

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

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EDITORIAL NOTES.

THE PROVINCIAL SYNOD AND ITS WORK.

(Continued.)

We have spoken of the intellectual ability of the Synod in high terms. The debates brought out this, and there was evidently a latent reserve power which only needed some great question to bring out. Many were silent, because the important matters were few. The trifling details of minor points, and technicalities in this, as in all other bodies, are too much dealt on, and provoke too much discussion. In our judgment, the most important subject was the "Permanent Diaconate," of which we shall refer at length. The speaking here was nearly all one way. Man after man rose up, and testified to the great good which would result from such an order of men. The report was unanimously adopted, but when the Canon came down from the Upper House, it was found that the Bishops had enacted that after twenty years service, a Deacon might be advanced to the Priesthood without any classical knowledge. This was rejected by a large majority. The clause allowing a Deacon to be ordained at 21, was also rejected, and the Canon, as amended, was afterwards confirmed by the Upper House.

The Temperance debate was ably conducted, and resulted in an almost unanimous vote in favour of Church of England Temperance Societies. Laymen and Clergymen spoke out strongly and clearly. Judge McDonald showed the results of Temperance from his experience on the bench. Adam Brown, Esq., of Hamilton spoke of the great work in that city. Canon Carmichael introduced the subject in a most effective speech, and the debate, which lasted the whole afternoon, brought out clearly, that the Church of England in Canada is awaking to the seriousness of this question, and trying to grapple with it in various ways. The forms for the consecration of Churches and churchyards, and for the induction of ministers as printed in the Journal of 1877, were adopted with a few verbal alterations. These forms are, to our mind, singularly bald and unimpressive. They could have been made much more striking. These were arranged to secure uniformity, but will form no part of the Prayer Book. Some discussion took place as to the legal name of our Church. It was decided to be the "Church of England in Canada," and the necessary legislation will be applied for, to give effect to this. Dr. Hill's proposal to have the place of meeting changeable, was lost. The Doctor's speech was an able one, but the sense of the Synod was against him. The attempt to use a shortened Service on Sundays was affirmed. Considerable discussion

arose on the Report on the Duties of Deans, Canons, Archdeacons, and Rural Deans. Not far down in the Report occurred the statement that where the Cathedrals are only Parish Churches, "in these cases the titles of Dean and Canon are nothing but an empty name," was strongly criticised, and condemned.

It turned out afterwards that this very clause had been struck out, but by some inadvertence had been printed in the Report. To our mind there was truth on both sides, and we hope a remedy will be provided. Where there is no Cathedral, it rests altogether with the laity to find the means to build one; and where such a building exists, there can be no difficulty in making the offices a reality.

There were two things most strikingly noticeable in connection with the recent meetings of the Provincial Synod which gave more than ordinary pleasure to the clerical members present, and which augur well for the future of the Church in Canada. We refer to the active part taken in the proceedings by the laity, and to their warm and earnest advocacy of the cause of Home and Foreign Missions. This evidence of increased life in the Church may well call forth hearty thanks to Almighty God.

It is, of course, to the laity that we must look for both the means to carry on every Christian work, and also for the needed sympathy and assistance which can alone make that work successful.

It was indeed most gratifying to hear the burning words uttered by laymen, urging increased efforts on behalf of our Missionary Diocese of Algoma, and in the work in Manitoba and the Great North West; and we look for much good to follow the formation of a General Missionary Board, with head quarters at Montreal, and branches in each of the other dioceses.

Another very gratifying feature was the good feeling between the Clergy and Laity, as shown by the unanimity which prevailed throughout the entire session. The extreme party spirit which a few years ago ran so high, and which greatly retarded the growth of the Church, if it did not jeopardize her very existence, is visible no longer, and in its place warm fellowship and unity of purpose, such as can be found in no other religious body in the land, now happily characterize the Church of England in Canada.

We only hope that immediate action may be taken to give effect to the two most important measures adopted by the Synod, and that great and united efforts may be put forth to provide the means necessary to extend the work of our Missions in Canada, and to find men of recognized moral and religious character who may be willing to enrol themselves as Permanent Deacons to fill for the time being those parishes now without a resident Missionary, and to occupy places otherwise unprovided for.

By the action of this Synod an impetus has been given to all Church work, which will, we venture to say, be at once felt from one end of this Ecclesiastical Province to the other, and if followed up by earnest and united action, new life and vigor will be infused into every parish in the land. We have been greatly benefited by our attendance at the meetings, and we promise to do our part to advance and extend the missionary work of the Church.

DEANS AND CANONS.

