

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, FEBRUARY 16, 1882.

One Dollar a Year.

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According to the *Irish Church Directory* for 1882, there are now 1,708 clergy in the Church of Ireland.

Mr. Carl M. Von Buren, late an "elder" in the Methodist Convention, has become a candidate for orders in the Diocese of Mississippi.

We learn from the *Parochial Magazine* of St. Bartholomew's, Dublin, that the offertory for the past year amounted to £1,040. The church is free and open.

The Church of Christ stands open to receive you, to protect and to nourish you. Her institutions, her examples, her worship, her ordinances, her communion, all, are ready for you.

Rev. Robert Prout, of Charles Co., Md., recently deceased, has bequeathed \$50,000 to the Domestic and Foreign Missionary Society of the Church, and \$20,000 to the Virginia Theological Seminary.

Surrey Chapel is to be converted into an engine factory. The building which for just half a century was given a world-wide renown by the eloquence of Rowland Hill, will not see its hundredth anniversary.

The Bishop of Kansas recently confirmed a person in Grace Cathedral, Topeka, who has since been received "as a candidate for orders under the Canon, admitting ministers or licentiates from other religious communions."

The will of the late C. Nathans leaves \$50,000 to Trinity College to endow a Professorship, \$75,000 for the general work of the College, and \$12,000 for a library. Last summer Mr. Nathans gave \$40,000 for a new building.

The Bishop of Long Island held an Ordination Service on the morning of St. Paul's day, at Christ Church, in the Eastern District of Brooklyn, advancing to the Diaconate the Rev. James M. Darlington, formerly a Presbyterian minister.

Dr. Tolman Wheeler has presented Bishop McLaren with a donation of \$20,000 to be used in enlarging the work of the Episcopal Church in Chicago, in connection with its Cathedral, on Washington Boulevard, corner of Peoria Street.

After all that has been said on the subject of late, it is a little discouraging to find so many persons in our churches on whom the idea has not begun to dawn that every Christian has a right in Christ's Church, and that when men by their "commandments" exclude any Christian they are guilty of an offence against one of Christ's little ones.

The *World* states that the advocates of the Sister's Marriage-Bill have lost a powerful ally by the death of Mr. Sykes Thornton. It appears from an investigation of his books that he spent little short of a million of money during his life towards the furtherance of that end, he himself having anticipated the passing of such an act by his recent marriage.

A new Church Society, called the National Society for Preserving the Memorials of the Dead in the Churches and Churchyards in Great Britain, has now been organized, and has made considerable progress. The object of the society is to preserve and protect the memorials of the dead in the churches and churchyards of Great Britain.

It is not often that a Bishop, even if he is but a "returned opiate," is willing to minister to the spiritual wants of the poor in a workhouse; but Dr. Cheetham, until recently the Bishop of Sierra Leone, has undertaken this duty in the case of the Rotherham Union. With Bishop H.W. preaching outside churches in the East of London, and Bishop Cheetham at the bedside of paupers in Yorkshire, there is approaching fast the revival of what "our friend the enemy" would declare was the true apostolic succession.—*Church Review*.

A new method of collection has been adopted in a Presbyterian church in America. Small boxes with a slit in the top and glass in the sides are fastened to the backs of the pews. Then, before the sermon, the pastor steps to the desk, and after repeating 1 Cor. xvi., 2, "Upon the first day of the week let everyone of you lay by him in store as God as prospered him, that there be no gatherings when I come," says "Let us further worship God by contributing to His service." Then is heard all over the house the dropping of change in the boxes. It requires but a minute of time, and the plan is pronounced most successful.

The *Guardian* concludes a review of Church matters in 1881 with the following remarks:—"The one thing needful at this time is some approach to unity and peace. It is impossible seriously to argue that either clergy or laity have any want of substantial freedom, for we doubt whether in any other Christian body they are so free. It is equally impossible to doubt that amidst many shortcomings there is a growth of earnestness, bold-

ness, and energy of spiritual life; and that in spite of anti-religious manifestations there never was a time when religion commanded a larger and more intelligent interest than in these days."

The late Mrs. Jennie McGraw Fiske, wife of Professor Willard Fiske, besides leaving to Cornell University \$200,000 as a library fund, \$50,000 for the care of the McGraw building, \$40,000 for a hospital for the students, and all the estate left after paying the other legacies—probably \$50,000 more—has given the following sums to the Church: "Woman's Missionary Association," for Miss Brittain's work, \$20,000; Mrs. Prayn's work, \$20,000; St. John's Church, Ithaca, \$10,000; Inlet Mission, St. John's Church, \$5,000; Domestic and Foreign Missions of Protestant Episcopal Church, \$40,000; appropriated to Bishop Tuttle, \$10,000; Bishop Clarkson, \$10,000; Bishop Whipple, \$10,000; Bishop Schereschewsky, \$10,000. To Missions in Central New York, Bishop Huntington, \$15,000; and to a Benevolent Society in Ithaca, for the poor, \$10,000.

