

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 29,
Halifax, N. S.

The Editor may be found between the hours of 9 a.m. and 2 p.m.,
and 7 and 6 p.m., at his office, No. 54 Granville Street, (up-stairs),
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"AWAKE! AWAKE! O ZION."

II.

What are the causes of the small progress of the Church in these lands during the last decade? Till these are discovered and recognized, there will be no improvement. Truth is often unpalatable. And the self-complacency of Churchmen is amazing. The persistency with which the mass of the members of the Church of England ignore their own shortcomings and refuse to be taught by circumstances and events is incomprehensible. But the lesson is being burnt into Her flesh, and the pain rouses her to reflection. Churchmen, awake! The same Divine Spirit who animates those that have withdrawn from your fold and are now in more or less of antagonism to you, that Holy Person of the Divine Trinity, whose operation makes all work a success, was promised to guide you into all truth centuries before these, your ungrateful children, lifted up their heel against you. You have a history, and it shines with the self-sacrifice of your martyr ancestors. For what did they contend? For a shadow? for an enigma? for a baseless fabric of a vision? Nay. The principles which actuated the long line of your saints were tangible, real, clear, definite and decisive. These principles are your heritage. Are you handing them down? The first cause of your slow progress is here to be found—*Churchmen are ashamed of their principles!* They do not teach them. Two-thirds of the members of the Church do not know them.

This must be repeated with emphasis. Reference is not now made to the great cardinal doctrines of our common Christianity. They are potent and they are safe, enshrined in the Book of God and the Creeds of the Catholic Church. But what is now meant is the principles which distinguish us from others working by our sides but from whom we on principle are severed. To how many of our people are the struggles, the defeats, the victories, the trials, the sufferings of the eighteen centuries of the English Church a total blank? She is surrounded to-day by a hundred other bodies each claiming to be the True Church, and each proclaiming that every other is at all events comparatively wrong. And how many Churchmen know why they are Churchmen? True, this knowledge is more widespread than it was. But for this the Church would have been found to have positively lost ground. There are faithful men who are not afraid of being called "bigoted," who instruct faithfully as well as preach "acceptably." But it is an undoubted fact that the mass of Churchmen know not on what principles they are so. The usual iden-

is that before the Reformation there were the "dark ages," when the whole Christian world was "Catholic," (meaning Roman,) and there were frightful persecutions and burning abuses; and then by the preaching of Luther in some way people became Protestants, and must henceforth, if they can, hate sin, but certainly hate Rome. And then all the other denominations somehow arose, who are, on the whole, rather better than the Church, and whom it will do no harm to our children if they follow. But our fathers were Churchmen, and we will not leave the Church, for there is a good deal of respectability in her yet, and we have an affection for her. But you must not unchurch our neighbours by living, and teaching, and practising the principles and practices of your own Church; and to say that there are essential differences is uncharitable. In short, leave undone everything which has, in fact, fostered strong young shoots around the gnarled old trunk of nineteen centuries, leave teaching definite truth, leave the incessant inculcation of distinctive doctrine, be as vague and undogmatic as you possibly can in training your children to follow in their father's steps, teach them that there is practically nothing in the Church worth contending for, and then the Church will grow, we shall gather all those differing from her into her arms, and this will happen forthwith as soon as they perceive that nothing is to be gained by returning.

CHURCHMEN, AWAKE! Train your children in the strictest principles of the Church you profess to love. Teach them so, that branding-iron, nor gleaming sword, nor torch, nor stake shall tear them from her bosom. Teach them so, that neither soft blandishment, nor coy embrace, nor shallow argument, nor fear of hard names, nor spurious, false-hearted liberalism shall cheat them of their glorious heritage of Truth. Teach them so, that the love of mothers snatching their children from smoke and flame shall not out-master theirs for her. Teach them so, that they shall know why their duty and affection centre in her. Teach them so, that the Truth be not lost in the Love. Teach them so, that living they may know her, rejoice in her, work for her, serve her, give to her, deny themselves for her, plead for her, defend her, suffer in her cause, if need be lay down their lives for her. Teach them so, that they shall see that ignorance of her history is treason to her; that insensibility to her teaching is simply going over to the enemy's camp; that the simplest laws of self-defence require thorough instruction in her distinctive principles; that there are deep-grounded reasons for her unswerving loyalty to her ancient faith and polity; that to deny these is to deny her Lord! Teach them that joined to Him in closest union by the life which He gives them as His best gift through her loving hands, they may safely defy the assaults of Satan and all his infernal powers, and, come life, come death, they "continue His forever!"

Do this, and another decade shall see her grow and flourish; neglect this, and another generation shall behold her candlestick removed from its place.

"AWAKE! AWAKE! O ZION!"

LAY ATTENDANCE AT OUR SYNOD MEETINGS.

Now that our Synod meetings are becoming each year of more and more importance to the Church in every Diocese, it is most necessary that not only the Clergy but the Laity should be fully represented. It is true no attempts can be made in the way of liturgical or doctrinal changes owing to the

definite statement in the Constitutions, which is almost identical in all, and which in one of them declares, "It is our earnest wish and determination to confine our deliberations and actions to matters of discipline, to the temporalities of the Church, and to such regulations or order as may tend to her efficiency and extension," but the questions that come up for discussion and legislation are necessarily the practical questions intimately concerning the extension of the Church, and requiring a large amount of business energy and experience, which are to be found more particularly among the Laity, and which cannot be so wisely dealt with in their absence.

Again. It has already been abundantly proved that the presence of the Laity in our Synods has done great good to the clergy, while giving great satisfaction to the laity themselves, enabling each to gain a larger knowledge of the Church's work and a more intimate and friendly acquaintance with one another, and so overcoming on both sides some prejudices which otherwise it would be impossible to eradicate.

We began by saying that each succeeding year finds the business of the Synod becoming more and more important. This is true, and is a sign of the value of Synodical meetings. But being true, the interests involved becoming of greater magnitude as the country increases in population and the people in intelligence, how very important it becomes that the best minds and the most practical men of the Laity shall be chosen for the position of Lay Delegates: and, therefore, there should be no holding back on the part of any, but, rather, a willingness should be manifested by the best men to qualify themselves for, and to accept an election to, the Synod.

We include among our Laity in Canada many of the very best and most able minds of the country, and their names in many cases are to be found on the list of the Delegates to our Synods. But while this is the case, it is yet to be regretted that very many who ought to take a special pride in doing work for the Church, and in assisting to promote her interests, are not to the fore on such occasions. In some cases, alas, they lack the necessary qualification, viz., that of being a Communicant of the Church; in others, they simply ignore the claim of the Church upon their time and talents; while in too many others, after having been elected, they fail to attend the Synod meetings.

It is quite different with these very brethren in a political gathering, or when a grand Temperance Body, or grand Masonic, or other Institution of the kind hold their annual gathering. They are able to spare the time to attend it, and to do much work to advance its interests, but at the call of Christ's Church they are altogether indifferent to its wants and work.

We earnestly appeal to the Laity everywhere throughout Canada to allow nothing to interfere with their attendance upon Synod meetings; and it must surely be felt as a reproach to the Church and Clergy, if the men whose worldly position and influence mark them out for leaders among their fellows should be disqualified through non-attendance upon Holy Communion to represent their Parish in the Legislative Body of their Diocese.

It is reported that the German Emperor has been recommended to appoint a successor to the late Bishop Barclay, of Jerusalem, in the person of a Rev. Herr Hoffman, who has already done spiritual service of some kind in the sacred city.