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The Church Guardian.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude: 3.

Vol. 2.—No. 30.

THURSDAY, NOVEMBER 4, 1880.

One Dollar a Year.

REV. JOHN D. H. BROWNE,
REV. EDWYN S. W. PENTREATH,

LOCK DRAWER 29, HALIFAX, NOVA SCOTIA,
MONCTON, NEW BRUNSWICK,

EDITORS.

Advertisers should note that our circulation is now

4,500

Weekly, being larger than that of any other paper, secular or religious, in the Maritime Provinces.

Without meaning to be boastful, and more as a matter of business than of pride, we have to draw our readers' attention to the very large circulation of THE CHURCH GUARDIAN.

We have no less than 4500 bona fide subscribers on our books, representing all classes of our people. We believe we are correct in claiming a circulation nearly double that of any other Church paper in Canada, and very much larger than that of any other religious paper in the Maritime Provinces.

Let some may feel disposed to grow careless in their payments, we are forced to confess that even with this large number of names, at the low price of a dollar a year, we are very little more than able to pay expenses, and consequently, need all subscriptions promptly paid.

Being so widely and largely circulated, we offer peculiar advantages to advertisers; and we would be glad if our readers and well-wishers will make the extent of our circulation known to the business men of their several communities.

As we are striving to educate our people in everything which concerns the interests of the Church, we ask for the continued and increased support of Clergy and Laity.

SINCE 1821 the public and private contributions to the building fund of Cologne Cathedral have amounted to \$45,000,000. Adding the contributions of past centuries, notably the money expended on the colossal foundations, a German paper finds that as it now stands the cathedral represents about \$100,000,000.

If clergymen will read and speak out of their natural register, overtax their powers on one day, of the week and let the voice lie idle on the other days, and moreover will not take common-sense precautions against cold after exerting themselves in a hot atmosphere, they must expect to suffer from "Follicular disease of the Pharynx."

The ceremony of unveiling a bronze-statue in honor of the seventeenth century inventor and precursor of Watt in applying steam as a motive power, Denis Papin, took place in the little town of Blois, France, August 29. Among the prominent speakers was M. De Lesseps, who gave an interesting account of the life and discoveries of Papin. Like so many early inventors, Papin suffered cruel persecution at the hands of the people whose descendants now unite to do him honor.

An interesting trial has taken place on the line between Woolwich and Dartford with a locomotive driven by compressed air, the invention of Colonel Beaumont, of the Royal Engineers. The engine was charged with compressed air at a pressure of 1,000lb. to the inch, and made the run from Plumstead station to Dartford in twenty-eight minutes, arriving there with a remaining pressure of 540lb. The return journey was accomplished in thirty-five minutes. The engine is said to be well adapted for use on tramway lines.

The circulation of the Turkish Paper *Paik-i-Islam* has been stopped in India.

The remains of a Roman villa have been discovered at Aix-la-Chapelle. The walls as yet laid bare vary from a foot and a half to nine feet in height.

A PREPARATION manufactured from the eggs of turtles, and known in the West India Islands as 'turtle butter,' is being introduced into the English markets.

DEAN Stanley says that a wider difference upon the subject of the infallibility of the pope exists in the Roman Catholic Church than on any doctrine which is held by Protestants.

The Mexican House of Representatives have declared General Manuel Gonzalez to be elected President of the Republic. The ceremony of installation is fixed for the 1st of December.

In New South Wales Sir Henry Parkes, the Premier has prohibited Mr. R. A. Proctor, the well-known writer, from delivering lectures on astronomy in the theatre on Sunday.

On the festival of St. Simon and St. Jude, the Rev. Enos Nuttall was consecrated at St. Paul's Bishop of Jamaica; the Rev. G. E. Moule, Bishop of Ningpo; and the Rev. C. P. Scott, Bishop of North China.

BATTERIES are to be erected at Barbados, Demerara, and Jamaica, and armaments are being forwarded for their effectual equipment, in accordance with the recommendations of the Select Committee of Enquiry into the defence of the Colonies.

The French Government has renewed its diplomatic relations with Mexico, and has sent an accredited resident to the court of that country. It will be remembered that ever since the unhappy Maximilian affair, France has been unrepresented there.

