

The Church Guardian,

A WEEKLY NEWSPAPER

Published in the interests of the Church of England.

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Address: THE CHURCH GUARDIAN, Lock Drawer 20, HALIFAX, N. S.

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

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THE PROVINCIAL SYNOD.

IN our last issue we adverted to the spirit which we hope will mark the approaching session of our Provincial Synod. It is, no doubt, possible to approach even burning questions with the spirit of Christian charity, and with a due regard to the rights and feelings of those who conscientiously differ from us. We question, however, very much indeed the wisdom of introducing the question of Ritual at the present time into the discussions of our Provincial Synod. If, however, the Petition of the Niagara Synod is brought up and discussed, as it appears likely it will be, the whole question of the limits of Ritual in the Anglican branch of the Church Catholic must inevitably be debated. And if the question of *excesses* be brought up on the one side, the question of *defects* will most surely be brought up on the other. Will this tend to knit together the bonds of our Divine Brotherhood? But apart from this, we question the wisdom of agitating at this time the matter of Ritual in our Canadian Church, and that for three reasons: (1) The whole subject is in a transition state at present in our Mother Church in England. (2) Moderate men belonging to the various schools of thought in the Church are being drawn closer together by a deeper realization of the Church's Divine Mission. (3) There is very little extreme ritual in the Church of Canada, and that little has of late years, through the wise and patient forbearance of some of our Bishops, become considerably toned down. For these and other reasons, then, we hope that the Petition of the Niagara Synod on the subject of Ritual will not at the present time be brought up for discussion at our Provincial Synod.

There is another question which we hope will not be brought up either, that of the Metropolitan See. The present Bishop of Montreal has taken the oath of obedience to the Bishop of Fredericton as the Metropolitan of Canada. Does not that settle the question at least for the present? And, apart from the legal aspect of the matter, is the question one of any practical moment, one affecting the welfare and the progress of the Church of God in this Dominion? In the Sister Church in the United States the question has never been raised, the senior Bishop, by consecration, is the presiding Bishop of the House of Bishops, and

therefore practically Metropolitan. When the matter must again be raised, would not this settlement of the question be generally regarded as satisfactory?

We have no wish to undervalue the services rendered to the deliberative and legislative assemblies of our Church in this land by members of the bar; we hope, however, that our legal friends will not be tempted to take up the valuable time of our approaching Synod by suggesting comparatively unimportant alterations in the Constitutions and Canons of our Church.

Grave practical questions press upon us—questions affecting, some of them at least, the highest welfare of our Church in this wide and fair Dominion—upon them, we trust, will be concentrated the attention and the deliberative wisdom of the members, both clerical and lay, of our Provincial Synod. We can do little more at the close of this article than indicate the nature of these important questions: Our Foreign and Domestic Mission Boards, and in connection with these Boards the whole question of the missionary work of our Church; the desirability of utilizing and authorizing the work of Christian women in the Church, and in connection with this, the question of Sisterhoods and Homes for Deaconesses; the licensing of Lay Helpers and the Permanent Diaconate; the Church of England Temperance Society; the establishment of Missioners in the Ecclesiastical Province to conduct Missions among the Laity and Retreats for the Clergy; the Widows' and Orphans' Fund for the Diocese of Algoma; the need of reciprocity between the Dioceses of the Province in reference to the Widows' and Orphans' Funds; the reduction of the number of Delegates, Clerical and Lay, to the Provincial Synod; the need of a regular system of letters or cards certifying the Church membership of the Laity as they move from one Parish and Diocese to another Parish and Diocese.

From the agenda paper which has just reached us from the Secretaries of the Provincial Synod, we are glad to see that some of the above important matters will be brought forward at the approaching session. We venture to say that all of them are of more or less practical moment, and therefore we feel sure that all of them will, sooner or later, claim the attention of our Canadian Church.

THE ITALIAN COUNT AND ROMAN EX-CANON CAMPELLO.

THE interest which was awakened some months ago by the conversion of this distinguished Roman Catholic ecclesiastic to the Church has been revived very recently by his visit to England and an account of his work from his own lips. On Friday, 20th July, a meeting in behalf of what is called the Church Reform Movement at Rome was held at Bishop McDougall's house, Winchester, the Lord Bishop of the Diocese—Dr. Harold Browne—being in the chair.

After some words as to the similar Old Catholic movement, the Bishop expressed much sympathy with Count Campello's work, and introduced him to the meeting. Count Campello said that, as in the sixth century, Gregory the Great sent, in the holy name of brotherhood, Augustine as missionary to England, so now he, a son of Rome, came in the nineteenth century to ask from us the same brotherhood. The national resurrection in Italy

had inspired the hope that her Church also might recover what she had lost of her purer ancient faith. This loss, he thought, had begun with that pretension to the universal Episcopate which had been repudiated by Gregory of old, but had now been pushed on to the insane claim of infallibility recently decreed to be inherent in every Pope. He said that he trusted the great Church of England would give a brother's helping hand to the Church of Italy, which was now awaking from its long lethargy, and aiming at a Reformation, in many respects like that brought about in England—a work, not of destruction or innovation, but of restoration and conservation. He ended by quoting the words of Bishop Wordsworth:—"I am perfectly certain that there are in Italy hundreds and thousands of men remarkable for piety and intelligence who will soon take part in the movement of reform, and may God grant that they may succeed." Count Campello was followed by Mr. Conybeare, who told what he knew of the workman and the work, and of the Italian needs which it supplied; and pointed out that it was not sought to proselytise, but to provide a church as a city of refuge for those "who," in the words of the late Bishop Wilberforce, "had been led to break the enforced Roman obedience, and who wished to resume, as a branch of the Catholic Church, the primitive faith and practice."

Count Campello, assisted by another convert from the Roman Priesthood, now conducts services in the Italian language according to the Liturgy of the Church of England in Rome, and the numbers attending his services are large and constantly increasing. Some evil minds have, for sinister motives, sought to cast reproach upon the ex-Canon and his work, but from a large number of competent and reliable witnesses full assurance has been received in England that a very important movement is being developed, and that the work could not be in better hands.

THE 'EVANGELICAL CHURCHMAN' AND THE 'GUARDIAN' OF NEW YORK.

THE *Evangelical Churchman* has been indiscreet enough to notice the powerful and unanswerable rejoinder of its New York contemporary to its article on "Unity," with reference to the doctrines and government of the Church, which has drawn forth some further strong remarks from the *Guardian*. It says:—

"In the *Guardian* of June 30th, 1883, we discussed at some length, and with some care the position which the *Evangelical Churchman* has lately taken on the subject of Visible Unity of the Church; and the *practical* Union of those 'who profess and call themselves Christians.'

"We aimed at showing, and we think we did show, that the basis on which it proposes to work, does not admit of Union; much less, of Unity.

"That basis certainly is Unscriptural. It is not the Unity spoken of in the New Testament.

"St. Paul says:—

"We may grow up into Him in all things, Which is the Head, *even* Christ: from Whom the whole Body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the Body unto the edifying of itself in love. (Eph. iv. 15-16.)

"And not holding the Head, from Which all the Body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. (Col. ii. 19.)