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Halifax, N. S., 1st Oct., 1886.

**PERMANENT DEACONS.**

The Provincial Synod in providing for the ordination of a class of men who should remain Deacons, serving the Church without remuneration, while still pursuing their secular calling, unquestionably took a most important step. We believe that unless this action is prevented from being carried out by what we might call undue conservatism, the order of permanent Deacons will prove to be exactly what the Church needs in a young and growing country. We are aware that there are some difficulties surrounding the question. Details want careful arrangement. But we hope these difficulties are not going to cause Bishops and clergy to sit down with folded hands, after the power has been given them, and refuse to make trial of this new agency.

The admirable report, which was unanimously adopted, and adopted with enthusiasm, recommended as follows:

"2. With regard to a permanent Diaconate, it seems to your Committee that a secular Diaconate, in which a Deacon be not required to surrender his worldly calling, or business of such calling, is desirable, provided that very careful safeguards are adopted, such as the following: That any candidate for such a Diaconate should first act for at least one year in the capacity of Lay Reader and not be appointed thereto under the age of twenty-one, being recommended by the Incumbent of the Parish, the Lay Delegates of the same, the Rural Deans of the Deanery and the Archdeacon of the Archdeaconry where there is one. That no such candidate be admitted to the Diaconate under the age of twenty-four, and that his qualifications in English Divinity be satisfactory to the ordaining Bishop, consisting of a good knowledge of Holy Scripture, the Book of Common Prayer with the xxxix Articles, Church History and Dogmatic Divinity."

A Canon afterwards passed both Houses, which simply affirmed that a candidate for orders might be ordained Deacon without surrendering his worldly calling, provided he were not a candidate for the Priesthood. The safeguards

mentioned in the report were evidently left for the Diocesan Synods to provide, though we were sorry they were not embodied in the Canon. The Bishops and clergy have now the power to put into work a very powerful agency for good. We all know the scattered nature of our country Missions, the cry for more men to hold weak points, the complaint of infrequent services, of over-worked clergy, of places given over to Christians of other names three Sundays out of four, because a man cannot be in four places at once. We have this difficulty in the old-settled Provinces, while in the new territories thousands are pouring in, and the few regular clergy have a hopeless fight to begin even to provide ministrations where they are needed. Fathers and brethren, a wise use of permanent Deacons will solve this question which has troubled us so long, and will place the Church of England in the forefront, where she ought to be. It will enable her to compete successfully with those bodies who send laymen and licentiate to every point where there is a handful of people, and so pave the way for regular ministrations. The question is, shall we lose the opportunity? Is the Canon to be a dead letter? Are we afraid to put it in practice? We know there are difficulties, but these can be overcome. Lay Readers have not been as successful an experiment as many hoped they would be. But in this case we have men who can baptize, preach and do work that Lay Readers could not begin to do.

Now we would like to see the clergy looking up religious and earnest men in their congregations this winter who are suitable for this office. Let them be fully instructed in the subjects recommended in the report, and let us as soon as possible put some of them into the field. The men can be found. Let us at least make trial of them. We would have them wear a distinctive dress, so that our congregations would see at once when they officiated that they were not regular Deacons on their way to the Priesthood. We believe that they should not assume, or be given the title of "Reverend." These and other details could be easily arranged by the Synods. The main theory is to get the men and instruct them. We hope this method will be ventilated in our columns. No more important subject is before the Church in Canada to-day. An immense power for the advancement of the Church is placed in the hands of Bishops and clergy in this Ecclesiastical Province. Surely the wisdom which devised the plan will be able to carry it to a successful issue. Let the voices of the Bishops be heard throughout the whole of this wide Dominion saying to the clergy, "Wherefore, brethren, look ye out among you (seven) men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business."

**THE NEED OF TOLERATION.**

"The office of Parties is to represent schools of opinion tolerant of one another, because each is the compliment of the other." There are essentials of the Faith. All opinions which do not conflict with these should be tolerated. This is the simple remedy for all strifes and conflicts in our Church. Shall the Church of England be a great, vigorous, tolerant body, discriminating between the simple essentials of the Faith and the opinions of men of many minds, or be for ever haggling over open and debatable points? The question is how to win and keep for Christ those multitudes who are doubting whether there be any Saviour at all. Many of these ecclesiastical disputes appear to us just as absurd as if two men in a room with a powder mine ready to explode under their feet were to remain in the room excitedly discussing and disputing over the time

it would take for the mine to explode. There are social and religious problems which go down to the very depths of society, and involve our existence as a people. These will bear and repay discussion. We want to deal with life as it is, this strange chequered life of blotted misery and happiness, unrest and stagnation. The pettiness of childhood has been too long displayed. Let the Church, in the persons of her Bishops, clergy and laity, and in her corporate capacity, rise to her true mission, to take Christ to the people, for in His life and doctrines alone will be found the solution of those problems which are so deeply agitating the minds of men to-day. How hard it is for good, well-intentioned men to grow out of their narrowness, or to tolerate any other "Shibboleths" but their own.