The Duke of Bedford has purchased Norris Castle, Cowes. It is not generally known that the Queen, when Princess Victoria, resided there for some time with her mother, the Duchess of Kent; and that in 1831 she laid the foundation-stone of the district church.

A ship has been chartered at Newcastle on-Tyne to load wheat at Liverpool for Cronstadt, and the *Gulon* states that American vessels are bringing both grain and tallow into Russian ports. Russia, in fact, is just now buying what she formerly exported. A defective harvest, and a serious diminution in the number of cattle, are extending distress far and wide among her population.

The New York *Herald* says:—"A committee of the Episcopal General Convention is discussing the subject of enlarging the fund for support of disabled ministers, and of widows and orphans of clergymen. It is time something of the sort was done. If the laborer is worthy of his hire it is high time that some arrangement should be made for providing the funds with which to keep Church workers' from starvation and freezing."

The skepticism of the day is to a large extent the offspring of worldliness and self-indulgence. The honest doubts and intellectual difficulties of a real seeker after truth may be easily distinguished from the vain self-sufficient utterances of the fool who saith in his heart "there is no God." As it is forcibly put by a recent writer in *Scribner*: "The conclusion is entirely legitimate that when a man's infidelity leads to a loosening of the sense of moral obligation and to the bestializing of his character, his doubts come from his dishonest heart, and not from his honest head."—*Ex.*

THREE successive vicars, it is stated, held the living of Wensham, Norfolk, for upwards of 150 years between them. The present vicar succeeded his father, Rev. C. Campbell, in 1878, who succeeded his father in 1822, and he succeeded his father in 1770.

EXTREMES MEET.

At a recent dedication of a Methodist house of worship in New Brunswick, we learn that two ministers read a Psalm, verse about, "the latter for the people." Why not have allowed the people, as "a royal priesthood," to take their own part in the Psalms? The worship of Christian bodies about us is offered by the minister alone, the people have nothing to do but sing. They attend as listeners, not worshippers. The Roman authorities have deprived their laity of the cup, and the religious bodies who cling to the novelty of extemporaneous worship have deprived their adherents of their right to take their proper part in public worship. So extremes meet, the Roman priest saying the mass alone, in a "tongue not understood of the people," and the Protestant people worshipping God by praying in the person of their minister.

CHRISTIANITY.

"The religion of Jesus," says Bishop Taylor, "triumphed over the philosophy of the world, the argument of the subtle, the discourses of the eloquent, the power of princes, the interest of states, the inclination of nature, the blindness of zeal, the force of custom, the solicitation of passions, the pleasure of sin, and the busy arts of the devil." Sir Isaac Newton set out in life a clamorous infidel; but on a nice examination of the evidences of Christianity, he found reason to change his opinion. When the celebrated Dr. Edmond Halley was talking infidelity before him, Sir Isaac addressed him in these or the like words; "Dr. Halley, I am always glad to hear you when you speak about astronomy, or other parts of the mathematics, because that is a subject you have studied, and well understood; but you should not talk of Christianity, for you have not studied it. I have, and am certain that you know nothing about it." This was a just reproof and one that would be very suitable to be given to half the infidels of the present day, for they often speak of what they have never studied, and what, in fact, they are entirely ignorant of. Dr. Johnson, therefore, well observed that no honest man could be a Deist, for no man could be so after a fair examination of the proofs of Christianity. On the name of Hume being mentioned to him, "No, Sir," said he. "Hume owned to a clergyman in the Bishopric of Durham, that he had never read the New Testament with attention."—*Ex.*

Foreign Missions.

INDIA.

SIR RICHARD TEMPLE ON MISSIONS IN INDIA.

