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EARNESTNESS.

PERHAPS among the many special qualifications with which the Christian worker needs to be endowed, none is so valuable and so constantly making itself felt as earnestness. Whether we contemplate the victories won under the cross in the times of the Apostles, or in any age and country and among any class of men since those first days of Christian light and life, the value and importance of this quality must be put in the very highest place among the great agencies which have been acknowledged as exerting an influence upon society and the world. Great talents and splendid abilities have been, and no doubt always will be, admired, but earnestness will be *felt*, and the earnest man, even should he be deficient in some other particulars, possesses a power to which even high attainments will be constrained to pay homage. It may be that the world recognizes in the disciple the spirit of the Master, whose Divine earnestness compelled the multitudes to hear and heed the words which fell from His gracious lips. Certainly, the world is keenly susceptible of impressions, and when so great a theme as the salvation of men's souls is treated in a cold, formal, lifeless manner, it is scarcely to be wondered at if men refuse to believe that the subject is of transcendent importance. Men can never be aroused unless by the fire which burns in another's breast communicating itself to them. Success in any department of life's work requires great earnestness, not only of heart and purpose, but of outward form. More particularly is this true with reference to the things which have to do with Christian work. No Christian efforts of any kind can prove successful without the presence of earnestness. It is often said, "if a man feel

warmly he will speak warmly." This is not, perhaps, always true, but certainly it is expected of those who claim to have been delivered through the mercy and pardoning blood of the Saviour from the consequences of sin, that they show forth their love in words and deeds, and by outward expression testify to the world that, having been forgiven much, they love Him Who has forgiven them, with a burning, zealous, earnest love.

Let those whose life-work has seemed unattended with results, ask themselves how far they have appeared to others to be in earnest, and should they find that they have not possessed the outward expression of a holy, fervent zeal, let them pray for the benefit and advantage of so good a gift.

JOTTINGS ON THE REPORT OF THE ECCLESIASTICAL COMMISSION.

No. III.

RESERVATIONS OR PROTESTS from members of the Commission may be thus summed up:—

The Archbishop of York, the Bishop of Chichester, Dean Perowne, Lord Coleridge, and T. H. Jeune, Deane and Espin, object that the hearing of complaints should not be absolutely subject to the permission of the Bishop.

On the other hand, the Archbishop of York and the Bishop of Chichester desire that the Bishop be sole Arbiter in all matters in dispute relating to public worship, though appeal shall lie from the Diocesan to the Provincial Court. The Bishop of Chichester, however, when a matter in litigation has reached the Court of first instance, objects to the presidency of the Bishop therein, and would have all the judges learned laymen.

Sir Robert Phillimore objects to any appeal beyond the Archbishop's Court, though carefully guarding the litigants by the insistence of trained legal assessors to assist justice in that Court.

Lord Penzance has issued, as was fully expected, a separate report, in which he dissents in very many points from his brethren in the Commission. His objections to the report are taken chiefly on these grounds:—

1st. That the Ecclesiastical Courts should not derive their authority from the Church independently of the Sovereign or the State; and as a corollary, that the State should regulate these Courts by act of Parliament entirely independent of the consent of Convocation. Also, that the judges who administer ecclesiastical law ought *not to be* ecclesiastics or persons who represent the Bishops or Archbishops, but judges appointed on the sole authority of Parliament, independently of the clergy in Convocation assembled. In fact, Lord Penzance is outspoken in favor of all Church legislation and discipline being purely *crastian*.

We now sum up the recommendations of the Commissioners:—

1. The renewal of the DIOCESAN COURT, of which the Bishop shall be presiding judge.

Before this Court complaints may be brought by (a) the Archdeacon, (b) a Churchwarden, or three Parishioners, or in Cathedral or Collegiate Churches, three inhabitants of the Diocese; in latter cases a written declaration must be signed that the complainants are members of the Church of England. The matters for complaint are in this case alleged breaches of the ceremonial law or unauthorized additions to the fabric of the Church. In case of alleged misconduct or scandal of a

clerk, complaint must be made to Bishop, or the Bishop may appoint persons to inquire into truth of scandals. With the Bishop, if he decide the case shall go on, will sit in the Diocesan Court as legal assessor the Chancellor of the Diocese or some other person learned in the law, at the discretion of the Bishop.

An appeal shall lie to

THE PROVINCIAL COURT,

when the Archbishop shall decide whether the case be (a) left to his official principal as assessor, or (b) he will hear it himself. An appeal thence

TO THE CROWN,

for which the Crown shall appoint a permanent body of lay judges, each of whom shall be a member of the Church of England.

The principle of justice here laid down in 1st, the Diocesan Court; 2nd, the Court of the Archbishop or Province; 3rd, the Crown Court—will commend itself to the judgment of every true Churchman and loyal citizen, however much he may be dissatisfied with details of procedure.

"AUTHORITATIVE INTERPRETATION" AND THE "RIGHT OF PRIVATE JUDGMENT" IN THE CHURCH OF ENGLAND: OR, HOW THE BIBLE IS "THE SOLE RULE OF FAITH."

BY REV. JOHN CARRY, D. D.

(Continued.)

5. It is quite clear that what our Church has aimed at in all these guarded and reiterated qualifying expressions, and especially by the word "sufficiently," is to secure a necessary *minimum* of belief, so that salvation shall not be lost through defective faith, and yet there shall be no chance or possibility of burdening the conscience with anything beyond what God has made clearly indispensable. It is not the mind of the Church to pare down her faith to a minimum, and so impoverish souls, and ungratefully reject the superabounding grace of God, but to guard against the recurrence of past evils, the inflow of superstitious beliefs, and the oppression of tender consciences or weak understandings. Her minimum of "sufficiency" may no more be pleaded against fulness of faith, than her minimum number of communions, three in the year, against a devout life of frequent reception. This might be shewn from many instances. For example, while the universal Church is agreed about the question of Sunday, or the Lord's Day, save the little sect of Seventh Day Baptists, and while that agreement sufficiently illustrates the few hints in the New Testament on the subject, none but a bigot would venture to say that its obligatory observance could be "concluded or proved by Holy Scripture." The very same observation may be made of the Three-fold Ministry of the universal Church. In the light of eighteen centuries of usage the references to the Ministry stand out clear and unmistakeable, as our Ordinal intimates; but it seems hard to say that it can be "concluded or proved" from Holy Scripture, when we see so many learned and Godly men unable so to conclude, because they reject (what indeed they ought not to reject) the light of history, which is as much from God as the Bible itself. Again: Nothing has ever been more firmly held than that the Eucharist should be consecrated by a Priest, not by a Deacon or a Layman; but I think none would say that this can be "concluded or proved" from the Holy Scriptures. It is very certain, too, that numbers of Godly and learned men have failed to "conclude" from Holy Scripture the lawfulness, much less the obligation, of Infant Baptism. And to name no more, the Scriptures give us no Canon or authorized list of themselves; and if only out of them "necessary" doctrine is to be taken, it cannot be "necessary"