

# 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.

Vol. 3.—No. 31.

THURSDAY, APRIL 6, 1882.

One Dollar a Year.

REV. JOHN D. H. BROWNE, EDITOR AND PROPRIETOR, LOCK DRAWER 29, HALIFAX, NOVA SCOTIA.  
REV. EDWYN S. W. PENTREATH, ASSOCIATE EDITOR, MONCTON, NEW BRUNSWICK.

## 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 subscription 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 who are 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.

In London \$20,000,000 is raised and expended annually in various charities.

The English Church secures and spends for building and repairing Churches about \$5,000,000 per annum.

The dome of the colossal Palais de Justice, at Brussels, is to be made of papier mache, instead of copper, and will weigh sixteen tons.

The Rev. Phillips Brooks, of Boston, has received more than \$5,000 for the American memorial window to Dean Stanley at Westminster.

The newspaper Zarya, of Kieff, announces that thirty Jews have just left that place for Palestine, for the purpose of establishing themselves there as farmers. They travel to Palestine at their own expense and take with them a capital of £5,000.

The reason that most men go back from the means of grace, is that they do not draw close to God, so as to know Him as a Father, and do not use the Sacraments and means of grace in a way to find out their worth in the experience of their own souls.

The domes of the great churches in St. Petersburg, Moscow, and some other Russian towns, are said to be plated with gold nearly a quarter of an inch thick. The church of the Saviour, in Moscow, represents a value of \$15,000,000, and the Isaac Cathedral, in St. Petersburg, of \$45,000,000.

The British Roman Catholic community in Rome, having sought and obtained the highest ecclesiastical authority, attended a solemn Te Deum in thanksgiving for the preservation of our Queen's life from the hands of the assassin in the church of St. Andrea della Fratte the Sunday after.

Solitude and stillness render the nightwatches a fit season for meditation on the so often experienced mercies of God, which, when thus called to remembrance, become a delicious repast to the spirit, filling it with all joy, and consolation, giving songs in the night, and making darkness itself cheerful.

The Rev. Herbert Bree, Rector of Brompton, in the Diocese of Ely, has been appointed to the Bishopric of Barbados, vacant by the resignation of Dr. Mitchinson. Mr. Bree signed the remonstrance against the Purchas judgment, and also the recent memorial of Dean Church, in favor of toleration in matters of ritual.

The largest income last year of any individual society for mission work, was that of the Church Missionary Society, which amounted to about \$1,000,000. Second on the list, is the Society for

the Propagation of the Gospel in Foreign Parts, with about \$585,000. The Wesleyans raised about \$560,000.

That John Wesley was too good a Churchman to approve of appropriated pews, is evident from the following extract from his journal:—"The Committee proposed to me that every one who took a pew should have it as his own; thus overthrowing at one blow the discipline I have been establishing for fifty years."

In a Convocation held at Oxford recently, the thanks of the University were voted to Dr. Schliemann for a collection of valuable antiquities presented by him to the University through Professor Sayce. The collection consists of pottery and other objects excavated by Dr. Schliemann at Hisarlik, Mycenae, Ithaca, and Orchomenos.

It was stated in a public meeting in London, a few days since, that there are now upwards of one hundred ministers in the Church of England who were converted Jews, and that there are several thousand Jews in London at this moment who have embraced Christianity, and who are leading lives according to the profession they have made.

The Christian at Work says: "Poverty of thought is very quick to fly out of the open window of impoverished prayer: it would be a blessed thing for the Church if some ministers could avail themselves of liturgical prayers instead of the salmagundi of irreverence, familiarity, philosophy and oblique preaching, and strained metaphor, so often offered up in the sacred name of prayer."

A Roman Catholic journal in the Western States announces that Cardinals Newman and Manning, at Queen Victoria's receptions, will hereafter take rank before the Archbishop of Canterbury. The wish must be father to the thought. The precedence in rank of the Archbishop of Canterbury is regulated by the laws of the realm, and it will be a long day before his place will be yielded either to Cardinal or Pope.

The effort that is being made by the Bishop of Gloucester, the Archdeacon of Bristol, and others for the evangelization of Bristol promises to be successful. A sum of £47,000 was asked for, of which £20,000 has been already promised. The Mayor, who is a Dissenter, gives a generous support, and at his request the head master of Clifton preached an eloquent sermon before the corporation, in which he set forth in vivid colours the irreligious condition of the masses of our cities.

On Tuesday evening, March 7, in a barn in the village of Bowerchalke, near Salisbury, England, about 500 persons assembled on the occasion of a conference on baptism between members of the Church of England and Baptists. The Vicar presided, and Earl Nelson, the Rev. E. B. Otley, Principal of Salisbury Diocesan Theological College, and the leading Baptist Ministers of the city, took part in the discussion, which lasted four hours, the proceedings being marked by the greatest courtesy and good feeling.

