

# 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, MARCH 8, 1882.

One Dollar a Year.

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The House of Representatives has passed a bill granting a pension of \$5,000 a year to Mrs. Garfield.

A skeleton, nearly eight feet and a half long, has been found in an oak coffin at St. Mary's Church, Fownhope, Herefordshire.

A building at Margate, Kent, hitherto used as a Dissenting Chapel, has just been opened as a Church, and dedicated as All Saints.

Conquer thyself. Till thou hast done that thou art a slave; for it is almost as well to be in subjection to another's appetite as thy own.

The Shah of Persia has granted to a French company a concession for the construction of a railway from Teheran to Resht on the Caspian Sea.

Subscriptions have been opened in the leading cities of the United States for the American memorial window to Dean Stanley to be erected in Westminster Abbey.

Lady Charlotte Howard has given £5000 for the restoration of Whiston Church, of which her brother, the late Hon. and Rev. Canon Howard, was Rector for over 20 years.

The Churchmen of Nottingham, England, are about to start a fund of \$300,000, for the erection of eleven Mission Churches. The Bishop of Lincoln has promised to head the list with \$5,000.

The celebrated Nihilist, Sophia Bernini, who was condemned some time ago to twenty years' penal servitude in Siberia, has succeeded in effecting her escape, and is said to have arrived at Geneva.

At a meeting of the Standing Committee of the Diocese of Kansas, on Feb. 7th, Mr. J. M. Rankin, formerly minister of the Christian (Baptist) Church, was recommended to the Bishop for the diaconate.

Mr. Green writes to the *Morning Post* that a request which he had made to his friends to send him, not Christmas cards, but their cost, for the East Grinstead Sisters at work in his parish, has produced a sum of £163 4s. 3d.

Berthold Auerbach, the German novelist, is dead. He was of Jewish descent; and the active antipathy which has of late been shown to his race in Germany and Russia, is supposed to have told unfavourably on his already failing health.

Bishop Cheetham has resigned the Bishopric of Sierra Leone. He was consecrated in 1870, and has therefore held on longer than any of his predecessors, three of whom died at their unhealthy post within a year or two of their appointment.

The so-called English Garden at Homburg is about to be sold, with all its walks, pavilions and grottoes, hot houses and rare plants. This garden was planned and laid out at the beginning of this century by the Landgravine Elizabeth, who was a British Princess.

The Bishop of Ely has received from a benefactor, who desires to remain unknown, the munificent gift of £1,000, to be held in trust, and the dividends to be applied to the providing lectures in the Ely Theological College upon the subject of "The Ancient Liturgies of the Catholic Church."

It is reported from Jerusalem that sixty Chaldeaans have destroyed the holy graves, the Armenian altar, and saints' images. The rioters also beat the Armenian deacon and wounded several Armenians. The Governor appeared on the scene with a number of troops, but could not restore order without considerable difficulty.

The Albert Medal of the Second Class has been conferred on Mr. Arthur McKee, mate, and John Adams and William Rolleston, seamen of the barque *Low Wood*, of St. John, New Brunswick, for gallant services rendered to the barkentine *Ben d'Or* during a gale off the Newfoundland coast on the 23rd of October last.

At the last Christmas Ordinations in England there were 576 candidates ordained, of whom 273 were ordained deacons and 303 priests. Oxford and Cambridge supplied upwards of 55 per cent. of the candidates, showing a downward tendency as compared with the two previous Christmas Ordinations. During the whole year, 1881, there were 829 Oxford and Cambridge men ordained, a result which showed a slight increase.

Innovation seems the order of the day. At the opening of the Woodside Presbyterian Church, Glasgow, recently, we learn that a choir of men and boys wearing black surplices was the chief novelty. We read that "the procession of the choir both to and from the chancel was decidedly successful." The instrumental question has also been amicably settled by this congregation; for we are told "that an excellent organ has been built for this church."

A Florida letter says: "The largest orange grove in the state is that of Major George H. Norris, at

Spring Garden. Major Norris is a native of Western New York, but did business in Chicago. He purchased a Spanish grant in 1872 and laid out a village. It is a flourishing place, with wide streets, shaded by orange trees, and has a high character of residents. Major Norris has a grove of 11,000 trees, from which he gathered 460,000 oranges in 1879. It will produce millions in time.

The *Lancet* insists that there is no connection between London fogs and London smoke. There is, it says, neither more nor less of the latter in the atmosphere of this great city, with its extensive suburbs, when fogs are prevalent, than when these unpleasant vapours are absent; and so far from fogs increasing in density with the multiplication of chimneys or the increased consumption of coal in manufactories and domestic homes, no recent one compares with the fogs of forty years ago.

The late George Hegibottom, Esq., J. P., cotton spinner, of Ashton-under-Lynn, was one of the most liberal supporters of the Church. His donations to the Church and for charitable objects are roughly estimated at £32,960 4s. 7d. His contributions to the Ashton churches alone amounted to £19,767 18s. 7d., while it is calculated that he gave at least £6,199 to religious, charitable and educational societies, besides thousands of pounds for the improvement of the town and people's park.

