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The Church Guardian.

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.

BISHOP MOORHOUSE ON THE DOGMATISM OF DOUBT.—The Bishop-elect of Manchester, preaching at St. James', Paddington, on Easter Day, said:—

He heard a great deal said in these days about the dogmatism of theologians; it was high time that somebody lifted up his voice against the dogmatism of unauthorized scientists. How then were they to get rid of that dogma that there could not be such a thing as a miracle? How were they to disabuse the minds of those who had so long worked in the sphere of appearances, where everything occurred with such mechanical regularity that they could not imagine that there should be an appearance independently of that regularity? He believed that it could only be done by proving that man was something more than the materialistic philosophy described him to be; and though, even in such a congregation as that, the number could not be large who had patience and culture enough to peruse such works as Dr. Martineau's latest work, Lotze's *Metaphysics*, and Green's *Prolegomena to Ethics*, yet he ventured to say to those who had the patience and culture to read and understand books like those that the knell of materialistic philosophy had been ringing in Europe. He did not expect it, and all the suppositions that came out of it, to disappear in a day from newspapers and reviews, for a popular philosophy did not die at once because it was discredited; but none the less its doom was pronounced and sealed. The time was coming when men would not believe that man was no more than a painted texture of flesh and blood—could not believe it. Why, Professor Tyndall long ago admitted that it was impossible to pass even in imagination from molecular vibrations to a state of consciousness. When his nerves thrilled in a certain way he saw color, when they thrilled in a certain other way he heard sound, when they thrilled in a certain other way he felt heat. How was it that he had the power to interpret those molecular vibrations of the nerves, the last thing of which physiology could tell them, to mean divers things? Who was he? An essential factor in the formation of all sensations, the foundation-stone of all thought. He had the power of holding sensations themselves in the unity of his consciousness; of comparing them, of marking their sensation, of determining the loss of those sensations, and, more wonderful still, when the sensation was past, by an act of his will he had the power to revive it, to call it back again into consciousness, and while regarding the former sensation as something other than himself, and the present sensation as something other than the former and something other than himself, he saw that he himself existed, a living, sentient creature, necessary to all thought, the creator and interpreter of all appearances in consciousness.

THE ARCHBISHOP OF YORK ON RELIGIOUS EDUCATION.—Archbishop Thomson, in addressing a meeting lately, said:—

The conflict they were waging was between

religion and no religion. They were in times when they would have to reckon not only with the popular vote, but with the one man whom the popular vote suddenly elected a dictator and allowed to do as he would because they had long since given him their confidence. It was of that he was afraid in the future. He made no personal reference whatever; perhaps the person who should strike the final blow at religious education had not yet come into being. He hoped and trusted he had not. But the people were now entrusted with the vote, and he had a confidence in the people which he should not always be able to extend to the person whom the people might happen to elevate because of his age or abilities at any particular moment. In fighting that battle they on their side must be seen to be in earnest in the cause of religion. In French literature he had noticed that religion had long since been hunted into a corner, and he was afraid to say that he saw a good deal of the same thing creeping over English literature. A little time ago it used to be respected as a great factor in the education and training of the people and a great source of stability for the nation, but the press had poured out constantly a great stream of literature, a good deal of it distinctly adverse to all positive religion, and a great deal more of it hostile to religion in the sense that it never said one single word about it. It was for them to see that religion was not banished from education, and from that point of view he must say that that Society was doing a great deal of work.

SHAM CHURCHMEN AND REAL CHURCHMEN.—In the course of the witty and wise speech which Canon Reynolds Hole made at Clumber, on the occasion of the dinner in celebration of the Duke of Newcastle's majority, he said:—

"There were two kinds of Churchmen and two kinds of Nonconformists. There was the real Churchman, who loved the Church, knew her history, knew she was the purest Church in Christendom, and there was the sham Churchman, who was only a Churchman because his 'pa' and 'ma' belonged to the Church or because his customers went there. There was the Nonconformist who loved his Lord as he (Canon Hole) did, and there was the political Nonconformist, whom he despised, and with whom he would have nothing to do."

At the conclusion of his speech he said:—

"The noble house of Newcastle had the motto, 'Loyalty is never shamed,' and he was thankful to know that its present head knew what loyalty meant. It meant the loyalty of man to his Maker—the loyalty of a Christian to his Church—the Church of England, the old Catholic Apostolic Church of England, coeval with her history, the source of our greatness; and it meant loyalty to our dear Queen Victoria, the Queen of Great Britain, and' (added Canon Hole with significant emphasis)—'and Ireland. (Loud cheers.) It meant loyalty to whatsoever things were true, honest, just, lovely, and of good report; it meant loyalty to one's self in the dignity of manhood, to one's neighbor, and to God. He was sure it was the

fervent wish and hope of all that God would bless the Duke of Newcastle."

To any one sending us the names of Seven new subscribers, with remittance of \$7, we will send free Little's "Reasons for being a Churchman," one of the most highly commended books. (See advt.)

THE CHURCH AND EDUCATION.—The words of a paper issued by the National Society, on the "Work of Religious Education," are well worthy of serious consideration:—

"No part of the Church's work," the writer says, "is more important than that of imparting to the children of her poorer members a Christian and virtuous education in accordance with the principles which she teaches: none has been more vigorously carried out since the beginning of the present century. There are at this moment 11,773 Church schools, affording accommodation for 2,454,788 children, which have been built at a cost to the Church of not less than £13,000,000. In these schools 1,607,823 children are in average attendance, being 50 per cent. of the whole number attending elementary schools throughout the country. These vast advantages are the fruit of the zeal and self denial of Churchmen for the last seventy years, and it behoves the present generation to sustain them in their integrity."

COLONIAL AND CONTINENTAL CHURCH SOCIETY.—Sir J. Coode presided at the annual meeting of this Society. The Chairman moved the adoption of the report, which stated that the income had been £16,501, and the expenditure £17,335. The report especially alluded to the financial success of the Continental Chaplaincies Fund, and deprecated, as did several speakers, the uncalled-for criticisms on the deficiencies of their chaplains. The Chairman, in moving the adoption of the report, expressed his conviction that ere long the Government must take up seriously the question of emigration, for if the distress was great with our present population, what would it be in the future? Bishop Hellmuth seconded the resolution, which was carried.

TOWN OR PARISH CLUBS.—We will send 25 copies of the CHURCH GUARDIAN for one year to any Incumbent or other Parish Officer for \$16, remitted with order.

EPISCOPACY VS. PRESBYTERIANISM.—If Christ had meant His Church to be Presbyterian, St. John would have known it, and so would his friends the Bishops of Antioch and Smyrna, and their friend the Bishop of Lyons, and the rest. Or to reverse the process, the Church of the third century, which was nothing if not Episcopal, must have known whether the Church of the second century was Episcopal or not; and the Church of the second century must have known whether the Church of the first century was Episcopal or not; and the venerable Bishops and teachers who were associated with St. John in the latter part of the first century must have known whether or not the Church was Episcopal from the start. We