

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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ECCLIASTICAL NOTES.

THE *Lincoln Diocesan Magazine* gives a list of confirmations during the year 1888, from which we gather that 4,960 persons were confirmed—2,227 males and 2,733 females.

A fund has been raised to provide a stipend of £1,000 for the Assistant Rector of Rochester. Dr. Barry, who has been appointed to the office, is expected to arrive from London next Easter.

At the Ordinations held in England on St. Thomas' Day and the fourth Sunday in Advent 282 persons were admitted to the Diaconate; and 256 deacons were advanced to Priesthood.

As in previous years, the S.P.C.K. Emigration Committee hope to make arrangements for parties of emigrants to leave for Canada during the spring and summer in charge of clergymen and matrons. They hope to begin about the middle of March.

Among the candidates for orders recommended for admission by the Standing Committee of the diocese of Massachusetts at its last meeting were Albert Beckwith Shields, late a minister of the Baptist Church, and George Esdras Allen, late a minister of the Congregational Church.

THE reason for singing the Psalter is: Because God caused the Psalms to be written for this purpose. They constitute the only hymnal God has given His Church, and have been the Church's anthems in all the ages. Jesus sang them, and one of the Psalms (the 18th), He sang at the Last Supper.

Rev. E. P. Gould, formerly professor of New Testament Exegesis in Newton (Baptist) Theological Institution, and well known as one of the foremost Biblical scholars in the country, was confirmed by Bishop Clark in Providence lately, and is about to apply to be received as a candidate for orders in the diocese of Massachusetts.

THE Baptist laments that in Cheshire not a few Baptists "are in attendance with the Church of England;" and in another part of England that "Andover congregations suffer from the energy of Plymouth Brethren, and the queer idea that the right thing for Baptists is regularly to attend the Church of England services."

THE *Times* correspondent at Zanzibar writes:—"At the Church Missionary Society's station of Rabi a very remarkable sight was witnessed on New Year's Day, when Mr. Mac ker z e, before an immense concourse of people, presented papers of freedom to many hundreds of runaway slaves, for whose unconditional redemption he had amicably arranged with their owners. This philanthropic measure had an extraordinary widespread and beneficial effect on all classes."

We understand that the Archbishop of Canterbury has approved the scheme for the consecration under the Jerusalem Act of a Bishop

to work in the interior of the Yoruba country beyond the Queen's dominions, as Suffragan to the Bishop of Sierra Leone. He may reside at Lagos, and offer the Bishop such aid in the colony as can be arranged for. We believe that Dr. Logham, who himself favours the scheme, will retain in all respects the control of his own diocese. A European will, in the first instance, be consecrated.—*Record.*

Among the deacons ordained by the Bishop of Rochester lately one was about whom there is a somewhat romantic story. He is the Rev. Paulus Ashkenazie, and is a Roumanian Jew by birth. On his conversion to Christianity he was subjected to cruel persecutions, his wife being among the bitterest of his opponents, and declining to live any longer with him. With much difficulty he made his escape from Roumania, and coming to England he eventually studied at the London College of Divinity, and has now been ordained for work in Deptford.

THE Rev. L. Bonland, the distinguished foreign Roman Catholic who some time ago joined the Holy Catholic Church, known in this land as the Protestant Episcopal, is now happily at work with Rev. Dr. Miel rector of a French church in Philadelphia. He says: "Since I have joined the Episcopal Church, I have found rest for my mind, happiness for my soul. I deeply regret that enlightened Romanists do not know sufficiently this truly Apostolic Church. They would leave Rome *en masse*, in order to become true Catholics." He speaks enthusiastically of Dr. Miel and of his "pastoral care of Roman Catholics who (like himself) have joined this, the purest branch of Catholicity."

THE SALVATION ARMY.—The Archbishop of Canterbury, through his Chaplain, has written to "General" Booth with reference to the latter's statement at St. James Hall that his Grace had called upon him "a short time ago" with a view to the formulation of some method by which the Army could be comprehended under the shadow of the Church. His Grace's letter reminds "General" Booth "that the point of inquiry was why members and communicants of the Church of England who joined the Salvation Army should not still be free to communicate in the Church. His inquiry was courteously received, but the hindrance was ruled by you and Mr. Railton to be essential to your own objects. Up to that time it had not been clear that separatism was part of your scheme. For, it is important to state, the conversations took place in June, 1882, six months before his Grace became Archbishop." From this, along with the recent discussion between some London Rectors and a person representing the Salvation Army, styling himself "Commissioner Railton," it appears that General Booth is the head of a distinct sect, and that he is not over careful from whence he selects his followers as long as his ranks are full.

JOHN WESLEY.—That Wesley was in the earlier years of his life in many respects a high Churchman, not merely according to the very

low standard of his own day, but of the present time, is not disputed by educated Methodists, but they commonly allege that all this was changed after the spiritual crisis in his life which he termed his conversion—in the words of Dr. Rigg: "Wesley, up to 1738, had been a High Church sacramentalist; all his life afterwards he taught the Evangelical doctrine. He ceased to be a High Churchman fifty years before his death." That death took place in 1791, and in 1789 John Wesley wrote the following words; "I have uniformly gone on for fifty years, never varying from the doctrine of the Church at all." Nor is that all. In 1790 he restates this more forcibly: "I have been uniform both in doctrine and discipline for above these fifty years, and it is a little too late for me to turn into a new path now that I am gray-headed." So much for himself: now as to his almost latest saying concerning his society: "I am not afraid that the people called Methodists should ever cease to exist, . . . but I am afraid lest they should only exist as a dead sect; . . . and this undoubtedly will be the case, unless they hold fast both the doctrine, spirit and discipline with which they set out."—*Selected.*

THE BISHOP OF DERRY ON CEREMONIALISM.—The Bishop of Derry preached in Derry Cathedral, on the occasion of a collection in aid of the County Infirmary, from 1 St. John iii. 16. In the course of his sermon, Dr. Alexander referred at some length to the subject of ceremonialism in religion. There were, he said, those who thought that religion was only a bundle or series of ecclesiastical actions. This, he thought, was a real danger. People talked of ceremonialism, but let it be clearly understood what ceremonialism meant. There, in that Cathedral, and in numbers of other churches, there was an organ and a surpliced choir, and several clergymen passed with the choir regularly, and not irregularly, up the aisle. People said there was ceremonialism in that, and perhaps there was in one sense or the word. But if people went into a church where a man passed in, not in white linen or lawn, but in black, and with long bands, was not that ceremonialism as much as the other. We were bound to offer the best we have to God, and therefore the best architecture in our churches, and the best music we possibly can have should be devoted to His service. Again, ceremonialism was right, as continuing a great Christian tradition from one generation to another. Did anyone, reading the nineteenth chapter of Revelations, say that ceremonies must have been utterly loathsome to St. John, and that, if he could have seen a noble cathedral filled with grand music, it would have been intolerable to him. If they read of the four-and-twenty elders falling before the Throne, and of the High Priest's voice calling out of the throne, saying, "Praise the Lord, all ye His servants, and ye that hear Him, both great and small," and then of the answering voice, like the noise of many waters thundering on the shores of Patmos, saying, "Alleluia: for the Lord God omnipotent reigneth," and if they still said that the inspired writer had no sympathy with ceremonial, then he replied that they might be very good men or women, but they had not the spirit