

# The Church Guardian,

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

IT IS NON-PARTIZAN! IT IS INDEPENDENT!

It will be fearless and outspoken on all subjects, but its effort will always be to speak what it holds to be the truth in love.

Price only ONE DOLLAR a year, in advance. When not paid in advance, Fifty Cents extra.

The Cheapest Church Weekly in America.

Address, THE CHURCH GUARDIAN, Lock Drawer 29, Halifax, N. S.

The Halifax Editor can be found between the hours of 9 a.m. and 1 p.m., and a 2nd and 6 p.m., at his office, No. 54 Granville Street, (up-stairs), directly over the Church of England Institute.

## CANDIDATES FOR HOLY ORDERS.

The Executive Committee of the Diocese of Nova Scotia, acting under instructions from the Synod and with the approval of the Bishop, now occupies a very responsible and highly important relation to Candidates for Holy Orders.

It has been felt, we believe, by the Bishop and others, that it would be much more satisfactory both to His Lordship, the candidate himself, and the congregations of the Church, in one of which he is to minister, if the Executive Committee, consisting of the Bishop, nine clergymen and nine laymen residing in various parts of the Diocese, or at least a majority of them, shall be satisfied with the testimonials the candidate is able to furnish, as to moral and religious character. All must recognize how important it is that those who hold office in the ministry of the Church shall be free from even the suspicion of immoral or irreligious living; and it is equally important that those who would enter the sacred ministry shall be men whose outward lives will bear the fullest investigation. While in the past the Bishop has himself endeavoured in every way possible to find out the fitness of a young man applying for admission as a Candidate for Orders, and while afterwards such safeguards as the certificate of the President of the College, and the reading of the *Si Quis* openly before the congregation in the Parish Church of which the candidate is a member, have been invariably attended to, yet it is felt that additional safeguards are required. Our namesake of New York has recently published the ordinary methods by which a young man can secure in the American Branch of the Church admission into the ministry. And in order that our readers may see how numerous are the conditions imposed, we publish the Canons bearing upon the subject as given by our contemporary. They are as follows:

1. Title I., Canon 2, Section 2, Paragraph 1 says: "Every person desiring to be admitted a Candidate for Holy Orders is, in the first instance, to consult his immediate spiritual Pastor or Rector," etc., etc.
2. Paragraph 2 of the same Section of the same Canon says: "If counselled to persevere in his intention, such person shall then, with letter of approval and introduction from the Pastor or Rector, personally, if possible, or by letter, give notice of his intention to the Bishop of the Diocese," etc., etc.
3. Section 3, Paragraph 1, says: "The Postulant for admission to Candidature may at any time, after application to the Bishop duly made, apply to the Standing Committee of the Diocese for recommendation to the Bishop for admission as a Candidate."
4. Paragraph 2 of the same Section says: "In order thereto, he shall with his application lay before the Committee testimonials in the following words: 'We, whose names are hereunder written, testify from our personal knowledge and belief, that A.B. is pious, sober and honest; that he is attached to the Doctrine, Discipline and Worship of the Protestant Episcopal Church, and that he is a Communicant of the said Church in good standing; and do furthermore declare that, in our opinion he possesses such qualifications as fit him for entrance on a course of preparation for the Holy Ministry.'"
5. Section 3: "Such testimonials shall be signed either by the Rector and a majority of the Vestry of the Parish or Congregation to which the Postulant may belong, or by at least one Presbyter and four respectable Laymen, Communicants of the Protestant Episcopal Church.

