

The Church Guardian

W. H. Naylor 1295

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.

VOL. XVI. }
No. 23. }

MONTREAL, WEDNESDAY, DECEMBER 5, 1894.

In Advance } Per Year
\$1.50.

ECCLESIASTICAL NOTES.

HERBERT SPENCER, who, by the way, is not an atheist, as we have seen lately asserted in religious quarters, has declared his opinion that the service of the Church of England, which he is said to attend, will eventually be acknowledged as best adapted to satisfy the religious needs of every class of men.

THE Synod of the Diocese of Adelaide has resolved by an overwhelming majority to delegate the choice of their Bishop to the Archbishop of Canterbury, the Bishops of Wakefield, Manchester, Bath and Wells, together with Bishop Selwyn, of Cambridge.

By the death of the Rev. John C. Jenkins, of Brussels, the Anglican Communion on the continent of Europe has lost a faithful servant, one of its oldest and most esteemed chaplains. He held the largest Rural Deanery known to the Church, comprising Belgium, Holland, Germany, Austria, Denmark, Norway, Sweden and Russia.

MR. ROBERT PRINGLE STUART, formerly of Tasmania, who died at Tunbridge Wells in July last, within a few days of completing his 90th year, has bequeathed the sum of £5,000 to the trustees of the Pusey House, subject to the life interest of two relatives, and a sum of £3,000 (which will ultimately be increased in all probability to between £4,000 and £5,000) to Keble College.

Most interesting is the statement of Mr. Gladstone, that of the chief intellects of the age with whom he was acquainted, fifty-five professed and practised the Christian religion, and five were professors, though not believers. What a rebuke that one sentence contains for the Atheist! What a comfort to humble believers whom doubts assail! The Atheist would fain arm reason against revealed religion. But here were men in whom reason was strong and religion stronger, and both were friends, whom religion and reason led along the same path to a Christian God.

THE *Record*, noticing the death of the well-known Roman Catholic priest of Bray, the Rev. James Healy, says that he was on such intimate terms with the Archbishop of Dublin and other leading Dublin clergy, and held such broad-minded and liberal views on religious subjects that he was often called "the Protestant priest." He was a bright and genial companion, full of witty repartee, and for many years a *persona grata* at the Viceregal Lodge. He was asked, recently, "What Mr. 'Tim' Healy will be when Home Rule is granted," and his reply was: "Mr. Healy will be a very old man."

IN 1871 there was a Church population in Belfast, Ireland, of 46,423, and there were then

15 churches in that city. Ten years afterwards the Church population had increased to 58,410, and there were then 18 churches. In 1891 the Church population had increased to 81,106, and there were only 19 churches. Including the suburbs, they have now 20 churches in the town and six in the immediate suburbs, making 26 in all. In the city of Dublin there were two cathedrals and 46 churches and chapels, and in the suburbs there were 26, making a total of 82.

It was not without good reason that, at the recent session of the Manchester Diocesan Conference, the Bishop of Manchester, who presided over the assembly, took the opportunity of replying, with much care and at a considerable length, to Cardinal Vaughan's late attack on the Church of England. There is a temptation nowadays to deal with the Roman Church a little too easily. While, rightly enough, every liberty is given to Roman Catholics so far as the practice of their religion goes, and without any consideration of their religious opinions they stand, properly, on precisely the same footing as other English citizens in regard of their social and political rights, we are some of us sometimes tempted to forget that they have at heart the reconversion of England to the Papacy, that they are distinctly a missionary body in our midst, and that if we are at no pains directly to oppose the attacks which they now very openly make on the English Communion, there is a danger of their advancing their views much further than we quite imagine likely or possible. In a letter not meant for the public eye, but which happens to have become public, Cardinal Vaughan has, within the last few days, spoken of the Anglican Church as a Church 'which claims for itself *without the smallest foundation*, the name of the True Catholic Church;' and he states explicitly that the English bishops and clergy should be considered no more than as so many laymen. Of course this is his view; but it is wise for English Churchmen constantly to remember the fact, and to realise what must be its practical outcome.—*Church Bells*.

THE *Family Churchman*, referring to the Exeter Church Congress reminds its readers of the many advantages of these annual gatherings of what has been called the "Parliament of the Church." Here Churchmen of all shades of opinion may meet together for counsel, mutual edification and discussion; here they may show how the Church acts and re-acts upon every phase of thought and feeling, and see how true it is that the Church of England is verily and indeed the Church of the people of England. We are by no means in favour of a cast iron uniformity; the liberty which the Church allows to her children is one of our most priceless heritages, and it would be an evil day if that liberty were curtailed in favour of any school of thought within her pale. Churchmen, of the most opposite views, have much in common, which they cannot afford to forego. They recite the same creeds, partake of the same sacraments, and governed by the same

apostolic and historic Episcopate are members of the same body. These things granted, it is surely advisable to allow the widest divergence on non-essentials, and it is surely possible to live together in unity and brotherly love, as members of one great family, the Head of which is Christ. The Church Congress does a great work for it brings Churchmen of all shades of opinion together, and, by bringing them together, it shows them how much more there is that they agree in, than they differ in; it teaches them to know one another better, and to understand one another better, and it bears eloquent witness to the truth of the golden rule. "In essentials unity, in non-essentials liberty, in all things charity."

THE ARCHBISHOP OF YORK ON THE CHURCH OF ENGLAND.

The truth is that the power of the Church in this country is very much greater than our adversaries imagine, or than we ourselves are ready to believe. If only we were all of one mind, we might make our own terms in almost every case. Division and still more contention are our greatest weakness. It is to this grave difficulty that I now wish to ask your attention.

"Our Lord has told us that offences must come, that our path on earth must have its stumbling blocks, that we cannot escape them. He might have added also that differences and diversities must exist, but indeed these two are stumbling blocks of a very serious kind. They are inherent in the weakness of human nature, and it has been well said, 'there is a good deal of human nature in all of us.' Even with regard to our highest interests we are not entirely of one mind. . . . If only we would seek to discover and thankfully to recognise the element of truth in our opponent's position rather than to denounce the supposed tendencies of his argument, we should do far more and far better for the cause we have at heart. We need more faith, more hope, more love in dealing with those who differ from us. In this sense also the Christ-like maxim of the Apostle has its application, 'Look not every man on his own things, but every man also on the things of others.'

"The Church of England—and it is characteristic of her courageous faith—has thought it best to leave as open questions not a few matters both of doctrine and of ritual, about which it is impossible to arrive at any definite decision based upon the teaching of Holy Scripture or the unbroken custom of the Church. Such matters as these are legitimate subjects for individual opinion, or for diversity of use under lawful authority. And it is almost exclusively on such points that divergences of opinion exist, from which dissensions may possibly, but not necessarily arise. . . . There is, therefore, no room for disquietude because such differences exist within that large-hearted and loyal branch of the Catholic Church to which, by the goodness of God, we have the