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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.

**THE BISHOP-NOMINATE OF MELBOURNE.**—The Bishopric of Melbourne has been offered to the Rev. George Austen, Rector of Whitby. Mr. Austen graduated at St. John's College, Cambridge, was Caius prizeman in 1861, and took a first class in the Moral Science Tripos in 1862. He was ordained deacon in 1864, and priest in 1865, by the Bishop of Lincoln (Dr. Jackson). He was formerly Curate of St. Mary's, Nottingham; Vicar of St. Paul's, Middlesborough; and Hon. Chaplain to the North Riding Infirmary at Middlesborough. He has been Rector and Rural Dean of Whitby since 1879. In a letter from Mr. Austen, received as we go to press, we learn that he is still considering the offer which has been made to him.

**RETIREMENT OF A VETERAN PRIEST.**—Some of our readers may remember that amongst the names suggested for the See of Montreal after Bishop Fulford's death was that of Canon George Venables, who lately completed his resignation of the Vicariate of Great Yarmouth, and who is well known to observers of the current history of the English Church as one of the ablest and most successful parish priests of the 19th Century.

It was not known that Sunday, the 15th ult., was to be his last Sunday, but it fell out that the various Friendly Societies of the town had arranged to attend the church on the afternoon of that day, so that the spacious church was crowded with a vast congregation, chiefly of men. As this is "the season" at Yarmouth, the morning congregation was immense; hundreds could not get seats, though the church has sittings for about 3,000 worshippers. There was again an enormous congregation at evening. It was computed that at least 10,000 people in the aggregate were at the parish church on that Sunday; some thought that the number was probably nearer 12,000. Canon Venables preached on all three occasions with his wonted power. He seemed in vigorous health, and we trust he will not be long without some appointment involving a less strain than the Vicariate of Great Yarmouth. A public meeting was last week convened by the Mayor to take steps to raise some memorial of Canon Venables' twelve years' work in Great Yarmouth. The Mayor stated that Mr. Venables had declined to receive a personal testimonial, but had said that if anything in the nature of a testimonial were proposed he would wish some further work done in connection with the restoration of St. Nicholas' Church. Cordially appreciative speeches were made at the meeting, and a Committee was formed to do honor to Canon Venables in the way he was understood to prefer.

**THE CLERGY AND POLITICS.**—The Bishop of Ripon has been holding his primary Visitation, in which he advised his Clergy on all the prominent topics of the times. On the question of politics he took the opportunity of expressing his most unmeasured condemnation of the cant which was indulged in last autumn, when cler-

gymen were arraigned as criminals before the bar of public opinion, because they had the insolence, forsooth, to think and speak for themselves. For himself, he thought it would be a disastrous day when ministers of religion should have no part nor lot in the discussion of the great issues subject to the nation's verdict. To separate the Clergy from any portion of the life of the people would be to create a religious caste destined to become unfit to lead the people to the gates of another world, because they had ceased to understand the men and women of this world. But while making this claim for political freedom, Dr. Boyd Carpenter deprecated any attempt to use the influence of a sacred office to persuade men to political action. To use the pulpit for political purposes was to admit the modern heresy that the party was more than the State, which sounded like the unmathematical declaration that the part was greater than the whole. Yet, to the question, "Had the Clergy no message to the people in times of political excitement?" he would answer, "Yes, a thousand times yes." He might remind them that no eagerness in the fray could justify the lowering of moral standards. He might urge the manly virtues of truth, sincerity and courage, and beg men so to act that their influence should be as a preserving element in the midst of men, by word and example stirring, stimulating and strengthening the life of humanity to better and nobler things.

**A HAPPY INNOVATION.**—The *Church Times* informs us that the Vicar of Buxton (the Rev. W. Malam) has begun a novel series of "Lectures on the Ancient Fathers," commonly called the "Black-Letter Saints," on Sunday afternoons in St. John's Church; and the appreciation of the public is shown by the increasing congregations each Sunday. The lecture on a late Sunday was on St. Ambrose, Bishop of Milan, the earnestness and courage of whose character were ably portrayed. His influence in the advancement of Church music was described, and further illustrated by the musical arrangements of the service (a brief one, consisting of three collects only, and three hymns and a psalm), the choir and organ being augmented for the occasion by a brass quartette. The first lecture was on St. Chrysostom, whose mellifluous eloquence caused him to be called "The Golden Mouth." His was an eventful life, and his work and vicissitudes of fortune were graphically epitomized in so interesting and earnest a manner that, if the remainder of the lectures is as good as the first, hopes are expressed that the vicar will publish them. They promise to be a very happy change from the stereotyped sermon. The second lecture, however, was even more eloquent and interesting than the first—the subject being St. Augustine (Bishop of Hippo). The holy influence of a mother's prayers were most feelingly described; and also the saint's struggles from the errors of his earlier days to a higher and holier life. The congregation was much larger than on the previous occasion. The lecture was prefaced by Longfellow's "Psalm of Life," and some appropriate quotations were given from Tennyson and Young, while the lecture was very appropriately concluded by Longfellow's

"Ladder of St. Augustine." Agnostics and other non-attenders have by this means been induced to enter the portals of God's house; and many professing Churchmen have been enlightened in the history of our most holy faith. The lecture next Sunday will be St. Jerome.

**AN UNFORTUNATE DIOCESE.**—A fatality attends the Diocese of Easton in its efforts to obtain a Bishop—a successor to that eminent man of God, Henry Champlin Lay, the first occupant of the See. Four times has the Diocesan Convention elected a Bishop, and four times has the election been without avail. The Rev. Drs. Smith, of Connecticut, Williams, of Georgia, and Nelson, of Virginia, declined the honor. And now the death is announced of the Rev. Alexander I. Drysdale, Rector of Christ Church, New Orleans, the last selection made for the Bishopric of Easton.

**THE RIPON MILLENNARY.**—The city of Ripon, England, has just been celebrating the 1,000th anniversary of its municipal existence. One of the prominent features of the celebration was a long procession from the Town Hall to the Cathedral, when the west window, filled with stained glass in memory of Bishops Longley and Bickersteth, was unveiled. The service was very similar to that of the previous Sunday. A very striking sermon was preached by the Bishop of Ripon on Zech. iv. 1:—"And the angel that talked with me came again and waked me as a man that is wakened out of his sleep." His Lordship said that there were two ways in which the vision of God was described as coming, sometimes to the man who slept, and with the still hour of rest comes the calm spirit which can see the tokens of the unseen; and sometimes to the man who is awakened. To the ordinary man life was but work and sleep, childhood and manhood; only to the awakened man is known the inured power of life, which we call character. What, continued the preacher, does the vision of the unseen machinery of life bring to thinking men? It brings the sense of power and the assurance of worthy and abiding work. Such men see that though the Zerubbabels may be weak, yet they are building a holy place. Beneath the hands of the workmen, though the idlers carp and the Smeritans conspire, the sacred structure grows. The years—the thousand years or the fifty—pass; but the one unchanging purpose holds its own, and the temple wherein all may find a place which will give shelter and sanctuary to after generations will be built. Courage rises with the thought. The mountains of opposition will be levelled, obstacles will disappear. To the man who is alive to the Divine power all things are possible. In this spirit two noble souls of the past labored. Thus Wilfrid built, and thus, when years restored the see to Ripon, Bishop Longley labored with gentle and loving patience. Awake to this power, Bishop Bickersteth took up the plummet and laid stone to stone, and, in spite of weariness and weakness, held with brave heart to the work of God. The new see which they projected it is ours to erect. The hill of difficulty has more than half melted away. The work of God will be done, for no might or power can resist His working Spirit,