6. Section 4: "The Standing Committee shall be sole judge of the propriety of receiving testimonials signed by others than a Rector and Vestry."
7. Section 5: "A majority of members of a Standing Committee having the requisite personal knowledge of a Postulant for recommendation, may, at the discretion of the Committee, dispense with the presentation of testimonials by a Rector and Vestry or by others of the Clergy and Laity"
8. Section 6: "The Standing Committee on the receipt of such testimonials, or, in its discretion, on the personal knowledge of its members, being duly satisfied that there is not sufficient objection on grounds either physical, intellectual, moral or religious, may proceed to recommend a Postulant for admission to Candidature, by a Certificate bearing the signatures of a majority of all the members of the Committee, and addressed to the Bishop of the Diocese in the following words: 'Same as from Vestry given above.'"
9. Section 4, Paragraph 1: "Upon receipt of a certificate from the Standing Committee, recommending a Postulant for admission to Candidature, the Bishop shall require such Postulant to make signification of his intention, whether it be to become a Candidate for the Office and administration of a Deacon only, or to be a Candidate for the Priesthood also."
10. Paragraph 2, same section: "If the Postulant desires to be Candidate for the Priesthood, he must lay before the Bishop a satisfactory Diploma, or other satisfactory evidence, that he is a graduate in Arts; and if, the Bishop be not fully satisfied, he may remit the same for consideration and advice to the Standing Committee of the Diocese."
11. Section 8: "In any case when the Standing Committee is the Ecclesiastical Authority of the Diocese, such Committee shall be competent to receive and do all assigned to the Bishop in Section 3, Section 4 and Section 6 of this Canon."
12. Canon 3, Section 1, Paragraph 1: "The superintendence of a Candidate for Holy Orders, and direction of his theological studies, pertain to the Bishop of the Diocese."
13. Paragraph 2: "In a Diocese, vacant or otherwise Canonically under the Ecclesiastical Authority of the Standing Committee, the Clerical members of such Committee shall exercise said superintendence and direction."
14. Section 5, Paragraph 1: "Every Candidate for Holy Orders shall report himself to the Bishop, personally or by letter, once at least in every three months," etc., etc.
15. Canon 4, Section 4, Paragraph 1: "There shall be assigned to every Candidate for Priest's Orders, three different Examinations, at such times and places, as the Examining Chaplains shall appoint."
16. Canon 6, Section 4, Paragraph 1: "No person shall be ordained Deacon in this Church unless he be recommended to the Bishop for Ordination by the Standing Committee."
17. Paragraph 2: "In order to such recommendation, the Candidate must lay before the Standing Committee testimonials from the Minister and vestry of the Parish or congregation of which he is a member, or from the Vestry alone, if the Parish be vacant, in the following words: (Here follows the Testimonial.)"
18. Paragraph 5: "The Standing Committee, on receipt of such testimonials, may, at a meeting, duly convened, a majority of all the Committee consenting, proceed to recommend the Candidate for Ordination, by a Testimonial addressed to the Bishop of the Diocese, in the following words: 'We, whose names are hereunder written certify that A. B. hath laid before us satisfactory testimonials that, for the space of three years last past, he hath lived piously, soberly, and honestly, and hath not written, taught or held anything contrary to the Doctrine or Discipline of the Protestant Episcopal Church, and moreover, we think him a person worthy to be admitted to the Sacred Order of Deacons,' etc. This Testimonial shall have the signature of all consenting to it."
19. Canon 8, Section 4, Paragraph 1: "No person shall be Ordained a Priest in this Church, unless he be recommended to the Bishop for Ordination by the Standing Committee of the Diocese for which he is to be Ordained."
20. The Ordination then takes place, at such time and in such place, as the Bishop determines.

## THE CHURCH'S IMPERFECTIONS.

We are all so ready to find fault with the Church of which we are baptized members and to which we owe allegiance; we see in her, as we suppose, so many imperfections, and then we cannot resist on every convenient (and sometimes inconvenient) occasion, publicly pointing them out; forgetting or overlooking altogether that probably the fault lies with ourselves and not with the Church; or forgetting or overlooking again that even if it should be in the Church much of the blame may very properly belong to ourselves. We are all too quick to see her blemishes and too little disposed to work manfully to remedy any evils which may exist. No doubt the Church (her members we mean) is imperfect, but did not our Blessed Lord say that she would always be so while militant here on earth? Still, we should do all in our power by

faithful living and by earnest working to make ourselves and the members generally better, and not spend our time grumbling and faultfinding, and in criticisms alike injurious to ourselves and others.

