

The Church Guardian.

"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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THURSDAY, APRIL 20, 1882.

One Dollar a Year.

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NEW RULES.

In arranging our books for mailing under our new method, we find a very great number of unpaid and overdue subscriptions. We have not felt disposed to insist upon a strict interpretation of our terms in the past, feeling that our subscribers have had no way of knowing when their subscriptions expired. Now, however, we must be more particular, and subscribers must be more prompt if they wish to obtain the paper at a dollar a year.

Our terms will be, as formerly, one dollar when paid in advance, and a dollar and a-half if allowed to run over one month from the time when due. We allow the month's grace so that our subscribers may see that we are not desirous of charging more for the "Guardian" than a dollar a year. But positively, in the interests of the paper, and for the protection of those who pay in advance, we cannot allow subscriptions to run beyond that time at the lower price. Subscribers will please make a note of this, as there will be no exception made to our rule, and consult the little label on their paper each week, which will tell them up to what time their subscription is paid.

To those who are now in our debt, for the same reasons, not having notified them, we shall be content with a dollar a year, but it must be understood that unless the amounts are paid within thirty days they will be charged one dollar and a-half a year, from the time when their subscription was due.

After thirty days from this date all subscriptions over a year unpaid will have to be collected, as the money will be required to meet the largely increased expenses. It must also be understood that persons once subscribing receive their paper until they return it through the Post Office marked "refused," and that no paper can be so returned until all arrears are paid up to date.

R. G. Moses, a Baptist minister in Camden, N. J., was recently confirmed by the Bishop, and is a candidate for Holy Orders, or is about to be.

On Friday, March 31st, the Bishop of Long Island ordained to the Priesthood the Rev. H. Richard Harris, Deacon, formerly a minister among the Congregationalists.

Alligator farming is likely to become a profitable industry in some of the extreme Southern States. There has sprung up a large foreign demand for the leather made from their hides. Florida is the chief source of supply.

The Bishop of Gibraltar has addressed a letter to the congregations of the British churches along the Riviera, urging them to do everything in their power to bring about the suppression of the gaming establishment at Monte Carlo.

Mr. E. W. Mundy, at one time a Baptist preacher in Syracuse, N. Y., and more recently an Independent preacher in the same city, has applied for Holy Orders in the Church, and is now in course of preparation for the Diaconate.

The Bishop of the Diocese visited the Church of St. John the Evangelist, Philadelphia, J. E. Johnson, Rector, on Thursday evening, March 16th, and confirmed fifty candidates, nearly all of them being accessions from outside the Church.

The Iowa Churchman says:—"An officer of standing and experience in the British Army has resigned his position and applied for orders in this Diocese with a view of taking duty among the English settlers in Northwestern Iowa."

Noticing the growing observance of the holidays of the Church, an exchange says: "It may be that Good Friday and Ash-Wednesday will yet be made legal holidays, as well as Christmas. They are increasingly observed by the descendants of the Puritans."

Various stolen objects of antiquity have been discovered at Rome in the vineyard of the dealer Dalboni. There were no fewer than sixty sarcophagi, fifteen marble busts of various dimensions, and fourteen ancient inscriptions. Some of these are proved to have been stolen as long as ten years ago.

The editor of the Presbyterian Witness pleads "invincible ignorance" as to "Good Friday" and Ash-Wednesday. "The same person, without pleading 'invincible ignorance,' speaking the week before Easter, says: 'The so-called Christian Year starts anew on its round next week.' What a brave and contented man!

Charles E. Reider, a converted Jewish Rabbi, has been, upon confession of his Christian faith, confirmed by the Bishop of Maryland, and admitted to membership in St. Peter's Church, Baltimore, and licensed as a Lay Reader, under the direction of the Rector, and by the authority of the Bishop. He is now engaged in holding services for his brethren according to the flesh.

A memorial to Sir Francis Drake is to be erected at Plymouth, England, and contributions are solicited for it in this country. It is the tercentenary of his circumnavigation of the globe, and this fact and his service in the defeat of the Spanish Armada ought not to be forgotten. He himself was buried in the sea over which he sailed but the old English viking should have a monument on the land which he defended.

Some doubt has been expressed whether one of the mummies recently discovered in Egypt was Rameses II, or the Pharaoh who oppressed the Israelites, and refused them straw. The effigy on the coffin did not present his features, and the writing seemed to be of a later date. But upon further examination it is found by a memorandum in the wrappings that the ancient coffin has been destroyed, and the body placed in a new coffin, somewhere about the XX. dynasty.

Dr. Darling, the new president of Hamilton College, says that the reports to the General Assembly of the Presbyterians showed, for 1881, 678 communicants fewer than in 1880, and a net gain to the ministry, by ordination, of only 36. Of the 427 Presbyterian students, but 50 were candidates for ordination. In speaking of the remedy for such a state of things, he says: "If it is due to a want of a ritual, as some allege, well, let us have it; there is nothing in Presbyterianism that is not ritualistic. John Calvin had a ritual. Presbyterianism is not anti liturgical."

