

THE REFORMATION.

"We were Catholic and Anglican, and when, with the Bible in our hands, we looked around us, we found our holy and beautiful house, the place where our fathers worshipped, filled with graven images, which we displaced. We found only a few, comparatively speaking, kneeling at the altar of our Lord, our Saviour, and our God, while multitudes were prostrate before the image of the Virgin Mary; that image became to us Nebushtan, and, explaining to men the nature of idolatry, we bade them do service and worship to God, and God only. We did away at once with that which was absolutely wrong; and we prepared to set in order that which, though right, was out of place. The papal arms were demolished, but the Bishop's throne remained. The tawdry vestments in which the clergy were arrayed, or the sanctuary decorated, were rendered conformable to a better taste. The pulpit remained, but the preacher was requested to ground his discourses on the Bible, and the Bible only, which he was to interpret by the light afforded from the primitive Church. The Holy Table still remained, continued as an Altar at which communicants might offer themselves, with the Church militant and triumphant, their souls and bodies, to be a reasonable, holy, and lively sacrifice to our Heavenly Father, but the Mass, the re-offering of Christ as a sacrifice for the living and the dead, was repudiated and condemned. Our reformers received the doctrines of the Church as they found them, assuming that their existence was a *prima facie* evidence in their favour. They did not reject anything because it was mediæval, but when anything mediæval was of a questionable character they then sought guidance from Scripture. If Scripture was not clear—if when two parties were at variance both claimed Scripture as being on their side, they then yielded to the decisions of the primitive Councils or to the evidence of the primitive writers. They held that if what appears probably to be taught by the primitive and Catholic Church, such probability, strengthened and confirmed, carries with it the force of demonstration. Our Reformation was a practical movement throughout. We had no fine spun theories, no speculations, among our divines, no original thinkers like Luther, Melancthon, or Calvin. As we are not now, so we never have been, a theorising nation. A grievance was complained of, admitted, and redressed. Abuses were pointed out, examined, and removed. There was no desire to innovate from the mere love of innovation. For every step taken a precedent was sought."—*Dean Hook.*

CAN A DIOCESAN SYNOD ENACT CANONS?

In our Diocesan "Handy Book" the records of the Acts of the Synod are classed under three heads, "Canons," "By-laws," and "Resolutions." On examining, however, the subjects under each head, we find that the three divisions have no perceptible differences as respects the matters legislated upon, and that any one of the three terms would cover all, as there are no definitions as to their bounds or limits. It may, therefore, be useful to refer to the history of the words "Canons" and "By-laws," and point out their true ecclesiastical meaning, as given by leading authorities:

Now, according to "Reeves' History of English Law, a work of high repute, "Canons are Ecclesiastical laws, consisting of Legatine constitutions, or laws made by national Synods, and Provincial constitutions, or the decrees of Provincial Synods." Burn's great work on

"Ecclesiastical Law" (see preface), confirms this view of the nature of Canons, and of the authorized framers of them. I find a further definition of the word, as "A regulation of policy or discipline, by a General or Provincial Council," and also "a law or rule concerning Ecclesiastical doctrine or discipline enacted by a Council and duly confirmed.

Both Collier and Palmer take a similar view of the force and character of Canons, and Bingham defines them as "The public voice and rubrics of the Church, and so much the more carefully to be read on that account." Lyndwode, also, in his Provincial Constitutions, Ed., A. D. 1521, takes a like view.

I am aware that our Legislators have given power to Diocesan Synods to enact Canons and By-laws, but I think as regards "Canons," it is *ultra vires*, for according to the authorities given above, the power of making canons is confined to National and Provincial Synods.

BY-LAWS.

The word is derived from the Scandinavian word *Bi-lagu*, which signifies a private or local law, made by a corporation for its own government. A law made by an incorporated body for the regulation of its own affair; see Imp. Dictionary; and Webster and Worcester. I hold then that Diocesan Synods have power to enact these, but not Canons. My impression is that they were considered as synonymous terms by our legislators. In our Diocesan Synods I never yet got a clear definition of the difference between a Canon and a By-law. In the constitution of the Diocese of Toronto, clause 3 reads, "Powers of Synod." "The Synod may make such By-laws and Regulations for the preservation of order, and the organization of Committees, as from time to time shall be considered expedient." In clause 68, however, the word "Canons" is used instead of "By-laws," which is omitted. I hope that in our Provincial Synod, whenever the relative functions of the Provincial and Diocesan Synods may be discussed, that the question I have introduced may be considered.

ALEX DIXON,
Archdeacon of Niagara.