Our esteemed contemporary, the *Living Church*, has got hold of a chronic complainer, and treats him after this wise and sensible fashion:—

And Mr. Marigold has written. He is of a troubled mind, and as to these things among others,—"The Church is so far from what it ought to be, it is so full of imperfect people and opinions and practices." Certainly, Mr. Marigold, but this need not trouble you so long as you are trying to do your whole duty to God and man. The Church is far from what it ought to be, no doubt of it. But when was it ever otherwise? It was so of old time. It was so when Jesus lived at Nazareth, and preached in Galilee, and yet He did not leave the Church. He never spoke evil of it. He honored it. He despised none of its laws, and neglected none of its observances; was an habitual attendant upon its Services—"As His custom was, He went into the Synagogue on the Sabbath Day." The Church was, indeed, far from what it ought to have been, and yet He never thought of leaving it, but was content to suffer all things for it, that He might sanctify and cleanse it.

But Mr. Marigold says, "I can't work heartily for the Church while it remains so full of imperfections." But that is just what both Christ and His Apostles did. The Church in St. Paul's day had plenty of bad people in it, and yet he went right on, giving up everything for it that men usually hold most dear. He evidently never dreamed of leaving the Church because it had in it wrong people and opinions and practices. Mr. Marigold, you forget that if there were a perfect Church on earth, it would be one made up of the inhabitants of other worlds; the very moment that you joined it, it would cease to be a perfect Church. But you say—"Is it my duty to stay in a Church that allows so many things that I cannot approve of?" Certainly, it is not necessary that you should approve of everybody and everything around, in the Church or out of it. There are countless things around them in the world, which Christian people cannot approve of. It is not at all to be supposed that they would. There are countless things which God sees all the time, which He does not like, nay, hates; and yet He does not destroy the world. There is that in us all that He cannot approve of, and yet He suffers us and keeps on trying to make something of us and out of us. But, speaking of things that he does not like, Mr. Marigold says, "For one, I cannot tolerate these things." But how can you help it? You should be more tolerant. You would be more comfortable and happy if you were, and a better Christian, too. If the Lord tolerates those even who dishonor Him, we ought to tolerate brethren and fellow-Christians, whose chief misfortune is that they are not as wise as we are. Abraham, the father of the faithful, was taught to tolerate even a pagan Gentile. At least, the story is, that he was sitting by the door of his tent, one day, when an old man, stooping and leaning on his staff, drew near. Abraham invited him into his tent, and set before him meat. Observing, however, that he invoked no blessing, Abraham asked him why he did not worship the God of Heaven. He said, "I worship the fire only, and acknowledge no other God." Thereupon, Abraham thrust him from his tent, and in anger drove him from his door. But God called Abraham, and asked him for the stranger. Abraham said, "I cast him out because he would not worship Thee." But the Lord said, "I have suffered him these three score years, though he has dishonored Me, and could'st thou not have suffered him for a night?" So Abraham, we are told, ran after the old man and brought him back, and entertained him courteously, and instructed him as to the nature and worship of the one true God. The moral is obvious.

## NOTES ON THE CHRISTIAN YEAR.

By REV. G. OSBORNE TROOP.

### NO. IV.

Following the computation of the present Archbishop of York, our Blessed Lord made His meekly-triumphant entry into the Holy City on Sunday, the 10th of Nisan (April 2nd), in the year 30 of our era. Accordingly, the Sunday before Easter—at whatever date Easter may occur—is, as we have seen, called Palm Sunday. To each day of the Great Week which Palm Sunday begins, we may almost with certainty allot its peculiar events. On the Monday Christ pronounced His solemn curse upon the unfruitful fig tree; and in clearing the Court of the Temple of those who had made it a "den of thieves," He repeated at the close of His ministry the same great authoritative act which had marked its beginning. On Tuesday He uttered the terrible denunciation of woe to the "Scribes and Pharisees, hypocrites" recorded in the 23rd chapter of St. Matthew, and also the sublime discourse relative to the destruction of Jerusalem, His own second Advent, and the final judgment, found in the 24th and 25th chapters of the same Evangelist. Wednesday was spent by our Lord in retirement with the Apostles; but the day is marked by the bargain made by the traitor, Judas, to betray his Master unto the chief priests for "thirty pieces of silver." On Thursday the

little band were gathered about their Lord in the ever-to-be-remembered "upper-room." Within its hallowed walls the meek and lowly Son of Man in beautiful humility, girded Himself with a towel and washed His disciples' feet. Here by open announcement of His betrayal, He evoked the sorrowful question "Lord, is it I?" Here He gave the new commandment, "Love one another;" and, above all, here He instituted the Feast of Love by partaking of which all His children are drawn each to each and all to Him, in pure and holy love to their "great and endless comfort." Nor would we forget the gracious parting words of the 14th, 15th and 16th chapters of St. John, closing with the prayer so full of unutterable meaning in which the Son with uplifted eyes and heart held rapt communion with the Father.

