

The Church Guardian,

A WEEKLY NEWSPAPER, PUBLISHED
IN THE INTERESTS OF THE
CHURCH OF ENGLAND.

IT IS NON-PARTIZAN! IT IS 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.

Price only ONE DOLLAR a year, in advance.
When not paid in advance, Fifty Cents extra.

The Cheapest Church Weekly in America.

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

The Halifax Editor can 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.

COMMENDED TO OUR PRESBYTERIAN FRIENDS.

As eminent Presbyterian said to Rev. Dr. Potter, of Grace Church, New York, a few weeks ago, that the "Church of England was the noblest and mightiest organized force on the side of God and His Gospel in all Christendom." Such testimony is valuable, and we commend it to those of that Communion who are inclined to belittle the Church from which they sprung. Dr. Potter pointed out some of the characteristics of the Church which had made her a live and growing organization.

The foremost among these characteristics is that it has sought to provoke among its ministry a sound learning, and so to be a *teaching* Church.

Could there be a more essential qualification for a Church which is to speak to the doubts, the ignorance, the spiritual perplexities of the human soul? Has there been in any age of Christian History any more effectual barrier to the wholesome and helpful influence of the Church of God among the common people, than that its ministers have sometimes degraded their sacred office as teachers, to the barren level of a mere mechanical function—surrounding themselves and their ministrations with a factitious air of mystery, and contenting themselves with making their life a round of ecclesiastical ceremonies? There are lands to-day in which the Church no more actually touches the lives or helps the mental and spiritual perplexities of the people, than if its ministers were Roman augurs or Egyptian magicians. To the ignorant they seem to be in the possession of certain spells or charms, but to the perplexed, the inquiring, the doubting, they are equally inaccessible and voiceless. But it has been the glory of the Church of England, that from the time of William of Wykeham and the venerable Bede, all the way through that splendid galaxy of Priests and Prelates, she has been the home of a large and open-minded wisdom, adorned with ample learning and distinguished by profound and thoughtful teaching.

It is this that lifts the office of the ministry into such conspicuous and commanding importance. It claims and asserts its right to teach, and we will most surely befall it, if it neglects or abuses that right.

The Doctor expressly set forth, secondly, that a characteristic no less conspicuous of the Church, whose children we are, has been its illustration, in a very positive and growing way, of the Christ-like spirit of Catholicity. Said Mr. John Bright, the Quaker Statesman of England: "If only the Church of England could heal her differences, and extinguish her party lines, she would be the most powerful body in the world." But when the Doctor repeated the remark to the late Dean of Westminster, he replied: "If the Church of England should extinguish her differences, and stifle and obliterate her party lines, she would, ere long, be the deadest body in the world, and would deserve to be." In other words, it is the glory of a really Catholic Church that she can include within her ample boundaries so many diversities of opinion. She is a Church of the Living God, and not a sect or a party. She is the family of Christ on earth, and she dares not make her borders shorter nor her boundaries narrower than He Who was her Founder has Himself made them.

The higher we ascend the more we find the atmosphere to be one of attraction and not of repulsion. The theology of Lord Bacon and of Bishop Butler, and of the Roman Pascal can be used by Christians of every name. The great work of Ewald, the German Orientalist and Theologian, wherever known, commands the respect of all but the extremest Protestant and the extremest Romanist. The Church of England has done much to foster this Catholic temper. What is wanted is not so much to know just what to believe as whom to believe; for when we have a personal faith in a personal Saviour whose will we are to do, and so to learn of His doctrine, these questions of dogma will assume their rightful place. If we learn that Christianity is a personal love and trust and service in faith toward God, and charity toward our brother; that the object of the Church is to make men better and wiser, and that goodness and truth are the chief offerings in which God delights, then the various objects and forms of religious interest and affection will assume their due and relative proportions, and we shall contend less about shibboleths and more for love and justice and righteousness. But meantime we may rejoice that the mother from whose breasts we drew our earlier nourishment, is to-day so noble a witness to a Catholic and comprehensive spirit of religious liberty. And, if we desire for the Church of our affections peace and plenteousness, we shall secure it most surely when we stop calling names, and have done with impugning motives, and pray and labor for her welfare.