The gossip column of a late number of the *London World* contains the following:—I learn that the Premier has made his choice, and that the Rev. George Henry Wilkinson, Vicar of St. Peter's, Eaton-square, chaplain to the Bishop of Truro, and Canon of the future Cathedral of Truro, is to be the new Bishop of Newcastle. The change from Eaton-square to Newcastle is very great, but no doubt the appointment will be well received by a large section of the clergy, albeit the Bishop of Durham may not greatly rejoice over it. Mr. Wilkinson, if not a Ritualist absolutely, is a pronounced High Churchman; and poor Mr. Green in Lancaster Goal must find additional reason for bewailing his martyrdom, when he learns how many of his friends and intimates have been promoted to fill vacant stalls and sees.

It is reported on good authority that the dual nomination to the Bishopric of Jerusalem is to be no more carried out. The original creation of the Bishopric, with its alternate presentation, was the result of the personal wishes of Frederick William, the late King of Prussia, aided and abetted by the counsels of Chevalier Bunsen, his Ambassador at the Court of St. James's. The present Emperor of Germany has abandoned the idea of exercising his right to present on the existing vacancy, and arrangements are in progress for continuing the Bishopric under different conditions from its original appointment, and of assigning the successor to Dr. Barclay, a sort of Palatine jurisdiction over the Anglican congregations of Asia, and of the East generally. The late arrangement was of an anomalous character, and the new sphere of the supervision of the Bishop is likely to prove more efficacious and satisfactory.—*Irish Ecclesiastical News*.

Recently an attempt was made to rob St. Peter's, Cornhill, which is one of the oldest churches in England, and possesses many valuable relics. There is a tradition that its original prototype was founded in the year 108, and there is a very curious ancient monument in the vestry bearing an inscription to that effect. The Communion plate is the most valuable in the country, and is very curious. Among others is a spoon of pure gold, the bowl of which is drilled and has many small holes, and is said to have been formerly used to remove flies or other insects which obtrude into the consecrated wine during the celebration of Holy Communion. Among other treasures is a manuscript Bible beautifully illuminated. All these are shown in the church on great festivals, and it was no doubt in the hope of capturing the whole or some of these articles that the attempt was made. Churchmen will be delighted to learn that the "enterprising burglars" were prevented from carrying off any of these articles, owing to the strength of the old iron doors of the vestry.

MULTIPLIED SERVICES.

The plan adopted in some large parishes of multiplied and varied services at all hours, on all days of the week, bears large fruit. That the parishioners of all ranks and ages learn in time to appreciate this system, is shown by the fact that, during the past year the special and general offertories in Kensington Parish Church amounted to £5,239 10s. 4d., whilst the number of communicants was 23,412. There are, for example, some forty-two services in the churches of this parish in the first week of the year, besides these in the mission rooms, &c., with fourteen sermons, and various Bible classes, devotional, district, visitors' and teachers' meetings. Two of the week-evening services and sermons are so late as 8 p.m., whilst the men's week-day Bible class and the temperance meeting are still later, viz.

at 8:30 p.m. It is very noteworthy how much young people affect these services, and how numerous they are represented amongst the communicants. The increasing number of communicants contains an element of difficulty, for as they increase, so also must the service be prolonged; and, although there are celebrations at 6, 7 and 8 a.m., the latter the most frequented, yet the midday service is felt by many to be fatiguingly protracted, as those who receive the Holy Communion are seldom out of church till after 2 p.m., the service beginning at 11.30 a.m. There were 173 more communicants in 1881 than in the previous year.

PURITAN INCONSISTENCY.

I was reading the other day an old book of Bishop Sanderson, on a subject which really seems unworthy of his attention, namely, "An argument in answer to the assertion that Episcopacy was prejudicial to the Royal Power." It must have been a sly Puritan indeed, who got up that dodge. The old Bishop makes a good point against our dissenting friends, who keep Sunday on Scripture authority, and reject Bishops on the same. It is worth recalling. He says:

"I could wish that they who plead so eagerly for the *Jus Divinum* of the Lord's Day, and yet reject (not without some scorn) the *Jus Divinum* of Episcopacy, would ask their own hearts (dealing impartially therein) whether it be any apparent difference in the nature of the things themselves, or in the strength of those reasons that have been brought for either, that leadeth them to have such different judgment thereof; or rather some conceit of their own, which, having formerly fancied to themselves, even as they stood affected to parties, the same affections still abiding, they cannot easily lay aside. Which partiality (for I am loath to call it perverseness) of spirit is by so much the more inexcusable in this particular, by how much Episcopal government seemeth to be grounded upon Scripture texts of greater pregnancy and clearness, and attested by a fuller consent of antiquity to have been uniformly and universally observed throughout the whole Christian world, than the Lord's Day hath hitherto been shown to be?" C. L.—*In Living Church*.

INDIVIDUAL RESPONSIBILITY.

