

The Church Guardian,

A WEEKLY NEWSPAPER

Published in the interests of the Church of England.
NON-PARTIZAN! INDEPENDENT!

It will be fearless and outspoken on all subjects, but its effort will always be to speak what it holds to be the truth in love.

EDITOR AND PROPRIETOR: REV. JOHN D. H. BROWNE,
Lock Drawer 29, HALIFAX, N. S.
ASSOCIATE EDITOR: REV. EDWYNS W. PENTREATH
WINNIPEG, MANITOBA.

A staff of correspondents in every Diocese in the Dominion
Price, ONE DOLLAR AND A HALF a year in advance.

The Cheapest Church Weekly in America, Circulation double that of any other Church paper in the Dominion.

Address: THE CHURCH GUARDIAN, Lock Drawer 29, 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. 64 Granville Street, (up-stairs), directly over the Church of England Institute.

FEDERATION OF THE ECCLESIASTICAL PROVINCES IN THE DOMINION.

BISHOP LAY, in his noble sermon before the Provincial Synod of Canada, last year, spoke of the great need of "Ecclesiastical Statesmanship." The more we look at the condition of the Church in the Dominion, the more we are convinced of the wisdom of this remark. If congregationalism be the danger in our Parishes, "diocesanism" is an equally dangerous element in our larger Ecclesiastical divisions. It is hard to get men to rise above the Parish and the Diocese and to survey the whole field of the Church in Canada. Now, one question that will shortly demand statesman-like treatment from the fathers of the Church is the union of the Church of England in Canada. At present, there are the Province of Canada, the Province of Rupert's Land, and the three Dioceses in British Columbia, which, if not already, will soon form a separate Province. These bodies are entirely independent of each other. The old Province of Canada and the Province of Rupert's Land have separate Constitutions and Canons, and each has power to alter the Prayer Book. The state of things which gave rise to this independence is being rapidly removed. No longer is Rupert's Land isolated. The C. P. R. will soon unite Nova Scotia and British Columbia, and Canada already politically confederated, will be bound together by those iron bands which are the precursors of a mighty immigration into hitherto desolate prairie lands. The Church of England is at a disadvantage by having three independent bodies within the limits of the confederated Provinces. The very name of the Province of Canada is now out of date, and should be changed at the next meeting of the Provincial Synod. It expresses an absurdity, while it is at the same time misleading. The Presbyterians and Methodists are one body, from Halifax to Victoria, while Canadian Almanacs, in publishing the statistics and clergy lists of the Church of England include only the one Province in the East. It is time the question of union should come to the front in Church politics. Here is a grand field for statesmanship. A powerful Church is forming in this Canada of ours. It is our privilege to some extent to shape its destiny. We want the master minds of the Church East and West to take up this question. We pronounce no opinion at this point, whether it is more desirable to have a federation of the Ecclesiastical Provinces with a general Synod meeting once in seven or ten years, or one huge Province from ocean to ocean. We

simply present the matter, and commend the whole subject of union to the thought of the Church at large. The statesmen in our Communion who will inaugurate and carry out a wise scheme of Union of the Church of England Provinces in Canada will deserve the gratitude of the Church, and bestow a blessing on future generations.

CLERGY AND LAITY.

THE *Scottish Guardian* in a recent number had the following remarks upon the position of the laity in the Church. Sentiments such as are here expressed we heartily sympathize with, and we believe they are fully recognized in our Canadian Church.

The *Guardian* says:—

"Not long ago, and sometimes even now, we find the clergy spoken of as the Church. A man who intended taking Holy Orders was spoken of as 'going into the Church,' as though the laity were not in the Church! And there were two ideas underlying this phrase—first, a deep sense of the solemnity and the responsibility of the work of the clergy; and, secondly, an idea that Church matters concerned the clergy alone. The first idea is good—the second sadly mistaken. And that this mistaken idea had really some hold of the people's minds was too evident from the way in which we used to hear it openly asserted that 'such and such a matter is one only for the clergy,' when in reality it deeply concerned the laity as well.