The third division of the sermon set forth that all this world is of very little account if such a Church were not a witness supremely and steadfastly to the identity of religious with moral obligation. There have been Churches in every age with an enormous impatience of doctrinal error, and an infinite complacency for personal sin. Whenever a Church is more ready to honor wealth, however acquired, than integrity, however needy; whenever she is silent in the presence of the oppressor and timid in the championship of the weak, then it matters not though she can repeat the manifold intricacies of the Athanasian Creed without a stumble, she is dead and barren and will be by God rejected. What we want is a Church that owns her mission to "all sorts and conditions of men," and that strives to make home purer, and honesty commoner, and justice more impartial, wherever she lifts her voice. A want of charity, a want of fidelity to duty, surely that is the worst heresy, even as "to do justly, and to love mercy, and to walk humbly before God" is the divinest orthodoxy.

CLERICAL CHANGES.

It is somewhat remarkable, that when an important Parish wants a Rector, it ecclesiastically turns up its nose at the clergy of its own Diocese, and generally selects a stranger. This odd proceeding, which is as old as the proverb, "a prophet has no honour in his own country," is continually exemplified. When Fredericton wants its best positions filled, parochial or otherwise, it goes to Nova Scotia or England, or somewhere else. On the other hand, Nova Scotia goes to Fredericton or Newfoundland, or England. In fact, the Diocese itself seems to be the last place thought of. Parishes will pass by a man, Bishops will appoint others over his head to important positions, and some day they wake up to find other Dioceses competing for him, and that he is called to fill, and does fill with distinguished ability, a position which he never would have received in his own Diocese. Now, all this is very discouraging to the clergy. When men are in a Diocese in which they have laboured for years, and whose clergy and laity are well known to them, and where they have become identified with the interests, and hopes and fears of the work of the Church there, they naturally wish to remain in it. But they cannot be blamed for accepting prominent appointments elsewhere when they know that it is almost certain, that if an important Parish or office is vacant in their own Diocese, some stranger will be called to fill it. Our present system of parochial calls is a haphazard one, does serious injustice sometimes to our ablest clergy, in many cases, is a failure, parochially; and our Bishops have to stand by with folded hands, and see men brought into Parishes from the four quarters of the Globe, fit and unfit, and meekly accept the often unwise choice of the sage vestry. What becomes of the apostolic authority to send the clergy? Has Mission any meaning? Until some plan is introduced to guard the rights of the

Bishop as well as the rights of the Parishes, and until the Bishops act according to some system in the matter of such promotion as they have in their hands, we may expect to see Fredericton taking away the best men from Nova Scotia, and Nova Scotia doing the same by Fredericton. We are fast getting into a system of itinerancy. "Our Clerical Guide," published in 1879, has become a NOTED book, from the frequency of the marks of removal written against the names of the clergy. This state of unrest is not pleasant to contemplate. And the causes, some of which we have indicated above, are well worth considering.

UNIVERSITY CONSOLIDATION.

THE promoters of this measure, blind to public opinion as they have hitherto shown themselves to be, must now recognize how signally they have failed in creating a public sentiment in favor of their cause after the very indifferent success which attended their public dinner on Thursday night week. We may naturally suppose that it was never intended to show so weak a front, and that, consequently, the Consolidation company, by the free use of complimentary tickets, were led to expect a much larger and more representative and imposing gathering than was drawn together on that occasion. But whatever the cause, it is matter of common remark that not only the absence of so many of the leading minds of the community, especially of those who, at the first, were led to give countenance to the movement, but also the evident lack of sympathy on the part of many of those present, (particularly the powerful speech made by Attorney General Thompson in opposition to the scheme), must have dampened the ardor of the most sanguine spirit of their company, and shown the utter futility of their labours, and will, no doubt, hasten the complete dismemberment of the Association.

It would appear by an analysis of those present at the Dinner as if the whole thing were managed in the interests of Dalhousie College and the Presbyterians.

In an account evidently prepared to represent the affair in its best possible light, published in the Halifax *Chronicle* and *Herald*, we have the names given of twenty-nine persons who were present, with the words added for a tail "and a number of other professional gentlemen." Well, of the twenty-nine names thought of sufficient importance, or sufficiently prominent to be mentioned, no fewer than NINETEEN ARE PRESBYTERIANS, AND INTERESTED IN VARIOUS WAYS IN DALHOUSIE COLLEGE; while of the other ten, one, a prominent Roman Catholic—the Hon. Attorney General—vigorously and ably condemned the movement; a Universalist was present as a Member of the Local Government, and holds, we understand, no favorable views of the project; two others—a Churchman and a Methodist—are public men, who, naturally, are anxious to make themselves agreeable at all public gatherings; two Methodists, one of whom, as Superintendent of Education, felt in a measure, we suppose, bound to put in an appearance, the other, a guest from Sackville, N. B., a warm supporter of his Denominational College. We have still four left.—Of these, two are Churchmen, one a Professor of Dalhousie, the other a quasi Professor of the same Institution; the third a Baptist, who has an idea, so he says, that he may benefit by the Munro Bursaries, and to do so must needs have his own College and all others merged into Dalhousie; the fourth and last, a gentleman who has very recently come to Nova Scotia from the United States to be Pastor over the Universalists of Halifax. Of the whole twenty-nine names, we believe we make no mistake when we say that about a dozen ARE DIRECTLY IDENTIFIED WITH DALHOUSIE COLLEGE AS PROFESSORS OR GOVERNORS. Here, then, with all the attractions of a good dinner, we have this remarkably weak exhibition of the Consolidation party.

