

The Church Guardian,

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

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TO OUR SUBSCRIBERS.

WE are glad to announce that at the beginning of Vol. 4 of the CHURCH GUARDIAN we shall change its form and shape, and have it stitched and cut so as to be more easily handled and read. This will entail considerable additional expense, but our circulation has become so large and so many have expressed a wish that the change should be made, that we cannot any longer refuse to make it. We shall also, within a few weeks, do away with the present heavy task of writing the addresses of subscribers, and substitute a mailing machine which will note accurately the date when each subscription expires, and the payment when made. We shall have much more room for Diocesan news when we change the style of the paper, and shall pay more attention to the family department both for old and young. Our circulation now is over 5,000 weekly to bona fide subscribers, and we expect it to reach 6,000 or 7,000 during the next year. We shall be always glad to have our patrons make honest and well intentioned criticisms and suggestions; but the letters of faultfinders simply, and of those people who are always grumbling, we shall consign unheeded to the waste basket.

THE ROLL OF RETIRED BISHOPS.

There are at the present time in England twenty Colonial Bishops who have resigned their Sees. And while we by no means stigmatize them all as "returned Empties," for many of them have been compelled by ill health and overwork to resign, still the spectacle is not a pleasant one, and each year seems to add to the number. Some provision ought to be made for the honourable retirement, after a certain age, of those who are physically unable to do their work, or for those invalided on account of the climate; but it is not a desirable thing to see men resign their Sees and immediately take important parishes or positions which should properly belong to incumbents or curates. There are three men who held their Bishoprics 29, 23 and 15 years respectively. The average length of the Episcopate of the remaining seventeen was a little over nine years. Out of the twenty, North America has three; New Zealand, three; the West Indies, two; Africa, seven; Australia, two; and Asia, three. It is a remarkable fact that while in the United States there are almost as great extremes in climate as will be found in the British Colonies, and there are three Bishops abroad, with the exception of Bishop Southgate, once Missionary Bishop at Constantinople, whose case is not in point, there is but one retired Bishop to be found among nearly seventy who have been raised to the Episcopate. This one, Dr. Adams, appointed Bishop of New Mexico, found himself, from a physical disability, unable to take the peculiar and fatiguing journeys required in his Diocese, and resigned shortly after his consecration. The United States is the home of these men. They are accustomed to the people, the climate, and the habits of life of its citizens; they are proud of its greatness and its enterprise, while not blind to its defects. And so they live

and die there, bearing the burdens and cares of the Episcopate as long as health and strength are given them, many of them wearing out before their time, but none of them rusting out in inglorious ease.

On the other hand, it is natural that men taken from the pleasant home life of England, from the rural parishes, or from the busy centres of life and thought, and then transplanted to a country of torrid heat or Arctic cold, deprived oftentimes of everything but hard work among an alien people whose habits, manners and customs are so entirely different from those in England, should feel a natural longing to return, after some years of missionary labour, to the, by comparison, Arcadian life in England. And even though impelled, as no doubt they all are, by a high sense of duty, when sickness comes, and they feel the effects of an unaccustomed climate, and the strain of unusual and discouraging work telling on them, it is no wonder that they wish to die within sound of the chimes pealing out from some ivy-covered tower, and to rest in the peaceful churchyard, underneath its shadow. In North America we have a fairly honorable record in this matter. Out of thirty-two Bishops consecrated between 1787 and 1881, only seven have ever returned to live in England. And we are proud in this connexion of the example of our venerable metropolitan. If ever a man earned repose, and a right to return to the scenes of his youth, he has fairly earned it after thirty-six years of toil in a diocese which, when he came to it, had but few advantages, and scant and wearisome means of communication between the scattered parishes. But, at the age of 77, when most men would want to spend the evening of their days in quietness and peace, he still labours on, desiring to spend and be spent for his Diocese, a noble example to those Englishmen who take a Colonial Diocese for five or six years, and then return in shovel hat and gaiters to work some pleasant English Parish, and grace the meetings of Church Societies and Parochial gatherings by their Right Reverend presence.

THE SPECIAL MEETING OF THE PROVINCIAL SYNOD.