The *Morning Post* says a Nestorian Bishop, Mar Johanan, from Ooroomiah, on the borders of Persia, is now in residence at the Missionary College of St. Boniface, Westminster, which is under the direction of the Rev. Sir James F. Philipps. The Bishop is one of the Suffragans, or Abunas, of Mar Simon, who wrote to the Archbishop of Canterbury not long since expressing the great desire which existed among the Assyrian Christians for a systematic religious education. Mar Johanan is desirous of going through a course of theological and general study, and of obtaining a practical insight into Anglican methods of religious training.

The metropolitan of Moscow, Archbishop Macaire, who is an influential personage in the Russian political world, has addressed a letter to the Czar, urging him to quit his seclusion, which, he says, suggests poltroonery, and is injurious to national traditions. The emperor's seclusion, he continues, will lead to disunion between the emperor and the people, who will finally accustom themselves to dispense with their sovereign. The Czar was irritated by the letter, and sent for Privy Councillor Probedonozoff, procurator general of the holy synod, of whom he inquired whether he (the emperor) could dismiss the metropolitan. Probedonozoff replied: Yes, with the sanction of the Holy Synod."

Professor Hopkins, in the *Presbyterian Review* has stirred them up all along the line by his article on the need of a Liturgy. The *Presbyterian Journal* is on the war-path, and if the Doctor is not bald, he will lose his scalp. The *Interior* doesn't think much of "stereotyped prayers"; forms, however stately, cannot save us; with such like platitudes, it meets the new issue. Dr. Van Dyke, as quoted by the papers, is on the right side. He says: Experience has proved that the framers of our Directory of Worship made a profound mistake when they utterly abolished the Christian Year, and excluded all liturgical forms." "The cry of 'Popery,' and 'Ritualism' will not scare intelligent people." That is pretty good for a Presbyterian Doctor!

At a recent luncheon in the school-room of the Wesleyan Chapel at Addiscombe, on the occasion of the opening of a new Congregational place of worship there which has been designated 'Christ Church' (the pastor of the new chapel (Rev. N. Lindon Parkyn), in the course of his remarks, said they proposed to provide an attractive service, in which there would be the combination of a liturgy with extempore prayer. If people stayed at home and read the papers on Sunday, it was because the paper and the home were more attractive than the Church. The Rev. Dr. Parker said he had been curious to note what the effect of the liturgical service would be, and although prejudice has been rather against it, he was bound to say that he enjoyed it heartily.

Modern Church endowments, says the *National Church*, are growing rapidly; and the Liberatorists, with their greatest efforts, will find it difficult to persuade honest-minded Englishmen that these are 'national property, to be devoted to secular purposes as Parliament shall see fit.' From the Leeds Church Extension Society's Report we find that since 1876 the sum of £60,603 has been received for its special work, and the Nottingham people are now engaged, under the faithful and self-denying leadership of the Bishop of Lincoln, in

raising an additional £60,000 towards meeting the spiritual destitution of that town. A Church that is constantly bringing forth such fruits as this is neither dead nor a decaying Church. Albeit it is said by some to be 'burdened' by its connexion with the State.

The most common error of men and women, is that of looking for happiness somewhere outside of useful work. It has never yet been found when thus sought, and never will be while the world stands; and the sooner this truth is learned the better for every one. If you doubt the proposition, glance around among your friends and acquaintances, and select those who appear to have the most enjoyment in life. Are they the idlers and pleasure-seekers, or the earnest-workers? We know what your answer will be. Earnestly would we impress upon young minds the truth we have stated. It lies at the foundation of all well-doing and well-being. It gives tranquility and pleasure to the youth, as well as to the man whose years are beginning to rest upon his stooping shoulders. Be ever engaged in useful work, if you would be happy. This is a great secret.

Christ has defined for His disciples very clearly the office of the Holy Spirit, "He will convict the world in respect of sin, and of righteousness, and of judgment." He comes to give the soul a profounder sense of its own sin and need; to give it a higher, purer, clearer, diviner conception of goodness, truth, virtue, character, manhood, righteousness in disposition and in conduct; and so to give clearer, purer, higher, better, moral and spiritual discriminations: The impulse which leads a man to think more lowly of himself, and to walk more humbly before his God; to put a higher estimate on Christ-likeness of character and life; to see more clearly and apply more inexorably the eternal and divine judgments between right and wrong, is a divine impulse. He who yields to such impulse will often find his judgment in secular affairs more trustworthy, because it acts with a clearer vision, and in a clearer atmosphere.

The *Academy* states that an interesting discovery has just been made in part of the monastic buildings of Westminster Abbey. The large upper hall in the western range, once occupied by the carlar, is now divided up into rooms for a Canon's residence. In the course of some repairs the canvas lining in one of the rooms was stripped off; underneath, fine oak panelling—Jacobean in date—was discovered, and under the panelling the wall was found to be covered with a well-designed painting of the time of Henry VIII. This painting is in black and white, done in *tempera* on plaster; the design, which is drawn with great boldness and freedom of execution, is strongly Holbeinesque in character. There is an oval shield, charged with France and England quarterly, with the lion and dragon supporters; at the sides, human figures growing out of flowing arabesque scroll-work, which covers the wall in large sweeping curves. The discovery is an interesting one, as English wall paintings of this date are very rare. It seems probable that this decoration was executed soon after the suppression of the Abbey and the seizure of the monastic buildings by the Crown; hence, possibly, the introduction of the Royal arms in so conspicuous a way. The part of this painting which comes on the outside wall seems to have perished from damp soaking through the plaster. A large part of the well-preserved paintings on the inner wall probably still remains hidden, as it is only in one of the subdivisions of the Great Hall that the wall-lings have been stripped off.