"But now we are thankful to see a great change coming over Church people. We need only point to such an instance as the Deceased Wife's Sister Bill, and remind our readers of the great speech of Lord Cairns, and the powerful and valuable speeches of the Dukes of Argyll and Marlborough, to show how the laity are taking keen interest in questions which some are only too ready to call ecclesiastical, and leave for the clergy to consider. Though in this very case we see unhappily how opposed the views of the clergy (as expressed by the almost unanimous vote of the Bishops) were to the views of the laity, who seemed unwilling to accept the clergy as their teachers in this matter.

"It would be fatal to the true life of any branch of the Church for such opposition to be recognised as good, and if we ask how it is to be accounted for, the answer seems to us to be partly this—that the clergy have been themselves to blame sometimes in allowing the laity for a moment to fancy that *any* Church question had no interest for them—and in requiring blind submission to authority, declining to give reasons which would have carried conviction, and made all the difference to the laymen as obeying a moral instead of a positive law. The laity naturally said, 'Well, if the Priests want to have it all to themselves, let them—so much the less trouble for us,' and then they gradually ceased to take interest in matters from the consideration of which they were excluded.

"Some such feeling arose in the Middle Ages from the laity knowing themselves to be not sufficiently learned to discuss theological points, and wisely leaving them to the judgment of the ecclesiastical authorities. But then when the questions were settled the laity should have been made to feel themselves really concerned, not merely by being threatened with excommunica-

tion if obedience was not yielded, but by being shown the practical value of the judgment. We are sure it makes a wonderful difference to those who are laying down laws to know that they will be criticised by an intelligent public, and not blindly accepted as law.

"In our own branch of the Church we cannot feel too thankful that we have earnest, spiritually minded laymen, who show the warmest interest and most intelligent perception of Church matters, where the deeper work of the Church is concerned, and not only in the *£ s. d.* The part which the laity take in the election of their parish priest, and in the election of their bishop, must necessarily stir up some thought upon ecclesiastical subjects, and we trust that party words and badges will soon cease to be considered so important (as, unhappily, they still are by some), and that the true practical work for the Master and His Church will be always put foremost.

"Then let the Clergy be found glad to discuss distinctly 'Church' questions with their Laity, and let them readily throw open to them their treasures of ecclesiastical literature, and make them welcome to all that there is at their own disposal—let them *trust* the Laity. At the same time the Laity will do well to remember that what they have given fragments of time to study, the Clergy have made (or ought to have made) their one chief study. And that the voice of the Laity never ought to be heard as against the voice of the Clergy, unless the Clergy have manifestly and flagrantly violated the great rules—'let the ancient customs prevail,' 'that which hath been everywhere by all at all times been taught.' Such we trust will never be found the case in the Scottish Branch of the Catholic Church, but the Clergy and Laity will be seen vying with each other in zeal to maintain the creeds and Apostolic discipline which they now possess and value, 'for the glory of God and for the edifying of His Church.'

Letter from the Bishop of Algoma.

If any apology is needed for my failure to send you, up to the present, any notes of my movements in England, it will be found sufficiently for all reasonable people in the hurry and pressure of my work here in behalf of Algoma. And even now I can only spare time to give you a few outline extracts from my diary. This I can truthfully say, that since setting foot on the dock at Liverpool, Oct. 14th, but one thought has been dominant in my mind, viz., how best to promote the interests of our Canadian Missionary Diocese in England. Here, however, I found myself confronted with peculiar difficulty. I myself was personally wholly unknown here. The very name of Algoma was unknown even to some of the Church's highest dignitaries. Of its geographical position, the constant question, "where is it?" showed how much ignorance prevailed. "Algonia," "Augoma," "Algoa," "Alloa," these and other equally amusing guesses were made. Evidently my first duty must be to diffuse the needed information. Circulars must be scattered far and near, letters written, introductions secured, pulpits engaged, missionary meetings held, "drawing-room" meetings arranged for, and every other conceivable instrumentality employed. My first step, however, must be to put myself in communication with the Committees of the Societies that aid us in Algoma, and hence, within four days of my arrival, I found myself face to face with the Board of the "S. P. G." at 19 Delahay St., with my map (copied in light tracing silk from the original executed by the Rev. E. F. Wilson) suspended on the walls, giving certain Deans, Canons and other dignitaries a truly needed lesson on the ecclesias-