

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

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Address THE CHURCH GUARDIAN,
Lock Drucker 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. 52 Granville Street, (up-stairs), directly over the Church of England Institute, and next door to the office of the Clerical Secretary.

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Halifax, N. S., 1st Oct., 1880.

GIVING.

The ideal Christian rule with regard to the possession and use of riches is embodied in the somewhat vague sentence, "they had all things common." The usual interpretation of these words never seems to have been realized practically, excepting in one particular section, or rather congregation of the Church. Perhaps the general impracticability of the institution prevented its spread, and caused its speedy abolition.

Although originating among early converts in the first flush of mutual love and enthusiastic confidence, there is a point to which this principle of community of goods ought even in our day to prevail. It is a platitude to say, that wealth is not to be kept merely for the sake of private and personal satisfaction, the obtaining of exciting pleasure, or exciting variety in life. That a certain portion of individual wealth belongs not to the individual but to the community, is shown in the state by the admitted principle of taxation, by which the poorer majority have many common conveniences of life and safety secured to them habitually, principally through the assistance of the wealthy few.

The same principle is recognized in Church matters, but how imperfectly it is carried out, is admitted on all sides. It is plain that in methodical and regular assessment of her members the Church's system in some places is lamentably deficient. What is it prevents the public works of the Church from being carried out almost entirely from a central public fund? Why are not Churches and other religious fabrics raised by us just as easily, and as permanently, we may add, as the State raises Court Houses and Post Offices? Yet what is more common than to see the clergyman scouring the country, and collecting dollar by dollar the larger proportion of what is required to build his simple and unpretentious Church? Who knows what is suffered by unhappy priests in such begging and

beggarly wanderings? Nor can we doubt that thoughtful men turn from the records of bazaars and tea meetings with all their concomitants of personal ostentation, and wish that the practical working of their Church afforded something more elevating to rest their eye upon. Perhaps, their eye sometimes wanders for relief to a region of thought and doctrine where Religion is ignored.

The want of method in the public works of the Church, acts unfavorably on the quality of our public ecclesiastical structures. It would be preposterous to expect in Nova Scotia the marvels of architecture, and profuse magnificence which distinguish ecclesiastical edifices elsewhere. It is not to be wondered at that our country Churches generally are below the standard of Churches in England in all that is beautiful and glorious. But it is not so easy to see why the capital town, possessing wealth, social refinement and culture, the See of the oldest Canadian Diocese, should yield to no See in Christendom in the dismal poverty of its Churches from an architectural point of view. Is it the fault of the Clergy who have preferred congregational to diocesan interests, or must we lay it at the door of the rich laity, that Halifax is a See without a Cathedral or House for its Bishop? Nor are the Christian temples of wood in our wealthy communities, a greater reproach to us than our educational buildings. An Ionic portico in pine does not make up for the want of paint, nor save the crumbling battack to which it is attached from contrasting with other Educational structures of our Province as the hut of Evander with the villa of Pliny.

We believe that a central fund for paying the salary of the clergy is fully organized in some and in a neighbouring Diocese, as it is partially in our own. We are not now complaining of the poverty of the clergy. The experience of history teaches us that Religion does not suffer by the poverty of its teachers, and that wealth in any order of the ministry has not always proved best for the parish or the Diocese. What we would urge is the necessity for regular assessment of parishes for the purpose of raising a central building fund. No spasmodic fits of munificence on the part of the rich will supply the place of regular, annual payment of a fixed rate into a fund destined for a specific object. It is only thus that our churches will rise without laying on the shoulders of the willing unwearied priest, a cruel and unnecessary burden; it is only thus that we shall have a Cathedral Church stately enough to assort with the dignity of the oldest Canadian See, historic Halifax; and that our Bishop will inhabit a Diocesan House or Palace, ample as is fitting for one who must be "given to hospitality," not only social and formal, but paternal and professional towards his sons and fellow labourers in the Ministry.

CATHEDRALS.

IV.

5. *Minor Canons.*—Priests in cathedrals and collegiate Churches, next in rank to the Canons and Prebendaries, but not of the chapter, who are responsible for the performance of the daily service." (Hook.) In cathedrals of the old foundation they are not often found, their duties being generally performed then by priest-vicars; of the latter there are none in cathedrals of the new foundation. They are all priests, and well skilled in Church music, which is a qualification required by the statutes of all cathedrals. "Formerly the minor canons were equal in number to the prebendaries, e. g., twelve at Canterbury, twelve at Durham, ten at Worcester—a number by no means too great for the due and orderly performance of the ser-

vice. They were in fact, but not in name, the vicars or substitutes of the prebendaries."—(Jebb.)