This day is called *Maunday Thursday*, (*Die Mandate*) because our Lord then gave the new commandment, and because He instituted the sacrament of His most blessed Body and Blood with the command, "Do this in remembrance of Me." Until the latter part of the 17th century our English sovereigns were accustomed to wash the feet of twelve poor persons on Maunday Thursday, in commemoration of Christ's act of humility; and Blunt says that the custom was continued on their behalf by the Archbishops of York up to the middle of the last century. Since then a distribution of money and clothing to the poor has been substituted. For this distribution, which now takes place yearly at the Chapel Royal, there is a special service provided, called the "Office for the Royal Maunday," and the Bishop acting as Almoner, and his assistants are girded with long linen towels while giving the alms.

Of *Good Friday* Bunt nobly says: "This day is not one of man's institution, but was consecrated by our Lord Jesus Christ when He made it the day of His most Holy Passion." The Friday before the Passover was called the *preparation*, and accordingly the ancients applied the name of *Paraskeue* or *Parasceve* (preparation) to the Friday before Easter. It was also known in early days as *Holy Friday*, and the Anglo Saxons called it *Long Friday*. Its present beautiful name is many centuries old, and is peculiar to our English language.

Words are not needed to tell to reverent Christian hearts what we this day commemorate. Through its long hours are drawn ever succeeding scenes of agony and blood, until they close with the welcome calm of the rich man's new-made tomb. Let the formal, careless observer of this Lenten season but view his *unreality* in contrast with the deep, awful *reality* of the sufferings and death of Him "Who His own self bore our sins in His own Body on the Tree," and surely from a heart broken with shame and grief, there will rise up the pleading cry, "By Thine agony and bloody sweat, by Thy Cross and Passion."

"GOOD LORD DELIVER ME."

## SERMON ON DIOCESAN MISSIONS, BY THE BISHOP OF MONTREAL.

(Continued.)

At the time I speak of that part of the country was not ready, but in a few years the people responded and the fruit to day is seen in the thriving rectories of Knowlton and Sutton, and a number of the most promising missions of the Eastern Townships. With a Bishop of our own, and Church institutions of our own, we made great progress in the course of the first ten years of our independence; we had large grants of money from the Society for the Propagation of the Gospel, but from the first it was well understood that these grants were given only to help while we were building up, and that they would be gradually withdrawn. That time has come, our Diocese is as a garden well planted, and it now remains that we should carry forward the work so well begun. It may be said of us in the past, "for the poor the Gospel has been preached," but now we are poor no longer and we are called to do on behalf of others, that which for a hundred years past others have done for us. The Society for the Propagation of the Gospel sends nothing more to the progressive work of the Diocese. It simply pensions certain of our older missionaries and as they die the grants will cease, what then is our duty? The city churches are all self-supporting and so are those in the country styled "Rectory." Of the rest, some largely help themselves and others need to be largely helped. Here we find our poor—the poor to whom (if Christ indeed be amongst us,) we are bound to preach the Gospel. In my annual visitation it is my great privilege to make acquaintance with those our poorer brethren in Christ, therefore I am able to tell you just in what their poverty consists. First, their isolation—they are off the main road, out of the way of men; few in number and much scattered. I visited such a settlement in the wilderness last summer. Crossing the Gajneau river from the mission of Wakefield I made my way to the township of Portland, a distance of 25 miles. Here I found a small settlement of our people, kindly, teachable, and most anxious for the services of the Church. In the hope of inducing a clergyman to visit them the settlers built a small log building, and within those humble walls the missionary has conducted the worship of God, doubtless to the soul's health of many of the people. But Portland never enjoys even at best more than a service once a month, and this service has hitherto been intermittent and