**CATHEDRALS.**

**III.**

3. Chapter.—"The chapter of a Cathedral Church consists of ecclesiastical persons, canons and prebendaries, whereof the Dean is chief, all subordinate to the Bishop, to whom they are assistants in matters relating to the Church, for the better ordering and disposing of the things thereof, and for confirmation of such leases of the temporalities and offices relating to the bishopric, as the bishop from time to time shall happen to make. And they are termed *capitulum*, or *chapter*, as being a kind of head, instituted not only to assist the bishop as aforesaid, but also anciently to rule and govern the Diocese in the vacation of the See."—Hook.

The origin of this institution is to be traced to a remote antiquity. It was always, as we see from the testimony of St. Paul himself, the practice in primitive times to work from a common centre. The bishop, selecting some city or town as most suitable for his headquarters, would gather his priests and deacons around him, and send them forth into the neighbouring country to preach and teach, and to administer the sacraments of the Church. There would naturally grow up under his care a central Church where he officiated himself when not absent on his visitations, the services in which would be supplied by certain of the clergy selected for that purpose. These resided with the Bishop, and were supported out of his revenues. By degrees parishes would be formed, over which settled pastors were appointed; and the cathedral clergy became settled also. In order to qualify themselves for their duties, they, having little or no pastoral charge, devoted their leisure to the study of Holy Scripture and other subjects bearing on their office, and enabling them to render the services and appointments of the Mother Church a model to the lesser Churches of the Diocese. In course of time, pious persons leaving property of varying value to these clergy and for the support of their peculiar duties, they were constituted a corporation, and no longer depended upon the bishop for a maintenance. No doubt they were chosen for their learning and skill in music from the general body of the clergy; and thus gradually grew to be regarded as in some sort their representatives; and this will account for their governance of the Diocese during the vacancy of the See, their election of the Bishop and other privileges.

4. Canon.—This is the title for centuries past given to the clergy of the cathedral chapter. (The name *Canon*, as applied to an officer in the Church, is derived from the Greek word *Kanon*, which means a rule or measure.) It also signified the roll or catalogue of the Church, in which the names of the ecclesiastics were registered. Hence the clergy so registered were called *Canonic*,

or *Canons*. Before the Reformation they were divided into two classes, Regular and Secular. The Secular were so called because they ministered *in seculo*, abroad in the world. Regular Canons were such as lived under a *regula* or rule; that is, a code of laws published by the founder of their order. They were a less strict sort of religious than Monks, but lived together under one roof, had a common sleeping and dining room, and were obliged to observe the statutes of their order.)

We are now concerned, however, only with the term as it applies to Cathedral Clergy. It is not easy to see why this name should have been given to members of Cathedral Churches: and several explanations have been offered. Some have thought it was because a great number of them were regular priests, and obliged to observe the Canons or Rules of their respective founders. According to Nicholls, the name comes through the Latin *Canon*, an allowance or stated quantity of provision; and those clergy who had this allowance taken from the common bank of Church offering for their maintenance, came to be called *canonici*. As the Church revenues were in ancient times divided into four parts—one for the maintenance of the bishop, a second for the fabric of the Church, a third for the poor; so a fourth part was divided among the subordinate clergy, who lived in a collegiate manner around the bishop.

But, as Deam Hook says, it is more likely that the word *canon* was used to designate one who resided at the Cathedral Church constantly, and followed the rule of Divine Service there. So the general application of the word seems to indicate, for until very lately the title *canon* was restricted, in Cathedrals of the old foundation, to such as were *resident*.

Another title sometimes applied to Cathedral Clergy may as well be mentioned here. A *prebendary* is the name given to a clergyman attached to a cathedral or collegiate Church, who enjoys a stipend, (*Lat. prebenda*) in consideration of his officiating at stated times in that Church.

