

The Church Guardian J. W. H. Naylor 1396

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi., 24.
Earnestly contend for the Faith which was once delivered unto the saints."—Jude 3.

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ECCLESIASTICAL NOTES.

ABOUT £20,000 have been promised towards the decoration of St. Paul's Cathedral, London, Eng.

"RUSSIA could never acknowledge the present or any future occupant of St. Peter's Chair to be the one and only and infallible Vicar of Christ upon earth." So states a leading Russian journal. This is exactly the attitude of English Churchmen towards the Bishop of Rome. The Russian expression of opinion was called forth by Leo XIII.'s project for a unification of the Roman and Orthodox branches of the Church.

In the House of Laymen of the Province of Canterbury, at its meeting last month, Lord Selborne moved the following resolution which was carried unanimously: "That this House renews its solemn protest against the threatened dismemberment of the Church of England and its Disestablishment and Disendowment in Wales and Monmouthshire; and having in April last unanimously resolved that such a measure ought to be resisted by the whole strength of the Church of England, it gratefully acknowledges and expresses its hearty concurrence in the measures taken with that view by the Archbishops and Bishops of both Provinces."

THE action of the Archbishop of Dublin in consecrating Senor Cabrera was discussed in the Upper House of Canterbury Convocation last month, and a resolution was *unanimously* passed on the motion of the Bishop of London refusing to accept any responsibility in the matter until after the Lambeth Conference shall have examined the standards of doctrine of the Spanish Reformed Church, and shall have decided the grave question whether the said Reformed Church is to be recognized as in communion with the Anglican Church. Archdeacon Farrar made a brave fight for the Archbishop in the Lower House, but only nine voted for his motion while 39 voted against it.—*St. James' Chronicle*.

THE clergy of the Diocese of Hereford are reported to be greatly agitated over the appointment of Dr. Percival to the See. There has already been some talk of a formal protest or petition against the appointment, but it will hardly come to that. The dissatisfaction is not with Dr. Percival personally, but with the opinions on Church disestablishment and Church property which he has publicly expressed. The Diocese of Hereford is more concerned with the proposed disestablishment of the Church in Wales than any other English diocese, and the clergy foresee the difficulty they are certain to experience of reconciling their duty of loyalty to their Bishop with the strong feelings which prevail amongst the majority upon what is now, and will be for some little time, the absorbing topic of ecclesiastical affairs in their diocese.—*English Churchman*.

THE quarterly report of the Palestine Exploration Fund is unusually interesting. It appears that, under the recently-granted permit of the Ottoman Government, explorations for over 1,000 feet have shown a paved street and towers, while there has been found a gate with a sewer under it, which is identified as the "Dung Gate" of the prophet Nehemiah, and the Gate of the Essenes, mentioned by Josephus. It is believed that the wall exposed will be found to include the Pool of Siloam, though Josephus implied that Siloam was without the wall. A recent storm has exposed a votive tablet, within two feet of which antiquarians have passed for years, and which shows that the Third Legion, as well as the famous Tenth, was at Jerusalem between the time of Titus and that of Hadrian. The tablet prays Jove for the welfare and victory of the Emperor Trajan and the Roman people, "erected by the Third Legion." The Turkish Governor is now giving all the help that is needed.

At a meeting of the (Roman) Catholic Truth Society at Hulme, a Mr. Kelly expressed an opinion that converts would be attracted to Rome through the influence of the "High Church party." The Bishop of Salford (Roman Catholic), who presided, said that "his experience had been the reverse of this." He spoke of an occasion when an Anglican vicar in his neighbourhood, who was a "ritualist," was accused of leading his people, by his teaching, to the Church of Rome. This had been mentioned by a friend in his presence, and he had been constrained to say that for "one convert he received from the vicar's church (the largest in the place), he received ten from the Non-conformists." It has been a common remark that by far the largest part of the secessions to Rome from the Church of England have been of those who were originally members of the Evangelical or else the liberal party. Such were Newman, Ward, the Wilberforces, and most of the other well-known names of a former generation. During the last 30 or 40 years the number of conspicuous conversions to Rome from the Anglican Church have been comparatively few. The policy of Pius IX. from 1856 onward effectually checked any tendency in that direction.—*Living Church*.

A WELSH Wesleyan minister writes to *The Church Times* to explain how he became convinced of the wrong and injustice of Disendowment. He had determined to prepare an address on Disestablishment, and commenced a course of reading, which, to his great surprise, revealed to him the unfounded character of his preconceptions. He was astonished to find that the facts were overwhelmingly against disendowment, and therefore he feels compelled to enter his protest against the iniquity which would cripple the Mother Church by an unfair and unscrupulous act. He ends his letter in this vigorous language: "Let the Church awake to the danger threatening her in Wales. I do not fear that disendowment will crush Anglicanism—it is too healthy and spiritual for

that—but it can mutilate its organization. Never has Anglo-Catholicism shown itself so much in earnest as to-day. It is answered that its political peril has caused the awakening. I do not believe it. I find the clergy are hard-working, spiritually-minded men. Give the Church time, stave off the immediate danger, and Wales, educated to see the contemplated injustice, will indignantly repel those who now lead her. The heart of Wales is right, whatever we may think of its head."—*Living Church*.

ONE of Archbishop Benson's chaplains writes in the February number of *The Quiver*: The following may be taken as a representative day in the life of the present Archbishop, whose untiring energy and capacity for work have not been surpassed by any of his predecessors. His Grace usually rises at 6.30 a.m., and devotes the early morning hour, or hour and a half, to devotional study. Breakfast is fixed for 8.30, and the service in chapel is held at 9.15. At a quarter to ten the business of the day begins. Half an hour is devoted to dealing with some of the most important letters and documents before the Archbishop starts off to preside at the meeting of the Ecclesiastical Commission, or some Royal Commission, or the committee meeting of one of the leading Church societies. Before luncheon one or two interviews (by appointment) are fitted in. A brief half-hour is snatched for preparing the heads of some important speech to be delivered at a public gathering at three o'clock. Before the meeting is over the Archbishop hurries away to take his place in the House of Lords, and make a speech which lays down the policy of the Church on some proposed form of ecclesiastical legislation. From the "House" he returns home in time to dress and start at once for some function or entertainment, in which he again has to make a speech, such as the Royal Academy dinner, or the Mansion House. On reaching Lambeth, at 11.30, the Archbishop must go through, with his chaplain, the remainder of the letters, not a few of which have been considered and dealt with in the carriage as he drove to and from his different engagements. When it is borne in mind that every public utterance of His Grace is fully reported (often *verbatim*) in the daily press, and that there are never lacking those who are at all times ready to criticise and condemn, and frequently to misrepresent, whatever the Primate may say, it is wonderful that the occupant of that arduous post is able to discharge his herculean task without frequently breaking down. No one who has been privileged to see the inner life at Lambeth can doubt that it is by the Divine grace that the Archbishop is strengthened and supported to fulfil the duties resting upon him, and to maintain that courtesy and kindness for which he is deservedly admired.—*Irish Eccl. Gazette*.

THE Holy Spirit was given to the Apostles, as our Lord promised, to guide them into all truth. And if "all truth," then surely into practical truth when organizing the Church, as well as into speculative truth when preaching the Gospel.