Perhaps we should feel sufficiently thankful at the result to say no more about it, and let the Consolidationist dead bury their dead; but before doing so, it may not be amiss to point out to Churchmen and others, that while the Consolidation movement itself is clearly dying, great exertions must be made by those interested in higher education to save the existing Colleges from being lowered in tone in any way, and, if possible, to place them upon a higher and more secure footing. Particularly does it behove Churchmen just at this time to rally around King's College, so that the other denominations, as they view in coming years the improved condition of their Colleges, may not

be able to point the finger of scorn at us because Churchmen were so indifferent to Higher Education, so little attached to their College, that they allowed it to sink into significance as a mere Divinity School.

We trust that a stimulus has been given to the work of collecting an Endowment for King's, which will be followed up by a vigorous canvass of every Churchman in the two Provinces to subscribe towards the \$40,000 so urgently required to place the College in a strong position.

THE BAPTISTS, both in England and the United States, are discussing among themselves whether Baptism is a prerequisite to the Lord's Supper, or whether the unbaptized should be allowed to participate. So decided are many Baptists against debarring the unbaptized from Communion that a congregation has been gathered together in England expressly for the purpose of admitting the unbaptized on an equal footing with those who have been baptized. Verily "Baptist principles" are much needed among those who bear the name.

A VERY admirable and practical sermon on CHURCH SINGING, from the pen of Canon Norman, of Montreal, appears on page three of this issue. It will be found interesting not only to the members of our Church choirs but also to the laity generally, to all of whom we heartily commend it.

HAS THE CHURCH OF ENGLAND LOST HER HOLD UPON THE AGE?

At the anniversary of the St. Francis Association of the Church Society of the Diocese of Quebec, held in Sherbrooke about three weeks ago, a sermon on the above subject was preached in St. Peter's Church by the Rev. J. P. Dumoulin, M. A., Rector of St. Martin's, Montreal. At a meeting of the Deanery of St. Francis, the Secretary of the Association was requested to obtain Mr. Dumoulin's permission to publish in the CHURCH GUARDIAN the valuable and ably marshalled array of facts the sermon contained respecting the progress of the Anglican Church, chiefly in England, during the past thirty years. Mr. Dumoulin very kindly sent the MSS. of his sermon to the Secretary of the St. Francis Association, who forwarded us the following extracts, which we feel sure will be read with interest by our readers:—

In attempting to show that our Church does not merit the reproach of carelessly resigning her hold on the age, our selection of facts must of necessity be very limited, and they will be gleaned chiefly from the state of things in England, that being the great throbbing heart of the Anglo-Saxon race. There may be seen the heart-moving, the soul-encouraging spectacle of a great National Church endowed with machinery for work superior to any other anywhere, and also using and employing such machinery diligently and faithfully. We have only to read, week after week, such a paper as the *Guardian*, or to converse with the many men of business and tourists, forever passing from continent to continent, to be convinced that the advancement in science and invention during the last thirty years is not more thrilling and decided than the great revival of religious life and fervour which, like a wave of grace, has, during the same period, overspread the Church of England. It may be true that difficulties have attended and marred here and there this movement; so it has been with every great movement of the human mind since the world began; but there it remains, notwithstanding, an undeniable and most gracious awakening of the Church to life and duty, energizing her ministers and members throughout the entire body, and setting all her machinery agoing.

THE UNIVERSITIES.

In any enumeration of the Church's appliances for work the ancient Universities must rank first and foremost. In them the desire of the Church to keep pace with the age in all things lawful is plainly discerned. She preserves inviolate their original and true character as Universities, by enthroning religion in their renowned halls. A University should be universal, and it ceases to be so whenever it consents to the exclusion of religion. While maintaining this character of her hoary seats of learning, the Church is as expansive as the times, making broad and liberal the boundaries of those Institutions, excluding not even women from the universal advantages. The natural result of the Church's influence for so many centuries in these seats of learning has been the production of suc-