Of the English cathedrals there are two kinds, those of the old foundation, and those of new. The new are those whose chapters were founded or changed by Henry VIII in the place of abbots and convents, or priors and convents, which were chapters while they stood; and there are newly constituted chapters of old bishoprics, or else they are those which are annexed to the new bishoprics which were founded by Henry VIII. In cathedrals of the old foundation, chapters are of two kinds, the greater and the lesser. The greater chapter consists of all the major canons and prebendaries, whether residentiary or not. Their privileges are now considered to be limited to the election of the bishop, of proctors in convocation, and possibly a few other rare occasions. The lesser chapter consists of the Dean and residentiary canons, who have the management of the chapter property, and the ordinary government of the cathedral. All this has, however, been the growth of later ages.

**ENCOURAGING WORDS.**

The following passage occurs in a private letter from a country layman, in P. E. Island, and as it may benefit our correspondents, as well as ourselves, we give it to our readers. Those who are at all acquainted with the facts will see that the letter contains a great deal of truth and common sense.

The editors can speak for themselves, and they think for the clergy generally, that such expressions from a busy layman give them courage and confidence to prosecute their work with renewed vigour.

"The people are all glad to see a *free* Church paper at last. May I take the liberty to suggest, (you know everybody can manage a paper better than the editor himself), that the *GUARDIAN* be made as much as possible a people's or layman's, and not a clergyman's paper. Articles, and more particularly *discussions*, that are of great interest to clergy-men only rapel seven eighths of the ordinary readers. Then again, the education—I mean the Church education—of the majority of Church people in Canada has been so utterly neglected that a writer is apt to forget that his readers are wanting even in the most elementary of what I may call Church knowledge. What is ABC to a clergyman, is, I am afraid, misty to the ordinary Churchman in Canada. The very ABC of Church doctrine, history, facts, figures, progress, etc., etc., require to be explained line upon line, precept upon precept. This is, in a great measure, the fault of the Church itself. The distorted, not to say utterly false (in many respects) statements of Dissenting papers and magazines have to be met. The secular papers too, are in many cases controlled by parties hostile to the Church, and who lose no opportunity of inserting statements calculated to damage the Church. This sort of thing has been going on for years, and now many of these utterly false statements concerning the doctrines, but more especially the position of the Church at home, are as fixed facts even in the minds of Church people, who in such cases are afraid to speak in the defence of their Church.

"*Church Work*" has done more to enlighten the public on these matters than all the agencies of the Church together, and would be better to circulate in poor and scattered districts than even the *GUARDIAN*.

"I hope you will excuse this hurried scrawl, written on a shop counter, in the midst of business, but when I began I could not help letting you know that there are some, even in this far off place, disposed to help you in your work, even if they do not agree with you in all things."

**DISSENTING TESTIMONY TO THE CHURCH.**

DURING the progress of the *Leicester Church Congress*, the dissenting ministers of the town, sixteen in all, presented an Address to the Bishops and Clergy there assembled—many hundreds in number—in the course of which they gave expression to the following manly and Christian utterances:—

"We desire to acknowledge our obligations to you, as representing the Church of England, for the healthy stimulus we have received from the lives of your many saints, confessors, and worthies. The illustrious names of Herbert and Ken, Leighton and Wilson, are as dear to us as yourselves. Nor are we less indebted to your scholars, your theologians, your masters of sentences, for a vast and instructive literature; for a thousand contributions to a right study of the Bible, and a clear apprehension of Christian truth. The works of Hooker and Jeremy Taylor, of Pearson and Milman, of Lightfoot and Westcott, are the delight and possession of the Nonconformist ministry as well as your own. If our forms of worship vary from yours, yet your noble liturgy, enriched by the penitence, the trust, the sorrow, and the gladness of the saints of many ages, is for us, no less than for others, a priceless treasure of devotion. Scarcely ever do we come together to give thanks for the Divine goodness without using those hymns which the singers of your Church have given the world; and side by side with Wesley, Watts, and Doddridge, we place the solemn and beautiful melodies of Heber, Lyte, and Kettle. Your eloquent preachers, your seraphic doctors, your saintly examples, have laid us under immense obligation, which we can never repay, and which, while we confess in words, we feel we can best confess by uniting with them. We hear their voices calling us in the service of our Lord and Master."

As often as a S.S. scholar is absent from the class, it is a great thing to follow him up with a visit or a letter, or at least a postal card—showing that you remember him and missed him. There are teachers who never fail to do this, and so rarely fail to win the love of their scholars.