We hear occasionally complaints of the slow rate of progress with which Christianity advances in India. It has sometimes been stated in public prints which speak with authority that this progress has been arrested. Now is this really the case? Remember that our missionary work in India began in the year 1813, or sixty-seven years ago. There are in the present year not less than 350,000 Native Christians, besides 150,000 scholars, who, though not all Christians, are receiving Christian instruction—that is, 500,000 people, or half a million, brought under the influence of Christianity. The annual rate of increase in the number of Native Christians has progressed with advancing years. At first it was reckoned by hundreds yearly, then by thousands, and further on by tens of thousands. Com-

pare this with the probable rate of the progress of Christianity at the beginning of the Christian era. If it had been possible to take the statistics of the Christian Churches in Asia Minor, in Greece, and in the countries bordering on the Mediterranean sixty-seven years after the first promulgation of Christianity, would the numbers have been greater than 500,000 I apprehend not. And we must reverently remember that the Gospel was then preached with more than human eloquence, with more than mortal wisdom, by men of whom some drew their inspiration from our Lord Himself, and others from His Apostles, and all of whom were endowed with superhuman advantages compared with which all the advantages of our modern culture, learning, and civilization are utterly insignificant. Therefore, instead of lamenting the apparently slow progress of Christianity in India, you should rather render fervent thanks for the progress you have lived to see.

But, it will be asked, what is the character of these Christian converts in India—what practically is their conduct as Christians? Now, I am not about to claim for them any extreme degree of Christian perfection. I am not prepared to say that all of them, without exception, live up to their profession, or that none prove themselves unworthy of it. But, speaking of them as a class, I venture to affirm that the Christian religion has exercised a dominant influence over their lives, and has made a decided mark on their conduct. They adhere to their faith under social difficulties. Large sacrifices have to be made by them. A sort of ostracism from Native society, and banishment from all they held dear before, have to be encountered by them. Notwithstanding all this, we may say that out of the aggregate of Natives who, during the last three or four generations, have professed Christianity—which aggregate must have counted up to some millions—the number of apostates may also be counted on the fingers. In Southern India, where missionaries have laboured longest, Native Christians of the third or fourth generations are to be found. All of them are standing firm in the faith. Christianity has become hereditary with them in the highest sense. There is no such thing as retrogression towards heathenism. On the contrary, they exhibit a laudable desire for the self-support and self government of their Church on the voluntary principle; a disposition to maintain their clergy; to sustain the organization of their teachers, pastors, and catechists. They would no more think of abjuring their faith than of committing suicide; and, looking to the self-devotion of some Native Christians during the war of the mutinies, I believe that if hereafter, during any revolution, any attempts were to be made by secular violence to drive the Native Christians back from their religion, many of them would attest their faith by martyrdom.

I have so far been speaking on the evidence of others. I will now give you my own testimony. I have governed 105,000,000 of the inhabitants of India, and I have been concerned with 85,000,000 more in my official capacity. I do not say this as something to boast of, but merely state a fact—an accident if you will—for I went where I was ordered, and did what I was told. I have had official connection with 190 millions out of the 200 millions of British India. The odd 10 millions belong to the Province of Oude, with which I have had no official connection. I have thus had acquaintance with, or have been authentically informed regarding nearly all the missionaries of all the societies laboring in India within the last thirty years, from the banks of the Irrawaddy, in Burmah, to Peshawar on the Afghan frontier, and Kurrachee, near the mouth of the Indus, from Cashmere, in the Himalayas, to the southern peninsula near Cape Comorin; and among those missionaries I will mention the names of

W. Smith and Leupolt, in the North-West Provinces; Welland, Weitbrocht, and Stuart, in Bengal; Clark and Pfander in the Punjab, Squires in Bombay, Bishops Sargent and Caldwell in Tinnevely, Bishop Speechly in Travancore, and last, but by no means least, Bishop French of Lahore.

