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THE PASTORAL RELATION.

The subject treated below by Bishop Huntington is one which must force itself more and more upon the attention of the Church people of Canada, and of the Lower Provinces in particular. Every succeeding year finds the S. P. G. and other English grants, which formerly were our most important sources of revenue, growing smaller and smaller, and soon we must expect to be thrown altogether on our own resources. Whether the laity realize it or not now, they will soon become painfully aware of the fact that the clergy are very inadequately paid by finding their parishes vacant and none to fill them. We are confident that unless the laity contribute more liberally, more in keeping with their improved condition and with the improved condition of the whole country, than they have heretofore done, in the course of a few years there will be a majority of the parishes vacant, or else filled by a class of men very much inferior in many respects to our present clergy. It stands to reason that (except in rare cases) it will be simply impossible to induce men of any ability and independence of character to enter a profession in which they are charged "to forsake and set aside all worldly cares and studies" while the paltry pittance (we speak advisedly) they receive scarcely enables them to sustain life. It cannot be expected that men who have felt a call to enter the ministry will remain in a Diocese which offers them but little even for their present wants, and assures them of nothing for old age or for educating their children, while in other Dioceses and other lands a good living is to be had and provision made for superannuation when old age unfits them for the active, arduous duties of the clerical life.

The laity ought not to be indifferent to the wants of the clergy and to their present very unsatisfactory and trying condition. In all our parishes every effort should be put forth to raise the stipends of the clergy to something better than a junior clerkship in a retail city shop—than a boy's pay—so that their minister's mind may not be harassed with the worries and cares how the immediate wants of his family are to be provided for. Of course the clergy themselves would rather suffer—and too often do suffer—than appear as beggars before their people; but the laity ought not to allow such a state of things to continue, which, if not soon changed, will ultimately bring disgrace and ruin upon our beloved Church.

The world is too fond of sneering at the ministry when it hears of a man who has resigned a charge

to accept another with a larger salary, but it forgets or overlooks such cases—by no means so rare—as that recently exhibited when Dr. Sullivan refused \$8,000 in Chicago to remain in Montreal at \$5,000, or when the same gentleman accepted the very arduous and responsible See of Algoma with a less salary than he was getting as the rector of a Montreal city church, with all the comforts and advantages of city life; or when Canon Carmichael, of Hamilton, preferred to remain at his post with a salary of \$3,000 than to go to New York at \$10,000 a year. Such cases (not so prominent, of course), we say, are not rare, we could name many in every Diocese with which we are acquainted. But suppose that no such case existed—is it fair, is it generous, for the laity (who can consult their own interests in every act of their lives, who have full liberty to engage in every venture which may improve their worldly state) to criticize with a sneer men who, with a family growing up around them, see no way to clothe, feed and educate them, or who look forward in a few years to old age creeping on and no provision for a time when, perhaps, people may want a younger man, or when the physical or mental powers may need a rest?

Bishop Huntington's address touches upon these points in a way which our laity would do well to ponder. He says:—

Reflecting alone, as I do very often, on our condition as a spiritual family, questioning with myself what in my own place I can do or say to fulfil more perfectly my duty towards you all, I direct my thoughts successively, one by one, to all the clergy and all the congregations. How many of these brethren are quite handy in their ministry? How many are serving with a tolerably satisfactory degree of freedom, contentment and joy? How many regard themselves as "settled" in their work, shepherds abiding with their flocks, as having homes with their people amidst personal ties, which grow and strengthen from year to year, with no apprehension of impending disturbance, no forebodings of change, no anxious watching of a cloud, which may spread and darken till peace is gone? How many are studying the lists of vacant rectorships reported from one Diocese or another, and more or less privately asking what they have to offer; or counting the months that must pass, before the burden of narrowing means, increasing debt, bitter opposition, unfriendly criticism, benumbing apathy or coldness, or petty but ceaseless annoyance, will become intolerable, and have to be thrown off from desperation? How many can face fearlessly their domestic anniversaries, or greet the new-born life given by God in the house, with a sense of future security? How many have to take up and go over again and again with the wife of worn but uncomplaining spirit, that sore problem of household economy which no arithmetic has terms to solve—how to make one dollar in the hand do the business of two in the market? Directly across the path of their devoutest effort to accomplish their work as ambassadors and stewards of Christ, how many find obstacles laid by men or women in their religious charge, who manage, by some inexplicable feat of conscience, to unite a lively interest in the affairs of the Church with a persistent hindering of all that the Church exists on the earth to teach and to do?

