

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 13, 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.

At a sale of old coins in New York a Confederate half dollar of 1861 sold for \$870.

There are eight churches in the Chippewa Indian Mission in the United States. One just being built, is a \$10,000 Church.

There are thirty-two ice factories in the South, which have virtually driven northern ice from the markets where they are located.

The Bishop of Iowa has licensed as a lay reader at Storm Lake, Iowa, Mr. Thomas Hines, formerly a Methodist minister at Maroa, Ill.

The stained glass window in memory of the late President Garfield has been placed in position in St. James's Church, at Long Branch.

The monument to Edward I. on Burgh Marsh, in England, the scene of his death, has just been carefully restored at the expense of Lord Lonsdale.

The Governor of Connecticut appointed Good Friday as a day of fasting and prayer. What would have been thought of such an act one hundred years ago?

Utah is the only Territory in which the foreign is greater than the American population, the number of the former being about 43,000, and of the latter but 18,000.

Mr. W. H. Goodisson, Presbyterian minister in Unionville, Ohio, has made his preliminary application to the Bishop with a view to becoming a Candidate for Holy Orders.

Mr. Joseph Tinton Partin, who was recently ordained Deacon by the Archbishop of York, was a few months ago a Wesleyan, and the organist of a Wesleyan Chapel in Sheffield.

Boston is spending much money for Church music. The salaries of the musicians in a single choir, says a Boston man of the old-fashioned kind, would pay half a dozen country clergymen.

Sir Robert Michael Laffan, K. C. M. G., R. E., Governor and Commander-in-Chief over the Bermuda Islands, died at Government House, Hamilton, Bermuda, on Wednesday, the 22nd March.

Excavations in one of the streets of Paris have brought to light a sarcophagus containing well preserved remains of two skeletons and a splendid bronze medal of the Emperor Nero, A.D. about 60.

Mr. Metcalf, Methodist Minister at Sauk Rapids, has been received as a Candidate for Holy Orders in the Diocese of Minnesota, and will pursue his studies at Seabury Divinity School, Fairbairn.

A new steam torpedo boat, 100 feet long, 500 horse-power, has lately been tried in England, the officially recorded maximum speed attained being twenty-six miles an hour. This is believed to be the fastest vessel afloat.

There is one full blooded Indian Priest and seven Deacons in the Church Mission to the Chippewa or Ojibway Indians of Minnesota. Besides there is one mixed blood Clergyman, a Priest, also connected with the Mission.

Since 1835, in which the population of the United States has increased threefold, the clergy of our sister Church have increased fivefold, communicants ninefold, contributions for all purposes eightfold, for missions thirty-fold.

When Bishop Whipple was on his visitation last summer, he administered the Holy Communion to some two hundred and forty-seven Chippewa Indians. That is about the number of Communicants. Fifteen years ago there was hardly one.

The *Ausland* states that M. Raffray, the French Vice-Consul at Massowah, has discovered in the land of the Gallas, at ten different places, rocks which had been excavated and formed into places of worship, dating from about the fifth century.

The Moscow custom-house officers recently opened several cases of men's hats which had been lying for some time in the depot unclaimed. Some of these were found to have a double crown, the space between the real and false crowns being filled with explosive material, which on being thrown to the ground would have the effect of a bomb.

A traveller can leave San Francisco and go direct to New Orleans by rail. One of the difficulties of travelling to the Pacific in winter has been the stoppages incident to snow falls which sometimes prevail in high latitudes. No such danger will be the case on the travel between San Francisco and New Orleans.

Mr. David Cherbater, a prominent Minister of the Reformed Episcopal Church, and for some years Pastor of one of its Churches in Jersey City, has withdrawn from the Ministry and membership of that body and conducted himself with St. Ann's (P. E.) Church, 138th St., Rev. E. H. Kettell, Rector.

The retirement of Dr. Bromby, the Bishop of Tasmania, brings the number of retired colonial Bishops residing in this country up to twenty-three, and if the resignation of sees proceed in the ratio which has recently obtained, the ex-colonials will soon equal in number the diocesan prelates of England and Wales.—*Literary Churchman*.

On the occasion of the birthday of the Princess Louise (who was born on the 18th of March, 1848), the band of the Duke of York's School, in which Her Royal Highness has always taken a deep interest, went voluntarily to Kensington Palace, and played beneath her window. The Princess, says the *Morning Post*, was much touched by this attention on the part of the boys.

