

# 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.

APPROACHING RESIGNATION OF THE BISHOP OF LINCOLN.—As was foreshadowed in these columns several weeks ago, the Bishop of Lincoln, Dr. Christopher Wordsworth, has, in consequence of ill-health, decided to resign the Bishopric of Lincoln. The following biographical notice of the venerable prelate will be read with interest:—

The Right Rev. Christopher Wordsworth, D.D., is the son of the Rev. Christopher Wordsworth, D.D., Master of Trinity College, Cambridge; the nephew of the poet Wordsworth; and the younger brother of Dr. Charles Wordsworth, Bishop of St. Andrew's. He was born in 1807, and was educated at Winchester and at Trinity College, Cambridge, where, he took, between 1827 and 1829, the Porson prize, the Browne medal, was the Craven Scholar, and came out as First Senior Classic. He took his B.A. degree in 1830, his M.A. in 1833, and his D.D. in 1839, and was made an honorary D.C.L. of Oxford in 1870. He took deacon's orders in 1833, being ordained singularly enough by the Bishop of Lincoln, and was admitted to the priesthood in the following year by the Bishop of Carlisle. He was a Fellow of Trinity and Public Orator. From 1836 to 1844 he was Head Master at Harrow, and in that year Sir Robert Peel gave him a canonry of Westminster, which he held, with the Vicarage of Stamford in the Vale, Berkshire, to which he was appointed three years later, till in 1869 he was nominated to the Bishopric of Lincoln, in succession to the present Bishop of London. In 1847 he was Hulsean Lecturer at Cambridge, and at the election for the Chancellorship he took a strong part in favor of Earl Powis, and when Earl Grey met him with his two brothers (the Hon. and Revs. John and Francis R. Grey) on the steps of the Senate House, after they had voted against the Prince Consort, his lordship said, "There is a man who was safe to have been a Bishop who has deliberately thrown away his chance." Years later, when Canon Wordsworth was told in his study at Westminster that the late Earl of Derby thought of nominating him to the See of Lichfield, when Bishop Selwyn at first refused it, he said: "If Her Majesty should confer on me a deanery, much less a bishopric, it would be a most magnanimous act. People think the opposition to my preferment is the line I have taken as to Dean Stanley, but it really is my opposition to the late Prince Consort for the Chancellorship." In the controversy between the Queen and the Earl of Beaconsfield as to appointments consequent on the death of Archbishop Longley, Lord Beaconsfield used to say that the only change he got out of them was that the Queen accepted the nomination of Dr. Wordsworth to Lincoln. When he was appointed, his best friends doubted if one of his studious habits, and of whom it was said that he rarely slept out of his own bed, could administer such a large Diocese as Lincoln satisfactorily. But these fears proved groundless. He put new life into the cathedral, restored the *Scholæ Cancellarii*, over which he placed Chancellor Benson, now the Primate, and there scarcely a village which has not known his presence and wise counsel. Bishop Wordsworth is an old-fashioned High Churchman and Tory, and

took a leading part in the House of Lords, and with his pen, in opposing the Deceased Wife's Sister Bill, on which he felt very strongly. Of his books and treatises it is impossible in this short notice to give an outline. His "Commentaries on the Old Testament" and his "Greek Testament Notes" are standard works.

