

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, (op-stairs), directly over the Church of England Institute.

THE UNBAPTIZED.

Notwithstanding all that our correspondent "Lex" has said to the contrary, we continue to be of the opinion that none but the baptized are eligible for the office of Church Warden or Vestryman in the Diocese of Fredericton. The clauses of the Act quoted by "Lex" are good enough as far as they go, but if he will turn to the acts of the Diocesan Synod of 1876 he will find that the following new clauses were then added, and have, we presume, since become law:

"It was moved by Mr. E. B. Chandler, Jr., and seconded by Mr. G. W. Whitney, that—

"Whereas, at present, by the law relating to the Church of England in this Province, the election of Wardens and Vestry in a Parish is vested in the Pewholders and lessees of pews in the Parish Church or Chapel of Ease connected therewith; and

"Whereas, owing to the right and tenure by which pews are held and owned by persons not in communion with or members of the Church, such persons are entitled and do vote in the choice of Wardens and Vestrymen; and

"Whereas, it is expedient and conducive to the interests and welfare of the Church of this Diocese that the law should be altered and amended in the following particulars, that is to say:—

"First. That no pewholder, lessee, or sub-lessee of pew, and in the case of Churches where the sittings are free, no stated attendant, should be permitted to vote in the election of Wardens and Vestry of any Church until he subscribe the following declaration, if required so to do: 'I do solemnly and sincerely declare that I am a member of the Church of England in the Diocese of Fredericton, and belong to no other religious denomination, and that I am entitled to vote in this election.'

"Second. That in case any pewholder sub-lets or leases his pew to any person, he shall file with the Vestry Clerk a notice specifying the person to whom the pew is sub-let or leased, and such person to whom such pew is sub-let or leased shall be entitled to vote in the choice of Wardens and Vestrymen, and to enjoy all the privileges incidental to the ownership of the said pew, in the stead and place of the owner thereof, while he is such lessee; therefore

"Resolved, That the Standing Committee, in conjunction with the Lord Bishop of the Diocese, be authorized to apply to the Legislature of this Province for the necessary legislation to carry into effect the above amendments and alterations,

"On the question being taken, it was passed in the affirmative."

The object of this addition to the Fredericton Canons is surely plain enough: "... persons not ... members of the Church are entitled and do vote in the choice of Wardens and Vestrymen."

"It is expedient and conducive to the interests and welfare of the Church of this Diocese that the law should be altered." "None hereafter shall be permitted to vote until (if there be any doubt) he subscribe to the following declaration: 'I do solemnly and sincerely declare that I am a member of the Church of England,' etc.

In the Diocese of Nova Scotia the clause bearing upon the matter is as follows:—

"The following persons shall be entitled to vote at all meetings of Parishioners of any Parish of the Church of England:—

"(1.) Men of full age who have been communicants in the said Parish for not less than six months previous to the day of meeting.

"(2.) All men of full age who are members of the Church of England and have habitually attended the services thereof within the Parish for which they claim to vote for at least three months, being pewholders or otherwise contributors towards the funds for the maintenance of the ministrations of the said Church within the said Parish; and who are not more than six months in arrears in respect to said contributions; provided always that any person, before voting, may be required by the Chairman of the meeting, or any Parishioner present, to sign a declaration that he is qualified, as aforesaid."

It is quite evident from this (indeed, we know it to have been the case) that the same evils which led to the adoption of the new clause in the Fredericton Canons had been recognized and met in Nova Scotia by the introduction of the clause given above. Both had for their object the exclusion of those who were not members of the Church (and by Baptism alone are we made members) from having any part or voice in the management of the affairs of the Church. The wisdom and consistency of such a position are so self-evident that we need not enlarge upon them. Surely it is fitting and proper that the management of the temporal affairs of the Christian Church should be altogether in the hands of Christians.

UNIVERSITY OF KING'S.

The *Christian Messenger*, (Baptist) of Halifax, after quoting from Bishop Binney's appeal on behalf of King's College, and our editorial remarks thereon, very kindly says:—"Such an appeal coming from such a quarter can but be effective. There are Churchmen who might from their abundance give the whole or a large portion, and then feel all the richer for so doing."

We hope Churchmen will appreciate this hint from our contemporary. The men of means should come to the front. They would do so at once, did they realize the results and blessings of Christian education. The security of property, honesty and morality depend largely on the kind of training the rising generation will receive.

No one ought to hesitate for one moment, amid the present social upheavals, revolutionary agitations, and communistic and anti-religious excitements, to contribute towards the support of an Institution where God and the Christian religion are recognized as parts of true education. A world cut loose from Christian principles and Christian teaching will soon wreck itself on the rocky reefs of infidelity, anarchy and licentious riot. For the sake of our country, even if for no higher motive, such institutions as King's College ought to be maintained, and their influence and means of doing good extended.

