

**The Church Guardian,**  
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**OUR POSTULANTS.**

THERE was a time when some Churchmen dreaded the establishment of Synods, as likely to lead to rash or restless legislation. The Synod of Nova Scotia, at least, has vindicated its claim to practical utility by many of its actions, and not least, by the recent expression of its decided and unanimous opinion on the subject of Training for the Ministry.

Not that any one could truthfully assert that the *crétins* and *roués* of the Church were being eagerly pressed into the ranks of the Priesthood. Lost, however, such a thing might become possible, the Synod and its Chairman are right in using every precaution. Of course, what is most important in the character of a clergy, is its moral type. As experience teaches positively *ex quo vis ligno non fit Mercurius*, the principle of selection cannot be too much insisted upon, not only in candidates, but in postulants also. We do not care to be invidious in stating that this principle of the ethical training which has accompanied its application in one, at any rate, of the English Missionary Colleges, has ensured undoubted success in the turning out of many teachers of the Gospel, gifted in the spirit of love, and of a sound mind.

The Synod dwelt particularly on the necessity of education in postulants, or candidates for the Ministry. The B. A. course at Windsor or other University, was recommended as a qualification. Nor can he who has been ordained without a University degree, take this as a slur upon himself, any more than he would resent the building of a hospital because he is pitted with small-pox. Three or four years in one of our Colleges is short enough for those who have to lay there the foundation of pure scholarship and mental method, such as is needed in the future for the discussion of controverted truths the most momentous and difficult. Fortunately or unfortunately for us our theological terminology has been struck from the die of Aristotle and the schoolmen, and it is as hard to see what a divine can do without Latin and Greek as a mason without his mallet and chisel. It must be admitted that ignorance of the accurate sense of terms which have passed from the Lyceum to the Christian schools has caused more doubt and division on the subject of Sacramental Dogma than all other causes put together. We are inclined to sympathize with the educated layman who fails to accept help in forming his opinions from the teacher who cannot pronounce the names under which St. Paul salutes his converts. It is but barely conceivable that such a teacher realizes how in the New Testament converge all the lines of Greek thought, in it are

focused all high aspirations, Jewish and Gentile; and that in it is comprised the last and most wonderful effort of the Greek tongue; it is even doubtful whether he is yet humble and informed sufficiently for the reverent handling of the parables of Christ and the arguments of His Apostles. If nicely in jots and tittles is pedantry, we should be afraid to say who might be called pedant, and, at any rate, it was merely on account of a single letter around whose elision or interpolation the fancy of Hebrew commentators has flung the halo of devotional legend that the Christian Church was convulsed almost to disruption in a controversy from which her foundations are still trembling. But these may seem superficial points.

The heart of the Church's life has always drawn new vigour and youth from the illuminated intellect of her sons. When she has fallen into coldness or darkness, it has been a survey once again of the fields of old speculation and of old experience that has revived her; nothing but contact with early sources of inspiration and belief has sent her to her feet again, fresh and stronger than before. The Oxford Movement emanated from a common room in one of the centres of English classical learning; and that other school of thought which has done so much to keep in sympathy with Anglican institutions minds naturally averse to the restrictions of dogma, originated among the Cambridge Platonists. Nor can obscurity or remoteness of position excuse the ignorance of the clergy. No family cares, or slenderness of temporal means, not even pressure of official toils, condone for want of interest in the intellectual heritage of our glorious Church. It was when condemned to "the caressing cares that attend a married priest and a country parsonage" that Hooker was found tending sheep, but with a Horace in his hand, a poet in whom he no doubt found relaxation from those severer and more elevated meditations, whose results in his great work have gone so far to set on a national basis the doctrine and practice of our Church.

Our future clergy must be well educated men. We cannot contemplate the possibility of a Bishop in these Maritime Provinces who is not a scholar and a divine. Our Synod is anxious that the priests of the Church shall do something towards imitating in this respect gifted and learned leaders. Our laity, amid the active thought and enquiry of the day, demand it. General culture, general knowledge, as well as professional indoctrination, is necessary. We want men of wide and rational sympathies. But there is nothing so narrowing as illiteracy, and the example of other sections may teach us how great a calamity to Church and State is a general body of clergy full of the activity of their narrow *metier*, anxious for distinction in it, but knowing nothing of the politics, the philosophy that are beyond, and may be made to underlie and guide it, in a word, busy, ambitious, and illiterate.

**THE WORK OF THE CHURCH EXTENSION ASSOCIATION.**

We are glad to learn from the last number of "Our Work at Home and Abroad" that the Church Extension Association of 27 Kilburn Park Road, London, whose gifts of chancel fittings and furniture have gladdened many a Colonial Missionary's heart, has received a gift of £1,000 to reduce the debt on their "Orphanage of Mercy." This will make the debt only £1,000, which, we trust, will soon be removed. In this Orphanage there are 117 orphans, and many more are waiting for admission. "These children are among the most destitute in England. Many have never known a parent's love, and their only home has been the workhouse." Besides

this, there is a Mission conducted by the "Sisters of the Church" among the "navies." Dining and recreation huts have been established, and Sunday Services, free libraries and classes, and the men cared for in sickness and in want.

