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DEFINITE CHURCHMANSHIP.

It is greatly to be deplored that so many of our people are sadly deficient in their knowledge of the Church, and in their love and veneration for her as the divinely established Ark of the Covenant, wherein have been deposited the Faith and Sacraments of Salvation.

It is, unhappily, to be expected that those not of our way should class as bigots and fanatics all who claim a peculiar honor for the Church of England as a branch of the Church of Christ, but that this should lead any of her sons to think less of so glorious a heritage can only be accounted for by supposing that their knowledge of the subject is strangely imperfect.

That it is necessary for the proper maintenance of the Faith that a Body, such as the Church professes herself to be, should exist, the multitudinous sects and parties, all calling themselves Christian, all claiming to draw their inspiration and to find their tenets in the Bible, fully establish.

An historical Church with an historical continuity—a line of succession from the first Apostles down to the latest consecrated Bishop—is necessary to the completeness and efficiency of the Church. We must continue "in the Apostles' doctrine and fellowship, in the breaking of the Bread, and in the Prayers." We must have an authority to whom we may look for an answer to the question, "What is Truth?" We must have some guide to lead us by the hand and instruct us in the Way of Life.

With very many who profess to be Churchmen and women regard for the Church of England is simply sentimental; with others altogether emotional and æsthetic; while with but few—although let us hope the number is steadily increasing—is the relationship due to a comprehensive sense of the doctrinal significance of such a position.

Why should our people be less loyal and devoted to the distinctive features of the Church's system than the members of the various denominations to their distinctive views?

The Baptists, Presbyterians and Methodists, all feel justified in maintaining and proclaiming their doctrines and views, and yet when these rights, admitted in others, are exercised by Church-people, they are proselytizing! and they are uncharitable! illiberal! bigoted!

But members of the Church ought not to be led into giving up their position, or into keeping silence for the sake of unity, or by any opposition of this kind which they may meet with. As Canon

Ryle says: "Unity purchased at the expense of distinctive truth, and built on the ruins of creeds and doctrines, is a miserable, cold, worthless unity. I, for one, want none of it." So let Churchmen everywhere say, and let them be content to bear the obloquy of misrepresentation which may be heaped on them, drawing more closely to their Saviour, and walking more humbly with their God; and so be impelled forward with higher aims to renewed exertions for Christ and His Church.

A PLEA FOR UNITY.

In view of the increased and growing neglect of men, young and old, to attend God's House, and to approach His Holy Table, and to assist in maintaining Missions, is it not quite time that the members of the various parties in the Church of England in Canada should seek to draw more closely together, to meet, and fight, and conquer a common foe?

Satan is all the more eager and all the more able to overcome and lead captive those whose faith is being shaken by reason of the party spirit and party bickerings and strifes which they find indulged in by men who profess to have been "instructed in the way of God more perfectly."

Have party men in the Church ever thought of the harm they are doing by their unfriendly position towards each other? Have they never felt that the growth of the Church has been retarded, and the spiritual life of many dwarfed, by their unkind criticisms and their unbrotherly misunderstandings?

We know, alas! that other bodies of Christians are neither at peace among themselves or with others, but what is that to us, save to be deplored?

Let us see to it that we are redeeming the time in these evil days, for most surely will the cultivation of a bad and intemperate spirit bring leanness into our own souls, while damaging the souls of others, and be the fruitful cause of much injury to the Church of Christ.

Let us strive to be more truly one. There is much, very much, that we all hold in common, and we shall find, if we examine our differences intelligently and prayerfully, that many of them may be easily reconciled.

Let us put down this warfare within the camp, and together "fight the good fight of faith," that we may at last "lay hold on eternal life." And may the prayer which the Church puts into our mouths be offered to God in our closets, in the narrower, as well as in its larger sense:

"O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace: Give us grace to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord: that, as there is but one Body, and one Spirit, and one Hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord. Amen."

The first Church in Albany, N.Y., was built in 1715. It was replaced twice, and in 1858 the present noble building was erected. The Communion Vessels given by Queen Anne are still used.

CLERICAL DIGNITARIES IN THE DOMINION.

THERE does not appear to be much uniformity in the different Dioceses with respect to the appointments and duties of the Archdeacons, Canons, and other officers appointed by the Bishops. In many cases the office of Canon, for instance, is purely honorary, with no duty to perform, not even the preaching of an annual sermon. It appears to be simply an empty title prefixed to a man's name, signifying nothing. This is not the case, we believe, in some Dioceses, and we are not sufficiently familiar with the duties of Archdeacons and Canons, etc., everywhere in Canada to speak decidedly, but we know sufficient to say that these offices might be made much more useful than they are. In a Church which aims to be practical, and has to deal with very practical people, we should have no place for empty titles. Certain duties should be attached to appointments, which should promote the interests of the Church, and entitle those appointed as well to consider their appointment as a mark of honour given them, as a testimony to their fitness to carry out prescribed duties.

