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Halifax, N. S., 1st Oct., 1880.

THE TRUE AIM OF THE CHURCH IN CANADA, APOSTOLIC IN ORDER, AND CANADIAN IN ORGANIZATION.

We call especial attention to the golden words of Bishop Harris of Michigan, quoted below, on the important distinction between Order and Organization. He has brought out a principle which should apply to our Church in Canada as well as in the United States. He shows that the English Church, while preserving Apostolic order and doctrine, has ever been thoroughly English, identical with the life and customs of the nation. He claims that the American Church should follow the lines of American progress, and while preserving primitive order and doctrine should be distinctively American in organization. It is our firm conviction that this principle should be the basis of our legislation in the Dominion. Let us preserve as Scriptural and Apostolic the Episcopate, the Sacraments, and the Doctrines which have been since the days of the Apostles, but let our organization, our methods of work be distinctly adapted to the needs of this new country, following along the lines of national progress. Our true principle is to adopt all that is good and suited to our condition in the organization of the Mother Church, but to remember, at the same time, that the life, habits, manners and customs of the people in England are widely different from ours here. Consequently, we want Canadian methods of work adapted to the needs of the country as we find it. Let us not slavishly adhere to ways and methods simply because these are found to be the best in England, but let it be the aim of our legislators, clerical and lay, and all who love the prosperity of our Church, to adapt the Canadian Church to the Canadian people. We want legislation based, in many cases, not so much on precedent as on actual facts viewed by practical men. We desire much changed in our organization by a

traditional conservatism altogether too narrow for the wants of a young and growing country, which has yet to form and perfect many of her institutions. Bishop Harris says:—

"The subject of Polity covers that which pertains to the continuity, and that which pertains to the freedom of the Church. He would for convenience name the two departments, Order and Organization."

"The distinction is to be emphasized. At first, the Church had no organization at all in our sense, but only order. Naturally her earliest organization fell in with the lines of the Roman Empire. At the end of the second century, the Dioceses, Metropolitan Sees and Patriarchates of the Church, coincided with the jurisdictions of Roman Praetors, Proconsuls, and Imperial Prefects. And because the Church thus adapted herself, she ran a mighty course in disciplining the nations of the great empire."

"Confusion came, when the distinction between order and organization was lost sight of; indeed, the two changed places."

"* * * And this confusion is the incurable evil of the Roman System. From the Curia itself to the obscurest mission, Rome is a foreign power wherever she sets her foot; in all lands her ministers are aliens."

"In England there was always a different practice and theory from that of Rome. If, under the hands of William the Conqueror, with his numerous foreign retinue, great changes were brought to pass, still the long conflict of which Thomas à Becket was a victim, testifies to the truth here mentioned. And at the time of the Reformation, the distinction between order and organization was again most clearly drawn. The English Church was careful to maintain the Episcopate, the Sacraments, the Doctrine, as they had been from Apostolic times; but she was also careful to make herself thoroughly an English Church. * * *

"Finally, no better illustration of the recognition of organization as distinct from order, could be chosen, than that afforded in the establishment of our own American Church. The first thing to be done after the recognition of the national independence, was—to secure for the Church a due observance of Apostolic order. The succession of Bishops from the mother Church was properly arranged. But organization must be devised also; and this followed as it should, along the lines of the new Republic. The result is remarkable. It is of no importance here to go into the old Church controversy, that corresponds to the controversy about States' rights in political affairs; we need not concern ourselves to agree with Dr. Hawks, that the Polity of the Church is determined from below, up through vestries and Diocesan Conventions to General Conventions; or with Dr. Vinton, in the opposite theory; for both are right. The Church has her order from above, her organization from below. But what it is important for us to observe, is—that the Church recognized the situation in which she found herself. It was a popular government; as a matter of course, lay representation became a constituent of Church authority. To the Diocese of Maryland belongs the honorable distinction of being first to admit the voice of the laity to her councils."

"We have, then, a Church in which the two elements of order and organization meet at all points. * * *

"Our American Church is Catholic in order, but national in organization. * * * The speaker would forbear to point out how the things which may now disturb us spring from the attempt of some of the clergy to undo what our fathers have so wisely begun, and to introduce foreign ways, in organization and ceremonial, not congenial to our American life. Rather, he would plead for a hearty acceptance of the principles we have inherited, and for a conducting of the Church upon the lines of national progress—upon the lines of American statesmanship. The Church must not lag behind, nor run beyond the needs of national life. * * *

"Let then the Church be free to follow along the lines of American commerce and statesmanship. Statesmanship, there is and must be. * * * There will be a distinction, in the time to come, between American Churchmen and foreign Churchmen. The Church's destiny depends upon the character of her men. The Church which shall survive the conflict that may overtake us here, will not be Mediæval, nor Latin, nor English even, but American."

