolution, yet the matter will not be allowed to sleep, but that some day in the near future, a conference of representative men from all Christian bodies may be held to consider, not an "Alliance," for that means a confederation of independent bodies, but the basis of an organic union, "that the world may believe" that God sent His Son to redeem the race."

### CATHEDRALS.

#### VI.

It remains in this concluding paper to point out what we so nobly hope for and expect in the cathedrals of the future. In these North American Dioceses there

seem to be three classes of so-called cathedrals.

1. Pro-cathedrals, having a staff of officials duly installed, under Statutes, with salary attached to the office, and with specific duties, including certain periods of residence; such as Halifax and probably Rupert's Land.

2. Pro-cathedrals, which have also a staff of dignitaries, varying in number, but having no statutes, no salaries, no official duties.

In each of the above classes the cathedral is in reality a Parish Church, honored with the Bishop's seat, of which the Rector may or may not be connected with the cathedral body, and in which the Bishop has no rights, save those which the Rector may of courtesy accord him.

3. Real cathedrals, founded by and vested in the Bishop of the Diocese and his successors. Of these, the only example is Fredericton. Here the Bishop is Dean, and there are seven Canons, of whom one resides in England. The Canons hold their appointment from the Bishop, but can only be considered as Honorary Canons, since there are no statutes, no salaries, and no specific duties.

Assuming then the need, or at all events the high usefulness of a cathedral in every Diocese as a centre of Diocesan activity, it is clear that only the last of the three classes above mentioned can answer the purpose fulfilled by the ancient cathedrals of the Church. Where the so-called cathedral is a Parish Church, the Bishop is powerless, so soon as the will of the Rector is antagonistic to his own. Cathedral work can only be successfully done when there is an undivided authority, that of statutes, by which all parties consent to be bound. The sooner, therefore, that cathedrals are built, worthy of the name, and constituted the Parish Churches of the Diocese, entirely independent of every other authority, save that of the cathedral body, the sooner will the opportunity arrive for systematic work for the whole Diocese, emanating from its true centre the cathedral. This will, of course, be a work of time, but not necessarily a very lengthened period of time. What one Bishop has done in a comparatively poor Diocese, other Bishops may accomplish in more favored ones. And the gain to the Church of the independence of its Bishop, and his freedom to carry on the needed work in the ancient way, would more than compensate for the pains and expense of building and endowment.

The work the Church may fairly look for from the cathedrals would be the following, much of which could be done by the existing machinery:—

I. (Common to all.) Counsel for the Bishop. In many cases there can be little doubt that in a new country like this the advice and assistance of those who are actually engaged in the field would be highly advantageous to the chief pastor. This duty could be at least, as well discharged as it is by a Standing Committee solemnly elected every year by Synod, and never once called upon to do anything. And in the event in years to come of Residentary Canons, it may be assumed that they would be appointed for their learning, and experience, and services rendered to the Church.

II. Church Education.—There is no greater want at the present time, say in the Diocese of Fredericton, (and no doubt the want is felt more or less elsewhere) than that of a thoroughly good school for boys and girls, where they could be trained on the strictest Church principles, for occupying those positions in life which so many miss for want of competent education. Such schools could, and would, flourish under the shadow of the cathedral, and in connection with it. The Principal would natu-

ally be a clergyman, and a member of the Cathedral Body; while from the ranks of the male teachers and the boys would be drawn lay clerks and choristers.

Here would also be founded the Divinity School of the Diocese. Trained under the eye of the Bishop himself, and profiting by his instructions, and in sympathy with the Diocese in which they are to serve, young candidates for Holy Orders, after having taken their Degree in Arts, would be required to spend a certain period in the study of Systematic Theology. Here the Bishop would make himself thoroughly acquainted with each man's character and special capabilities, and thus send him to the particular part of the Diocese in which he was needed.

Under this head could also come the Missionary Preachers of the Diocese. Engaged in the services of the Sanctuary, in giving lectures in their department to the Divinity Students, and in fitting themselves by study and thought for their holy and onerous duties, they would go forth in pairs to hold parochial missions, under the sanction of the Bishop, and with the invitation and co-operation of the Rectors of Parishes where such might be thought advisable, to stir up the sluggish, to revive Church life and thought, and under God to bring a harvest of souls into the spiritual garner. There is no doubt that this kind of work is gaining ground in the Church, and it should emanate from the cathedral as its centre.

