

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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One Dollar a Year.

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If the mayor of Rome represents the sentiments of his constituents, there is little prospect that the Eternal City will be given over to the rule of the Pope. In a speech at a banquet lately he declared that they would rather see the city laid in ashes than given over again to Papal domination.

The Bishop of Durham recently took the chair at a temperance meeting in Newcastle Town Hall. He observed that about six years ago he determined to try what there was in total abstinence, and he was now convinced that it was best for all—young and old. He slept better at night and worked better during the day than when he took drink.

The man who leaves his Church and duties simply because he cannot have his own way is (says the *U. Presbyterian*) doing himself an injury, and is setting a bad example to others. He is usually but airing his pride, and is declaring in actions that are louder than words that he regards his personal opinion and importance as of more value than his place in the Church and the peace of the brethren.

Rev. H. Greenfield Schorr, well known in Baltimore for his Sunday School work, was ordained Deacon in St. John's Church, Washington, D. C., Sunday, January 29th. At one time he was connected with the Methodist Episcopal Ministry, and in that capacity travelled as State Missionary of the Maryland Sunday School Union. He is a fluent and interesting writer and a earnest and eloquent preacher.

During the four years' Episcopate of the present Bishop of Durham, 23 churches have been erected at a cost of £61,139; 30 churches restored and enlarged £31,870; burial grounds, £1,050; 24 school buildings, £8,178; making a total of £102,237. The number of persons ordained during the same time is 104 deacons and 87 priests; and the number confirmed is—males, 7,763; females, 11,328; total, 19,093.

During the last five years the Church of England has given at the rate of £141,000 a year for the endowment of new churches. Within the last forty years she has built over 5,100 new parsonages, in addition to the old ones restored, and has increased her incumbents by nearly 8,000. Her curates at present number some 5,800, and she raises £932,000 a year to pay them, of which £400,000 is paid by incumbents. The Church of England raises voluntarily over £5,500,000 a year.

Within a little more than eight years there have been built within the Diocese of Massachusetts, thirty new churches, besides twelve chapels belonging to the same; twelve rectories have been bought or built; the clergy list has increased by twenty-seven; forty-two have been ordained to the diaconate, of whom 2 were licentiates, and 6 were ministers of other denominations. Its Sunday School lists have increased by 5,000 scholars, about 45 per cent.; and its communicants have gained over all losses nearly 6,500, about 55 per cent.

Presbyters and Deacons were ordained solely by imposition of hands. But every Bishop ordained his own Presbyters, in conjunction with the assembly of the other Presbyters of his Diocese. Now although they all united in the same act, yet, because the Bishop took the lead, and the ceremony was performed under his direction, therefore it was called his ordination. Wherefore it is often remarked by the ancient writers, that a *Presbyter differs from a Bishop* in no other respect, than that he does not possess the power of ordination. (Calvin's Institutes, as quoted in 'Episcopacy, Fact and Law.')

A very successful mission to the Jews in Arabia is being prosecuted by a converted Israelite named Zerib. He has been permitted to speak openly of Christ in several synagogues, and his at the festivals, when they were more than ordinarily frequented. To reach this point of success he has had to undergo much persecution, his wife lost her reason and succumbed to nervous attacks by seeing him escorted from his home at Mogador by Arab soldiery, as a malefactor, but by the intervention of the French consul he has been allowed to return to his home and work in the Gospel. This is another illustration of the importance of native missionaries.

"A careful survey of the murders, suicides and other great felonies committed in the chief cities of the United States during the last ten years shows that a heavy fraction of the perpetrators were atheists and freethinkers. These unhappy persons, persuaded that life is the be-all and end-all here, imagine that they can jump the life to come. A collection of letters and other papers often left by criminals, when anticipating death, shows a fearful number of instances, some of which many readers will recall of absolute disbelief in the existence of

a God or in penalties for sins committed in this life to be expected in a future one."

A correspondent of an English paper says: "Canon Liddon has, I understand, drawn up a form for the short midday service which is to be held daily in the north-west chapel at St. Paul's Cathedral, and the 'liturgy' has received the sanction of the Bishop of London. The adoption of some such brief office in addition to the ordinary Prayer Book Service, has long been urged by Mr. Venables, the Vicar of Great Yarmouth, and other advocates of elasticity; and it is more than probable that its introduction at St. Paul's will lead to a similar 'use' elsewhere. The service will occupy about fifteen minutes."

The bell hanging in the belfry of the Episcopal Church in Ellicottville, N. Y., is one of the oldest in America. It was cast in Moscow, Russia, in 1708, and was one of a chime of bells in a cathedral in that city. The cathedral was burned by Napoleon in 1811. Several years afterward the bell was sold in a lot of old metal which became ballast for a vessel sailing to New York without cargo. Andrew Meneceley, of Troy, discovered it in a scrap pile in New York, years afterward. He bought it, and for a long time it was kept by him at his bell foundry in Troy as a curiosity. In 1831 a resident at Ellicottville went to Troy to buy a bell for the Episcopal Church, which had just been completed. He induced the foundryman to sell him the old Russian bell. It has been in use there ever since.