The St. John Globe, which is usually pretty correct in regard to Church matters, has been very unfortunate in a recent article, having displayed a lamentable amount of pure ignorance upon the subject of which it treats. Led astray by a discussion in the Provincial Synod upon the Report of the Committee on the

Duties of Deans, Canons, and other Dignitaries, it has presumed that the committee reported adversely to these offices, when in fact the Report was altogether the other way. We give its exact language as follows:—

"That the offices of Dean and Canon have been conferred in several dioceses where there is no proper Cathedral. The churches called Cathedrals being simply parish churches, without anything in their character or mode of government, that can distinguish them from the other parish churches of the Diocese.

In these cases the titles of Dean and Canon are necessarily nothing but an empty name. And your committee are of opinion that the present system whereby parish churches have been constituted Cathedrals, is most inexpedient and subversive of the practical usefulness of such Cathedrals.

Your Committee find, as the result of an historical investigation of this matter, that the great object of the institution of the Cathedral staff, was first, to provide for the due performance of public worship in the Cathedral, which requires, according to the present law of the Church of England, the daily offering of morning and evening prayer and the celebration of the Holy Communion on every Sunday and holy day at least; 2nd. To provide the Bishop with a council and a staff of preachers whom he or the Dean (who presided in his absence) might send to any part of the Diocese where they were needed.

2. To make provision for a learned body of Divinity, who, discharged from parochial cares, might benefit religion by their writings.

3. To make provision that in the Cathedral, the mind not of the individual Rector, but of the Church, might be exhibited.

Your committee are of opinion that these objects ought to be kept in view, as the ultimate ends to be attained, in the establishment of a Cathedral Staff. To this end they strongly recommend that as soon as circumstances will permit, one Church in each Diocese be set apart, as extra parochial, to be constituted a Cathedral on the Primitive Model. The Bishop being head of the Cathedral Staff, with a Dean as a substitute and assistant, and with such canons as may from time to time be appointed, or, if it be thought expedient, the Bishop himself shall be Dean.

Your Committee are aware that in order to make these offices a reality, it will be necessary to appoint to them, the men who are best qualified by their ability and learning for the discharge of the duties of the office to which they may be appointed.

It is evident from the above that these offices are very important and valuable, and it is only, the report says, in some dioceses where there are no Cathedrals that Deans and Canons have no prescribed duties to perform, and, consequently, these offices in such dioceses are but empty names. The Committee pointed out the great antiquity of these offices, and the importance of making them a reality, in order to carry on the great work entrusted to them. Exception was taken by members of the Synod, not to the titles, but to the statement that any office in the Church is an unreality, and it afterwards transpired (see Canon Medley's explanation), that the Committee themselves considered the words "an empty name" much too strong, and had intended to erase them, but had overlooked doing so, and the Report had gone to the printer in its unaltered form.

The whole of the Globe's article has evidently been written from an anti-Church standpoint, and in entire ignorance of the Church's position and work, both in England and this country, and is, therefore, full of inconsistencies and absurdities, palpable to every Churchman reading it.

We strongly advise the Globe to enlist the services of some intelligent Churchman when discussing in the future questions connected with the Church of England.

An interesting letter from Chicago will be found on page 5.

THE REIGN OF VICTORIA

Forty-three years our Sovereign Lady the Queen has sat upon the Throne of her ancestors. They are years memorable in the history of the world. At no former period has there been such an advance in literature, science and art, and in the diffusion of sound, social and religious principles. During that time there has been a remarkable improvement in the moral tone of society, due, in a great part, to the pure domestic life of the Queen and the late Prince Consort, their blameless lives, and the earnest discharge of their family and public duties.