And what is my testimony regarding these men? They are most efficient as pastors of their Native flocks, and as evangelists in preaching in cities and villages, from one end of India to the other. In the work of converting the heathen to the knowledge and practice of the Christian religion, they show great learning in all that relates to the Native religious and to the caste system. They often evince appreciative thought in dealing with educated Natives. As schoolmasters in their numerous educational institutions, they are most able and effective; and although the educational establishments of the State in India are highly organized, the missionaries are esteemed, on the whole, to be the best class of schoolmasters in India. Again, in Oriental literature they are distinguished as scholars and authors and lexicographers, and have done much to spread the fame of British culture among the nations of the East. In all cases of oppression—and despite the general excellence of our rule in India, such cases do sometimes arise—they are found to be the friends of the oppressed; whenever Native rights are infringed or threatened, they always stand forth as vindicators of the injured ones, and as advocates of the voiceless millions; and so they exert a salutary influence on the servants of Government. In my official capacity I always listened with deference to their representations on all matters pertaining to the welfare of the Natives. They are, moreover, most useful by their writings, speeches, and preaching, in enlightening and forming public opinion in India. They are, too, the active and energetic friends of the Natives in all times of danger and emergency. When pestilence, the unseen enemy, is abroad—when famine has smitten down millions—they have been ever present as ministering angels. They have themselves helped the suffering, and have encouraged those who organized the administration of relief. The excellence and purity of their lives shed a blessed light on the neighbourhood wherever they dwell. Their wives, daughters, and sisters are zealous in co-operation, are foremost in promoting all beneficent works, and are the fair harbingers of enlightenment and of civilization. Although, of the missionaries, many are men of great talent, which would have won them distinction in the walks of secular life, they are nevertheless found living on the barest medium of salary on which an educated man can subsist, without hope of honour or of further reward. They do this from loyalty to the Master whom they serve. They have to bear all and more than all, the ordinary trials incident to foreign service. They do not proceed to England on furlough, unless by sickness, and they have no pension to look forward to until they are placed on the list of the sick and disabled. Often there has been mortality among them, and no man has shown better to the heathen and to their English brethren how a Christian ought to die.

Such is their conduct. And what is its result? It conduces to our national fame, and adds stability to the British rule in India. The Natives are too apt to think of us as incited by national aggrandisement, by political extension, by diplomatic success, by military ambition. These adverse thoughts of theirs are no doubt mitigated by the justice of our laws, by our State education, by the spread of our medical science, by our sanitary arrangements, and, above all, by our efforts to mitigate or avert famine. But, beyond all these, I am bound to mention the effects of the example of the life and of the conduct of the Christian missionaries.

Family Department

MORNING

BY S. A. HAMMOND.

[Written for the Church Guardian.]

'Tis morning, and the glorious sun
Flames like a cherub, as he wakes
From cloud-piled Night's imperial couch.

THE RECTOR'S HOLIDAY.

BY MARY R. HIGHAM.

(Continued.)

That day the children missed him at
Sunday School for the first time in
nearly a quarter of a century, and at
the afternoon service even the recalcitrant
Bill Hull felt sorry when he saw how
pale and sick the rector was looking.

where in the city he should find friends,
be used to find so many; and if he
could do nothing more, he would go to
the Bishop and ask to be sent to another
place—he did not so much care now
where the spot might be.

(To be Continued.)

"I AM a professed divine," said Luther,
"who, amidst various dangers, have at-
tained some moderate experience and
skill in the sacred scriptures; but this

does not prevent my having daily re-
course to the Catechism, the Creed, the
Gospel, and the Lord's Prayer. I
rehearse them to myself with a close con-
sideration of every word—what truth
it really conveys.

"THOUGH the soul may seem to rule
the body admirably, and the reason the
vices, if the soul and reason do not them-
selves obey God, as God has commanded
them to serve Him, they have no proper
authority over the body and the vices.

On I may God give us all the spirit for
true devotion! It is this which will
bring us to Him as children to a loving
Father. Aye, and it is in hours of silent
devotion that we drink in a living faith
in the ever-blessed Son of God, through
the out-pouring of the Holy Ghost.

Not long ago a Calcutta missionary on
a preaching tour in Eastern Bengal,
found in a remote village a number of
persons avowing their faith in Christ.

CHEAP RELIGION.

People are trying to get their religion
too cheap and easy. Laziness, some one
has affirmed, is original sin. We want
a revival of religion in the general Chris-
tian intelligence, just as much as else-

fruits of religion, if they made occasio-
nally a few heroic efforts to do and get
good.—Christian Union.

In the cathedral at Lubeck, hangs an
ancient tablet, with the inscription:
Christ, our Lord, speaks thus to us:
Ye call me Master—and enquire not of me.

PREACHING TO INDIVIDUALS.