St. Anne's Church, New York, for deaf-mutes, has 561 communicants. Of the 300 families connected with the parish, 30, including 500 individuals, are deaf-mutes. The parish, which has been founded twenty-nine years, grew out of a Bible-class. At a recent conference held in the Church, three clergymen, all deaf-mutes, made addresses in the sign language, which were interpreted by the rector, Dr. Gallaudet.

That was a singular thing when the Hindoo coolies in British Guiana, after holding meetings and discussing the merits of different religions, voted with but one dissenting voice to accept Christianity as the true religion, and to build a church and support a pastor. It is said that 30,000 Hindoos in Trinidad are planning to do a similar thing. Let us hope these poor people will be brought to accept Christianity by faith as well as by vote.

The Presiding Bishop of the American Church is the senior prelate in the Anglican communion, and perhaps in the world. He has been in the Episcopate longer than any Bishop of the Church in this country, having surpassed the extraordinary episcopate of Bishop White, which exceeded forty-nine years. If he lives until June 14, he will have entered on his 89th year, and if until November 1, he will have completed his 90th year in the Episcopate; and yet his hand-writing is still as firm and legible as copperplate.

The number of Jews in all England is said to be not more than 12,000. Of these 50,000 are in London, where they are brought under Church influence to a considerable extent. An article in the *Rock* says that of the more influential Jews in the West End many "as a rule, very tolerant of the religion of those among whom they live and gradually inclined to embrace the doctrines which we hold to be true. It is a fact that of late years the

children of many wealthy Jews have been brought up at our public schools in the Christian faith, and, if they go to the Synagogue at all, do so less frequently than under other conditions they attend the services of the Church of England."

President Arthur has attached his signature to the anti-polygamy bill, which had passed both house of Congress, and it is now a law. The bill provides that any man who marries more than one wife in any Territory of the United States shall be punished by a fine of not more than \$500 and by imprisonment of not less than five years; declares that any male person living in that relation with more than one woman in any Territory is guilty of a misdemeanor, and shall be punished either by fine or imprisonment; prohibits polygamists from voting or doing jury service, and from filling any place of public trust.

The Bishop of Gibraltar states that it is only want of funds which has hindered the Patriarch of Constantinople from sending divinity students of the 'Eastern Orthodox Communion' to England for English Church teaching. He adds: 'There is a singular concurrence of independent movements on the part of both the Greeks and the Armenians towards the Church of England. An Armenian of high position has consulted me as to the possibility of founding an institution at Constantinople for the purpose of giving an English Church training to their candidates for Holy Orders. Such an institution might very appropriately be established in connexion with our Memorial Church.'

A letter from Canon Searth, Hon. Sec. of the Mission, and at present working at Port Said, has just been published as "Occasional Paper, No. 1," by St. Andrew's Water-side Church Mission. Port Said is at the Mediterranean end of the Suez Canal, and some idea of its importance as a Mission Station can be formed from the fact that there are about 200,000 people passing through here in a year, 80 per cent of whom are English. Services are now held in a temporary church, and many of the ships are visited. Steps have been taken to found there a permanent Church, an Hospital and a Sailors' Home. M. de Lesseps has granted a plot of land of about 2,700 square yards, which is a valuable gift, seeing that land there ranges in value from £1 to £4 per square yard.

On Wednesday 15th ult., the *Prince of Wales* presided at a special Grand Lodge of Freemasons, and moved the following resolution:—"That an address be respectfully presented to her most gracious Majesty the Queen, expressive of the horror and indignation felt by all Free and Accepted Masons under this Grand Lodge at the recent atrocious outrage committed on Her Majesty, and of the deep sense of gratitude at Her Majesty's happy escape under Divine Providence." (Cheers.) His Royal Highness (who was accompanied by the Dukes of Connaught and Albany) said—"It would be unbecoming in me if I were on such an occasion as the present, to enter into any details relative to the horrible event which appeared so shortly ago, and which, happily, has had no ill effects. (Cheers.) But, as your Grand Master, I am sure I may be also your spokesman throughout the length and breadth of this great Empire, all those who are subjects of Her Majesty, there is no body more loyal or more devoted to her person and her Throne than the Freemasons of England." (Loud cheers.) The *Earl of Carnarvon* having seconded the resolution, it was put to the meeting and carried unanimously. The National Anthem was then sung, a verse suitable to the occasion, being interpolated.