If some men seem to regard life as a play-ground, others treat it as a sleeping-room. They use it with all its vast opportunities as a something that is only to be dozed away. They shrink from its demands on their exertions, from the repeated calls to do something for God's glory—something for the benefit of others—something for true self-improvement—as if these invitations were merely the importunate voice of an undeserving beggar, or the ravings of a maniac. They say that when they are thirty they will be active men—men of prayer—men of work—men of resolution and sacrifice; but thirty comes and finds them, if I may say so, still in bed, with just those companions round them, who assure them that they will be in time to make a fair use of life if they are up and doing at forty. The years soon pass, and forty is upon them, and they are still where and what they were. They are still alive to the necessity of some effort; but a man, so they say, is not old at forty, and, meanwhile, "yet a little sleep, a little slumber, a little folding of the hands to sleep." And so they reach fifty or sixty, when youth has fairly passed and habit has stiffened around them, and it is too late to rise.

If anything can save them, surely it is the overwhelming thought of the account which they must give, the account of all they have received, strength, intellect, it may be, income, time, friends, God's grace, good thoughts and impulses, bright visions of usefulness and happiness, repeated discontent with self—only to be wasted, only to be thrown aside, as if they had never been received at all. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." The light of His wisdom streaming from the words that are written in His Gospel shining on thy soul, the light of His love shining from the Cross on which He died for thee, the light of His justice as, to the anticipation of faith, He appears in the clouds of heaven, coming to judge the quick and the dead. This may yet save thee, ere it be too late.—*Liddon*.

GIVING IS GETTING.

One of the plain paradoxes which is of widest application in the realms of mind and of matter, of nature and of grace, is that true gain comes only through loss; that hoarding is impoverishing; that

there is no way of keeping one's hold on a desired good like parting with it; that acquisition is a result of expenditure; that dividing is multiplying; that scattering is increasing; that spending is saving; that giving is getting. This paradox it is which our Lord Jesus enunciated when He declared, "It is more blessed to give than to receive"; and which Paul had in mind when he urged the remembrance of these words of our Lord. The paradox which is thus affirmed in revelation is confirmed in our every-day experience; and unless we realize its truth, and act on it unvaryingly, we shall so far fail in securing and holding the truest material, mental and moral treasures possible to us.

Our enjoyment in the truths, and the duties, and the privileges of the Christian life is made dependent, in the plan of God, on our making use of them for others. It is in our praying and trusting for some one else that we find the fullest gain of prayer and faith for ourselves. We get a new hold on every Bible promise or inspired word of cheer that we press on our needy fellows. A good teacher is sure of getting knowledge through his effort at giving knowledge, whether his scholars are the gainers or not. He will help himself in his very trying to be a help to them. It is only when our religious activities are in generous self-forgetfulness that we experience their highest personal benefits.

Above all, let it not be thought that in praying or working for Missions a man is neglecting either the cause of the Church in his own parish or the interest of his own soul. Every earnest work has an effect far beyond its immediate range. "He that watereth shall be watered also himself." Churches are generally living churches in the exact ratio of their missionary activity; and as men we cannot enter into next Friday's Intercessory Service for Missionaries with any tolerable degree of certainty without wishing to be—without ourselves becoming—more Christians, more Christ-like, more and consistent in our Christianity. No law is more certain in the spiritual world than this, that to give is to receive more abundantly than we can give—that self-sacrifice for others, in the name of Him Who died for us all, inevitably carries with it the most genuine, the most lasting blessings for ourselves. If we have any real hand in passing on the fire which Christ came down to kindle in human hearts, depend upon it, that sacred flame, as it passes by us, will warm, will brighten us, proportionally.—*Canon Liddon*.

THE CHURCH'S APPOINTED DAYS.

Septuagesima, Sexagesima, Quinquagesima, three long adjectives, in the retention of which our English Church pays her tribute of testimony to her relationship to that great Latin Church, which for so many centuries, like the Empire in which it had its home, covered all western Europe with its language as with its observances. That great Church, which, for so long a time, was the home of orthodoxy and earnestness, as of missionary zeal and activity; until worldly prosperity and success brought in ambition and intrigue to corrupt the one and make a political propagandism of the other. The names of these days, however, descending from a purer age, has been retained, because nothing else has been suggested to better designate the time when the gladness and joy of Christmas and Epiphany-tide shades gently into the pure, serious and penitent devotion of the Lenten Fast. These names, assisting our attention by their stately strangeness, as by their significance they turn our thoughts forward to the next great feast that is to be commemorated, the victory that is before us through the suffering of Him whom we humbly seek to follow through His experience of pain.

The names with their strange sound, breaking in upon our Christmas mirth, tell us to prepare for this, as they would suggest to us a higher gladness to be achieved through discipline and the character that comes of it. How they march with their stately tread, hurrying us forward to the Saviour's passion, that we may be ready to rejoice in His resurrection. They bid us be critical, and begin to question why and how, and what is this solemn season to which they are the preface, and especially, what is the need of our observing it, that so we may come to its observance with thoughtful, purposeful hearts, and gain the benefit which such observance will bring with it. They stand as indices to earnest hearts, with their thrice-repeated admonition to stop and be ready again to cope with the sins that separate us from our God, that so we may the better appreciate the great atonement that brings us back to Him and gives us peace.—*Selected*.