Another branch of work is the "Children's Free Breakfast Fund." About six hundred children are supplied each Sunday morning with a free breakfast, consisting of a mug of hot tea and a large currant roll. The sum of 10s. will provide a breakfast for one poor child throughout the year. No teaching is of much avail to a starving child, and it is hopeless to expect our London gutter children to come to school on Sunday morning on an empty stomach. These schools have now been established several years, and they have been the means of leading many to Christ. Several hundreds have been brought to Baptism and Confirmation, and constantly we have been told by the scholars that they have been kept from bad ways because they could not forget the lessons they had therein been taught.

There is a Children's Convalescent Home at Broadstairs for the relief of poor children recovering from illness. At the East End Mission there are soup kitchens, ragged schools, mother's meetings, invalid dinner table, and destitute children Free Breakfast and Dinner Fund. In connection with the Association there is a Foreign Mission Fund. From this grants are made to Churches in the Colonies, and in heathen lands of altar needlework, communion plate, and other Church furniture.

Such is some of the blessed work done by this Society, which is comparatively unknown. The devoted women who have given themselves to this work, assisted by their friends, have been able to carry on these works of mercy and piety with ever-increasing success. These gifts to Colonial Churches of fittings made or collected by them have made them known to some of our Parishes. It would be a pleasant thing for those who have received their gifts to make up and send by ship a box of clothing, preserves, and other articles of this country for the "orphans." We are sure it would be gratefully received and appreciated. Charity begins at home, but does not stay there. The more we enlarge the boundaries of our pity, the better for our own souls. England has done much for us, it is well that we should remember the destitution and misery of thousands of her people. We have nothing in Canada which corresponds to it. The world which is revealed to us by those visiting among the very poor in London is a world which we can hardly realize outside of books. We are sure our readers will all wish God speed to the Society in its blessed work.

**AN EXAMPLE WORTHY OF IMITATION.**

A too uncommon practice now-a-days has brought a pleasant surprise to the Nova Scotia Board of Home Missions. The executors of the late Mrs. Ann Wilson have forwarded to His Lordship the Bishop of the Diocese a cheque for \$100, being a legacy from the deceased towards the funds of the Board. Probably no one thing gives stronger proof of one's love for Christ and zeal for His Church than a Bequest, according to ability, of a certain sum to be devoted to the Missionary Work of the Church. Very few, unhappily, of our wealthy or well-to-do people have displayed their gratitude to God in this way. In too many cases a sad absence of any such recognition of God is noticeable in the last will and testament of the rich men and women of this country.

The Clergy are directed by the Prayer Book to speak directly to the dying upon this subject. It is a matter, then, not of

choice but of duty; and it would be well for the Clergy to have regard to their instructions, so that those in health, as well as the dying, may be moved to make provision for a return of some part of their substance, to be used in giving the Gospel to Christ's poor.

Money is needed. The Work of the Church is crippled for the want of it. Men and women of means are God's Stewards. Let them fulfil their trust.

**BABES IN CHRIST.**

ORGANIZED Women's work has reached a wonderful degree of development in England. Often in their visits among the poor, the workers meet with amusing cases of practical application of promises. Our poorer classes have been more intelligent. Would that they all had the same childlike faith!

October 4.—One of the Sisters called upon an old man whom she is in the habit of visiting constantly. He is a simple old man, who seems to act up to his light, and is a regular communicant. She asked him how it was that she so frequently found him engaged in winding up his clock. "Why, Sister," he replied "I want to get quick to heaven, and the time will keep a stoppin' so. I s'pose my rooin bain't ready yet." This was his practical application of the promise. "I go to prepare a place you."

The other day one of our workers went to visit a poor old woman, aged 97, living at Shorelitch. She inhabits a pigeon-hole of a place at the top of one of the dark spiral staircases with which Spitalfields abounds. She is nearly blind from age, but always bright and cheerful. In answer to inquiries after her health, she said, "Well, you see, ma'am, this mortal body is decaying, and then I goes to go up yonder" (pointing upwards). "But laws, ma'am, there's two things wot I prays for night and day. I axes the Lord, wherever He puts me in heaven as it shan't be a' top of a staircase, no yet at the back of a door. For wot with the row the children makes up and down them there stairs, and the draught from this ere door. I can't get a bit of peace for my life!"

There is one blessed text which meets all such cases as these. "When I awake after thy likeness, I shall be satisfied." Satisfied! Every one's cup of happiness will be full according to their capability. The small cup and the large will be equally full.