WORKERS TOGETHER WITH GOD.

THE summer has passed away, and the season has come for organizing parochial work for the winter. In every well-ordered Parish there must be some kind of organization if results are expected. Some Rectors may prefer one plan, some another, but in every field there are the careless to be warned, the neglected to be cared for, weak places to be strengthened, and work to be done for Christ and His Church. May God speed the day when all our Christian men and women shall feel it is their duty to arise and work systematically and perseveringly; to devote time as well as money to the service of God. When people are asked to engage in Church work, the common excuse is "want of time." If you have little time, then what you do for Christ is so much the more valuable. Do you wish to give Him what cost you nothing? If you notice you will generally find the busiest people to be the most energetic workers in the Parish. Work for Christ, when faithfully done, is no doubt a matter of toil, anxiety and self-denial. We know, dear reader, that you have many duties at home or in business. The world has many claims upon you. But don't you think that you could deny yourself a little, and at the cost of some toil, spare some part of your time for work in the Parish? We appeal to you, Christian women, so to arrange your household duties that you may have time for the week-day services, for the sewing society, or the Parish meetings, or the organized work that is going on. Christian men, take some time from your stores or your farms and work with some of the zeal you show for your own interests for Him who gave you the brain to think, the hands to labor, and the health you enjoy! Cooperate with God in His great work in the world. What, we ask, are you doing for your Saviour, who has done all for you? Is there nothing you can put your hand to? Is there no way you can strengthen your Pastor's hands? Have you time for everything but Christian work? Dear friends, you have thought, and health, and skill, and time, and money, and talents—are they all for yourself and no part of them for God? There are around you blessed works of mercy and charity which you could assist and which are now left undone for want of workers. And the time is short. The memory of good deeds done for Christ will never fade from your mind. There is not a word you can say or a work you can do in the Name of the Redeemer, but will affect you through all eternity. "Let us consider one another to provoke unto love and to good works." May you be not only a reader and a hearer, but a Christian worker.

SHORTENED SERVICES.

AN amendment to Canon XII. on "Shortened Services," confirmed at the past session of the Synod without debate, is worth more than a passing notice. There is no greater evidence of the disposition of the Church of England to adapt herself to our modern life, and the changed circumstances of the busy world of to-day, than in her legislation of late years on the Services of the Church. No where under Heaven are men more free to preach the glorious gospel than in our own beloved Church. We have the greatest freedom compatible with a wise and kindly restraint, the utmost liberty while kept from license. A generous and liberal conservatism preserves due order and adherence to liturgical forms of worship, while varying the use of those forms as needs may require. Following the Mother Church, we some years ago adopted the use of a shortened form of Morning and Evening Prayer on week days, except on great Festivals

or Fasts, varying in length according to the discretion of the clergyman. Upon special occasions approved by the Bishop, services may be arranged, compiled from the Bible and Book of Common Prayer. At any hour on Sundays or Holy Days, where Morning and Evening Prayer have been said, a third service compiled from the Bible and Prayer Book, approved by the Bishop, can be used. The Morning Prayer, Litany and Communion office can be said separately, in varying order, or together as is the general custom. Sermons may be preached, preceded only by a collect or bidding prayer. And at this last session, the privilege of using a shortened service was extended to Sundays and Holy Days, in the following words: "Inasmuch as liberty is given by Canon XII. for any clergyman in this Province to use a shortened Form of Morning and Evening Prayer on ordinary days, Resolved, that similar permissive modifications in the order of the Public Service of the Church shall be considered to extend to Sundays and Holy Days when the clergyman shall deem it desirable, either from the peculiar condition of his congregation or from the laborious nature of his ministrations. Such liberty, however, shall not be used without the written sanction and approval of the Bishop in every several case." We rejoice that the Canadian Church has taken such a practical step as this. The permission granted in the amendment will be more useful, perhaps, in large Missions than in towns. But every clergyman has felt the need of such permission occasionally. And in some cases necessity has required him to break the law. Our legislation is in advance of that of the American Church. While their service is somewhat shorter than ours, the last General Convention steadily refused to legalize shortened services on week days. Probably this Convention will be wiser. A wise use of the liberty we have will make our services more effective. The old plan of tacking together three distinct services in the morning ought to be given up. More frequent and shorter services should be the rule. It will take some time for clergy and people to get out of their accustomed habits, but we are convinced that a re-arrangement of hours and order of Services would be very beneficial. The Communion office should stand by itself, ordinarily on the threshold of the day. At that Service, the faithful assemble to receive their spiritual food. Morning Prayer comes in at another hour with sermon, which might be especially for the instruction and building up in the Faith of Christian people. The Litany at special seasons could be added to this, or be used alone at a later hour. Evening Prayer might be left as it is, while the sermon might be especially directed to meeting the unrest, the doubts, the irreligion of the day. On special days, Services could be compiled, as some are compiled, to meet special cases. In some such way, and we only throw out these thoughts as suggestive, our Services could be made to reach the people effectually. We now have sufficient elasticity in the use of the Services, what we need further is the enrichment of our offices for such days as Easter and Christmas for instance, and permission, when we use Services together, to omit the repetition of such things as are common to all. This we shall get in time. In the meanwhile, let us make good use of the liberty we have.