At a meeting of the Royal Institute of British Architects, Professor Hayter Lewis in the chair, Mr. G. M. Hills, associate, read an interesting and amply illustrated paper, which was afterwards discussed, on the so-called Acoustic Vases which have been found built into churches. The personal interest taken by the author in the discovery (August, 1878), of about fifty earthen-ware pots built into the nave walls of Leeds Church, Maidstone, prompted him to compile this first collection, from English and foreign sources, of previous discoveries of the kind. The name "acoustic vases" had been given to such pots built into church walls, with their orifices towards the interior of the building, on the strength of a passage in "Vitruvius" (V. 5), which Mr. Hills quoted at length. In it the great Augustan architect gives highly technical instructions for building, expressly for acoustic purposes, brazen vessels into theatres, adding "many clever architects who have built theatres in small cities have, for want of others, made use of earthen vessels yielding the proper tones."

QUIET POWER OF OUR LITURGY AMONG THE PRESBYTERIANS.

The Rev. Dr. Samuel Hopkins, Professor, etc., has a significant article in the *Presbyterian Review* concerning the Liturgical necessities of the Presbyterian Church. He thinks the number of their ministers who openly advocate the use of some form of prayer is large, and the number of those who hope and anxiously wait for it is much larger. He says that Presbyterian ministers use the Episcopal burial and marriage services, and that there is a silent exodus of cultivated people from the Presbyterian to the Episcopal Church. "The tracks are all one way." The Episcopal Church is rapidly growing, while Presbyterianism barely holds its own.

This Presbyterian writer waxes very bold. He says "there is more of Christ in the *Te Deum* and the *Litany*, that is commonly found in two entire Presbyterian services."

THE DELIGHT OF THE WORLD.

If there is anything which "the children of this world" especially delight in, it is a controversy in the Church. A Clerical scandal is, indeed, a choice morsel, but the daintiest, sweetest thing, is a good, square fight among Christians. How do the ungodly delight to chronicle the progress of the strife, and to magnify conflicts in the Church! With what glaring capitals do they head the reports of the controversy, and garnish them with notes and comments on the situation! With what satisfaction do they hail every indication of discord, and ply the whip and spur of public opinion to intensify the party spirit! It makes no difference to them, of course, which side may win, if only the agitation be long and loud. Let us fight, dear brethren, let us fight! and we shall have, not at some judgment day in the dim future, but even now while we read the Church, the blessed approval of all who do not love the Lord Jesus Christ in sincerity.—*Living Church.*

CHRISTMAS CARDS.

A correspondent of the *Guardian* (London) begs help to rescue an agreeable and suggestive custom of this season from the obvious decay to which it is hastening. He says:

"Looking over the collection of Christmas and New Year's cards received during ten years, I find a definite falling away from the Christian and even the social idea of Christmas. At first Christmas and Epiphany truths suggested the theme for artist's pencil and writer's pen; now, on endeavoring to find a reasonable selection appropriate to the time and its thoughts, I am offered cupids, gold fish, Ionian damsels, aesthetes, exotics, and pagan forms, consonant possibly with the follies of the hour, but singularly inapposite to the beauty and teaching of Christmas."

"I have this year handed the sum otherwise expended in an observance of a custom in itself cheerful, to the Christmas funds of a poor London parish, with the knowledge that a few friends will do the like and in the hope that a refusal on the part of Churchmen to assist in the promotion of mere pictorial frivolity, will save a custom which Churchmen initiated from further decadence."

PRAYER IN FAITH AND FAITH IN PRAYER.

"There is a vast difference between prayer in faith and faith in prayer. Prayer in faith is anything but common, so uncommon that our Lord questions if He shall find any of it on earth when He comes back to this world again. Prayer in faith is commanded; faith in prayer is neither commanded nor justified. Prayer in faith is always reverent and spiritual; faith in prayer is too often superstitious and presuming. Now what has been the nature of your praying, dear friends, that of prayer in faith or faith in prayer? Praying in faith is making known our requests to God in full confidence, that if we ask anything according to His will He hears us, and that according to our faith an answer to our prayers will be granted to us. Having faith in prayer is believing that because certain prayers are offered certain results will follow—that the praying will secure the things prayed for. Praying in faith denotes confidence in the person or being to whom we pray; the confidence is in him; it is based on a knowledge of what he is and on a conviction that he is every way worthy to be trusted. Faith in prayer is a blind or a presuming reliance on an agency of good; an unauthorized dependence on mere human means. Praying in faith is the act of a simple-hearted child of God. Faith in prayer may be but one remove from the heathen's reliance on his charms and lamentations. Jesus said to His disciples, 'Have faith in God, not have faith in prayer.'—*Selected.*

COMING TO THE FEAST, OFTEN.

