

# 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.

L. XII.  
G. 32.

MONTREAL, WEDNESDAY, JANUARY 21, 1891.

PER YEAR  
\$1.50

## ECCLESIASTICAL NOTES.

**THE** Rev. D. W. Duthie, Congregational minister of Swansea, Wales, has resigned, it is said, with a view to seeking Orders in the Church of England.

**ARCHBISHOP OF YORK.**—It is said that the Right Revd. the Lord Bishop of Peterborough (Dr. Magee) has been appointed Archbishop of York. He is regarded as the most eloquent of the English Bishops.

**THE** Rev. Dr. Jackson, of Richmond, Va., has accepted the Assistant Bishopric of Alabama. Bishop Wilmer will assign to him special charge of the middle and northern portions of the diocese.

**CANON NEWBOLT**, Dr. Liddon's successor at St. Paul's Cathedral, London, preached on a recent Sunday afternoon, and delighted a large congregation by his eloquence and his beautiful style. It will not be long, says a London correspondent, before he is recognized as one of the popular preachers in London.

**THE** prospectus for the Church Training and Deaconess House of the Diocese of Pennsylvania, U. S., is issued and promises the best results. Thorough instruction by a faculty of six clergymen and other teachers, to be appointed by the Bishop, will be given, and two hundred dollars per annum will cover the charges of each candidate for board, room, gas, washing, tuition, text books, etc.

**THE** Bishop of Bedford, Eng., thinks that the charities and the work of the Church are clearly suffering from the hysterical excitement caused by General Booth's sensational scheme, but he is able to announce a conditional promise of £600 for the work in East London provided that 20 other persons will contribute £500 each before the 1st of February. He further states that if he were allowed to make public the name of the intending donor it would invest the offer he makes with peculiar interest and importance.

**THE** London Society for promoting Christianity among the Jews is reported to be passing through a serious crisis. The committee of inquiry demanded by the Archbishop of Dublin, Ireland, has held many sittings, and has gone very carefully into all the specific charges. These may be summed under two heads: (1) Mismanagement by the London committee, (2) inadequate results in the mission field. It is not unlikely that, unless radical reforms are made, there will be a large secession of members, and another society will be started on more economical lines.

**FREE CHURCHES.**—"That against which I do protest is that unhappy distinction between the man who pays and he who does not pay, when they come into the House of God."

"The next question is shall every man, in this great town who lives by his industry, be able to go to the church door—the door of his own parish church, with the full conviction that it is his own, and, that when he is there,

he is equal with all the rest who go to worship God there, and be treated as their equal."

"I don't myself see why we should take any human and personal distinctions into Church with us, and therefore I give my voice certainly for having all the people who come to worship God put on an equal footing."—*Archbishop Thomson.*

**SPEAKING** of the Salvation Army scheme, *Church Bells* says: "London is being invaded by a great number of tramps and other poor folks from all parts of the country, in the hope that they may get 'something' from 'General' Booth. The roads towards London are swarming with vagrants of all descriptions, all coming to town. Provincial towns and districts are emptying of their poor, and may rejoice, but the strugglers in the congested districts of London may well groan at the impending invasion. The 'General' has barked and the beggars are coming, coming in shoals, expecting something from him. It is not very probable that they will get much, but a great additional burden will be inevitably thrown upon the shoulders of the clergy, and upon the organizations of the Church for the relief of the poor and suffering, which are always straining to breaking point at this time of year."

**SPEAKING** of Dr. Stanton's election to the see of Newcastle, New South Wales, an English paper remarks: "Bishop Stanton was a first-rate English parish priest, and he has made a splendid Australian Bishop. He is a kind spiritual father, a wise ruler, a genial friend, just the ideal Bishop required for an Australian see. He has brought the Church of Queensland into intimate touch with the people, and he will leave behind him there the good will and the affection of every one. It is not very long ago during the time of the recent strike, that Bishop Stanton might have been seen busily engaged in helping to unload one of the vessels lying by the quay of an Australian port, because hands were short and the need was urgent. He can turn his hand to anything, and now that he is going to Newcastle, there is no doubt that he will soon succeed in bringing Church influence to bear on a diocese which has been specially unfortunate, and which is grievously in need of guidance and patient labor."