It is evident from what has been said, that the great object of the cathedral institutions, as they gradually assumed their mediæval and modern form, was 1st, to provide the Bishop with a council. 2nd. To make provision for a learned body of divines, who, disengaged from parochial cares, might benefit the cause of religion by their writings. 3rd. To make provision also, that in the cathedral or Mother Church of each Diocese the services should be performed with rubrical strictness, and with all the solemnity and grandeur of which our services are capable. And it is impossible to deny that, however much the offices connected with the cathedral may have been in times past abused, not only is the ideal a noble one, but that practically immense services have been rendered to the Church by these monuments of the munificence and piety of her sons. It is true that the first of the above mentioned objects has, to a great extent, fallen into disuse. The cathedral chapter is not at present much utilized as an advisory council to the Bishops. But that is only because the Bishops either do not desire or do not value such an agency. Should the Bishops, as a body, do what individual Bishops are doing, and summon their chapter to consult with them as to the affairs of the Diocese or the work of the Church, the chapter would be bound to respond to the call. And it may well be supposed those whom the Bishops or others have seen fit, for their learning and piety, to appoint to such offices would be able, as well as willing, to perform their full duty.

As regards the second object, it must be allowed that not only in the present but in the past, it has been well accomplished. To the learned of the mediæval Church, very many of whom were members of cathedral bodies, we are indebted for the preservation of precious manuscripts, the transmission of the Holy Scriptures, as well as many treatises on scholastic and Bible theology. While during the period succeeding the Reformation, the annals of the Church are rich in the names of cathedral dignitaries, who have enlightened their own and all succeeding ages by the fruits of their "learned leisure." To speak of the present generation only, we need only mention Deans Milman, Hook, Merivale, Canons Robertson and Perry, as historians of the highest order; Deans Alford, Payne Smith, Canons Pusey, Lightfoot, Cureton, Prebendary Scrivener, as Biblical exegetes and critics of the first class. Bishop Wordsworth, when Canon of Westminster, wrote his learned and voluminous commentary on the whole Bible, in itself a stupendous monument of one man's knowledge, industry and versatility, besides putting forth during the same period a number of other theological writings. Canon Liddon is one of the first of living preachers, perhaps the greatest in his own line of thought. Such names as these, and there are many others, would justify the use of part of the Church's revenues in fostering such offices for the support of men of power and learning, which thus redounds to the benefit of the whole body.

With reference to the third object specified, the uninterrupted maintenance of Divine Worship, who can say what unnumbered blessings have been showered upon the Church of God in answer to the ceaseless round of praise and prayer offered from her sacred shrines? Even in some Colonial Dioceses, the completion of the cathedral has been the signal for the beginning of the same holy duty, which day by day is never omitted. If, as we believe, the body of worshippers, however small, is in reality a representative one; and the offering of prayer and

thanksgiving is the offering of the whole Church by their mouth; and if, as we also believe, there is a special blessing not to be obtained in the like degree in private worship however devout, vouchsafed to the public assembling of the two or three in *Christ's name*, with all the fulness of meaning which that expression involves: there are indeed ample justification for the costly and magnificent buildings, the fitting and symbolic adornments of the sanctuary, the due and stated observance of festival and fast, the continuous lifting up of heart and voice in solemn strains of the Church's ritual music, and the setting apart of persons duly qualified and sufficiently paid, whether clerical or lay, for the sacred service of God in the cathedral.

In the foregoing remarks, the European, and especially the English cathedrals, have chiefly been considered. The objection here arises, that however suitable the cathedral, with its adjuncts of every sort, may have been, or may now be, in the older countries, it is an anachronism in lands like our own; and that the array of dignities and titles should be eschewed in the presence of practical republicanism. With this objection we will deal in the following paper, and in a closing one will point out what we may fairly hope and work for in the cathedral of the future.

OUR MISSIONARY WORK.

