

The Church Guardian

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Special Notice.

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CALENDAR FOR SEPTEMBER.

- SEPT. 5th—11th Sunday after Trinity.
 " 12th—12th Sunday after Trinity.—*Notice of Ember Days.*
 " 15th—
 " 17th—
 " 18th—
 " 19th—13th Sunday after Trinity.—*Notice of St. Matthew.*
 " 21st—St. Matthew, A.E. & M.
 " 26th—14th Sunday after Trinity.
(Notice of St. Michael and All Angels.)
 " 29th—St. Michael and All Angels.

PRAYER FOR UNITY.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice and whatever else may hinder us from godly union and concord; that, as there is but one Body and one Spirit, and one Hope of our calling! one Lord, one Faith, one Baptism, one God and Father of us all, so we may henceforth be all of one heart, and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee, through Jesus Christ our Lord. Amen.

THE PROVINCIAL SYNOD.

The Thirteenth Session of this the Great General Council of the Church of England in Canada is numbered with the things that have been; but the effects of its assembling and action remain, and that too, we are thankful to say, to the benefit and advancement (in our opinion) of the interests of this Branch of the Holy Catholic Church. Though the number of the measures actually passed by both Houses is indeed small as compared with the time occupied, yet it embraces several of the highest importance, not only to the members of the Church, but to those of other Christian Bodies. We do not think, however, that the beneficial effects arising from these triennial gatherings of the Clergy and Laity from all parts of the Ecclesiastical Province are to be, or can be, fairly estimated by the number of measures passed or resolutions adopted. The meeting together of men of differing opinions, and the free and brotherly discussion of matters of in-

terest to all, [even though at times, from the very sincerity with which the individual opinion is held, the discussion may wax warm and become somewhat excited], the face to face "talk" and the unmistakable manifestation of a mutual strong and loving purpose, as true sons of the Church, to further her cause and protect her interests, cannot but tend to break down narrow partizan prejudices, to infuse a spirit of greater charity, and excite zeal. Nor do we at all agree with those who complain of what appears to them unnecessary loss of time in the discussion of the various resolutions introduced, and who would limit the speakers to a certain number of minutes each. Time so spent is far from lost; and to make any such rule would, in the absence of a fixed plan by which each speaker would discuss only one particular feature of the matter in hand, probably lead to ill or half considered legislation.

In reviewing the events of Synod week, we find much that should afford ground for satisfaction and thankfulness. The almost unanimous election of one so well qualified—as the event showed—as the Rev. John Langtry, M.A. of Toronto, to be Prolocutor of the Lower House will, we feel sure, be in itself recognized generally as cause for thankfulness. To fill the position so long and ably occupied by such men as the late Provost Whittaker and the present Lord Bishop of Niagara, was by no means an easy matter; especially as the one who with them had acquired the experience which eminently qualified him to succeed them was unhappily ineligible. The choice made reflects at once credit upon the Synod, and confers honor upon one well deserving of it. But it again, as it were, carries the "championship" from the East to the West.

We also feel that it will be ground of satisfaction to the whole Church that the name of the Rev. Canon Norman, D.C.L., will not be lost from the pages of its Provincial Synod Report, although still appearing only as Clerical Secretary.

In so far as the peaceful and creditable conduct of such an Assembly as this is concerned much undoubtedly depends upon the officers chosen, but more, far more, upon the individual members of which it is composed, notwithstanding the fears which were entertained in consequence of circumstances which transpired anterior to the meeting, and of the special call to party caucus, the proceedings throughout—with the exception of a slight momentary excitement at the close of the Tuesday evening session, attributable chiefly to two or three active members whose very earnestness of conviction betrayed them into hasty and excited action—were of a quiet and harmonious character, reflecting credit upon the members themselves and upon the Church which they represented. This, too, is cause for thankfulness.

But it is in respect to two matters that we find our chief ground for thankfulness. We mean the decision arrived at touching the use of Wine in Holy Communion, and (2) the adoption of a resolution aiming at some definite action towards the reunion of Christians.

We rejoice that as to the first the Church in

Canada has spoken with no uncertain or hesitating voice; and that too by practically a unanimous vote. Whilst we do respect the opinion of those who from a desire to help a "weak brother" have deemed it wise to endeavour to reverse the practice of the ages, the decision of the learned, and the authority of the Church Catholic as to one of the elements used in Holy Communion, we cannot sympathize with or endorse their course; and we feel that though possibly the decision arrived at may for the time being offend some, it will in the end prove to be not only that which is best, but also, the most kindly. Any hesitancy or uncertainty now would only have given strength to a movement, which already has caused grievous pain and sorrow to many by after conviction that in acting as the advocates of the so called "unfermented wine" theory urged, they had done dishonor to their Lord and Master and had been faithless and disobedient. We sincerely hope that at least all Churchmen will loyally accept the decision of this Council, and faithfully adhere to primitive practice. We feel that the Rev. Dr. Carry has done the Church—of which he is so learned and faithful a priest,—true service indeed in bringing forward, so ably explaining, and successfully carrying through this matter.

We rejoice not less, at the unmistakable clarion call of The Church of England in Canada, to Christians of every name to unite together in *visible Organic Union*, in answer to fulfilment of their Lord and Master's prayer that "they all may be one, as Thou Father art in Me and I in Thee, that they also may be one in us; that the world may believe that thou hast sent me."

"I in them, and Thou in Me; that they may be perfect in one." How sadly has this living visible testimony to the Divine Mission of the Son of God been weakened if not destroyed by the sinful divisions existing in the Church which is His Body during the last three centuries! How can Christians hope to convince and draw in the unbelieving if they fail to use the means which Christ himself implies will be successful? Thank God that the day of schisms and divisions seems drawing to a close, and that now the first faint beams of the dawning day of *Perfection* in One would seem to be breaking over the darkness. If God will may we live to see this day of gladness, and be privileged to have some part, however humble, in securing it. But as the Bishop of Algoma stated in his sermon on the Restoration of Church Unity at the opening service, "the time has come for *Action*"; and the Church in this her great Council in this Province has taken *action*. We remember nothing in all the past to equal the earnestness and enthusiasm manifested. Not only was the resolution carried by a standing vote, but forthwith the whole assemblage, members and visitors, broke forth in the *Doxology* grandly sung, and immediately thereafter by common consent knelt in earnest supplication to the Triune God for the removal of all that hindered from godly union and concord, and for all that might conduce to oneness of heart and soul; to union in one bond of truth and peace of faith and charity, that with one mind and one mouth all might glorify Him. It was indeed a moment of inspiration; may