Notwithstanding the adverse circumstances in which the Church of Ireland is at present placed, an earnest effort is being made to restore one of the suppressed sees. By a statute of the General Synod of the Irish Church, passed at the last session in 1881, it is enacted that on the next vacancy in the See of Armagh "the Bishopric of Clogher shall be restored as a distinct see," to which, however, this important proviso is added, "Provided that the Representative Body of the Church of Ireland shall be satisfied that an adequate income has been secured for the Bishopric of Clogher."

A New York correspondent writes to us, as illustrating the growth of the Church in the United States in one particular at least, that out of a company of eleven clergymen, all of them young, who dined recently with the Bishop of the Diocese in which they are working, six of them had either served in other ministries or had prepared to do so before taking holy orders in the Church. Two had been Congregational ministers, two Reformed Episcopal, and two had prepared for the Methodists, but had not entered. The Bishop himself is a Prince ton man. These eleven clergymen are all working in the same town.

On Tuesday evening, March 21st, Bishop Green administered the Holy and Apostolic Rite of Confirmation to an interesting class of seven persons presented by the Rector of Bay St. Louis, the Rev. Mr. Tardy, among whom were the new Mayor of the town a lady seventy years old, one Roman Catholic, one Methodist, one Presbyterian, and two Lutherans. Several Romanists, who had received proper Confirmation in the Roman Catholic Church have lately connected themselves with the Church. Although the Bay is almost a Roman Catholic town, the majority of the town officials are Churchmen, being Wardens and Vestrymen of Grace Church.

In a small town in Cornwall there has existed for the last twenty or thirty years a meeting-house and congregation of one of the larger Nonconformist sects. Some years ago, as the Chapel did not prosper, services became infrequent, and about three years ago were given up, the Chapel being hired for Church purposes as a mission-room. Some of the congregation joined the Methodists, but the majority at present attend Church. A few weeks ago one of the leading men of the Nonconformists applied for confirmation by the Bishop of Truro (although he had been a member of the Dissenting body for over thirty years), and the grandson of the other leader of the Nonconformists also was confirmed on the same day.

A most remarkable work came to a close for the winter in old St. Philip's Church, Vine street, below Eight street, Philadelphia on Sunday evening, March 26th. The edifice, which will seat from 1,200 to 1,400, was filled in every part, but none went away from inability to gain entrance as on

various evenings before. The attractions at these services have been the hearty congregational singing, led by a chorus of 200 voices, with a brass band, and earnest practical extemporaneous preaching. Two years ago, when this church was closed, and the congregation moved further uptown, it was thought impossible successfully to carry on a work in this neighborhood, and it probably is on the regular lines, but this experiment has shown how easy it is to get together great crowds by attractive expedients. The neighborhood is largely given up to trade, and abounds in liquor saloons and variety theatres. Hundreds of the "tramp" class have been present at every service, and many have been provided with employment by a committee having special jurisdiction in such matters. Fifty persons have been found places in a single week. Novel as some of the expedients have been, they have been sanctioned by all classes of Church people who looked over these immense gatherings on Sunday nights, and realized that the Church was thus brought in contact with the "masses," concerning whom so much is said, and who, for the most part, have been almost entirely beyond the Church's reach.

THE PRINCE OF LIFE.

The crucified and buried Nazarene is now the Prince of Life. He whose sepulchre the Roman soldiers guarded has become the Mighty Leader of the armies of heaven. All power in heaven and earth belong to Him. The vanquished man, He who might not save Himself by coming down from the cross, comes up from the sepulchre as the everlasting Lord, able to save others, even to the uttermost, holding in His hand the keys of Death and of Hades, and having a'l things in subjection under His once nail-pierced feet! Through that way of the Cross, which seemed for the time "foolishness," He has reached and now holds the Power of God. From henceforth, all this slow yet steady unrolling of the ages, all these changes of empire, and the progress of society, are but the successive steps by which He is preparing to bring in, at last, His perfected kingdom, and to reign with all His saints over that restored Paradise—that new creation—which has been the one promise of the Father, and the one hope of mankind, ever since the sceptre of worldly dominion dropped from the hand of the first Adam.—*New York Churchman.*

CHURCH BELLS.

The subject of Church bells is a branch of archaeology which has received a considerable amount of attention of late years. Bells appear to have been first used in the Christian Church about the fifth century, though the legend ascribing their introduction to Paulinus appears of doubtful authenticity. To this legend, however, they owe their mediæval names *notæ* and *campana*, for Paulinus was Bishop of Nola, in Campania, at the beginning of this century. But the first authentic record of a bell in use in England occurs in Bede, who mentions the existence of one at Whitby, in the year 680. From this date they would seem to have steadily increased in number.

