

The Church Guardian.

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

Our London Letter.

(From our own correspondent.)

The Irish news of the week, which has created so much excitement and called forth such varied expressions of opinion, has had a fearful ending. It is not meet that Parliament and the people of this country should be panic-stricken in presence of the awful deed to which I refer, but one cannot doubt that the effect will be of momentous import. When Mr. Forster addressed the House of Commons on Thursday evening he little thought that, grave as he knew the situation to be, the views which he so solemnly expressed would have found so early and fearful justification. It must be assumed that the murder of Lord Frederick Cavendish and Mr. Burke was the outcome of that lawlessness which the late Chief Secretary vigorously combated, and which he believed would gain strength after the Cabinet resolved to carry out a different policy. For this policy, as the Prime Minister said, Mr. Forster declined to be in any way responsible, and I confess that I share Mr. Forster's views on this question. Experience has taught the necessity of firmness. Even the experience of the present Government had shown the danger of paltering with disorder; yet, just when we were recovering from the consequences of the initial mistake, it was determined to repeat it. Authority and anarchy had been engaged in a mortal struggle, but when the grip of legal powers promised to produce a speedy paralysis of lawlessness it was determined to relax the pressure. The Minister who was thoroughly acquainted with the condition of the country, and who knew exactly what were the forces ranged in opposition to the law and the Queen's authority, protested against the change of policy; but his warning was unheeded. Instead of abiding by his counsel and profiting by his experience, the Cabinet determined to act in accordance with the wishes of the very men whose policy Mr. Forster had been fighting against. If the state of Ireland had justified the opening of the prison doors, or even the total abandonment of coercion, one could have rejoiced, both at the release of the suspects and at reliance for the maintenance of order being placed simply on the ordinary law. But no such signs could be discerned of this improvement, which alone could justify the step that was taken. This frightful crime, however, shatters at a blow Mr. Gladstone's hope of pursuing a gentle policy, and leaves the Government to face a terrible responsibility. It is impossible at this moment to foresee the issue of such an act of savage wickedness, but it will inevitably lead to a demand for renewed severity in the government of Ireland.

That it does not answer to make a man who attempts the life of the Queen famous by charging him with high treason and trying him with pomp and state is made clear to-day. Maclean has already got an imitator, or at least somebody who talks about being his imitator. He ought to have spent a week in prison to repent of his folly, and as little fuss should have been made of him as though he had been taken up in the streets for incapability of preserving his equilibrium. But he is to be brought from Doncaster to London. A crowd of detectives is interested in him. He will become notorious, and soon somebody will be imitating him. This is what is called prudence in our day.

The beautifully restored Early English Chapel (which forms the great centre of Lambeth Palace) was the scene of an interesting event the other day—the Archbishop consecrated the Right Rev. John Miller Strachan, M. D., and the Right Rev. Herbert Bree, D. D., to the vacant Bishoprics of Rangoon and Barbadoes respectively. Dr. Strachan's consecration will be interesting to a certain section of your readers, from the fact of his being the first Alumnus of St. Augustine's Canterbury that

has been raised to the Episcopate. Dr. Strachan is the third qualified medical man who is a Bishop in the Anglican Church. Dr. Callaway, Bishop of Kaffaria, and Dr. McDougall, Bishop of the Falkland Isles, are both disciples of Aesculapius. The *Lancet* calls attention to the importance of increasing the number of medical missionaries, and while congratulating the members of the medical profession who have attained episcopal dignity it cannot help expressing the opinion that the medical and clerical elements had better be kept distinct with regard to their respective functions in the Missionary Church. The supply of men who are both clergymen and doctors must be rather limited, but there are no doubt plenty of medical men to be found who would have no objection to enter the service of the Church Missionary Societies. As the question of medical missions is down for discussion in the programme of the forthcoming Church Congress to be held at Derby, possibly the suggestion may be seriously entertained.