THE PRE-AUGUSTINE CHURCH.—At the December monthly meeting of the Witney and Bampton branch of E. C. U., Mr. J. H. Shayler—(a layman who has done good service in the Witney Deanery by defending the historic continuity of the Anglican Church against the attacks of political Dissenters)—delivered an address to the members of the branch on "The British Church before Augustine." He said, as illustrating the popular notion that the English Church owed its existence to St. Augustine, that a writer in the *Edinburgh Review* ventured some thirty years ago, to question the existence of a Pre-Augustine Church, and that thousands of Churchmen in our own day shared the writer's doubt, so that it was possible even to find secretaries of branches of the E. C. U. who held practically the same erroneous view. This view was shown to be utterly at variance with the plainest historical fact, and the speaker rapidly sketched the ecclesiastical history of Britain for the first five hundred years after Christ to demonstrate the contrary. The Church's traditions of a visit from St. Paul, of the consecration of Aristobulus, of the mission of Joseph of Arimathea, of the life of Bran the Blessed, and of the embassy of Lucius, were mentioned as possibly true, though probably more or less legendary; but the certainty that Christianity did obtain an entrance to these islands with the Roman legions was argued as established beyond question by records of persons and places distinctively British, found in the Roman annals. Passing on to authentic Church records, Mr. Shayler traced the British Orders to the Gallican Church, and took the year 251 as a starting point. In that year the Church of Northern France was established at Paris, and thenceforward the connection between the Gaulish and Ancient British Churches was proved by indisputable evidence. When Constantine was declared Emperor of Rome the imperial palace and episcopal house were side by side at York. The Bishops of York, London and Lincoln were present at the Council of Arles; and other British Bishops were present at Sardica and Ariminum, the great Athanasius bearing witness at the former of the last two councils to the orthodoxy of the British Church. The Church of St. Martin, at Canterbury, of Perranzabuloe in Cornwall, and of Whithern in North Britain, were material evidence of the existence of a Church in these islands long anterior to Augustine, and although the tide of Saxon invasion desolated England, and swept back the ancient Celtic race into the mountain fastnesses of Wales, West Britain and Ireland, the labors of St. Cadoc, St. Iltyd, St. David, St. Patrick, St. Mungo, and St. Columba, (to say nothing of hundreds of minor names) witnessed to the propagation of the faith by bishops, priests and deacons of an Episcopal Church, deriving its origin from the Church of Gaul, and its life from the preaching of a pure Gospel and the celebration of a true Eucharist before Augustine was born.

THE CHURCH AND EDUCATION.—The attention of Mr. Mundella having been called to a speech

of the Primate to the effect that he attributed the principal educational work to Church folk, the right hon. gentleman writes:—

"The statement made by the Archbishop of Canterbury was perfectly true, and was authorised. It was to the effect that generally in rural parishes in England the clergy were the best supporters of education, and took the greatest interest in it their ideas being altogether higher than that of farmers and local authorities generally. You may be quite right in what you say about Wales; but even if this be so, it would not disturb the general accuracy of my statement."

A CONVERT FROM PRESBYTERIANISM.—On Christmas Day an unusual incident took place in St. Andrew's Church, Glasgow, Scotland. The Rev. Adam Stuart Muir, LL.D., minister of Trinity Free Church, Leith, was publicly received into communion. For some time past the Presbytery has been trying to found charges of what they call "heresy" against Dr. Muir, who is about sixty-three years of age, a native of Paisley, unmarried, and of ample fortune. He took part in the public services of the festival so far as a layman had power to do. He appeared in surplice as an ordinary chorister, read the lessons, and afterwards lectured in his doctor's gown and hood on the topics for which his brethren have denounced him. Erroneous reports have been given in several of the Glasgow and Edinburgh newspapers as to Dr. Muir's reception. He will probably retire as a layman to some religious house in London.—*Correspondent.*

CANON LIDDON ON "CHRIST—THE LIFE."—We referred in a recent issue on the remarkable series of sermons preached by Canon Liddon, in St. Paul's Cathedral, during Advent. The following extract is from a discourse based on the words, "I am the Way, the Truth, and the Life."

Life manifested its presence by movement and by growth. These words, "I am the Life," could be applied to the general aspect of Christendom as compared with the non-Christian world. After making every allowance for partial failure, it still remained true that Christian civilisation had in it a power and a promise that was undiscoverable elsewhere; that where Christ was at work in the hearts and convictions of men there was an effort after improvement, a power to resist social decomposition, and desire to inaugurate true social progress, which we looked for in vain when He was unknown or forgotten. It was sufficient to compare those Eastern nations in which Christians had formed at best but a small minority with the European peoples among whom Christianity was in the ascendant; and those who owned no allegiance to our Lord confessed that the best hope of the world was bound up with nations that were Christian. But if our Lord were the life of nations, it is because He was, first of all, the life of Christian souls. Christian principles acted on human society, not as an influence from without, but as a leaven from within. Christianity, as a renovating influence, spread, not from the multitude to the individual, but from the individual to the multitude. Our Lord's example was decisive. He did not merely show us the road or reveal the truth; but He offered the inward power, without which we could not follow the one or grasp the other.