Guelph, 1st November.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

TRURO.—A meeting of the Amherst Ruridecanal Chapter met at Truro on Tuesday and Wednesday, Oct. 25th and 29th, at which were present the following: Ven. Archdean Kaulbach, Revs. Downing, Harris, Gibbons, Martell, Harley, Grant, Morris-Taylor, Crawford Frost and Pittman. The clergy robed for Evensong, on Tuesday evening, in the spacious crypt of the beautiful stone church here, which has been recently tinted with much taste, as well as improved by the addition of the electric light; and entered the west door to the strains of that old favorite, 'Onward Christian Soldiers,' which was well rendered by the efficient, and carefully trained choir, under organist Faulkner, The Rev. G. R. Martell, in his forcible style, delivered a very excellent, practical sermon—taking for his text Acts xx, 38: 'Sorrowing most of all for the words which he spake, that they should see his face no more,'—in which he dwelt upon those loveable traits in St. Paul's character, which could not fail to endear him to all; and urged upon his hearers the duty of imitating his high example, particularly in prizing dear, and holding fast to 'the faith once for all delivered'; and by maintaining a righteous zeal for the teaching of the Church Catholic, that they be not 'tossed to and fro and carried about with every wind of doctrine.'

On Wednesday morning the Litany was said at 10 o'clock. Matins and celebration of the Blessed Sacrament at 10:30; Rev. V. E. Harris

being the celebrant. The *ad clerum* sermon was preached by Rev. J. L. Downing.

Immediately after the service, the clergy retired to the crypt, and there partook of a luncheon, which the Archdeacon's forethought had wisely provided, so that time might be thus gained for the several subjects awaiting discussion. The business meeting opened according to the prescribed form with prayer, and the singing of the *Veni Creator*; Ven. Archdeacon Kaulbach in the chair. A cordial welcome was first accorded Revs. Morris Taylor and Crawford Frost, who were present for the first time; and the meeting settled down to work. The election of Dean, caused by the resignation of Rev. D. C. Moore, who so ably presided at our former meetings, and who is still engaged in the work of the Church in England, whither he went for good, was the first matter that called for discussion. It was proposed by Rev. V. E. Harris that Rev. Mr. Downing, as senior priest of the Deanery be elected to fill the vacancy. The rev. gentleman, however, urged many reasons why he was obliged to decline the honour. It was then proposed by Rev. S. Gibbons, seconded by Rev. J. L. Downey, that Rev. Mr. Harris be elected, and carried unanimously.

A matter which had been for several meetings deferred, viz: 'Whether a division of the Deanery would further the interests of the Church?' was again opened up, debated and disposed of—the decision, which was all but unanimous, being in the negative. Other matters of more or less importance were then freely discussed.

Rev. Crawford-Frost introduced a form of pledge, which embodied a number of praiseworthy resolves, and which he considered of paramount importance; but the opinion of the Deanery was to leave the subject for some future date, when they might have more time at their disposal to examine his scheme.

Then followed a paper on 'The ways and means of obtaining candidates for the sacred ministry, by Rev. Mr. Bent, which led to an interesting and profitable discussion; and resulted in promises from other members of the Deanery, who will treat the subject from different aspects at the next meeting, which was decided to be held at Amherst, Jan. 13th, to suit the visit of the Bishop of the Diocese, who has made arrangements to consecrate the Fort Lawrence Church, in that vicinity, on the above date.

The popular Deanery dinner was the next subject to be discussed, and the clergy proceeded to the Rectory, where it was dealt with evident satisfaction to all. At 7:30 Evensong was said, when the Rural Dean elect, preached an earnest sermon on the subject of Prayer, speaking particularly of our duty to pray not only for ourselves, but also for others.

After service the clergy, choir and many others were entertained at the Rectory, where a most enjoyable evening was spent. The hearty hospitality of the Archdeacon and his genial wife was well supplemented by that of other families of the congregation.

LOCKPORT.—By invitation of the Rector a few of the clergy of Shelburne Deanery met in this parish on the festival of St. Simon and St. Jude to confer together concerning the revival of the Chapter. For some time there have been no regular meetings, and the Dean's office has been vacant since the removal of Rev. S. Gibbons. Several of the clergy failed to put in an appearance, so that when the hour appointed for the first service arrived only four priests were on hand. Holy Communion was celebrated at 10:30 by Rev. T. W. Johnstone, Rector, assisted by Rev. W. S. H. Morris, J. Simonds and J. Lockwood; the latter preaching the sermon.

After partaking of an excellent dinner at the rectory, the clergy held a conference and took such steps as lay in their power to revive the Deanery of Shelburne, the first being a request