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EDITOR AND PROPRIETOR: REV. JOHN D. H. BROWNE, Lock Drawer 20, HALIFAX, N. S.

ASSOCIATE EDITOR: REV. EDWYN S. W. PENTREATH WINNIPEG, MANITOBA.

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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.

The Associate Editor can be found daily between 9 a. m. and 12 at the Branch Office, 51½ Main Street, Winnipeg, opposite City Hall.

EPISCOPAL SUPERVISION.

THE subject of increased—more frequent and more particular—Episcopal supervision, is becoming daily more and more urgent in Canada. The Canons say a visitation shall take place once in three years. This has been the usual practice, although in some cases the time has been very greatly lessened here as well as in England. In the United States the Bishops invariably visit every Parish and Mission in their charge at least ONCE A YEAR, and in many dioceses twice a year.

There were reasons, doubtless, why once in three years was often enough a thousand years ago, or even, perhaps, two or three hundred years ago, but now it does not admit of argument that the Church must suffer, and suffer to so great an extent as to jeopardize her very existence, if visitations only occur triennially. The infrequency of our Bishops' visits to the Parishes has had much to do with the slow growth of our Church in Canada. It must be remembered that as an *Episcopal* Church we are placed at a great disadvantage when meeting the work and efforts of other bodies of Christians, if the special machinery for our spiritual development is denied to us. If Confirmation is for special spiritual gifts, it will not suffice to say "one willing and desirous of being confirmed" can come to the Holy Communion, and thus in effect ignoring religious principles declared by the Church to be necessary for our growth in Grace, as well as being a Scriptural and Apostolic practice.

The religious bodies surrounding us do not so weaken the system which has been bequeathed to them. The Baptists, for example, do not preach Baptism and then neglect to administer it. But it is left to the Church in this as in some other matters to commit suicide by a strange neglect to carry out her principles. It is not only Confirmation, although that is a most serious matter, but the general overseeing in each particular parish—a personal supervision and examination of the affairs and working of each parish, and consultation with the Rector in charge, which are needed, with such Episcopal authoritative advice as he may ask for or require.

How is it now in too many cases? The clergyman—perhaps just ordained—is left for three whole years to get along as best he can. His difficulties and trials have to be met and borne by

himself alone, and he sees his plans for the good of the Church often frustrated, when his Bishop's presence, probably, would have made it altogether otherwise, and his work, now almost a failure, might have been most successful, and his life a very happy one. It is true that in some dioceses Archdeacons and Rural Deans make occasional visitations, while in some others such personages as official visitants are unknown. But even if these officials were to make annual or semi-annual visits to the parishes, their presence cannot compensate for the Bishop's absence. Episcopal duties cannot be delegated to an inferior order, and consequently no amount of Archidiaconal work can supply the place of the Bishop's visitation.

Some persons are disposed to wonder why Church principles have not taken deeper root in our parishes, and why the various Protestant bodies should so outnumber the Church. The thing is very easily explained. We cannot make the Church successful without making full use of the means which have been provided for her growth and development. The different bodies outside the Church, of human origin, have devised the very best human modes of extending their work, and of attracting people to them. To those acquainted with their plans and ways it is not surprising that they succeed in the face of the imperfect and incomplete way in which the Church's system is too often presented to the people.

It is as certain as anything can be that until every effort is put forth, and every means provided is used, the Church must be content to make but little progress, and among others, and above all the rest, is this question of increased Episcopal supervision and more frequent Episcopal visitations. As it is now our dioceses are much too large, and consequently our Bishops much too few in number. The Church seems to have lost sight of the fact that in Primitive days every city had its own Bishop, and sometimes more than one, and that the martyr Ignatius' instruction, "do nothing without the Bishop," was literally fulfilled. While not, of course, insisting upon any such number as the custom of the Primitive Church would imply, from the fact that the superior facilities for travelling at the present day do away with much of the necessity for so many, yet we do most strenuously advocate a return to the Church's Primitive principles.

We reiterate our assertion that the Church cannot thrive, or even hold her own, against the adverse influences surrounding her, unless at least once a year every parish in a Diocese has received that quickening which an Episcopal visitation can alone supply. We are not finding fault with our Bishops, let it be understood, we are not now thinking of them personally, we are dealing altogether with their office and work. No doubt the Bishops of Canada do as much work as they can reasonably be expected to do. In some cases we know they do more than should be required of them. But whether it can be done with our present limited Episcopate, or whether the Dioceses should be made smaller, the fact remains, and we want to emphasize it, viz., that the Church can never grow in our midst until, at least, a yearly visitation becomes the common practice in all our Dioceses. We could say much more on this subject. We have but touched upon it to invite criticism and discussion.

CALVIN'S VIEWS.

OUR neighbour of the *Presbyterian Witness* kindly encourages us to keep up our interest in the doings of the Presbyterian body. We entirely agree with our contemporary, that passing events of striking importance ought not to be overlooked, and when, notwithstanding all the efforts to stifle them, some Presbyterian ministers are found speaking out in defence of Catholic Truth, it is worthy of extended notice. With the laudable desire of helping to make these things better known, we publish on our first page some Presbyterian views of Diocesan Episcopacy, which our neighbour will perceive clash most disagreeably with recent utterances of his own on the same subject: and also direct attention to the following from the *St. John Globe*, and suggest that the editor of the *Witness* have Calvin up before the Presbytery;—

The *New York Times* has been carrying on a discussion with the *New York Christian Intelligencer* as to the views of Calvin on the Real Presence and on Baptismal Regeneration. The *Times* alleged that Calvin taught these as distinctly as Dr. Pusey. The *Intelligencer* set up what it calls "an incredulous and hilarious howl" at this, and thereupon the *Times* goes on to demolish its opponent:

As to the doctrine of the Real Presence of the Body and Blood of Christ in the Holy Eucharist—a doctrine by no means to be confounded with the Roman doctrine of Transubstantiation—Calvin used the following language: "I understand what is to be understood by the words of Christ that He doth not only offer us the benefits of His death and resurrection, but His very body wherein He died and rose again. I assert that the Body of Christ is really (as the usual expression is) that is, truly, given to us in the Sacrament to be the saving food of our souls." In another place Calvin wrote: "We must, therefore, confess that the inward substance of the Sacrament is joined with the visible sign, so that as the bread is put into our hands, the Body of Christ is also given to us." And again: "The Son of God daily offers to us in the Holy Sacrament the same Body which He once offered in sacrifice to His Father that it may be our spiritual food."

And again:—

That Calvin taught the doctrine of Baptismal Regeneration, the following quotation from his paraphrase of a passage in Acts, where Ananias answers the question why he told Saint Paul to be baptized, will suffice to show: "That you may be assured, Paul, that your sins are remitted, be baptized. For the Lord promises remission of sins in Baptism. Receive it and be assured." In Dr. Pusey's celebrated tract of baptism there is no passage which teaches Baptismal Regeneration more clearly than does Calvin in the words just quoted.

The *Times* add that while "Calvin took great care to warn his followers not to rely for salvation upon Baptism or any other Sacrament," he evidently held the above doctrinal views.

KING'S COLLEGE ENCŒNIA.

On Wednesday and Thursday next the 27th and 28th inst., the closing exercises in connection with King's College, will be held at Windsor. On Wednesday the annual meeting of the Alumni Association takes place at 11 o'clock, and in the evening a *Conversazione* will be given by the students. On Thursday at 11 o'clock the time-honored commemoration will begin with prayers and a sermon in the Parish Church, and afterwards at the College Hall degrees will be conferred, and the other usual ceremonies performed.

We take it for granted that before this reaches our readers preparations will have been made and