## PRIVATE JUDGMENT.

There is no one of us who questions the right of private judgment. Every man is free to administer medicine to himself; but he will act more wisely if he consult a physician. Every man is free to make his own will; but he will do better if he employ a lawyer. Liberty of judgment and of conscience does not imply sufficiency of knowledge. We take the Bible into our hands. We know that it is given to bring us to Christ, that it was given by the inspiration of God, that in it the Holy Spirit speaks to us, that the wayfaring men, though fools, cannot err therein. But the word of God is written in tongues unknown to many, and therefore we need translators; it contains hard sayings, and therefore we need commentators; at every step we find ourselves indebted to our fellow-men for help in the pursuit of divine truth. The holiest man, the man full of prayer and of the Holy Ghost, is thankful to accept the counsel of his brethren, not as abolishing his right of private judgment, but as guiding him in its use.—*Bishop of Lichfield.*

## LENT.

If we were all such Christians as we ought to be, every day would bring us an experience of peace, and everything about us would prove an occasion of thankfulness to God. Our very dwellings would be like sanctuaries, and we would find a kind of sacrament in our daily bread. Our breasts would be constantly filled with pious emotions. Every created good would remind us of the great Creator, and life itself, with its daily duties would be a series of devotional exercises, assisting the soul every moment to draw nearer to God!

But, we are not what we ought to be. Some of us are living in direct opposition to our Maker's will; and even when we profess to love and obey Him, our duties are performed in so imperfect a manner that it is often a matter of doubt whether we honestly try to be the servants of God.

Our Church, therefore, acts wisely in appointing a special season for humiliation and prayer—a season when we are to look with the utmost care into our own hearts, examine our hopes for eternity, turn from the evil of our ways, and seek for true happiness where alone it can be found—in the favor of a good and gracious God. We are thus called to a reckoning for the past, and excited to diligence for the future.

We need such a season as this—requiring us to pause in the busy whirl of life, and ask the question, "How do we stand before God?" We will be none the worse for pushing this question home to our hearts, and for resolving that by God's help we will do better in the future than in the past. Let us not "Resolve and re-resolve, then die the same."—*Southern Churchman.*

## EVIDENCE OF CHRIST.

The history of the life and death of Jesus Christ is affirmed by more irrefragable testimony than any other event in ancient history. The truth of gospel history is, besides this plain evidence, confirmed by its contact with and its being interlaced with innumerable threads of profane history, and is inconceivable that a web of so much truth should cross a warp of falsehood. But the force of the remark is immensely increased when we recollect that this historical character of Christianity extends to many centuries before the birth of Christ, for the New Testament is based upon and makes itself responsible for the Old Testament, and the Old Testament history is as inexplicably interwoven with the profane history of contemporary nations as the gospel history is with that of Rome and Judæa; so that the history of every nation under the sun contributes something in support of Christianity. Another component part of Christianity is its moral teaching. Is the morality of the New Testament such as it is probable a religion which comes from God would teach? Has its moral probability as well as human testimony in its favor? The morality of the New Testament, as practiced by Jesus Christ Himself, and taught by His apostles, is perfect. It is quite human, and yet it is perfectly pure. There have been good moralists among the heathen, but no code of morals has ever come up in elevation, in depth, in that thoroughness of purity which we call holiness, to the gospel code. Then there are the doctrines or dogmas of the gospel, the mysteries, the revelations of God's nature and will and purpose, and the discoveries of things to come; shall we believe them, and if so, on what ground?

It is obvious that they cannot be objects of human testimony, and if known at all, they must be known by revelation of God, or, to adopt the phrase previously used, they must be believed "on authority."—Here we see at once the use of the miracles of Christ. They were His credentials that He came forth from God. I say then, "I believe" in the miracles of Christ on the testimony of those who saw them, and also from their effects, which have lasted to the present day, and "I believe" all the revealed mysteries of the gospel on the authority of the eternal Son of God. "I believe" not because I have, or can have, all the requisite knowledge on which to ground a belief of each revealed truth, but upon the authority of the only begotten Son of God. He teaches, and so "I believe." And the Holy Church throughout all the world believeth likewise, and if there is anything dark and difficult to understand in any of the ways of God, then the believer says, "This is my ignorance." A man may have many and great trials, but he is blessed far beyond all the blessedness which this world can give to its most favored children, if, looking at the Church's creed, the gospel revelation, the doctrine of our Lord Jesus Christ, he can lay his hand upon his heart, and, in the presence of God and all His holy angels, and before the Christian congregation, can say, "I believe."—*The Bishop of Bath and Wells.*