DANIEL WEBSTER once said, "Many min-
isters take their text from Paul and
preach from the newspapers. When
they do, I prefer to enjoy my own
thoughts rather than to listen. If they
would preach more to individuals and
less to the crowds, there would not be
so much complaint of the decline of true
religion. I want my pastor to come to
me in the spirit of the Gospel, saying:
'You are mortal; your probation is brief;
your work must be done speedily. You
are immortal, too; you are hastening to
the bar of God; the Judge even now
standeth at the door.' "

The Kalendar says: Of our sixty-
two Bishops, only two, Bishops Williams
of Connecticut, and Seymour, are bache-
lors. There are among them seven
widowers, Bishops Pinkney, Gregg,
Bissell, Potter, Wells, Dudley, Smith;
of whom Bishops Dudley and Potter has
been married twice.

A DISTINGUISHED writer says: "I
resolved when I was a child never to use
a word which I could not pronounce be-
fore my mother without offending her."
He kept his resolution, and became a
pure-minded, noble, honored gentleman.

BOARD OF FOREIGN MISSIONS.

Received Oct. 19th, from Rev. R. Wainwright,
\$37.50, collected by Mrs. Mays' d., Wind-or,
for Shingwank Home, for the support of an
Indian boy—George Wunday, etc., Black Crow.

HARDLY any one who has a large acquaintance
or who reads the obituary or death notices in the
public prints, can fail to have notified how fatal a
disease Congestion of the Lungs is, especially in
this City. It really seems sometimes as if it
caused half of all the deaths that occur.

SUBSCRIPTIONS RECEIVED.

W. R. Burke, Halifax, N. S.; G. Hudson
Flawling, Clifton, N. B.; Jas. Flawling,
Kingston, do.; Mrs. DeYeber Lyon, do.; Mrs.
Catherine Marshall, do.; Edwin J. Peters,
Elmhurst, do.; Rev. W. C. Bradshaw, Peter-
borough, Ont.; C. D. Jones, Weymouth, N. S.;
Richd. Brundage, Spang Hill, Cumberland
Co., N. J.; Jno. E. Warner, Pugwash, do.; S.
Beunett, Hamilton, Ont.; R. B. Haddow,
Newcastle, N. B.; Miss Belle Longworth,
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N. S.; Rev. H. Holland, St. Catharines, Ont.;
Mrs. E. Hartman, Western Head, Liverpool,
N. S.; Nelson Burgess, Clifton, Co. Co., do.;
Mrs. Peter Loyer, Lunenburg; G. J. Rudolf,
do.; Gouffrey Walden, River Hebert, do.;
Hiram Brown, Lower Cove, do.; Geo. A.
Schofield, St. John, N. B.; Rev. G. V. Hous-
man, Quebec; Rev. Canon DuVernet, Chamblay,
Que.; Rev. Geo. Schofield, St. John, N. B.; J.
M. Truop, Bridgetown, N. S.; Jno. Gesner,
do.; Capt. Wm. Gesner, do.; Jn. C. Clark, Sac-
kville, N. B.; Mrs. Prescott, Bay Verte, do.;
Mrs. Dr. Botsford, Sackville, do.; Mrs. Wm.
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Dakin, Digby, N. S.; Mrs. Jas. W. Jones, do.;
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Sheet Harbor, do.; Mrs. Rudolph, Marie
Joseph, do.; Mrs. Jno. McGowan, Charlotte-
town, P. E. I.; Mrs. Rattenbury, do.; Miss
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do.; Geo. Lewis, do.; Mrs. Jno. Barrow, do.;
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do.; Wm. Peters, do.; Col. Upton, do.; R. B.
Wakem, Greenfield, do.; Jno. J. Hayward,
Lakewood, do.; J. W. H. Rowley, Yamouche,
do.; Hon. B. R. Stevenson, St. Andrew's, N.
B.; Jno. Turner, Tempenance Vale, do.; Chas.
Price, Campbell Settlement, do.; Mrs. Geo.
Blaney, do.; Patrick Lockhart, Maple Ridge,
do.; C. M. Tibbitts, Andover, Victoria Co., do.;
Rev. T. Hartin, Canterbury, do.; J. P. John-
son, Shediac, do.; Rev. H. L. Yewens, Fran-
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St. Mary's Ferry, do.; B. C. Barclay Boyd,
St. John, do.; W. H. Merritt, do.; Mrs. Wand-
less, Fredericton, do.; G. Sydney Kaye, St.
John, do.; Jno. Arbuckle, Alberton, P. E. I.;
Chas. A. Woodman, do.; Wm. Frederick, do.;
Jno. Oliver, Sr., Kildare Capes, do.; W. G.
Donne, Gunning Cove, N. S.; W. G. Snow,
do.; Thos. Foot, Moncton, N. B.