**ST. LUKE'S CATHEDRAL.**

If he has not already seen it, we direct the attention of "a Pew-holder in St. Luke's" to the article on "Cathedrals" in last week's GUARDIAN. He will see at once after perusing it that there is an important difference "between a Parish Church honored with the Bishop's seat, of which the Rector may or may not be connected with the Cathedral body, and in which the Bishop has no rights, save those which the Rector may of courtesy accord him," and a "real Cathedral founded by and vested in the Bishop of the Diocese and his successors."

**FROM HALIFAX TO MANITOBA.**

EMERSON, MANITOBA,  
Sept. 27th, 1880.

Dear Messrs. Editors,—As many people are about leaving Nova Scotia and New Brunswick for the North West, and the route is long and unknown, it may be interesting to intending emigrants to know how those who have preceded them have made their way out. Consequently, as I have promised to write to many, I send you a few notes which, through the medium of your largely circulated paper, will reach many. I may be too minute in mentioning many points, but as the country and towns through which I passed were new to me, I thoroughly enjoyed noticing every thing I could. When I was starting for here I found the most complete letters were none too full to gratify my curiosity. Having been, very unexpectedly to myself, appointed by the Metropolitan of Rupert's Land, to the Incumbency of

St. Luke's Church of this town, I hurriedly disposed of my effects and bade good-bye to many kind friends in my old Parish of Falmouth, and started on our long journey. On the 11th of Sept. we crossed the Bay of Fundy in the "Empress," and on our arrival in St. John that evening we found kind friends, who had for some days been watching for us, who took us in their carriage to their pleasant home in Portland. The next day I attended services at the Valley Church and St. Luke's, Portland.

Though the latter Church had been begun before I left St. John 6 years ago, yet it had only just been completed, that being, I think, the second Sunday that services had been held in the Church proper. It was quite an improvement on old St. Luke's. The high backed pews and double-decked pulpit had disappeared. The woodwork was simply stained and varnished which gave a nice appearance. The Church was well filled. There was always a good Church element in Portland in point of numbers. I had tickets to Portland, Me., by steamer, but as Mrs. Brenton did not enjoy her experience in crossing the Bay, I succeeded in selling my tickets at the face and concluded to take the train. We were fortunate, as about 1200 passengers went by the steamer, and the passage was very rough. Tuesday was occupied in finding the best way to send my luggage, which did not pass as personal baggage. My three trunks weighed at least 400 lbs., on which I did not pay anything; besides these I only took two packing cases. When I told one agent I wanted to send these to Manitoba, he held up his hand in amazement, "Why," he exclaimed, "that is the worst place in the world to send freight to"; and he muttered something about power of attorney and sundry papers to be signed, that had I been wanting in courage I might have been intimidated. I next consulted a firm who had several large contracts here, and who told me they were now engaged building a bridge over the river here and one at Winnipeg, as well as offices for the Bank of Montreal there. As they had sent horses, wagons and tools, they secured care at \$308 each, which passed in bond by the Intercolonial.

For the filling up of the back of the invoice, they paid the American Consul \$2.50. After further consultation at various offices, I decided to send my boxes by the Hoosiac tunnel route, which charged \$2.70 per cent, and ninety cents as an entrance fee at Vanceboro, Me. The charge by the Intercolonial is \$3.50 per cent, and there is a good deal of unnecessary trouble about papers. Mr. Freeze, at the station on Water Street, St. John, is the agent for Hoosiac tunnel route, of whose kindness I can speak favorably. Having had my boxes weighed, the freight prepaid to St. Vincent, and receipt taken from Mr. McLeod, baggage agent, I saw them carefully marked several times with my name and destination. I could not send the boxes to Emerson, which is 3 miles beyond St. Vincent, without having them bonded, which to me would have been an unnecessary expense. I obtained two first-class tickets of H. Chubb & Co., from St. John to St. Boniface, opposite Winnipeg, for \$110 and had my trunks checked to Portland, Me.—We took train next morning (Wednesday) at 8.45 at Fairville, on the Carleton side, for Bangor. The cars were filled with excursionists from St. John for Boston to attend the celebration. I obtained one seat for my wife and child, but had to stand the greater part of the distance to Vanceboro, about 92 miles; and here I must express my strong dissatisfaction with the way in which the excursion was arranged. Travellers who hold first-class tickets, and are going a long distance, should be made comfortable; if the Railway Co. issue cheap excursion tickets, they should not accommodate the holders of such to the discomfort of those who travel by regular rates. The country traversed by the St. John and Mine Railway is rough and scantily cultivated. The station houses were small and inferior even to those on the W. & A. line. At Vanceboro, on the St. Croix, our luggage had to be examined by the Customs officer. As there was an unusually large number of passengers, the small station room was crowded with trunks and valises. As I took this opportunity to place in my trunks some articles of apparel I had been carrying in parcels, and as I must have made quite a flourish of keys, though quite unconvincingly, I was taken by many for the officer, and found some difficulty in making them believe the contrary, till a glimpse of the clerical stick made them