I might alter the point of view, and count the restless or dissatisfied congregations watching their Rectors with a corresponding solicitude; some of them afraid that a call from a richer or larger or more cultivated or more attractively situated parish will rob them of a trusted and beloved pastor; some of them—or at least not a few godly worshippers and disciples in them—pained by inexcusable pastoral neglect, or grieved to see proofs too plain that the heart and tastes of the minister are actually more in his professional ambition, his style, his income, his literary luxuries, or his social relations, or his field sports, than in the cure of souls; some of them shocked by his faults of temper or judgment or self-will; and others, having no real fault to find, strangely considering whether there might not

be, in some other parish, somewhere, a clergyman that would afford them more entertainment, or put more pew rents into the treasury.

It is not very easy to conceive by what marvellous agility of either his moral or his mental nature a "Messenger, Watchman, Steward," so beset and so tormented, can obey that more than half inspired exhortation of the Office of Ordination to the Priesthood, where he is directed, for the sake of "the ripeness and perfectness of age in Christ" of all those committed to his charge, to "forsake and set aside all worldly care and studies," and to "apply himself wholly to this one thing." "As much as ye may," the Ordinal says; but how much in such conditions, "may" he? Can he "feed and provide for the Lord's family," as he ought, if everlasting uncertainty is to distract him as to how and where, doing his best, he is to feed and provide for his own family?

THE ECCLESIASTICAL PROVINCE OF RUPERT'S LAND.

It may be well to direct the attention, especially of our readers among the laity, to the fact that the four Dioceses in the Province of Manitoba and the North-West Territories, known as the Dioceses of Rupert's Land, Moosonee, Saskatchewan and Athabasca, form a separate Ecclesiastical Province, called the Province of Rupert's Land, under the Presidency of a Metropolitan, the present Bishop of Rupert's Land, the Archbishop of Canterbury being the Primate. The Constitution of the Provincial Synod is very similar to that of the Province of Canada. We note the following points of difference: The clerical and lay delegates consist of not more than seven of each order. Unless three Bishops of the Province are present at the meeting of the Synod, and unless three Dioceses are represented in the House of Delegates, all acts of that meeting are provisional, and have no force in any Diocese, unless they are accepted by the Diocesan Synod. The Synod meets on the second Wednesday in August every fourth year, the next meeting being in 1883. In case of a vacancy in the Episcopate of Rupert's Land or Saskatchewan, the selection of the new Bishops rests with the Archbishop of Canterbury, until there shall be, at least, twelve clergymen in the Diocese supported either by endowment or by their congregations, in which case the Bishop shall be elected by the Diocesan Synod, subject to the election being confirmed by the House of Bishops. In the case of Moosonee and Athabasca, as long as the Bishops are supported by the Church Missionary Society, the selection of the new Bishops rests with the Society.

The Diocese of Rupert's Land is the Metropolitan See, during the tenure of office of the present Bishop, and as long as the Bishop of Rupert's Land is appointed by the Archbishop of Canterbury. This is subject to revision by the Provincial Synod as soon as Rupert's Land elects its own Bishop. With the consent of the Bishop of the Diocese, the Provincial Synod may sub-divide any of the existing Dioceses. The Bishop may choose which portion he will retain, and the Archbishop of Canterbury appoints the new Bishop, unless within the limits of the new Diocese there are twelve clergymen supported by endowment or by their congregations. Application may be made by any Bishop for an Assistant on the ground of age or infirmity. If the Provincial Synod grant the application the Assistant Bishop is appointed under the same conditions as those laid down for Diocesan Bishops. He has the right of successor, provided that in the case of Rupert's Land so long as it continues to be the Metropolitan See, the