CONSECRATION AT DIGBY, OCTOBER 15TH.

THE town of Digby, nestling among its orchards, with its background of hills gorgeous with the tints of autumn, and its beautiful basin in the foreground sparkling in the sun, is now looking very lovely, and is well worthy of a visit on

its own account. But on Friday, (tomorrow), Oct. 15th, the new Trinity Church—now so much spoken of by all who have seen it—is to be consecrated, and a large gathering of the brethren from around is hoped for.

This Church is the fruit of much exertion and self-denial on the part of the faithful in the place; and being free and unappropriated throughout, will be of much comfort and advantage to "the poor and the stranger forever." Part of its debt, (about \$600) is due in the Bank of Nova Scotia, and as it is hoped the sympathies of visitors will be enlisted in its favour, a collection towards defraying this debt will be taken up at the Consecration. Arrangements have been made with the Railways and Boat converging at Digby, for reduced fares on this occasion; so that the expense of travelling will be very much lessened.

We warmly urge upon our readers' attention the work in the Parish of Digby, and bespeak for the Consecration Service a large attendance of the faithful. Under more than ordinary trying circumstances, the Rev. John Ambrose and his people have been laboring to erect a house of worship worthy of themselves and to the glory of God, and the debt which is still upon it, although in itself small, is beyond the already overtaxed means of the people themselves to liquidate.

FAITH AND REASON.

[Written for the Church Guardian.]

By Rev. F. H. PORTS, OF IOWA, U. S.

(Concluded.)

There are also mysteries in the science of mechanics. Very learnedly have men discoursed about force, matter, time, motion and space. But what is force? We can neither see it, hear it, taste it or smell it. We know it only by its effects. What is motion? How does a body in motion impart its motion to another body which it meets? When moving it weighs no more than when at rest; how then does the motion enter it, and why does it leave it?

What is gold? You answer it is a substance of a certain color and taste, and with the exception of platinum and a few other rare and unimportant metals, is the heaviest of all bodies; being nineteen times heavier than water. It is very malleable and ductile. A sheet of gold leaf has been made no thicker than the one two hundred thousandth part of an inch, and less than one-half a pound can be drawn into a wire long enough to reach around the world. This is all very true yet you have not answered my question. I asked what gold is; not what are its properties. Well then, "gold is matter." What is matter? "Matter is composed of atoms." What are atoms? They are the "indivisible particles of which all matter consists." So then matter is composed of atoms, and atoms constitute matter, and that is all that "science" can tell us about the matter.

Then these atoms are said to be indivisible and "can be conceived as formed or produced by dividing a substance until it can be divided no longer; just as you would grind flour until it was as fine as it could be." Are the atoms of all substances of the same size? No; the atoms of gold are of one size; those of lead of another, and those of iron of still another. It is maintained that no two bodies in the world are composed of atoms of exactly the same dimension. Here then we are involved in a palpable contradiction; for how can the atoms be indivisible and yet not of the same size? The answer is we can not tell; we know the fact and believe it, though we can not account for it.

Speaking of the constitution of matter and its divisibility, Professor Townes of the University of London says, "We have absolutely no means at hand for determining this question, which remains at the present day in the same state as when it first engaged the attention of the Greek Philosophers, or perhaps of the Sages of Egypt and Hindostan long before them."

What is space? No one knows. Is there space where there is not something to fill it? No. Is there any limit to the universe? No; for if there were, there