Bell-founding was encouraged by the Saxon laws, and at the Conquest they must clearly have been in general use, if the law of Curfew was anything but a dead letter. Besides, of the few Saxon buildings which have weathered eight centuries of change, a large proportion are towers with a definite belfry stage. The fondness of the mediæval builders for the music of bells is similarly attested by the number and grandeur of their steeples scattered over the length and breadth of the country, no less than by the numerous instances of the bells themselves which still remain. These bells were often cast within the precincts of the Church in which they were to be with much ceremony hung, and were then solemnly consecrated with a form that, quaintly enough, followed that of baptism, the bell receiving a name and sponsors, whose sole duty, we may presume, was that hinted at in the following extract from the accounts of St. Lawrence, Reading, for the year 1499:—

"Item, payed for halowing of the grete bell nymyd Harry vjs. viij. And mem. that Sir Willm. Symys, Richard Clech and maistres Smyth beyng godfaders and godmoder at the consecracyon of the same bell, and beryng all our costs to the suffrygan."

We should add that *signum* was the ordinary Latin for a bell. To complete the history of the mediæval bell, it is only necessary to add that the introduction of change-ringing in the seventeenth century led to the wholesale recasting of old bells to make them into peals, for the original bells were intended to be rung separately, and usually had no harmonic relation among themselves.

GOOD FRIDAY AND EASTER DAY IN PRESBYTERIAN CHURCHES.

Let us suppose that an intelligent Chinese is instructed in the history of the Crucifixion and Resurrection of Christ, and in the results which, according to the Creed of Christians of all Churches and sects, flowed to men from those events. He is told that to-morrow is the anniversary of the Crucifixion, and that next Sunday is the anniversary of the Resurrection. He spends those days in Edinburgh. On visiting our own and the Roman Catholic Churches and Chapels, he finds in them, on the Friday, large congregations engaged in celebrating the death of the Founder of Christianity, with mournful solemnity; on the following Sunday he finds that, in those same places of worship, the anniversary of the Resurrection is commemorated with every outward sign of joy. But on visiting the various Presbyterian churches, on the Friday, he finds them closed, with but few exceptions: while on the Sunday he will find services celebrated in them which are no doubt decorous and solemn, but which display no trace of special joy or thanksgiving. Will he not naturally and reasonably conclude that to Episcopalians and Romanists the Crucifixion and the Resurrection of Christ are subjects of deep and permanent importance, while to Presbyterians those events have ceased to be of much present interest? No doubt, on further enquiry, our Chinese might find reason to modify this opinion, which would nevertheless be the reasonable and natural conclusion at which he could not fail to arrive from a *prima facie* examination of the facts. But even when he had learned that to thousands of Presbyterians the Crucifixion and the Resurrection of Christ are as much the foundation of present faith and hope as they are to the Anglo or Roman Catholic brethren, he would not cease to wonder at the unnatural and artificial condition into which Scottish Christianity must have forced itself before it could persuade itself that it is a matter of high principle not to keep as solemn days of commemoration the anniversaries of events, on the truth and importance of which all its hopes are confessedly founded.—*The Scottish Guardian.*

EASTER JOY.

The Easter joy is its own interpreter to every heart. It is something undefinable and unspeakable. If Easter meant no more than Christ's Resurrection, that were a churlish soul that could not say,

"Welcome, thou Victor, from the strife,"

that could not spare time to "come see the place where the Lord lay."

The crowded churches on Easter morning attest men's sympathy with Christ in His Victory. The epic of His Passion stirs men's souls, and the lyric of His Resurrection draws them. There is a link between men and the Godman, define it or deny as men may, and on that link hangs men's salvation. Salvation! Yes, and more. The man who rose from His grave on the first Easter was more than a Saviour. If Christ had ended His work, "for us men and for our salvation," on Good Friday, our Creed must have stopped at the article, "Crucified, dead and buried." There would have been an Atonement and a Saviour and the shedding of blood for the remission of sins. But what then? Shall men be pardoned, only; saved, only? Shall they not be made worth saving? The energy that burst the bars of death is the secret of men's sympathy with Easter. Men would fain burst the bars of their sins, and cast off the winding-sheet and grave-clothes of their evil habits, and rise, with Christ, to newness of life.

There is such an aspiration in every man, and Easter evokes it as the bell in the church tower makes the harp in the distant parlor respond to its note. Must that be all that Easter shall do for men this year? When the Son of man came forth from His grave, it was for Himself; but it was for all men too. He came to be the Resurrection and the Life to souls dead in trespasses and sins; to be the Energy of righteousness in all men; the Source of a new life; the Fountain of a new will; the re-Creator of new men; the Motive and the Strength of all that put their trust in Him. His Resurrection means regeneration. It depends now upon men themselves whether they shall be saved, and whether they shall be worth saving. The grace of Resurrection and Regeneration is come into the world, by the Resurrection of Jesus Christ from the dead. "He is risen, rise we too."—*New York Churchman.*