

# The Church Guardian

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## CALENDAR FOR OCTOBER.

Oct. 5th—18th Sunday after Trinity.

" 12th—19th Sunday after Trinity.

[Notice of St. Luke]

" 18th—St. Luke, Evangelist.

" 19th—20th Sunday after Trinity.

" 26th—21st Sunday after Trinity. Notice of St. Simon and St. Jude. A. & M. Athan. Creed.

## ANGLICAN BROTHERHOODS.

Ven. Archdeacon Farrar read the following paper before The Church Congress lately held at Hull, England, on Brotherhoods—Recent Proposals for their Formation: Alternative Schemes.

The proposal for the establishment of Brotherhoods is not new. Five hundred years ago Wyclif established, under Episcopalian sanction, an order of "Simple Priests, which was to unite the regular and secular elements, to be poor without mendicancy, and to combine the flexible unity and swift obedience of an order with free and constant mingling among the poor. The suggestion of such an order attracted the attention of Convocation. Many years ago it received the emphatic sanction of two prelates so widely different as Bishop Blomfield of London, with his practical and statesmanlike sagacity, and Bishop Fraser of Manchester, with his quick intuition and vigorous sympathies. Two Prelates supreme in scholarship—the late Bishop Lightfoot, in one of his last speeches, and the present Bishop of Durham, in a sermon on disciplined life, preached 30 years ago, have given their emphatic testimony to the principles of co-operation and deliberate self-sacrifice on which the proposal rests. I have no time now to insist on that pressing urgent need for some new departure which has been admitted by all who are not completely blind to the signs of the times. That need, together with alternative suggestions for meeting it, was carefully considered last year by a committee of both Houses of the Southern Convocation, on which, among other eminent and experienced churchmen, sat eight Bishops of widely different

schools of thought. Many of the leading clergy of different views were consulted. The alternatives were weighed, and were rejected as inadequate.

### THE ORGANIZATION OF BROTHERHOODS

was unanimously recommended, and its adoption all but unanimously approved by the Lower House. The Church of England has acted in this matter with her usual extreme caution. She has weighed every suggestion, watered down every proposal, waited for the sanction of the most responsible authority, listened with trembling respect to the alarmed outcries of every prejudice. Whatever may be the faults of the Church of England, she certainly never errs out of precipitation. In the last century one of the commonest themes of her pulpit oratory was the depreciation of enthusiasm. The result was that tepid, or rather, that dead, cold, Laodicean apathy which has lost her, and as yet irretrievably, any real hold on the affection and allegiance of the great mass of her working classes. Has there not been enough of talk? Is it not at last time to act? The hour has long struck, alas. The man lingers. Meanwhile, among ardent spirits who aim at something more high and heroic in religion than this age affecteth, the Church of Rome is gaining adherents on every side. By those who shy at words and are swayed by headstrong and unreasoning aversions this proposal has been called *un-Protestant*. But if we are to abandon not only the errors of the Church of Rome, but her truths; if, in shunning her spirit of arrogant assertion and encroaching proselytism, we are also to reject the practical wisdom and self-devoted energy of her saintliest sons, *we are directly playing into her hands*. Those who would paralyse this proposal

### ARE SERVING THE CAUSE OF POPERY

by preventing those great efforts by which the Church of the Reformation can alone effectually resist its encroachments. There is nothing which will delight Romanists more, or make them smile more disdainfully than to see this proposal fall dead. Some of them have angrily reproached me for suggesting to the Church of England the adoption of means in closest connection with the spirit of the Gospel, of which history and experience have taught them the efficacy. Those who flaunt the Protestant flag to prevent the Protestant advance are doing what Rome would have them do. They serve the cause, they secure the victory of their enemy. But then we are told that this is a revival of