We are anxiously looking forward to some definite and wise action on the part of the Central Boards of Missions appointed at the late meeting of the Provincial Synod. Already two months have passed away and nothing has as yet been made public. We only hope the Boards will not allow the really enthusiastic spirit strikingly evinced, particularly by the lay delegates of the Synod, to grow cold, and result in nothing. Certainly, if what was stated by Mr. White and Mr. Bridges be true, there is great need of action—prompt, well-defined, energetic, continuous action—action such as will place our missionary efforts on a sounder basis, and so that they may be carried on on a much larger scale.

We gladly and willingly offer our columns as a medium of communication between our many readers and the Boards; and we shall be only too happy to do all in our power to assist in carrying out the aims and aspirations of those who would see our Church a great missionary power in Algoma and the North West Territories.

Those who know anything of the early history of this country, know that it was owing to neglect and indifference that the Church failed to draw to herself those from without her pale, or even to retain those who were born and bred within her communion. Too easy-going and too self-contented, she folded her arms and allowed others to occupy the ground rightfully hers, and to draw away from her fold thousands of the children of her poorer members living in the rural districts. And now large expenditures of money, and years of patient toil will be needed to recover lost ground, while neither money nor time can recall the past.

Let us hope that, taking warning by the errors and deficiencies of former years, we may be more alive to our duty and to our interests, and as clergy and people believing in our Church, we may desire to see her planted and watered wherever the foot of man shall tread, always in the front of the battle and in the thickest of the fight.

To exist at all, our Church must become a great Missionary Church. Selfishness, interests centered in a single

parish, or even diocese, will swamp and eventually crush out our very life. No longer must we be content to see others give, to be willing to allow the few rich men of the parish to support the home ministrations of the Church, but every individual, old and young, men and women, rich and poor, must conscientiously and systematically contribute, as God has blessed them, to sustain and extend the work of the Church both at home and abroad.

Our people must be spoken to as never before they have been. Their hearts must be influenced so as to give to that Dear One, who gave Himself for them, and through Whose merits alone their sins have been pardoned and their souls made free. The clergy must never cease to place before them their responsibilities, and to urge upon them the duty of contributing liberally to the spread of the Gospel.

WHAT DR. HILL SAID AT THE GENERAL CONVENTION IN NEW YORK.

It is but fair to the Rev. Dr. Hill that our readers should have, from a reliable source, the exact words uttered by him, to which reference is now being made in our columns. We make no point against those who take exception to St. Paul's management of "Trinity" and to its treatment of Mr. Ancient, when we say that Dr. Hill did credit to himself and honor to the Canadian Church in the able and eloquent address which he delivered before the Convention. We are indebted to the New York *Churchman* for the authorized report of the proceedings; and the following are the Doctor's remarks bearing upon the subject:—

"Permit me in closing to say with all modesty, but with a sincerity equal to the modesty which I feel in uttering the opinion, that, from my observations in this country as well as in Canada, we have before us a danger which, to my mind, grows more threatening with our increasing prosperity. I do not say that it is a rock on which the Church shall make shipwreck, for that can never be; but it is a shoal upon which we may drift, and which for a time may prevent the ark of God from sailing prosperously on her course to the eternal shores. It is a danger which looms up, as I have said, in Canada as well as in these United States: it is the temptation to make this great historic Church the Church of the aristocracy. The genius of the Church is conservative, it possesses elements which attract the cultivated and refined, and although it is our boast and our crown of distinction that we are the Church of the people, we cannot help observing that we are drawing largely the wealth and culture and learning of this great continent. Let us bear ever in mind, my brethren, that we are the Church of Christ, the Church of the living Master, the Church built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner-stone; that we are the Church for all, for high and low, for rich and poor; that we are not building these stately edifices, which attest our allegiance to Christ while they adorn the country, for those alone who have attained high positions and are of cultivated minds, but as well for those whose lot in life may be comparatively obscure."

THE MOTHER CHURCH OF ENGLAND.

BY REV. R. W. LOWRIE.

1. In the the thirty-fifth year after Christ, His Apostles plant the banners of the Gospel in every city. Clement, Bishop of Rome, about the year seventy, says that St. Paul the pioneer missionary, went, in his mission work and travels, to the extreme part of Western Europe. The most Western parts, then known, were the British Isles. Indeed, they were called, by the geography of early days, The Western Islands. In 314, Britain sent several Bishops to the Council of Arles; in 325, to that of Nice; and in 347, to that of Sardica. Up to this time, and long after, the Church was one, no sect was known. In