ARRIVAL OF DR. KINGDON.

The Rev. Dr. Kingdon arrived at Rimouski by the steamer *Sarmatian* on Saturday, the 28th. He proceeded to Quebec, and was the guest of Bishop Williams until the following Thursday, when he left for New Brunswick. Dr. Kingdon was met at Sussex on Friday morning by the Metropolitan, and spent the day there, going on to Fredericton last Saturday. He will find New Brunswick arrayed in its fairest robes at this season, and cannot help but admire the beauty of our country. We can assure him, also, of a hearty welcome and open-handed hospitality from the clergy and laity of the Diocese.

PARISHES IN NOVA SCOTIA AND NEW BRUNSWICK IN 1819, '20, '23 AND '28.

COMPILED FROM THE S. P. G. REPORTS.

A. D. 1824.—(Continued.)

THIS year, the Reports from the several Missionaries are full and important. In this issue, we give some account of the work in Nova Scotia. Rev. Dr. Inglis furnishes a very favourable statement of the work in Halifax. He mentions a noticeable fact that the congregation are "carefully exact in requiring that everything about the Church should be so done as to be a pattern to the rest of the Province." The school for black children, supported by the "associates of Dr. Bray," had been re-opened, and 65 children admitted. The school for coloured children at Hammond's Plain had also been re-opened. This work among the blacks, like the Indian work in New Brunswick, appears to have entirely disappeared. There is no trace of it at the present time.

At St. Margaret's Bay, the frame of a Church, 43x33, had been raised, and twenty-two attended the Parish School. On the elevation of Dr. Inglis to the Episcopate, the Parishioners at Halifax relying on a Local Act, elected a Rector of St. Paul's in opposition to the nomination of the Canon. The Society, however, definitely appointed Rev. Robert Willis as their Missionary.

The Rev. Wm. Gray, of Amherst, reports, that through the exertions of Mr. Morse, the Church was complete, at a cost of £900. Mr. Morse died in Feb., 1881, aged 95 years. The usual congregation was 100, "and there are only nine Communi-

cants." At Fort Cumberland, the congregation amounted to 120, "of whom thirty have communicated at one time."

From Chester, Rev. James Shreve mentions a Church building at Sherbrook, for which £120 have been subscribed. Services were held there once a month, Mr. Mitchell acting as Lay Rector in his absence. There was a good opening at Blandford. In August, 1822, Dr. Cochran administered the Holy Communion to thirty-four Communicants, and Mr. Wright, the former Missionary at Chester, a few weeks before, celebrated the Sacrament with fifty Communicants.

Mr. Shreve had a Sunday School at Chester, "at which he usually devoted two or three hours immediately after evening service to hearing and explaining to the children the Catechism, portions of an abridgment of the Old and New Testament, Watt's Hymns, together with tasks taken from other useful works."

The Rev. H. Nelson Arnold was the Missionary at Granville. His first wife, the daughter of Rev. Dr. Cochran, died this year, "only four months from the period of their union, under the most promising auspices." He afterwards married a sister to General Sir W. F. Williams. Mr. Arnold laments the neglect of Common Prayer, Baptism and the Holy Communion in his Mission.

Rev. William Twining was stationed at Liverpool, and Rev. Roger Aitken at Lunenburg. These, together with Rev. Dr. Foster, of Newport, Rev. T. Rowland, of Shelburne, the Rev. A. Gilpin, of Weymouth, and Rev. J. Grantham, of Yarmouth, send brief reports. A Sunday School, with 50 scholars, was in operation at Shelburne, and a new church had been built in Weymouth.

In our next article we shall give the report of the Rev. Charles Inglis, who visited the Island of Cape Breton. Our readers who are familiar with that part of the country will then be able to compare the state of Church matters in 1881 with Mr. Inglis' interesting account of his visit in 1824.

OUR readers will be glad to see a letter in this number from the late Clerical Secretary of the Diocese of Nova Scotia, now of Honolulu, Sandwich Islands. It will be found more than ordinarily interesting. His many friends will rejoice to learn that he arrived at his destination safely, and is well. Mr. Wainwright promises that we shall soon hear from him again.

THE HOLY EASTERN CHURCH.

No. III.

By REV. H. H. BARBER, S.A.C.

