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It is no exaggeration to say that the eyes of the religious world are to-day fixed upon the internal conflicts of the Anglican Church in the mother country. But very different are the feelings which that humiliating spectacle arouses,—exultation in her enemies—sorrow in her sons. To the one is suggested the reflection that ‘a house divided against itself cannot stand,’ combined with the prayer expressed or unexpressed, ‘Down with it, down with it even to the ground.’ To the other there is ever present the thought that the Church of England is the house of God—the Church of the living God—against which the gates of hell itself cannot prevail, and the earnest prayer rises that we may be joined together in unity of spirit by the doctrine of the Apostles, that we may be made an holy temple acceptable unto God.

The position of the Church of England is unique. She claims to be a pure branch of the one Holy Catholic and Apostolic Church, derived in historical continuity from the Church founded by God the Holy Spirit, eighteen centuries ago, in that upper chamber at Jerusalem. But she is also the Church established by law in England—she is the national Church of the country. These two facts mark the peculiarity of her position. It is quite possible for Churches which represent aggregates of individuals to add to, or subtract from creeds, to narrow or to enlarge conditions of membership according to the votes of the majority. For the Catholic and National Church of England, such a course would be impossible. She cannot indeed be wider than the Catholic Church, but she cannot be narrower than a National Church ought to be. As long as she is the established Church of the country