SOME difference of opinion exists as to the advisability of electing a Missionary Bishop for Algoma at the present time, owing to the unsettled character of the support of the Episcopate. It is imperative, however, by the wording of the Canon, that the Provincial Synod should be summoned before the 9th of next June. The House of Bishops may then refuse to nominate under the present circumstances of the Diocese, and the matter would lie over until the next Provincial Synod, unless the Lower House made some arrangement satisfactory to the Bishops for the support of the new Bishop. We trust that the Synod will be summoned as soon as possible. We would suggest that it be summoned for special business, besides the election of a Missionary Bishop. There is one matter that needs attention at once. We refer to the Central Board of Missions created at the last meeting. The relations between this Board and the corresponding Committees of the several Dioceses need adjusting and explaining. So far they have not worked very smoothly, nor have the pecuniary results been such as might have been expected. Parishes and Dioceses have been in the habit of sending money directly to the English Societies. The S. P. G. requires a collection from every Society receiving aid from it. It is a question whether, at present, the Society would consider this obligation fulfilled by a collection for Foreign Work sent to our Central Board. The Committees themselves are not clear on many points. In every way it is desirable that there should be a Conference of the Committees. This could be easily accomplished at the Special Meeting of the Synod. Most of the members of the Committees are also delegates to the Provincial Synod, and we would strongly urge that when the Synod is called, this should be part of the Special Business to be transacted. There may be other matters requiring attention, of which the Bishops are the best judges. We, however, call particular attention to this matter. We believe, moreover, that it would secure a better attendance. Men do not care to leave their Parishes or their business, and travel to Montreal with the certainty almost, that the Bishops will refuse to nominate, that their time and money will be wasted, and that they will be sent home without having accomplished anything.

COLLEGE GRANTS.

THE Nova Scotia Legislature is again in session, and we presume (although not mentioned in the Lieut.-Governor's speech), the college question will come up for discussion, as applications from the Colleges will be made for a renewal of the grants. The question cannot be lost sight of, and must be met by the people's representatives, even if not made a Government measure. We understand the Governors of Kings College have already made, or are about to make, application for a renewal of the grants, and we believe this will be the course adopted by all the Colleges. Whether this will meet with general favor or not remains to be seen, but it will be an extremely hard measure to withdraw the grants at the present, when, even if the efforts to secure endowments for the colleges are successful, several years must elapse before they are completed and made available.

While not abandoning our position that Provincial aid should be given for all time to our colleges, we cannot refuse to recognize the commendable efforts which make possible the colleges doing without State aid altogether when their endowments shall have been completed, and we cannot see how the members of the Legislature, whether in favor of, or opposed to denominational colleges, can refuse to agree to continue the grants, at least for a time, until the new funds are made available.

But while the renewal of the grants for three or five years will set the question at rest for the present, it will in no way settle it. It is well to speak plainly. As a writer in a secular paper has very significantly pointed out, the Castine Fund must be dealt with by the Legislature, and some other money now in the hands of Dalhousie College must either be withdrawn, or else equally divided among all the colleges, or the State will be supporting one body of Christians—the Presbyterians—at the expense and to the exclusion of all others.

We shall wait with a considerable degree of expectation to see what is proposed to be done in the matter.

A NEW CONVERT.

WHAT does our neighbor the *Presbyterian Witness* mean by printing the following, which we cut from his last issue, (the italics are his own):—"The Emperor of Brazil is nominally a Roman Catholic, for State reasons, but is generally understood to be an Infidel or Rationalist of an advanced type. When visiting the Presbyterian Mission School in St. Paulo a year or two ago he declared very categorically he was opposed to *all religious instruction in schools.*"

Is this a case of true conversion on the part of our contemporary to the principles those of us who have strenuously opposed the Godless system of education have all along been villified and scoffed at for maintaining, viz., that the abolishment of *all religious instruction in schools* is what every advanced (and lesser light, too), Infidel and Rationalist, be he Emperor or simply a noisy citizen of our own Dominion, is working for and glorying in.

We hail with great satisfaction, even at this late day, the support of our contemporary in so good a cause, and only trust that, having sinned away the day of Grace as regards our Common Schools, he may make every possible amend by helping to save our Denominational Colleges from the ruthless hand of the would-be destroyer, so that no Rationalist or Infidel in this our beloved land may have it in his power to glory in the future in having blotted out so effectually the recognition of God in the education of our youth.

AN AMERICAN VIEW OF GUITEAU.