In the early part of the century there was a general coarseness of manners. The drinking habits of the people were notorious, profane swearing was the constant practice of the gentlemen of the day—ladies used oaths—Lord Thurlow swore on the bench—George IV. swore incessantly—books were read aloud in families that would not be tolerated in respectable houses to-day—duelling was common. In 1851, only one child in eight attended school. When the Queen ascended the throne, there was a tax of 8 cents on every copy of a newspaper, and it cost 32 cents to send a letter from London to Aberdeen. Only in 1843 were women forbidden to work in the mines. In 1837, only 58 out of 100 could sign their names. In 1876, 81 out of 100 could do so. In 1838 the Atlantic was first crossed by a steamer. In 1845 only 33 millions travelled by railway in England; in 1876 there were 600 millions. In 1837, the first line of telegraph was established on the Black-wall Railway. In 1855 was established the first daily paper. There have been wonderful improvements and inventions in all kinds of machinery, in medicine and scientific appliances. The photograph, phonograph, telephone and audiphone, and countless other discoveries, have made the reign of Victoria remarkable over all her predecessors. The development in religious and philanthropic work throughout the world has been unprecedented, where in 1837 there were only 7 Colonial Dioceses, there are now 76. In the United States they have increased during that time from 15 to 62. England's Colonial possessions have enormously increased. She rules on this continent alone over a Confederated Dominion, stretching from the Atlantic to the Pacific. The Empress Queen governs one-third of the globe, one quarter of the population, and 38 separate colonies. Truly, there has been a wonderful improvement, religiously, morally and socially. We wonder if there can be more improvement, and yet we are probably on the threshold of discoveries and inventions which will transcend anything we now know of. We are still far from perfection. As we look out on the world, there are many things to sadden our hearts, yet we cannot deny that the motto has been onward and upward all these years. Upon the generation of to-day falls the heavy responsibility of guiding the thought and activities of the age into the right channels. God has placed us in the largest division of the Colonial Empire. We are highly favored in resources. Our possibilities are boundless, our destiny is brilliant, our progress has been slow, but who can imagine the future, when our immense country shall be filled with active life! We can no more picture it than did those alive in 1837 dream that in 1880 a daughter of the Queen would preside in the Vice-Regal Court at Ottawa over a Confederated Dominion, and that a son, a daughter and a son-in-law of Her Majesty would be entertained by a native Governor of Quebec.

But amid all this progress there are serious dangers. The materialism of the age has supplanted the wisdom that cometh from above to guide the helm of State. The great danger in

this land of plenty is that the people will forget that it is "righteousness that exalteth a nation." The place that England occupies is due partly to the fact that she has acknowledged God in her legislation, and has not been ashamed of Him. We have the witness of the ancient nations to show that it is God that rules. If we realize that God alone is the author of the Church, the State, and the family, then can we look for the continuance of those blessings we now enjoy. The tendency of the present day is to ignore God in national affairs. Woe to the nation which does this! Her decay and destruction are only a question of time.

SERMON OF THE LORD BISHOP OF NOVA SCOTIA AT THE OPENING OF THE PROVINCIAL SYNOD.

(Concluded.)

Again the maintenance of the efficacy of the sacraments is not in any way inconsistent with the belief that we are justified by faith, for much more is implied in faith than is ordinarily understood by that word. It has to do with the mysteries of the Kingdom of God; the faithful should by the exercise of faith be living as subjects of a kingdom which is not of this world. Faith ought not to be, as it often is, engaged mainly upon self, taking in fact man's feelings and conditions as its objects. It should be occupied with the facts and truths revealed to us. Such expressions as, "our life is hid with Christ in God," as "the life which I live in the flesh, I live by the faith of the Son of God," can only be used by one, who habitually looks out of himself to Christ, who has regard to the body of which he is a member and Christ Himself the head. Where the value of the sacraments is not appreciated, there is probably a defect in that man's faith, which alone can discern, that they are instinct with life, that Christ is in them, and that "they be certain sure witnesses and effectual signs of grace, by the which God doth work invisibly in us." What is called the sacramental system is most decidedly opposed to all claims of merit, on the part of man, and to salvation by works in every form; whereas in the popular system of religion, while human merit is repudiated in words, every thing is made to depend upon personal qualifications, the feelings of the individual being much more regarded than the instruments provided by Christ. Moreover, the same persons, who allege that laying stress upon the sacraments is to substitute something else for Christ, insist upon the efficacy of preaching, of which the effect depends to a considerable extent upon the ability and eloquence of the preacher, thus magnifying the human agency, whereas in the administration of the sacraments the human agent may be disregarded, the effect being the same whatever may be the qualifications of the minister, and wrought solely by the operation of the Holy Spirit who works by and in the divine ordinances. But there is no reason whatever, there cannot be any reason, for regarding attention to any one of the means of grace as incompatible with due regard to any other, or for supposing that any of them can be substituted for Him upon whom their efficiency depends. The organization of the Church, as we have received it from the days of the apostles, with its officers, and its rites and ordinances, demands our faithful adherence and support, because we believe it to be most strictly in accordance with the will of our Lord and Master; and that which he has been pleased to provide for us must be attended with benefits which cannot so certainly be received in any other way; wherefore we ought to adopt it in its integrity, not arbitrarily selecting certain portions to the disparagement of others, for only in this way can we hope to build of pure gold. It is strange that the feast of love, which should be especially the bond of union between those who eat of the same bread and drink of the same cup, has become the occasion of the bitterest animosity, so far at least that they who teach what may be described as high doctrine concerning it, are sometimes reviled and branded as unfaithful, as traitors to the Church of which they are ministers. If any teach, on the one hand, that the substance of the bread and wine is changed, or on the other that the supper is only a sign of love and union among the partakers, they expressly contradict the definite teaching of our Church; which is, that we do,