In urging the duty of more frequent attendance upon this most blessed Sacrament we are sometimes met with the remark from those who have never tried the practice which we recommend, "that the solemnity of the Holy Communion would be diminished by the frequency of its reception." Now, this argument, if examined, appears simply to mean that the *less frequent* the Communion, the more solemn will it be. So that a monthly Communion would be more solemn than a weekly; a quarterly than a monthly; a yearly than a quarterly. Or, since we need not stop there, a Communion once in five, ten, or even twenty years, would be more solemn than once a year. By such reasoning we should come to the conclusion that the most solemn thing of all, would be a Communion once in a long life. Now, if an answer such as this is not entitled to any great weight, it is at least as good as the objection to which it proposes to be an answer. And in support of it we would urge that some degree of frequency is distinctly implied, and often recommended by St. Paul, when he says, "As often as ye eat this Bread and drink this Cup ye do shew the Lord's death till He come." (1 Cor. xi., 26.) Nowhere in the Holy Bible, or in the practice of the early Church can there be found any authority for a monthly, or quarterly, or three-times-a-year, or once-a-year celebration of the Holy Communion. Nor is there any such authority for calling any particular Sunday, "Communion" or "Sacrament" Sunday. To be sure there is no express command in the Scriptures to celebrate the Holy Communion weekly, but there is much of an inferential character to guide us in this matter. The practice of Infant Baptism, or the observance of the first day of the week as a day of public worship, or the admission of women to the Holy Communion, rest upon no direct command but are established upon inferential reasons.—*St. Luke's Parish Kalendar, Scranton, Pa.*

ABOUT CHURCH WORSHIP.

A distinguished Congregational minister of the present day has remarked: "If I were to say what was the marked, the characteristic, fault of the Congregational churches, whether Baptist or Presbyterian, or Congregational, I should say it was the almost entire non-provision for the element of worship. There is nothing in their economy that provides for it to any considerable extent. It depends upon good fortune whether you have a pastor who has natural genius for devotion. If you have not, there is no other provision for it; nor is there any source within our reach from which it can be derived, aside from the mere emotion of the man who conducts the public worship."

Every Sunday, every day we meet for divine worship, we have important aid to worship the God and Father of our Lord Jesus Christ. So that if we fail in drawing nigh to God, the fault is not in the service, but is in ourselves. And what is the fault that hinders us from approaching the heavenly Father, and in being lifted up into a higher plane and made more like God? One fault is, that the form of sound words may have become common. We go through the forms as forms, not as realities; and so we get no good. This is what we are to guard against; that our hearts should be so awake to the blessedness of worship, that the old words we have been accustomed to from childhood, shall be to us like music which brings strains associated with all that is good and pleasant and helpful. And with this, that there should be a stirring up of ourselves to lay hold on God, even as the prophet urges. With these two guards and efforts, the worship will be to us every Sunday, as helpful as the arms of a mother, when we were trying to walk in the nursery.

If, as our author has said, there was little provision for worship among his own people; and we have so much of it; what ought to be expected from us who have it? Surely that we should live near God; should have His presence with us as an ever dear delight; that he may be always near, lifting us from the earth-bound, towards the heavenly heights, where there is fullness of joy.—*Church Paper.*

TURN—FROM WHAT?

It is an interesting fact, that when the Prophet Joel bids the people to turn from their evils, he specifies none; as other of the prophets do. They were to fast, to call a solemn assembly, to weep, to call upon God; and yet he does not specify one of their evils and offences that were bringing God's judgments upon them. But as a recent writer has said:—"A call to turn to God may be very practical when the voice of the teacher points to no specific offences; nay, when the conscience itself is awake to none. A dull, mechanical temper of mind, obedience to mere custom, impulses communicated from without, not from a spirit within, a will recognizing no higher law than the opinion of men—this is that turning away from God, that implicit denial of His presence, which makes it a most needful thing that the call should go forth from some human lips, and be echoed by unwonted natural calamities, and be received as coming straight from the mouth of the Lord—repent and be converted."

No doubt most men can place their hands upon specific sins of which they are guilty; no doubt few are able to say with St. Paul, "I know nothing against myself." But he took good care to say, "I am not hereby justified, for He that judgeth me is the Lord." There is not absolute need of being conscious of particular sins; we have a Father and we have not honored Him; we have a Saviour and we have not trusted Him; we have a Spirit of goodness and we have not listened to Him. Of all sins in the family, what is greater than to have no love in the household, no confidence in one another; no spirit of kindness and goodness permeating the house? What wife would care for gifts of pearls and diamonds in exchange for her husband's trust and confidence and love? She would cast them from her as unworthy, and cry out that what her soul desired was love and confidence. What to her, if she lacked these, that her husband was proper in all family living, while there was coldness and indifference to her? And what to God is our punctilious performance to certain duties, gone through with the regularity of drill, when the heart was not His, but was given to the world in some of its many impulses? What the prophet wanted of his people was, to turn their faces to God, and their hearts to God and towards one another. If this were done, it was such a fast as God wished; if this were done, it was such a repentance as God desired.—*Southern Churchman.*