CONFIRMATION.

Now I claim that Confirmation or Laying on of Hands is one of those things that are proved as binding upon us by the very fact of their existence in the Church in the days of the Apostles, as a recognized feature of their practice in the building up of the Kingdom of God. If it be said that that is not reason enough to require its use, I answer that this, like many other points of Christianity generally accepted, depends on the testimony of the Church and on incidental allusions in the Bible, rather than on direct command. Take for instance the ordinary observance of Sunday, the first day of the week, as the holy day, instead of Saturday the seventh day. The seventh day of the week was positively commanded by Jehovah to be observed forever; and nowhere in the Bible is there even an intimation of any command to do away with this old law or to change the seventh day to the first. And yet almost without exception all Christians have somehow accepted that change on the authority of the Church's tradition. Take another instance. Our Lord administered His

Supper to men only, and to His ministers only, and it was to them that He said, "Do this in remembrance of me." Yet everywhere the Lord's Supper is allowed to be ministered to lay people and to women too. Where do we get these things, and many others, where there is no actual requirement of their use in the Bible? We get them from the testimony of the Church. The Bible itself depends on the testimony of the Church. It is to that testimony that we owe the knowledge of what writings constitute the Word of God; for other writings have claimed that high place too. On the testimony of the Church depend the Bible, the observance of Sunday instead of Saturday, the communion of women as well as men, &c.; and that same testimony gives us the Laying on of Hands, the body of Christian faith and doctrine, infant baptism, baptism by pouring as well as by immersion, three orders of the ministry, the use of a liturgy in public worship, and other matters not actually required in Holy Scripture, but in all cases alluded to in some way as matters already known and recognized in the Church at the time of writing.—*Selected*.

WHY AND WHY NOT.

"K." wants to know why the sacred bread in the Holy Eucharist should not be taken "with the fingers," but placed in the palm of the hand. And he asks the question in a way that sounds as if he thought the whole thing absurd, and not as one who really desires light. I will try, however, to answer his query, because so many godly and pious persons think it a species of Romanism to take the sacred bread "in the open hand." A careful reading of the rubric at the close of the prayer of consecration in the Holy Communion service will show "K." that the Church requires that, after he has himself received the Communion in both kinds, shall "proceed to deliver the same . . . to the people . . . into their hands." By no process of reasoning can any one make "in the fingers" a synonymous expression with "into their hands." But why "into their hands"?

1. Because it was the most primitive and ancient way to receive. St. Cyril says that in his time (335) "the people receive in the hollow of their right hand, supported by the left hand, thus making a cross." In later years, as the reverence for the sacred elements increased, some, fearing to defile them by their touch, used plates of gold to receive the bread. This the Church forbade.

2. Because the Church of Rome introduced the custom of receiving which is now in vogue among them. The Romish priest does not allow the receiver to touch the host with his hands, but he himself places the wafer in the open mouth of the receiver; while the Greek Church dips the bread or wafer in the wine and places it in the mouth of the receiver with a spoon. With them it is the body of Christ corporally present, and it is not to be desecrated by the touch of the recipient.

3. Because each receiver is able by the exercise of the sense of touch as well as sight and taste to see that the sacred bread is still bread, and not "flesh and bones and blood."

4. To avoid the extreme carelessness which many communicants are guilty of in receiving the eucharist. The writer has seen large pieces of the consecrated element lying on the floor and trampled unconsciously under the feet of the priest, having fallen from the "fingers" of those who, from an ignorance of the Romish customs, will not take the element into the hand, "because it is Romish."

In Edward the VI.'s first book it was ordered that the bread should be placed in the mouth of the recipient by the priest, because, as the rubric says, "although it be read in certain writers that the people many years past received at the priest's hand the sacraments of the body of Christ into their own hands, and no commandment of Christ to the contrary, yet forasmuch as they many times conveyed the same away, kept it with them and abused it to superstition and wickedness," it should be received into the mouth.

The Church's way must commend itself to every thoughtful person as the best way to avoid Romanism on the one hand and irreverence on the other. The rubric directs the priest to deliver the Communion in both kinds to the people, into their hands, and the Church's way is for the priest to deliver it into the open palm of the hand, not to be dropped carelessly from the hand into the fingers, and to be taken from the palm into the mouth, by raising the hand to the mouth, or lowering the mouth to the hand.—*Correspondence of the Southern Churchman*.