Perhaps our readers would be interested in knowing the number of these dignitaries in the different Dioceses. Nova Scotia with P. E. I. has two Archdeacons, four Canons, two Chaplains, and six Rural Deans; Quebec has neither Dean, Archdeacon, nor Rural Deans, simply two Chaplains; Toronto has a Dean, three Archdeacons, eight Canons, four Chaplains, and several Rural Deans; Newfoundland has six Rural Deans; Fredericton has seven Canons and seven Rural Deans; Rupert's Land has one Archdeacon and two Canons; Montreal has a Dean, three Archdeacons, eight Canons, two Chaplains; Huron has a Dean, three Archdeacons, eight Canons, four Chaplains, and eight Rural Deans; Columbia has one Dean and one Archdeacon; Ontario has one Dean, two Archdeacons, five Canons, three Chaplains; Niagara has one Dean, one Archdeacon, six Canons, and four Rural Deans; Athabasca has one Archdeacon and one Chaplain.

A PIECE OF NEGLECT.

SOME of our American contemporaries are drawing attention to the gross neglect of our clergy in England, in allowing so many of the Emigrants to leave their Parishes without a line of recommendation to the American clergy, or a letter of introduction, or even instruction as to their finding their proper Spiritual home in the United States. We hope their complaints will stir up the English clergy to increased care. We add our own testimony. It is a very rare thing in our ministerial experience in Canada, to find English families bringing Communicant's letters. Many are lost to the Church out here, for want of a few words, or a few lines from the parson at their old home. We feel that such neglect is far too common. Will not the English Church press bring its great influence to bear in helping to redress this grievance of the Colonial and American clergy?

HON. MR. MUDGE has made a splendid offer to the parish of St. Stephen's, Lynn, Mass.—to erect for them at his own cost a beautiful church.

OUR PAPER.

WE have made the necessary arrangements, and trust that we shall be able to issue THE CHURCH GUARDIAN in a much enlarged form about the first week in December. Our increased size will then enable us to pay more attention to the needs of our farmers and fishermen, while endeavouring, still more largely, to interest the residents of our towns and cities.

The Home Field will always occupy the most important position, and we hope to give a more general summary of Canadian news, both religious and secular.

English and Foreign Church news will be given a prominent place; the Children's and Devotional departments will be made larger and fuller; and we shall have room for selections from the speeches and writings of the leaders of our best Church thought in England and America. Altogether, we hope to make our paper a more worthy exponent of the Church in the Maritime Provinces.

REMINISCENCES.

In New Jersey, just a month since, entered into rest, the most learned of the Episcopal College in the United States, the Right Reverend Father in God, W. R. Whittingham, D. D., Bishop of Maryland.

And as he was the most learned, so was he the most humble and unassuming, and among the most manly. For 39 years, he ruled the Diocese; and when we knew how Roman the State of Maryland was in the beginning, and the difficulties incurred by her being a Border State during the unhappy war between North and South, it is marvellous what a wide, and strong, and healthy Diocese Bishop Whittingham left to his successor. His education, up to the time of his studying for Holy Orders, was derived from his mother. She must have been a wonderful woman. The Bishop's extraordinary accuracy of knowledge, and extensive memory, may be exemplified by one instance. I had been discussing with another, the succession of the Moravian Bishops, but needed more information. I went to my Bishop—his reply was, "I am sorry I am so busy, but if you will go to the third shelf from the floor, and about the 10th book from the window, and at page — of that book you will find what you want." I went, and found shelf, book, page, just as said. He was a tall, angular man, and in health an amazing walker—to walk and talk with him, required even more muscle and wind than to keep pace with his Lordship of Nova Scotia, for his stride was immense. He would take his Episcopal robes tied in a colored handkerchief, and off to his parish for work. I remember going with him to lay the first stone, of what was to be the new College of St. James, just outside Baltimore, and I never enjoyed a walk or a ceremony more, in spite of the pace. Alas! the original St. James, near Hagarstown, was destroyed in the war, and I fear the new one is unfinished. To this institution, the Bishop gave his loved library of 10,000 volumes. He was very kind to his clergy, but very straight-going. Mount Calvary was the Church nearest his abode, and when at home, he worshipped there as his family always did. He would frequently help us in the Services. I remember being alone in the vestry one Sunday morning when he entered, and asked where was the Rector. I replied he had gone to S—'s Church to open Service for Mr. J—, but would be back in time to preach, as Mr. J— would be back from a funeral in time to preach at St. S—'s. How can he do that, he can't get back from the cemetery? asked the Bishop. I said he only