Mr. John Nelson Darby died on Saturday. To the majority of people Mr. John Darby is unknown. To a section of the sects he was almost a god. He was one of the founders and greatest lights of the Plymouth Brethren. The first idea of the Plymouth Brethren was comprehension. There were to be no more sects, no more confusion of many doctrines, but all were to be united in the worship of one Name, and by personal sacrifice were to shew their loyalty to one King. The movement had a wonderful effect, and it did produce a sacrificing spirit which one could not but admire. But when a brand new sect had been started to unite all the others a controversy arose about the nature of the Divine humanity, and Mr. John Darby took the lead on one side, Mr. John Newton being on the other. One side said that our Lord was peccable but sinless, the other that He was impeccable as well as sinless. Mr. Darby took the side of impeccability, and charged his opponents with teaching the heresy for which Irving was turned out of the Church of Scotland. He, on his side, was charged with denying the humanity of the Supreme Man. The result upon the comprehension theory was disastrous. Still professing their belief in the unity of the Church, the Darbyites excommunicated right and left. They got a prophetic system of their own, and spent their time in trying to make the Scriptures a fortune-telling book. The Newtonites did the same. More quarrels arose. The very people who had made unity their watchword took to turning one another out until every three persons formed a separate church. Mr. John Newton came to London and founded a Church here, which has since been dispersed. Mr. John Darby has had followers in nearly every town in England and Ireland. His death removes a sincere man of generous sympathies, but intensely narrow mind from the religious world. His old opponent, Mr. John Newton, it may be added, no less sincere, more learned, and no less generous, and hardly less narrow of intellect, is now rarely able to preach. They taught a new doctrine, which, had they been mutually tolerant, might have left its mark on the life of the country; but by their quarrels, and the quarrels which grew out of their quarrels, they made their cause ridiculous, and they provoke a spirit which makes the name of "Plymouth Brother" stand for utter narrowness.

"WANTED: THE CHURCH OF THE ESSENTIALS."

The *Springfield Republican* has made a discovery; thinks it has found a new need. It ends a brief sermon on the evils of schism, by saying, "what is needed is evidently a Church of the essentials." It never occurs to our able contemporary that this, after all, is no new need of men. It is one that has existed all along. God knows of

it. He supplied this need; supplied it fully in His Kingdom set up for men. "The Lord added to the Church daily." It was the Church of the essentials. And we know what those essentials were. St. Paul told of them, when he said: "there is one body and one spirit, even as ye are called in one hope of your calling: One Lord, One Faith, One Baptism, One God and Father of all." The Kingdom which St. John the Baptist announced, and which our Lord set up among men, was "The Church of the Essentials." It has existed, through the ages, all along. It is going to exist here among men, until "time is not, and eternity is." The gates of hell shall not prevail against it.

"What is needed is, evidently, the Church of the essentials." But what men need is not always what they desire. All men need amendment of life. Few desire it. All need to grow in grace and in the knowledge of Christ. Few, however, desire to do so. What men need is one thing. What men want is often another and quite a different thing. It is so as regards the "Church of the essentials." All need it. Few, comparatively, want it. They want, rather "the Church of their choice," as opinion, or inclination, or advantage may decide for them. They have their own notions as to what are "the essentials." To some, it is essential, not that they should have toleration but domination. If they cannot do what they like in the old Kingdom, they will set up a new one. For some, "the Church of the essentials" is one essentially fashionable or essentially exclusive. For others, the essential thing is, that they shall be sufficiently prominent, sufficiently consulted, or sufficiently recompensed, in some way, for the investment made. But, to such as look for the "Church of the essentials" in an honest and good heart, we point to that Kingdom of Christ, once, and once for all set up among men.—*Living Church.*

GOSSIP.

Was there ever a time when this vice was more prevalent? Even among persons otherwise high-toned and admirable, how often are we surprised to observe it. Everybody knows that one sex has the credit—or discredit—of being specially addicted to gossip; but it cannot be denied that both must plead guilty.

How is it that a practice so universally condemned is indulged in so generally? I believe one reason is, that we do not realize that we can overcome the habit. We despise the vice of gossip; we know it is injurious to the character of the one who indulges in it, as well as to the victims of the gossiping tongue, and we even make resolutions to refrain our lips from this form of evil speaking, yet when a spicy tale is told in our hearing, we find ourselves listening with interest and pleasure. Then when we recollect ourselves, we are disgusted to see that while we outwardly may be trying to refrain from gossip we still secretly enjoy it, and that the love of it is in us.

Then comes the temptation to think there is no use fighting against it; that we had better be open, and confess that we enjoy a bit of gossip as well as other people.

But it is not true that there is no help for it. There is help for this, as for every fault of our nature. What we must do is just the same thing we have to do in regard to every sin—take it to God, confess to Him that the love of it is in our hearts and that we cannot root it out, and ask Him for Christ's sake to root it out for us, and to put into our hearts that charity which thinketh no evil, which rejoiceth not in iniquity, but rejoiceth in the truth. And He will do it—that is His work. Our part is to refuse to indulge this love of gossip, and gradually the enjoyment of it will weaken and turn to distaste. If our minds and hearts are filled with true and noble thoughts and kindly and loving feelings our lips will utter kind and good words.