Marriages.

SEELYE-MILLIKER.—In St. Mark's Church, St.
George, by Rev. Ronald E. Smith, M. A.,
Rector, Mr. A. Judson Seelye, to Annie,
third daughter of the late Benjamin Milliker,
of that place.
OWEN-BLAISSELL.—In Emmanuel Church An-
prior, on Wednesday, Oct. 29th, by the Rev.
K. L. Jones, Lemuel T. Owen, of the Cana-
dian Pacific Railway, Winnipeg, son of the
late Thomas Owen, Esq., Postmaster General
of Prince Edward Island, to Genevieve Ada,
youngest daughter of Julius Clark Blaisell,
Esq., of Anprior, Ont.
GREER-WILMOT.—At Christ Church Cathedral,
Fredericton, on the 27th of October, by the
most Reverend the Metropolitan of Canada,
assisted by the Rev. Theodore E. Dowling,
Rector of St. George's, Carleton, the Rev.
Wm. Greer, Rector of Burton, Sunbury Co.,
N. B., to Anna, youngest daughter of the
Hon. K. D. Wilmot, Lieut.-Governor of the
Province of New Brunswick.
FENNY-BLACK.—At Christ Church Cathedral,
Fredericton, on the 28th October, by the
most Reverend the Metropolitan of Canada,
assisted by the Rev. Winlow Alexander, sub-
dean, W. T. H. Fenney, son of George E.
Fenney, Esq., Queen's Printer, to Louisa
Rainsford, youngest daughter of the late
Rev. John Black, M. A., Rector of Kingsclear.
TROOP-MILLS.—At Granville, on the 27th inst.,
by Rev. F. P. Greaterer, John Troop, of
Bear River, to Annie E., daughter of
William Mills, of Middle Granville.
BROWN-PARTIDGE.—At St. Mark's Episcopal
Church, Cox Heath, on the 21st inst., by the
Rev. David Smith, Vincent E. Brown, of
North Sydney, to Margaret Isabel Partridge,
daughter of the late William Partridge,
of Albion, Ines, Pictou County.

Deaths.

PUDDINGTON.—At Victoria St., Portland, St.
John, Oct. 28th, after a lingering illness, J.
Edmund Puddington, of the firm of Pud-
dington & Merritt, in his 44th year.
PATRIQUIN.—At Kettle, Colchester Co., on the
28th Oct., in communion with the Anglican
branch of the Church Catholic, Maria
Emilly, daughter of Stewart Patriquin, aged
19 years and 6 months, deeply and sincerely
regretted by a large circle of relatives and
friends.
MINGO.—At Tatamagouche Road, Colchester
County, of consumption, Mary Mattatt,
beloved wife of John Henry Mingo, aged 21
years, 11 months and 11 days, leaving three
helpless children to mourn the loss of an
affectionate and loving mother.
SHEA.—At River John, on the 16th Oct., Wil-
ham Shea, aged 104 years.

BE YE LIKE FOOLISH.

"FOR ten years my wife was confined to
her bed with such a complication of ailments
that no doctor could tell what was the matter
or cure her, and I used up a small fortune in
humbug stuff. Six months ago I saw a U. S.
flag with Hon. Elders on it, and I thought I
would be a fool, once more. I tried it, but
my folly proved to be wisdom. Two bottles
cured her, and she is now as well and strong
as any man's wife, and it only cost me 17
dollars. Be ye like foolish."—H. W.
Detroit, Mich.

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The Halifax Editor can be found between the hours of 9 a. m. and 1 p. m., and 2 and 6 p. m., at his office, No. 52 Granville Street, (up-stairs), directly over the Church of England Institute, and next door to the office of the Clerical Secretary.

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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.

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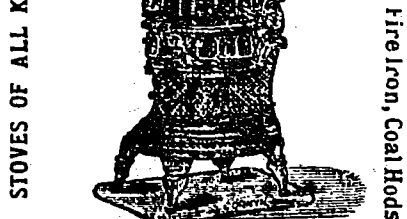
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