### MONASTICISM;

and prejudice dies so hard that it seems vain to point out that the conditions of those Brotherhoods are not the revival of monasticism, but direct antitheses to every element which renders monasticism dangerous and pestilential, while they enlist those eternally fruitful principles which made monasticism for a time and in spite of its inherent evils, a mother of saints and the most powerful of all agents for the preservation of Christian truth. He must, indeed, be ignorant of all Church history who is not aware that every principle advocated in the formation of these Brotherhoods existed *long before the Romish apostasy*, and has continued to this day in communities like the Moravians and Methodists, which were most fundamentally opposed to the Church of Rome. All this has been urged and proved again and again, and if this proposal be defeated by blind misrepresentations, or if it wither among us for lack of adequate enthusiasm, what will be the future of the Church of England? Is there any one who is at all able to read the signs of the times who can fail to see that her sky is red and lowering? Population is increasing at a stupendous rate, and this increase is predominately among those over whom The Church has scarcely any hold. There are entire areas of our great cities of which it may be said—as

may be said of transpontine London—"that Christianity is not in possession of them"; and, as of parishes in East London, that the Church in them "is more like a hulk unable to move than a ship with its sails set, being as she is ill-equipped with material resources and manned by a depressed and insufficient crew put on board to do a task which is impossible." Not five per cent. of our working men are communicants; not ten per cent. are regular worshippers. By the testimony of one of our largest and most important London Rural Deaneries our service offers them what they do not want and what they cannot understand. We are making hardly any impression on the national sin of drunkenness. Other social vices have gathered head and are spreading with the virulence of an epidemic. Is there, I say, any one who has eyes to read these menacing indications who can yet fold his hands in immoral acquiescence and say that we are doing enough? Nor is it only the vast increase of population with which you have to grapple. There is

### BACK WAY TO MAKE UP.

There are immense arrears of the eighteenth century to recover. Whole nations of the young are growing up around us over whom, after Confirmation, we lose our grasp. Our parochial system, transcendently valuable for pastoral work, breaks down hopelessly and on every side for aggressive and missionary purposes. Adequate to support the faithful, it is wholly inadequate to grapple with the lost, and "What will ye do in the end thereof?" We have talked, we have discussed, we have debated, we have wrangled, we have suspected, we have hesitated, we have criticised and found fault, and suggested no other remedy; we have done everything but act. Had we acted, the difficulties and objections would have been but as threads of gossamer to one who strides through the summer fields. Already the Episcopal Church of America has seized upon the suggestion, and her "Brothers of Nazareth" are actively at work. Meanwhile the opportunity is rapidly ebbing away from us, because no one whose position would render that possible has the courage and self-denial to put himself at the head of this movement. I would give tons and carloads of this caution for one sand-grain of real enthusiasm. Even the enthusiasm which flares like fire in straw is better than the valley which was full of dry bones: "And behold they were very many in the open valley, and behold they were very dry." It was enthusiasm which first kindled the flame of Christianity, that enthusiasm with which St. Paul called on all Christians to be "boiling in spirit"; that enthusiasm which not only leaps and flashes, but is as the steady glow of a fire of love burning on the altar of man's heart. All England has just been

### RINGING WITH HEARTFELT EULOGIES

of that great son of the English Church whom the Church of England lost to the Church of Rome. Why did she lose him? It is more than the lesson of the moment. She lost him, in part at least, for lack of the wisdom and elasticity and sympathetic large-heartedness which might have retained such a soul as his. She lost him because, as the hardheaded historian has told her, she has never learnt the wisdom of that unreformed church which neither submits to enthusiasm nor prescribes it, but uses it; because, as another of her sons has said, "the Church of England is ever in danger of dying of respectability," and is almost always too late. Listen to some of his own words: "Mistiness," he said, "is the mother of wisdom. A man who can set down half-a-dozen general propositions which escape from destroying one another only by being diluted with truisms, who never enunciates a truth without guarding himself from being supposed to exclude the contradictory—this is your safe man and the hope of the Church. This is what