III. Such a staff as would be engaged in these and kindred employments, would solve the problem of how to keep up the daily services of the Church. These would be rendered in such a way as to prove a model for the rest of the Diocese, and especially for the students who are preparing for the Sacred Ministry. There would be a class for instruction in the music of the Church in connection with the Boys' school; and the old treasures of Song, in which the Church of England is so rich, would be unlocked for the general benefit, to the great advance in musical taste and education, which would gradually permeate the whole Diocese.

IV. But one of the most useful and spiritual of all the purposes of the cathedral of the future will be that it will afford a place and an opportunity for holy retirement. Here, once in every year, we may hope that the Bishop will call together his clergy for a few days, that he may "impart to them some spiritual gift"; that he may provide for them an occasion for silent meditation and reflection on the work to which their lives are consecrated; where they may renew before God their ordination vows, and acquire by communion with Him fresh strength and grace for the conflict with sin and Satan, not only in their flocks but in themselves.

Thus the Cathedral will prove a real blessing to the Diocese. No longer a mere name, it will have become a mighty power. Having connected with itself and fostering under its wing a class of men of learning and industry, not holding honorary appointments, but instruments of spreading the Church's wealth of knowledge and experience, the Cathedral will be the great Educator, in the fullest sense of the word, for the Church at large. It depends on the energy of the Clergy and the liberality of the Laity how soon all these engines for good shall be set in motion. Soon may the day arrive, when they may all be working with one heart, and one soul, blessing and being blessed, and repaying a thousandfold in the benefit of the Body of Christ all the self-denial and self-sacrifice which will be needed to complete and endow them.

### OUR LORD'S COMING.

The Advent Season, which begins the Ecclesiastical Year, has not been intro-

duced into the Church's Calendar by chance and arbitrarily, but most wisely and to fulfil a great purpose. As at the first, so now, it is to prepare us for Our Lord's First Coming, and to warn us of His Second Advent. Who can hear unmoved the Advent Cry of Christ's Messenger, echoed by the Church for the many centuries since, and gathering strength and force as the years roll on, "Repent, for the Kingdom of Heaven is at hand!" And it is to be devoutly hoped that, beyond the present, the Advent Lessons may have led to the thoughts of, and preparation for, that other Coming of Christ, at the Last Day, to Judge the World. Ages ago, when the Cry was first heard, men were living all unconsciously of the near approach of the Mighty One; God grant that Earth's people may not now be heedless to the calls which resound from the ten of thousands of Christ's Temples scattered over the Globe.

THE LORD IS COMING! What a Glorious Anticipation for the Christian; how sad will be the Reality to the careless and Godless. Men heard the first Call, and one cried, What Must I Do? and another, What Must I Do? so may men now, everywhere, catch up the Saviour's anxious and soul-stirring question, and utter it with all the force of an awakened conscience, WHAT MUST I DO TO BE SAVED?

God grant that very many hearts, this Advent Season of 1880, may be brought by penitence, and confession of sins, to lead a New Life in Christ, that so Christmas may be hailed with joyous songs of praise as the Birth-Day of their Deliverer—their King and God.

### APPEAL.

#### THE HALIFAX BRANCH.

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### SOME MODERN RABBIS.

By REV. F. H. POTTS, M. A., OF IOWA, U. S. A.

(Concluded.)

Very frequently we Churchmen have been accused of being uncharitable because we dared to maintain, with St. Paul, "There is one Spirit, one Lord, one Faith, and one Baptism." Yet the truth is never uncharitable. On the contrary, it is the greatest clarity to speak the truth, and the most flagrant breach of charity to say to those whom we know are doing wrong, "Well, it does not matter much; you ought not to be creating or sustaining division in the Church, but we will not say anything about it, for you know you are sincere; and sincerity covers a multitude of sins." But not thus do we speak. On the contrary, we lament the divided condition of the Christian world, and must do all in our power to enable others to perceive the dangers of which we are so conscious. And others are perceiving it; for is a recent number of the Independent, the Rev. Dr. J. H. Mellvaine, a Presbyterian minister, in an article on sectarianism, speaks of "the Protestant Church as shivered into a thousand disjointed and angular fragments, and which was well nigh obliterated from the bosoms of her people and the clergy, even the sentiments of Catholic unity—that unity upon which the salvation of the world depends; for what else than this can be understood from the words of our Lord, in which He prays that His 'people may be one, in order that the world may believe?' We see also, that while the Church was engaged in reading the Body of her Lord, and in separating His bleeding members as far from each other as possible, she lost all consciousness of being Christ's missionary society, and for more than two hundred years never sent a missionary to the heathen."

Other evils from this state of schism throughout the Church are without num-