One great reason why the Eastern Church has retained in her doctrine so much that is Primitive is to be seen in the fact of her having so extensively abstained from doctrinal definition. Experience plainly teaches us that definition carried too far in religion has ever been a great curse and a very fruitful source of error. May we not justly ascribe to this cause many, if not all, the heresies which are to be found in the Roman Church to-day? To her having made the attempt to define what God has left enfolded in mystery, in order that the intellectual curiosity of such as are not willing to exercise their faith might be satisfied? But another reason is to be traced in the naturally speculative mind of the Eastern, to the intellectual repose and apathy of the Asiatic; whilst the tendency of the West is practical, and the European mind full of energy and freedom of thought. This distinction, as Dean Stanley shows, "naturally finds its point and expression in the Theology of the two Churches,—whilst the West prides itself on the title of 'Catholic,' the East claims that of 'orthodox.'" We dare not, however, conclude from this that the Eastern Church is uncorrupt, for, alas! this is far from being the case. "But its peculiar corruptions have been such as are consequent, not on development, but on stagnation; its peculiar excellencies have been such as belong to the simplicity of barbarism, not to the freedom of civilization."

Travellers in Russia, and in those countries where the Greek is the established Church of the nation, tell us that the Greek Priests, as a class, are not so highly educated as those either of the Roman or Anglican communion; but this has not always been so. Long before the time of Bishop Leo the Great, when, for the first time, the Romish Bishops and clergy addressed their congregations in public from the pulpit, the Eastern Church had gloried in an Athanasius and a "golden-mouthed Chrysostom," together with many others not a very great way

behind them in eloquence. And what was it, if not the arrival of the Greek scholars, in the 15th Century, which gave the signal for the most progressive steps that Western theology has ever made, indirectly calling into existence that band of learned theologians, the Schoolmen? For some centuries, indeed, the charge of ignorance might very justly have been applied to the Greek Church; but during the deep calm which supervened over the Church and nation on the accession of the Romanoff dynasty to the throne of Muscovy, aided by that Reformation movement inaugurated by the Patriarch Nikon, and continued under the rule of Peter the Great, a new era of things commenced: civilization and education soon began to exert their influence upon the minds of the clergy, until now we know, from the intercourse which has sprung up between them and ourselves, that they possess many distinguished scholars, who will compare with the Priesthood of the Western Church.

Thus far, for the most part, only those features in which East and West are at variance have been touched upon; and I have ventured to take up so much space with these, because they are of such vast importance to us English Churchmen, who occupy, as it were, a middle place between the two Churches. As a branch of the Catholic Church, the Anglican communion is rejected by the Roman and stands excommunicated; but let us be comforted by the thought that the Eastern Church receives us as Catholic, though she places the Roman as first among Protestants, and uniformly rejects her as heretical; in short, just in that position in which the Roman Church holds us, there she is held by the Eastern Church. For the timid ones among us who feel nervous from the many papal denunciations which have been flung at us, this may be some little comfort. However, we still live! and there are signs among us even yet of greater vitality than have been displayed for many centuries.

Well may we be thankful that the day has gone by when, by so many, Christendom was divided into Protestants and Roman Catholics, the one containing all truth, while the other was in complete error; and when, if the existence of the Eastern Church had been pressed, she would have been classed only in a worse state of degradation still. Clearer knowledge has at last dawned upon us, and we have become accustomed to regard the other branches of the Church Catholic with more discrimination and more candour. The prayers for unity, which have so long been repeated with the most vague and undefined sense of what was therein asked, seem at last to be so far answered, that Christians generally are becoming more alive to the fact that the Greek Church is not altogether what they had previously imagined her to be, and are taking a deeper, far deeper interest in her; and not only in this, but in that Church herself we may perceive our prayers to be so far answered "that there is a certain hearing and moving in the dissevered fragments, almost a yearning to be one again," and even a few absolute efforts which, though they are as yet, for the most part, uncertain and spasmodic may, under God's grace, lead to something more definite and authoritative. And grateful, indeed, will he who writes these papers be to the Great Head of His Church if they shall have the effect of making the prayers of any of their readers more earnest for this end; that He may "regard not our sins, but the faith of His Church, and grant her that peace and union which is agreeable to His will," so that in all things she may be "one in Him as He is one in the Father."

LETTER FROM HONOLULU.

HONOLULU, May 6th, 1881.

My Dear Guardian,—

I suppose both you and some of your readers would like to hear something of my trip across the continent from ocean to ocean. Nothing of importance presented itself until after leaving Fargo, Dakota Territory, when in Southern Minnesota, I was detained on account of snow drifts. The direct line was so completely blocked that they had had no mail for sixty days, and I had consequently to take a round-about way, and even then passed through cuttings of snow nearly thirty feet deep. However, on Thursday, March 29, I got to Mason City, Iowa, and having been again detained by snow, missed connection, and had to wait till the next day. April 1st, left at 5 a. m. and arrived at Grinnell, on the Rock Island Route, at 1, and Omaha, Nebraska, at midnight. Saturday I spent with my old friend Dean Millsbaugh, late of Brainard, on the Northern Pacific R. R., and another friend and former Warden in Ohio. On Sunday morning I preached in the old Cathedral; they are now building a very handsome new one. At noon I left for San Francisco, and it happened to be the