

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.

VOL. XV. }
 No. 9. }

MONTREAL, WEDNESDAY, OCTOBER 25, 1893.

In Advance } Per Year
 \$1.50.

ECCLESIASTICAL NOTES.

THE black gown is now extinct in all but sixteen parishes in the Diocese of Liverpool.

THE Birmingham Congress has proved a great success and has aroused great interest in that city.

AT the S.P.C.K. monthly meeting on Oct. 3rd money and book grants to the value of £3357 were made.

THE Bishop of Peterborough has promised £1000 and the Duke of Rutland £500 towards a Sustentation Fund to relieve impoverished benefices in that diocese.

THE Rev. W. E. Smyth is to be consecrated Bishop of Lebombo at Grahamstown, on Sunday, November 5th. A Synod of Bishops is also summoned to meet at Grahamstown.

ON Sept. 24th ult., in Emmanuel church, Baltimore, Bishop Paret ordained Presbyter the Rev. Solon A. Whitecomb, recently of the Universalists, and Wm. Henderson, Deacon.

THE Duke of Westminster has given £100 and Lord Llangattoch £250 for the College of Clergy and Laity which is being founded at Blackheath under authority of the Bishop of Rochester.

THE Rev. Geo. Hodges, D.D., has been elected to succeed Bishop Lawrence as Dean of Cambridge Theological School. Dr. Hodges was recently elected Assistant-Bishop of Oregon, but did not accept.

THE Domestic and Foreign Missionary Society of the U. S. has received a legacy of \$35,000 by the will of the late Amelia B. Morris, of Baltimore; and the General Theological Seminary has received \$2,500 from the same source.

THE *Rock*, which is a staunch representative of the Evangelicals of the Church of England, says it is "throwing your baby to the wolves" to surrender the question of the validity of Holy Orders in order to conciliate Nonconformists.

ON the 17th Sunday after Trinity the Bishop of Nebraska ordained to the Priesthood the Rev. Geo. Leonard Clarke—a convert from the Congregational body—who had spent his diaconate ministering successfully to two Mission Stations, Wilbur and Dewitt.

THE Church Defence Institution has commenced its active educational propaganda for the ensuing season with a series of lectures on English Church History in Devonshire. In each town where the lectures are to be de-

livered the largest public hall has been engaged, and all the churches of the several districts will combine to make the gatherings successful in every way.

AT the September Ordination the English Bishops ordained 105 deacons and 14 priests. The following Bishops held ordinations: Durham, Chester, Ely, Gloucester and Bristol, Lichfield, Llandaff, Manchester, Oxford, St. Albans, St. Asaph, Salisbury, Southwell, Wakefield, and Worcester.

THE Archbishop of Canterbury is reported to have received a great ovation at the Birmingham Congress meeting. The whole assembly—5000 in number—stood up, shouted, cheered and waved hats. His address was very fine, sparkling over with humour, yet most scholarly. His Grace's sermon at the Congress service is described as "magnificent," "great indeed."

BISHOP PARET recommends his clergy to present for Confirmation their converts from the Roman body—"those who, as members of the Church of Rome, have received what is accepted as Confirmation in that Church." He says that unless they have received the full "laying on of hands," they should by all means be confirmed in this Church when they make their public reconciliation to our own Communion.

THE Archbishop of Canterbury and the Bishop of Durham wore their Convocation robes at the opening service of the Birmingham Congress, the Primate's train being borne by a couple of choir boys. The procession included the Archbishop of Dublin, the Bishops of Lichfield, Wakefield, Hull, Edinburgh, and Barbados, Bishop Cranmer Roberts, 150 clergy, and twenty-eight members of the City Council.

PREBENDARY SÄBLER has completed his well-known and valuable Church Commentary on the New Testament. The Commentary is now complete in twelve volumes. The *Church Quarterly* says: "It is far the best practical Commentary that we know, being plain-spoken, fearless and definite, and containing matter very unlike the milk and water which is often served up in (so-called) practical Commentaries. . . . For solid Church teaching it stands unrivalled."

PUSEYISM.—In answer to a lady who wrote to ask what "Puseyism" meant, the Doctor replied in a long letter, quoted in the *Life* just published, laying stress on a number of points, but chiefly on these: (1) high thoughts of the two Sacraments; (2) high estimate of Episcopacy; (3) high estimate of the visible Church; (4) regard for ordinances, such as daily public prayers, fasts and feasts, etc.; (5) regard for the visible part of devotion, such as the decoration of the House of God, which acts insensibly on the mind; (6) reverence for and deference to the Ancient Church."

THE Rev. Charles Donaldson, minister of the first Presbyterian congregation, Coleraine, Belfast, on Sunday week announced to his congregation that he had made up his mind to sever his connection with the Presbyterian body. He has been for some time in correspondence with the Rev. J. F. Kitto, of St. Martin's-in-the-Fields, W.C., with a view to being admitted to Holy Orders, and he is going to work as lay reader in that parish. The Bishop of London will probably admit him to Deacon's Orders at a comparatively early date. Mr. Donaldson is about thirty years of age, and a speaker and preacher of much ability. By the step which he has taken he makes a great pecuniary sacrifice.

CHARLES KINGSLEY ON GAMBLING.

The following letter was addressed by the late Charles Kingsley to one of his sons—a public schoolboy—who had put money into a sweepstake without thinking it was wrong:

"My dearest boy,—There is a matter which gave me much uneasiness when you mentioned it. You said you had put into some lottery for the Derby, and had hedged to make safe. Now, all that is bad, bad, nothing but bad. Of all habits, gambling is the one I hate most and have avoided most. Of all habits, it grows most on eager minds. Success and loss alike make it grow. Of all habits, however much civilized men may give way to it, it is, one of the most intrinsically savage. Historically, it has been the peace excitement of the lowest brutes in human form for ages past. Morally, it is unchivalrous and unchristian.

"(1) It gains money by the lowest and most unjust means, for it takes money out of your neighbour's pocket without giving him anything in return.

"(2) It tempts you to use what you fancy your superior knowledge of a horse's merits—or anything else—to your neighbour's harm. If you know better than your neighbour, you are bound to give him your advice. Instead, you conceal your knowledge to win from his ignorance: hence come all sorts of concealments, dodges, deceits—I say the devil is the only father of it.

"I'm sure, moreover, that the head-master would object seriously to anything like a lottery, betting or gambling. I hope you have not won. I should not be sorry for you to lose. If you have won, I shall not congratulate you. If you wish to please me, you will give back to its lawful owner the money you have won. If you are a loser in gross thereby, I will gladly reimburse your losses this time. As you had put it, you could not in honour draw back till after the event. Now you can give back your money, saying that you understand that the head-master and I disapprove of such things, and so gain a very great moral influence. Recollect always that the stock argument is worthless. It is this: 'My friend would win from me if he could; therefore I have an equal right to win from him.' Nonsense. The same argument would prove that I have a right to maim