

# The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

"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.

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## PASTORAL LETTER

TO BE READ IN THE CHURCHES BY DIRECTION  
OF THE HOUSE OF BISHOPS OF THE  
CHURCH OF ENGLAND,  
IN CANADA.

To the Faithful in Christ Jesus, Members of the  
Church of England in Canada, Greeting:

Your Chief Pastors hasten to make you partakers of their joy in the Consolidation of our Church, now happily completed.

Hitherto some of our Dioceses have had the opportunity of acting together in their Ecclesiastical Provinces of Canada and Rupert's Land. Others outside these two provinces have been standing alone, unable, by reason of their isolation, to receive or to impart that additional life and strength and energy which are found in union.

### Consolidation:

Now, from East to West—from the Atlantic to the Pacific—all are united in the General Synod, which, through the good hand of our God upon us, has been constituted with the hearty good will of all. In it, and through it, all our Dioceses are so bound together that they can "take sweet counsel together" and speak with one voice.

Some thirty years ago the Civil Provinces of our country, so feeble in their isolation, were consolidated under the one Government of the Dominion of Canada. The results of that union are familiar to us all. They foreshadow the advantages which we may look for from the union of all our Dioceses under the General Synod.

The life and rights and powers of our Dioceses will be just what they have been hitherto, except that a deeper meaning and fresh energy will be infused into them. For it is distinctly laid down as a fundamental principle that,

"The General Synod shall not take away from or interfere with, any rights, powers or jurisdiction of any Diocesan Synod within its own territorial limits, as now held or exercised by such Synod."

### Fundamental Principles.

Another fundamental principle is that the General Synod brings with it no change in the existing system of Provincial Synods. The retention or the abolition of the Provincial Synods is left to each Province and the Dioceses therein.

The first act of the General Synod was to set forth the position of the Church of England in Canada, in the one Holy Catholic and Apostolic Church; the foundations of her faith, her worship and her discipline, and her determination to maintain and transmit the same unimpaired. We repeat this solemn declaration to you today, and desire you to store it up in your hearts and minds.

### Solemn Declaration.

In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

We, the Bishops, together with the delegates

of the Clergy and Laity of the Church of England, in the Dominion of Canada, now assembled in the first General Synod, hereby make the following solemn Declaration:

We declare this Church to be, and desire that it shall continue, in full communion with the Church of England throughout the world as an integral portion of the one body of Christ, composed of churches, which, united under the one Divine Head, and in the fellowship of the one Holy Catholic and Apostolic Church, hold the one faith revealed in Holy Writ, and defined in the Creeds as maintained by the undivided primitive Church in the undisputed Ecumenical Councils; receive the same Canonical Scriptures, of the Old and New Testaments, as containing all things necessary to salvation; teach the same word of God; partake of the same divinely ordained Sacraments, through the ministry of the same Apostolic Orders, and worship one God and Father, through the same Lord Jesus Christ, by the same Holy and Divine Spirit, who is given to them that believe to guide them into all truth. And we are determined by the help of God to hold and maintain the doctrine and Sacraments and discipline of Christ as the Lord hath commanded in His Holy Word, and as the Church of England hath received and set forth in "the Book of Common Prayer, and administration of the Sacraments and other rites and ceremonies of the Church, according to the use of the Church of England; together with the Psalter or Psalms of David, pointed as they are to be said or sung in churches; and the form or manner of making or ordaining and consecrating of Bishops, Priests and Deacons;" and in the 39 articles of religion; and to transmit the same unimpaired to our posterity.

### Definite Teaching.

The way to maintain and hand on the Gospel of the Kingdom of God is to teach its truths fully, definitely, clearly. All classes, educated and uneducated alike, have suffered in the past, and are suffering still, because there is a lack of definiteness, accuracy and depth in the teaching afforded to them.

The lessons of the Catechism and the Prayer Book are not vague and misty. They are clear and positive, like the facts with which they are concerned. Let all, both Clergy and Laity, see to it that these lessons are no mere sound of words.

The History of the Church of God in all its dispensations, and especially in the Christian era, ought to be familiar. The first planting, the growth, and the continuity through the centuries, of England's branch of the Holy Catholic Church should be presented in frequent lectures everywhere.

### Religious Education.

It is a great encouragement to be assured that there are indications of growing dissatisfaction in the community with the absence of religious instruction from our public schools.

The General Synod has put on record its judgment that "Religious teaching in our public schools is absolutely necessary in order to fulfil the true purpose of education and to conserve the highest interests of the nation at large." We urge all who are willing to be

guided by us to use their influence to bring the education and training of the young into a true and close connection with the religion of our Lord and Saviour Jesus Christ.

Until this is effected, parents, sponsors and pastors should be unceasing and persistent in their efforts to teach the young all that a Christian ought to know and believe to his soul's health.

Sunday Schools, Bible Classes, Lectures and Public Catechizing in our churches may be made effective means of imparting religious instruction. Nothing, however, can be accomplished in any of these ways, either by the Clergy or their lay-helpers, without intelligent, painstaking, systematic, and persistent efforts.

The period of preparation for Confirmation is of inestimable value. The serious thoughts to which our young people are open, in anticipation of their Confirmation and admission to Holy Communion, and their desire to learn what their position and privileges and duties as Christians are, afford to their parents and clergy an opportunity which is singular in its advantages.

Instruction, however, is not everything. The training of mind, heart and soul, the formation of sound religious habits, the establishment of spiritual character in every one of our young people, these demand the combined unceasing influence of home life and school life, of parents, pastors and teachers, of kindly lessons and worthy examples.

It is not right that any part of the child's life should be separate from religion, its influence and its lessons.

We repeat it, so long as there continues in the schools of our country the grievous severance of education from religion, parents, pastors and sponsors must put forth special efforts in every way open to them, so that their children may be virtuously brought up to lead a godly and a Christian life.

### Candidates for Holy Orders.

Next to the religious training and instruction of the young, is the selection and the education of suitable men for the work of the ministry.

Our universities and theological schools are doing excellent work, notwithstanding the hindrances which beset them, through inadequate endowments and insufficient support.

One fact, however, which will call forth at once your sympathy and your co-operation, weighs heavily on our hearts. Very few of the sons of our wealthier families offer themselves for the sacred ministry. They are drawn away by the bright prospects of wealth and advancement afforded by the secular enterprises which abound in our young and growing country.

But this is not all. They are repelled from the highest and noblest vocation in life by the unworthy views of the Christian ministry, which are frequently expressed in their hearing, even in Christian homes. Some shrink from the indignities to which not a few of our clergy are subjected by reason of their poverty. You are certainly able to help us in this matter.

We call upon you, then, most earnestly and affectionately to see to it that your children never hear in your homes anything which can lead them to think lightly or unworthily of the calling of a minister of Jesus Christ.