

# 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.

In the Hartford Archdeaconry, Conn., a scheme of examinations for Sunday schools has been proposed, the object of which is to secure verbal accuracy in the recitation of the Catechism.

A pre-Lenten retreat for the clergy of the Diocese of Pennsylvania is to be held in St. Mark's Church, Philadelphia, from February 18th to February 22nd, by the Rev. A. G. Mortimer, D.D.

At the annual meeting of the Churchman's Association, New York, the Rev. E. H. Krans was elected President. Dr. Krans is, we believe, a Canadian hailing from the old parish of St. Armand East, P.Q.

We read in the Bible of the poor widow who put two mites in the treasury, and there are some men who follow her example when the plate is passed. Can it be that they are trying to pass for poor widows?

At an Ordination on Friday, January 25th, at All Saints' Cathedral, Albany, Mr. George M. Davidson, recently a Swedenborgian, and Mr. Ernest Mellville, lately a Baptist minister, were ordained Deacons by the Bishop.

The annual meeting of the Church Temperance Society, held in New York on January 23rd, was largely attended and showed increased interest of Churchmen in the subject, and also in support of the principles and organization of the Society.

A correspondent of the New York *Observer* enquires: "Why are the Presbyterian Churches closed on Christmas Day, the anniversary of our Saviour's birth?" The *Observer* answers: "We know of no reason why such a service should not be held in Presbyterian Churches."

At a meeting of the Hartford Clericus last month the Rev. H. N. Wayne, in a paper entitled "The Church, The Priesthood, The People," urged the need of more positive teaching by the clergy, and showed also the longing of the laity for such teaching as opposed to the "glittering generalities."

The *Churchman* of New York, for February 2nd, controverts a good deal of Mr. Edward Bok's article in the *Cosmopolitan* on "The Young Man and the Church," in which Mr. Bok makes two assumptions, says the editor: 1. That young men do not generally attend Church. 2. That they are not to blame for their neglect of public worship of Almighty God.

The Church Temperance Society, (as the Association in the States similar to the Church of England Temperance Society in England is

known), is, said Bishop Potter at the annual meeting in New York last month, "Catholic, and our position may well be one of temperance, patience and faithfulness."

Bishop Potter also said he had realized it more than ever before in the past year that the Church Temperance Society was the best agency both by its platform and in its organization for carrying on the work of temperance reform. Its true attitude has, he thought, been rarely appreciated.

Rev. John Hazon White was elected upon the first ballot Bishop of Indiana in succession to the late lamented Bishop Knickerbocker, at a special Convention held on Wednesday, Feb. 6th inst. The Bishop-elect was born in Cincinnati, O., on the 10th March, 1849, and at the time of his election was Warden of Seabury Divinity School, Fairbault. The *Churchman*, of New York, says, referring to the election: "We are glad that the choice has fallen upon a Priest who is in the prime of life and in every way worthy to be a Bishop in the Church of God."

Dr. Henry Preserved Smith, in last week's *Evangelist*, commends the introduction to the Presbyterian churches of ecumenical forms of public worship. "It is," he says, "instructive to note that such of our congregations as have introduced into their services new features for the edification of all, have been led to choose what is sanctioned by usage in a large part of the Christian Church." In some of the churches, it would seem, the General Confession from the Prayer Book is used; in some the recitation of the Apostles' Creed is common, and the Lord's Prayer is in frequent use. "All three of these," he writes, "are parts of very ancient liturgies, and, to this extent, marks of the unity of the Christian Church." This is well known with regard to the Apostles' Creed and the Lord's Prayer. The General Confession, he continues, and the Absolution ought to be welcomed by churches of the Reformed faith and order as one of the ties binding them to their Anglican brethren, even if it had originated in Calvin's Strasburg Liturgy, where it is found. It was, however, in use in the Reformed Church in Strasburg, before Luther and the German service, and was based on the Roman Liturgy in which the Confiteor and Absolution appear." The writer gives the translation of the French form of the Confession and Absolution from a book entitled "La Maniere de faire Prieres aux Eglises Francoyses," printed in 1542.

The *Churchman*, New York, referring to the meeting of the Church Temperance Society in that city in January last, says: "There is much to indicate that Churchmen are alive as never before to the great issues that confront the Church with reference to the evils of intemperance. The overwhelming sentiment that found expression in the action of the Church Temperance Society last week has been gaining force for years, and is due largely to increased

knowledge of the results of intemperance gained through parochial work among the poorer classes of New York. The interest of Church people, once aroused, turned naturally to the Church Temperance Society, where it found waiting a complete organization, planned in accordance with the tenets and traditions of the Church, in line with the best movements for the abatement of drunkenness in use in the English Church, Churchly, Christian and sensible, an organization waiting only to have the fervor of the awakened conscience of the Church behind it to accomplish great things. It would seem by the interest manifested in the meetings of last week, both by the clergy and laity, that such an awakening has come, and that large latent forces in the Church are about to be utilized. The enthusiastic response that greeted the speech of Dr. Bridgman in support of the resolutions which he offered showed the indignation felt against the defiance of law and order that has been permitted to certain classes in the community, and the determination that the sacredness of the Lord's Day shall be preserved. It seemed as if the Church had been suffering from the very depth and reserved force of its purposes in this matter, and was rejoicing in the opportunity of making them evident."

## A NOTABLE COMMEMORATION.

The Laudian commemoration, which has just taken place, is not the result of the mere chance selection of a name on which to hang a medley of historic reminiscences that may serve as the occasion for reviewing a most exciting period of Church history. It is to be remembered that English history, and especially English Church history, has never been so well understood as at the present moment. The ignorance or idleness of historians of fifty years ago caused the character and work of Laud to be obscured and misunderstood. Laud has always been a sort of Protestant bugbear. Yet the course of history has been supplemented by the progress of research in compelling men to look upon the Caroline Archbishop as a man who, in spite of his faults, had heart of grace to stand in the breach through perilous times. The reason why the commemoration of his life and work comes with such appositeness at the present moment is that the English Church is beset with dangers parallel to those which beset her in the reign of Charles I., and earnest Churchmen are looking to Archbishop Laud for an example of the way in which these dangers may be met and overcome.

The Church of England is at this time threatened in two ways. The spirit of undenominationalism is inclined to laugh to scorn all institutional Christianity, all dogmatic belief, and all idea of an Apostolic ministry and an authoritative ministrations of the Word and Sacraments. Laud was a strong denominationalist; he believed in, and he maintained against all the power of Calvinism, the specific character of the Church of England as a branch of the One, Holy, Catholic and Apostolic