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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.

**A BISHOP EDITOR.**—Bishop Dudley, of Kentucky, has taken a new character, viz., that of Editor of what has hitherto borne the name of *The Kentucky Church Chronicle*. As to the purpose and conduct of the paper, he says:—

"That our design may be accomplished, we need, and we earnestly ask the active co-operation of the Rector and people of EVERY parish. We desire that every issue shall contain an item from every parish, mission, and church institution in the diocese; for if we be indeed one family, the matters of very smallest apparent moment concerning any member should be of interest to the whole family, and only intimate knowledge of the family life can keep alive and intensify family love and family thoughts. And further, because the *Chronicle* is designed to be the record of the family's life, therefore, its columns must contain no hard words, or covert insinuations; no controversial treatises; or partisan disquisitions by which even the least of the brethren may be justly offended. Within the liberty which the Church, the mother, accords, all must be permitted to dwell unchallenged and the family journal has no place for cruel taunt, or sneering jest, which one Churchman speaks against another because of different interpretations of the one standard of faith and worship.

Controversy is, perhaps, sometimes profitable and the Church hath her doctors for its conduct, and her periodical literature in which their arguments find fitting place. But the *Chronicle* is not one of these; and we say in advance that with our knowledge and consent no word shall ever be printed in its pages which can justly offend any loyal Churchman to whatever school he may belong."

All success to Bishop Dudley in what we know he will find a difficult task. His aim has been that of the *GUARDIAN* for years, only it is *Provincial* and not *Diocesan* merely, and seeks assistance from the people and clergy of every parish in Canada. Many have responded, there are many yet from whom we await information and help in our work for Christ and His Church.

**LIFE OF THE CLERGY; WHAT IT SHOULD BE.**—Under the title "The great Commission; twelve addresses on the Ordinal," twelve addresses delivered by the late Bishop of Ely (Dr. Woodford) have been issued in book form. In it the Bishop says of the Church:—

"Your life is to be a 'life of ministering,' the Doctrines and Sacraments and Discipline of Christ, as this Church received the same. You are, that is, to regard your Ministerial life as part of a greater whole, even the 'Life Ministerial' of the Church of England. This English Church has a definite system of ministering. You have it in the Prayer Book. She waits upon her children from the cradle to the grave, in her own way, with her Baptism, her Catechism, her Communion, her Visitation of the Sick, her Burial of the Dead. The system is complete, and it is very definite. It is not the

system of Rome; it is not the system of Nonconformity. But such as it is it has been deliberately framed and adopted by her saints and fathers; it has been controverted and maintained, it has been consecrated by the love of those who have for it suffered bonds and imprisonment. It may sometimes appear to you that, with good effect, this system may be departed from. Some may desire to import into it, from the right hand or the left, that which it has not. Nevertheless, I would press upon you that the lines of the Church of England system must be *loyally kept and worked upon, if you accept her commission*. That system affirms, with the Catholic Church the reality, by and through each Sacrament, of its own special gift of grace—that those Sacraments should not be evaporated into mere acts of man, into outward motives of acted prayers, or become mere superfluous and uncertain signs of that which God's decree has already given. The system involves the belief in an Apostolic Ministry, the careful preservation of it, the consciousness of and thankfulness for the gifts which the possession of that ministry bestows. Whilst one school amongst us, strong, doubtless, in intellect, would have us forego Church dogma altogether, recognising no such thing as a formal, extraordinary communication of truth from God to man, holding the Bible itself to be scarcely more than the product of highest human powers, and the Church to be scarcely more than a national institution for the promotion of moral living; the whilst Nonconformity, enforcing the sense of personal religion and of the personal relations of the individual soul to its Redeemer, has thrown aside the yoke of Church order, and reduced to almost nothingness the doctrine of Sacramental grace; you are called upon to work out a system holding a marked and clear position of its own—a system which, in the days of Reformation, stood out distinct from Rome on the one side and Geneva on the other, which has maintained its special position through three hundred years, and, in spite of charges of narrowness and superstition, holds fast to it still." This is a book to be possessed and prized by the clergy, and the occasional study of it will, we have no doubt, contribute to the stirring up of "the gift that is in them."

The volume contains twelve addresses on the following topics:—"The Call of God; the Ordination Gift; Diligence in the Study of Holy Scripture; the Power of Absolution; a Threefold Ministration after a Threefold Rule; Faithful Dispensers of the Word and Sacraments; the Presentation of Candidates; the Ordination Vows and a Pattern Life; a Life of Belief, and a Life Ministerial; the Act of Ordination; the Twofold Teaching of the Ordination Collects; Truth of Doctrine and Innocence of Life; the High Dignity and Weighty Office."

**INVITATION.**—The Bishop of Iowa (the historian of the American Church, the Right Rev. Dr. Perry) has been invited by the Archbishop of Canterbury to preach the annual sermon before the Venerable Society, for Propagating the Gospel in Foreign Parts, in St. Paul's Cathedral, on June 22. The only American Bishop who has preached before the Society on its anniversary is the Bishop of Ohio.

**CENTENARY OF THE CONSECRATION OF BISHOPS WHITE AND PROVOOST.**—On February 4th, services were held in the Chapel of Lambeth Palace, commemorative of the consecration of Bishops White and Provoost, one hundred years ago. The Archbishop of Canterbury and the Bishop of London both took part in the services, as did also Bishops Lyman and Potter. Bishop Potter made the address, for a report of which we are indebted to the *New York Herald*. The American Minister, Mr. Phelps, and probably a hundred others were present. Bishop Potter spoke, in part, as follows:—

"Children grow to man's estate and pass from under their father's roof only to turn back again to the parental knee, too often bringing with them their little interests and memories, as though they were of substantial weight and consequence. Happy would the world be if all fathers thus intruded upon were as patient as he who to-day sits on the throne of Canterbury and who by his invariable courtesy and kindness to his large family beyond the sea has already made his name a household word in many an American home. One can imagine the surprise with which our kinsmen, who count their ecclesiastical history by nearly a score of centuries, look on at the new people who make so much of the completion of their first hundred years. But we, who are children of the Church of England, may at least plead that for us that hundred years stands for a new creation.

"At the close of the Revolutionary War the Church in America was not merely enfeebled, it was almost extinct, in a hostile atmosphere of divided counsels. Its Ministers were largely withdrawn from it to the Mother Country. There seemed nothing for it but to die. That it did not, that it grew and has made a place in the affections of multitudes not of its fold, is not less true than that if any one a hundred years ago had so predicted of it he would have been generally laughed to scorn. That its growth should have been so rapid and its history so peaceful is largely due to one of the two men who, a hundred years ago, were consecrated at yonder very altar. Then is it strange that we Americans should wish to come back to this sacred, venerable shrine, in which, by the Consecrations that took place here, we commemorate the completion of our Church's organic life then effected? Here the American Episcopacy drew her first breath as a daughter of the Anglican communion. From that communion she derived her English Bible, her Book of Prayer and her sacred traditions."

Toward the conclusion Bishop Potter made eulogistic references to Bishop Hobart, and recited with impressive effect these lines of Wordsworth to Bishop White:—

"To thee, O saintly White,  
Patriarch of a wide-spreading family,  
Remotest lands and unborn times shall turn,  
Whether they would restore or build to thee,  
As one who rightly taught how zeal should burn,  
As one who drew from out faith's holiest urn  
The purest stream of sacred energy."

"And so, as the children come to-day to kneel at their English mother's knee, they thank her first for that godly and far-seeing