**THERE** were ordinations on St. Thomas' Day in 31 dioceses in Eng., Llandaff and Worcester (vacant) being the only exceptions, when 298 candidates for the diaconate were admitted, and 301 deacons were advanced to the priesthood. Of these 186 were graduates of Cambridge, 178 of Oxford, 39 of Durham, 23 of Dublin, 11 of Lampeter, 7 of London, 3 of the University of Ireland, and 1 of Glasgow. Of the others ordained 31 were educated at the London College of Divinity (10 of these went to Liverpool), 16 at King's College, 10 at Chichester, 9 at St. Bees, 7 at Lincoln, 5 at Truro, 5 at St. Aidan's, Birkenhead, 3 at Sodor and Man, 2 at Lichfield, 2 at Denstone, and 1 each at Salisbury, Lancing, Warminster, and Southwark. The remainder, very few, were literates. Notwithstanding the large numbers ordained,

many candidates were rejected, in one diocese no less than a third; at Oxford, Peterborough, and Salisbury, none but graduates were ordained. Many of the graduates went after taking their degree to the best theological colleges, such as Cuddesdon, Wells, Ely, and Lichfield.—*The Church Review.*

**THE** S. P. C. K.—The Bishop of Liverpool has sent the following letter to the Rev. John Bridger for circulation:—"I have much pleasure in commending the Society for Promoting Christian knowledge to the favorable consideration and support of all Churchmen in my diocese. As a publishing Society it has a claim on all clergymen as a source from which Bibles and Prayer-books are to be found in every church. But, besides this, the Society is continually bringing out a great variety of useful literature and meeting the increased taste for reading which education has elicited by valuable books of every kind. This, however, is not the Society's only claim. It is continually assisting the erection of Mission-rooms, and in our own city of Liverpool two large Mission rooms have lately received liberal grants. Last, but not least, the good work continually done by the Rev. J. Bridger, the Society's energetic agent, among the 200,000 emigrants who annually leave Liverpool for foreign homes entitles it to the hearty support of all who wish British Christianity and Churchmanship to be carried by our countrymen to their new dwellings beyond the sea. I have seen with my own eyes something of Mr. Bridger's labors in this department of the Society's field, and I think them worthy of all praise.—(Signed) J. C. LIVERPOOL."

**"GENERAL" BOOTH'S SCHEME.**—Jones and Smith were two old bachelors who lived on the most intimate terms, constantly dined together and smoked the peaceful pipe, and occasionally went off together for a week's holiday by the sea. But a change came over the spirit of Smith's dream. Well on in the fifties he went and got married, and on his return from the honeymoon invited Jones to come and dine with him and be a witness of his happiness. The dinner past, the old friends sat down each side of the fire after Mrs. Smith had gone upstairs. 'Well, my dear Jones,' said Benedick, 'now tell me quite candidly, what do you think of my dear wife?' Jones hesitated for a moment, then replied, 'Well, Smith, if I must speak quite candidly, I don't think much of her.' Smith patted him emphatically on his knee as he replied in a confidential whisper, 'No more do I, my dear Jones.' I beg respectfully to apply this anecdote to the opinions expressed on Mr. Booth's scheme. For a while there was a flourish of trumpets. There were two sorts of people who applauded. First there were the Gushers, people who were intensely philanthropic and didn't trouble themselves upon the wisdom of the proposals or the probability of success. But 'there was such a great work to be done,' and 'Mr. Booth was so enthusiastic,' that they were prepared to support him without knowing anything about it. Then there were the Laggards, who really did not much believe in it all, but who thought that as big men had taken it up it would be better for the