THE Montreal *Star* says:—"The New York *Tribune* of December 11th, takes very much the same view of Guiteau that was presented in the *Star* of November 19th. In an article published on the latter date, we pointed out that Guiteau was a kind of caricature of certain prominent features of American character, as acknowledged on many occasions by thoughtful American writers. That we were not led astray in this by foreign prejudice, is clearly shown by the *Tribune's* article, "When right-minded people," says the *Tribune*, "are disgusted at the vanity of this vaporing, bragging assassin, they ought to remember that this very personal vanity is a national characteristic. Our political and social customs foster vanity in the individual. Your Guiteau would have had the conceit roughly ground out of him in England, and

very early in life would have been relegated to the limbo of fools. Here he capers unrebuked in the eye of the public, until he fancies himself a statesman. 'I' is the slogan with which Americans rush into the universal struggle for place and power. Out of this exaggerated vanity grow our worst national defects of character, manner, religious belief even. How many petty trivial sects have sprung up among us simply because individuals like Guiteau felt themselves qualified to speak for the Lord! In a word this rare show at Washington may serve a good purpose if each American takes it as an exaggeration only of actual national characteristics, and honestly sets himself to study both their cause and their remedy."

We fear Canada is not altogether free from this "personal vanity" and "conceit" which the *Tribune* and *Star* condemn as a prominent feature of American character.

When the *Tribune* exclaims "How many petty trivial sects have sprung up among us, simply because individuals like Guiteau felt themselves qualified to speak for the Lord," it discloses the moving cause of many schisms which, if not taken their rise in Canada, at least have been transplanted into a Canadian soil made rich from the same causes. When secular papers both in the United States and Canada understand so well the evil and speak thus freely with regard to it, we may hope, perhaps, in time to find a growing national feeling in the same direction. For which we may well, as a branch of the Church of Christ, most sincerely pray.

THE NOVA SCOTIA MISSIONS.

Mr. Jamison's letter, which we publish by request of the B. H. M., strikes at the root of the matter of small incomes and deficiencies. We have no hesitation in endorsing every word he says. When the clergy exert themselves, as the Presbyterian, Baptist, and Methodist ministers do, to obtain subscriptions from their people by a personal house-to-house visitation, and by adopting weekly or monthly payments, we may hope to have present salaries increased and a balance in the treasury for much-needed new work.

Seeing that, according to a circular just sent out by the Clerical Secretary, \$1,600 will have to be taken from the salaries of certain of the clergy in 1882, thereby reducing the income of some of them below \$600 a year, and some others even to less than \$500 a year, we think the better paid should do more to help their brethren than they have been doing.

The B. H. M. will reduce all their grants by 10 per cent.; the Church Endowment Fund Committee have to do the same; while the S. P. G. Missions will in some cases lose their grant altogether, and in others suffer a large reduction.

The following letter received by the Secretary and read at the last meeting of the B. H. M. was ordered to be published in the CHURCH GUARDIAN.

MAITLAND, January 3rd, 1882.

To the Secretary B. H. M.

DEAR SIR—In forwarding to you the B. H. M. list for 1881, I am thankful to be able to say that the contributions are in excess of last year. It was unfortunate that the day on which the Rev. D. C. Moore visited this parish, as a delegate from the Amherst Deanery, in behalf of the B. H. M. was so unfavourable that he could not reach the stations in the more rural parts of the parish, through this misfortune any extra effort that had to be made fell to my lot. I can assure you that no labour has been spared to arouse the people to a sense of their duty to their Church and God at this particular time. At first I feared that we could send little or no more than we did last year, but I rejoice to find that we have increased our contributions from \$94.50 in 1880 to \$118.64 in 1881, and when I take into consideration the trying times through which we are passing here, the consequent poverty of the people, and the amount they have raised for local purposes, although the increase is not very great, I feel that we have done well; and I cannot but think, if I may be allowed to say it without being thought guilty of boasting, that if all the parishes in the Diocese did their duty in this respect as we have tried to do ours, the B. H. M. would be freed from its present embarrassment.

I have this year established a principle which I intend in future to carry more fully into effect than I have been able to as yet, that is, to enroll the name of every baptized member of the Church, down to the newly baptized infant, as a contributor to the funds of the B. H. M. If this were done throughout the Diocese an excellent result would, I believe, follow. It of course, involves work and hard work too, but the sooner we learn to do this sort of work, the better for ourselves and our