The receipts of the Society for the Propagation of the Gospel's general fund last year amounted to £84,708 19s. 9d., against £85,277 2s. 6d. in 1880; the appropriated funds to £10,626 os. 8d., against £10,442 15s. 5d.; and the special funds to £39,643 17s. 3d., against £42,568 19s. 4d.; making a grand total of £134,978 17s. 8d., against £137,228 17s. 3d. But the falling off was due to a decrease in legacies (5420 18s. 2d., against £9638 19s. 4d.), and there was an increase under the head of collections and subscriptions from £71,027 8s. 5d. to £75,119 15s. 6d.

In support of the fund for extending the Churches in Bristol, the Bishop of the diocese presided over an influential meeting at the Merchant Venturer's Hall, in Bristol, on the 7th ult. On the motion of the Earle of Ducie, it was resolved to further the movement. The Report of the Commission, recommending an extension to cost £70,000, with additional clergy stipends amounting to £850 was unanimously adopted. It was announced that £18,000 had been subscribed, including £2500 from the Merchant Venturers, and that Mr. Anthony Gibbs had promised £1000 per annum for three years for the Bedminster district.

The Salt Lake Tribune says of the Bill for suppressing polygamy:—"The passing of this Bill, though all we hoped for, is the first real triumph the gentiles have scored in thirty years. We should receive it exultingly, yet gratefully and humbly, and with a fixed determination to prove by our acts that we have not been prompted by selfish or mercenary motives, which has been steadily charged. The Bill disfranchises polygamists, and places the election machinery in the hands of a Commission. The success or failure of the measure will

depend largely on the personnel of this Commission. It is above all important that the Commissioners be men of ability and integrity, and thoroughly conversant with the facts and people they have to deal with, therefore, that they be selected from old residents of Utah. The chances of miscarriage will be greatly reduced in that case, and entirely avoided by the passage of the Willis Bill, providing for a legislative Commission.

The Presbyterian uses the following sad but very just language:—"A fierce light beats on the school question from the gloomy walls of the Kingston penitentiary. A visitor who sees the seven hundred convicts march past instinctively exclaims—'Oh, what a number of boys and very young men!' Yes, there they are, scores of them, about twenty years of age—many below that age. Did the State do its whole duty to these youths when it taught them the three R's in its schools, but said nothing to them there or anywhere else about the consequences of wrong doing? Dare anyone say that if the schoolmaster enforced the truth, 'Be sure your sin will find you out,' as frequently and as fully as he explained problems in arithmetic and algebra, all these boys would be wearing a convict's garb? The law practically excludes from our schools the book which says, 'Thou shalt not kill,' and then hangs the man that kills!"

An interesting and important Ordination occurred last Sunday at the Cathedral in Quincy Illinois, U. S. A. The Bishop admitted to the Diaconate Henry Cornelius Johnson, of Carthage. Mr. Johnson's father was an Englishman, but he himself was born in Hungary, and was educated at Vienna and Berlin. He became a minister of the Old Lutheran Church, and officiated as such for some time with marked success. About a year and a half ago he was confirmed by the Bishop of Quincy, and not long after became a candidate for Holy Orders. He cannot speak English with sufficient fluency and distinctness to officiate in that language. He finds among the Germans of the Diocese not a few who see in the American "Episcopal" Church ritual and doctrine more in accordance with that of their early education than with those of any of the English-speaking denominations or of the German Evangelical bodies, except the Old Lutheran. Mr. Johnson will see what he can do to bring them to our Old Catholic Faith and ways.—Living Church.

The Neo-Presbyterians see with dislike and apprehension the slow but steady tendency of the more highly educated, and more highly placed in social rank in Scotland to become Episcopalians. The great effort made for so many years, and crowned at last with complete immediate success, to get royalty to identify itself when in Scotland with Scotch Presbyterianism, has proved an ultimate failure of the most hopeless kind. The example of Her Majesty as a hearer and communicant at Crathie has been treated by the upper circles in Scotland with the respectful silence due to a conscientious personal act on the part of the Sovereign; but it has not been followed, except in instances so few that they could be counted on the fingers of one hand. Dis-establishment though not near, perhaps, is certainly looming in the distance, and the Neo-Presbyterians not unreasonably fear that when the only thing which gives temporal prestige to their Church is gone, it will sink in the eyes of the almost entirely Anglicised upper classes of this country to the level of one of those English dissenting sects from which at present, as far as public worship is concerned, it differs in no particular in outward appearance. Under these circumstances our Neos are most anxious to save for their Church a certain amount of genteel patronage by adopting, in utter defiance of all the traditions of their religion, some of the practices which they think commend Anglicanism to the tastes of the upper classes.—The Scottish Guardian.

