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APPOINTMENT TO CURES AND PARISHES.

AMONG the notices of motion which could not be taken up for lack of time at the last Session of the Provincial Synod, was one for a Committee to consider the propriety of the adoption of a Canon similar to Statute (No. 5) of the Church of the Province of New Zealand, or Chapter IV. of the Constitution of the Church of Ireland with regard to APPOINTMENTS TO CURES AND PARISHES. This is a subject of much importance, indeed of far more importance than is generally supposed. It is necessary in Apostolic order, that a clergyman should not only be *ordained*, but also *sent*, or in strict phraseology, there should be "mission" as well as "ordination." In some of our Dioceses the clergy are *called* and never *sent*. This should be remedied. The subject was alluded to by Bishop Lay, of Easton, in the sermon he preached at the opening service of the Synod in the Cathedral at Montreal—"Our hearts," said he "are ready to break sometimes, because we seem to be losing our power of MISSION." This subject has already been before the Diocesan Synod of Nova Scotia, at two sessions, at the last of which a Report was presented, which is referred to in "*Mission Life*," Wells, Gardner & Co., London. The article is on Church work in the Maritime Provinces of Canada, by the Rev. Canon Churton. The Report begins by describing the ways in which appointments are made in other branches of the Anglican Communion, and speaks with approval of the "Board of Patronage" in the Diocese of Lichfield. In Scotland, the Laird, where he is the founder of the Church, has the Patronage; in other cases it is vested in trustees, or managers, or vestry, or male communicants, but in most cases the recommendation of the Bishop is accepted. In Ireland, there is a Diocesan Committee of Patronage, and three persons selected by each vestry as parochial nominators. The two nominate jointly, the Bishop having a casting vote. In New Zealand, the trust of selecting a clergyman and nominating him to the Bishop is vested in nominators chosen by the Diocesan Synod and the vestry of the Parish respectively. The number of nominators for each body, and the time and manner of election, is determined by the Diocesan Synod. The practice in Ireland is believed to have been founded on that of New Zealand. In the United States, the system of calling and election of the whole congregation prevails almost universally, and the Bishop has

no place in the matter beyond the influence he may individually possess. Some of the Bishops speak of the great evil of this system, one result being that parishes are kept open for months together, and that certain clergymen go about hunting for cures. In the Province of Canada, the method varies in the different Dioceses. In Fredericton, the Rector is elected by a two-third vote of the male parishioners present at a meeting duly called, and unless there is some lawful impediment, the Bishop is required to institute. In Nova Scotia, a Rector is elected by a majority of the parishioners present at a meeting duly called, and when he shall have obtained the Bishop's letters of institution, he is to be inducted by the Bishop into the said Parish. In conclusion, the committee recommend that some method should be adopted, whereby the Bishop may be empowered (where he considers it needful in the interests of the vacant Parish) to decline to induct the nominee of the parishioners until a consultation has been had between the Bishop and the parishioners through a committee of the latter appointed for that purpose. The committee earnestly hope that it may improve the relations between pastors and people, and avoid many well-known evils. This feeling is spreading, as is evidenced by the following from Queensland, which we extract from the *London Guardian* of Sept. 5:—

"We lately gave an account of the formation of the first Synod for the Diocese of North Queensland. From the *Monthly Record* of the diocese we learn that the Synod have recommended that Church property should be vested in the Bishop and Synod instead of private trustees. They have also instructed the diocesan council to draft some scheme for assisting infirm and disabled clergy and for the widows and orphans of clergy. But their chief business related to the preparation of a Canon to regulate patronage, embodying the following particulars:—A patronage board is formed, consisting of two clergymen and one layman. Every parish is required to elect three nominators. Whenever a clergyman resigns, the nominators of his parish are advised to communicate with the patronage board and the nominators before the Bishop will consent to license the clergyman nominated. Under certain circumstances the nominators may address their nomination directly to the Bishop. In all cases, preference should be given to clergymen already in the diocese and to their length of service. Whenever it becomes necessary for the Bishop to introduce a clergyman from England to fill a vacancy he will require a written undertaking that the clergyman will, on his arrival in the colony, be received by the parishioners.

Sure it is, that the parishioners of any one Parish cannot know *all* the clergy as well as the Bishop. Sure it is, that clergymen who cannot get a Parish without going about "preaching for a place" are not likely to be the best qualified; and we feel it equally sure that the Bishop ought not to be held responsible (as practically he often is) for unsuitable appointments when he has really no voice in the matter. Authority involves responsibility, but the reverse is also true.

THE NEW COMMENTARIES ON THE BOOK OF COMMON PRAYER.

EVERY teacher in the Church of England should have in his hands the two late Commentaries on the Book of Common Prayer—the one by Canon Barry, and the other published by the S. P. C. K. Each is to be obtained at a cheap price, and in a form which makes for ready and easy reference. We prefer the form of Canon Barry's, it being in-

serted in the Prayer Book in inter-leaves. A teacher should buy both, partly because of the different forms, and partly for the complement which the one is of the weaker and more meagre parts of the other. For example, in the S. P. C. K. there is found a most excellent history of and commentary on the Creeds and the Collects; whilst in that of Canon Barry's many rubrics and customs untouched by the S. P. C. K. book are carefully considered. Indeed, we consider that the weak point of the S. P. C. K. book is its careful avoidance of the consideration of those very rubrics on which differences of opinion are expressed by various clerics and laymen. There is a "safeness" about the treatment of these subjects by the S. P. C. K. book which does not commend itself to our conscience. When a man refers to a commentary it is usually for guidance concerning doubtful expositions that he looks. To turn to the S. P. C. K. book and find an entire absence of remark on many rubrics is very unsatisfactory, and immediately reduces the value of the work as a book of reference either in controversy, or for instruction of the unlearned.

We will first point out subjects on which the S. P. C. K. book is very defective, noting that in each case information can be obtained from Canon Barry's book. The rubrics on the accustomed place for the saying of prayers and the ornaments of the Church and the Ministers thereof, receive no notice whatever. No doubt it is very "safe" to leave these rubrics untouched, but when the whole Church is agitated by varying views, it seems very unsatisfactory that the enquirer can obtain no light in a Commentary of the Book of Common Prayer.

Again, in quoting the title, "The Order for Morning and Evening Prayer," the S. P. C. K. Commentary deliberately omits the further title (*Daily throughout the year.*) This omission one might consider accidental where it not that no reference whatsoever is made to the order on "Concerning the Service of the Church," which imperatively demands the saying of the Daily Offices by all Priests and Deacons.

Again, there are certain expressions in the Prayer Book on which light is constantly needed, and for understanding which the S. P. C. K. Commentary affords no guidance. For instance, the sense of the word "say" in the rubrics, the meaning of "after the minister" in the Confession, the repeating of the General Thanksgiving by the people, on these subjects there is no information for the enquirer.

Again, there is no explanation of the direction before the Lessons, "the reader turning himself to the people," no satisfaction for any enquirer seeking for information concerning the so-called "damatory" clauses of the Athanasian Creed, nor is there a word about the anthem. In fact, as we have already said, the "safeness" by which every subject of controversy is avoided may be eminently politic, but mars very considerably the usefulness of the work as a commentary. When we come to seek in the S. P. C. K. book for solution of our difficulties on the many subjects around which controversy has raged in the Holy Communion Office, we find the same careful "safety" apparent. Indeed, considering that this is the acknowledged central and chiefest worship of the Church, the Commentary is here exceedingly bare of either instruction or historical information. For instance, not one reference is made to the