An Afghan war medal has been conferred upon the Right Rev. Thomas Vaply French, D. D., Bishop of Lahore. This, it is understood, is the first occasion on record in which a Bishop of the Established Church has been made the recipient of a war medal. The venerable Bishop during the recent campaign in Afghanistan behaved with conspicuous gallantry, and with an entire disregard to personal risk. On one memorable occasion, although strongly urged not to undertake the journey, he proceeded from Peshawur to Basaule, and safely passed through several bands of natives then strongly incensed against the British. The effect of the Bishop's presence at Basaule was gratefully appreciated by the troops there. On several other critical occasions during the campaign the Bishop, at no little risk, ministered to the spiritual needs of the Peshawur field force. The Bishop of Lahore is not the only Anglican Bishop decorated with a

medal for service in the field. The present Bishop of Auckland (who has for twelve years past been carrying on the good work of the late Bishop Selwyn in the northern part of New Zealand) has received two war medals—namely, the Indian Mutiny medal, with a clasp for the final siege and capture of Lucknow, and the subsequent actions of Allypore, Rooyeah and Bareilly, and the frontier war medal for the short but sanguinary Umbeyla campaign in 1863-4. This is the Church militant with a vengeance, and carries us back to mediæval days when pious Bishops went into battle and cracked skulls with mace and hammer for fear of shedding blood.—Church Review.

THE Scriptural examples of prayer have most of them an unutterable intensity. They are pictures of struggles in which more of suppressed desire is hinted than that which is expressed. Recall the wrestling of Jacob—"I will not let thee go except thou bless me," and the "panting" and "pouring out of soul of David"—"I cried day and night; my throat is dried." "I wait for my God," and the importunity of the Syro-Phœnician woman with her "Yes, Lord, yet the dogs under the table eat of the children's crumbs"; and the persistency of Bartimeus, crying out the more a great deal, "Have mercy on me," and the strong crying and tears of our Lord, "If it be possible—if it be possible!" There is no easiness of desire here.—Still Hour.

## A DREAM OF THE CROSS.

The Scottish Guardian places before its readers the following religious lyric, which was composed by Cynewulf, a Northumbrian minstrel of the eighth century. It transports us from the Cradle to the Cross:—"Lo, I will relate the most excellent of visions, which I dreamed at midnight. Methought I saw a noble tree raised aloft, encircled with lustre, and radiant with molten gold and precious stones. All the angels of God, and men, and all this fair creation gazed upon it; for it was no felon's gallows, but a stately and triumphant tree; and I was stained with sins! My mind was sad, awe-struck at the beautiful sight, as I watched its shifting hues; now it was wet with blood, and now bright with gold. A long while I lay, gazing sorrowfully on the Saviour's Tree, till I heard a voice. The best of woods\* then began to speak: 'It was long (I remember it still, when I was hewn on the borders of a forest, and torn from my roots. Strong foes seized me, bore me on their shoulders, and set me on a hill. There they bade me bear aloft their felons. There I saw the Lord of mankind hasten courageously, and make ready to ascend me. The young hero girded Himself; He was God All-Powerful, resolute and grave of mood; He ascended the lofty gallows proudly, in the sight of many, yearning to redeem humanity, I trembled when the King embraced me, yet I durst not bow to earth; I could easily have felled all my enemies, but I stood firm. They pierced me with dark nails; the wounds are still visible on me, open gashes of malice. Yet I dared not harm any one of them, and they reviled us both together. I was all red with blood, which poured from the Hero's side when he had yielded up His spirit. Cruel was the doom which I endured upon that hill! The Lord's body was shrouded in black clouds; deep shadows oppressed the sun's rays. All creation wept, mourning the King's fall; Christ was on the Rood! Nobles came, gathering from afar; and I beheld it all. I was distraught with sorrow, yet bowing humbly before these men, I yielded myself readily into their hands. They took the body of the Lord; they raised Him from His cruel suffering. They laid down His weary limbs, and stood around His head, and looked upon the Lord of Heaven, who rested there awhile, weary after His great toil. Then they began to labor at an earth-house, cutting it out of the white stone, and they placed in it the victorious King. And afterward they sang a lament, as at eventide, weary and sore at heart, they departed from the Noble Prince. He reposed where they had lain Him, with a scanty reprieve. Cold grew the corpse, the fair life-dwelling! Then they began to fell us to the ground; that was a terrible fate. They buried me in a deep pit; but the Lord's disciples found me, and adorned me with gold and silver. Thus hast thou heard, dear friend, what sorrows I have suffered. On me the Son of God was crucified; therefore do I now tower gloriously under the heavens, and I am able to heal the wounds of all who revere me. Once I was the severest of tortures, and the most abhorred of men, until I opened unto them the Way of Life.'"

\*In the old Latin hymn, *Vexilla regis*, we read:  
"O precious wood, thou art surpassing fair;  
Blest tree, found meet these sacred limbs to bear."