

# 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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## 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.

Land estimates the value of the Irish crops last year at £34,348,909, or nearly £12,000,000, more than in 1880.

The Metropolitan Board of Works have granted a site on the Embankment at Chelsea for a statue to Thomas Carlyle.

The chateau of St. Cloud, or rather the ruins which the Prussians left, are to be conceded to a company for a casino.

In cutting a drain on the property of Mr. Claude Pell, of Wilburton Manor, near Ely, some laborers recently found a splendid hoard of ancient bronze weapons.

Bishop Speechly held his first ordination in the diocese of Travancore and Cochin on Dec. 18th at Cottayam. Two deacons—one of them a native—were admitted to priest's orders.

The population of the city of Rome numbered at midnight on the 31st of December last 167,386 males and 133,081 females. The increase of population since December 1871, is 55,983 souls.

Bishop Crowther held an ordination at Bonny on December 18th, when two native lay agents in the Niger Mission were admitted to deacons' orders, and one native deacon to priest's orders.

India can boast of five Church papers—*The Indian Churchman*, *The Bombay Church Chronicle*, *The Rangoon Church Magazine*, *The Travancore Church Record*, and *The Ceylon Diocesan Gazette*.

In October last Bishop Stuart of Waiapu admitted to deacon's orders two Maori lay-readers. At a meeting held afterwards a sum of £600 was handed over by the native Christians towards an endowment for their support.

Presbyterian Scotland, it seems, is worse off for attendance at public worship on Sunday even than Episcopal England. In the six largest towns in Scotland only 20 per cent. attend public worship on Sunday and in Leith the attendance is only 19.1 per cent.

JAPAN sets a good example to Christian governments. The government refused to hold a lottery in order to dispose of such articles as remained unsold at the National Exhibition, and went to expense of purchasing all the goods themselves, in order to avoid the risk of an immoral example.

Great distress is said to have been caused Sweden in consequence of the unusual mildness of the weather rendering impossible the transport of iron ore

and timber from the interior across the usually frozen rivers and snow covered fields, which in ordinary years furnishes much occupation to the poor people.

The emigration to the United States from Germany this year promises to be very much greater even than last. From Hamburg alone about 12,655 fugitives have set sail for America during January and February, as against only 5,812 and 3,757 in the corresponding periods of 1881 and 1880 respectively.

The following confession of an honest scientist of Philadelphia will be reassuring to minds distracted by the presumptuous "opposition of science falsely so-called." "Our science of Nature, like our science of man, is a patchwork of half-stated, half-worked-out sums on a slate; and we are kept as busy with the sponge as with the pencil."

The Paris Academy of Sciences has been invited to send a deputation to St. Etienne to inspect a newly discovered geyser. An engineer while making boring experiments near that town, found at a depth of 1,500ft a bubbling spring, which through a tube of 21 centimetres diameter emits carbonic acid gas with a column of hot water 26 yards high.

It appears that the huge cupola of St. Sophia is at the present moment threatened with collapse. A committee of architects appointed by Subhi Pasha, the administrator of ecclesiastical property, have reported that the cupola might fall in any day. There is a tradition that "when Aja-Sophia shall fall the destruction of the Ottoman Empire will be hard at hand."

Mr. W. G. Jones, of Warrington, has contributed £2,200 to establish a Training Institution at Hangchow, and a large sum for the like purpose at Fuchow. Mr Jones is the same munificent friend of Missions who had previously committed to the C. M. S. trust funds amounting to £25,000 and £35,000 for the support of Native evangelists in India and elsewhere.

The Bishop of Bath and Wells has sent to the incumbents in his diocese a circular calling attention to the necessity for building, enlarging, and restoring churches so as to meet the growing wants of the age; also to the need for additional curates where the population has outgrown the power for the existing clergy; and to the desirability of aids to maintain a religious standard of education in the national schools.

What numberless perplexities, and difficulties, and danger shall we escape by having our conversation in Heaven; and thereby making God our Refuge and Strength! Many cares and temptations under which we now sink will at once vanish away, if we consider ourselves as citizens of Heaven, and if our only joy is that our names are written there. But how can we expect that Heaven should be our portion hereafter, unless our heart and our treasure are there now?

Canon Hume, of Liverpool, so well known as a laborious and accurate statistician, has just completed a census of the Diocese of Liverpool. From this census it appears that while the population of the Diocese on April 3rd last was 1,084,884, the number of persons belonging to the Church of England was 574,795; Roman Catholics numbered 238,015; Dissenters, 194,314. In other words, Churchmen form 56.7 of the population, Roman Catholics 23.5, and Dissenters but 19.2.

The *Presbyterian Witness* says: "The Rev. Dr. Case, an Oxford man who joined the Roman Church some years ago, and was appointed to the charge of the Mission of the Gloucester, by the Bishop of Clifton, has returned to the Anglican Church. The Rev. Father Roberts, a nephew of Cardinal Manning, and the late member of the Order of the Oblates of St. Charles Borromeo (brought into England by Dr. Manning), Bayswater, has returned to the Anglican Church, and has married."

"We have bazaars for building a church' grand patronesses, grand stall-holders, gorgeous objects, and great display of goods. The bazaar is to promote a work for the honour and glory of God. But what does this paraphernalia mean when translated into the vernacular? It means I do not care much for the honour of God, but I do care for having my purchase handed to me by a smiling duchess. I don't care to give half-a-crown to the Church, but I don't mind doing it if I have a pen-wiper thrown in."—*Rev. Brook Lambert.*

A Ladies' Committee has been formed, with Viscountess Strangford as President, to raise a special fund in token of Christian sympathy with the persecuted Jews in Russia; for, in spite of the princely gifts of the Jews to the Mansion House Fund (which mainly consists of donations from Jews), an immense sum of money is still needed to relieve the hundreds of thousands of people ruined by

recent events in Russia. Emigration is the only way left to most of them to free themselves from the terrors of their surroundings.

At a meeting in behalf of the Transvaal Mission in South Africa, a speaker described a visitation tour the bishop had just accomplished of over 2,100 miles between July and November, over a country without roads with one horse all the way and another a part sleeping at night occasionally on the open veldt, with no canopy but the heavens, no bed but the bare ground, swimming swollen rivers with his clothes made fast on the horses back, carrying his own and his horse's food from place to place, and turning aside when an isolated farm could be reached in the pursuit of opportunities for his ministrations.

One of the most interesting features of the excavations in Pompeii is the discovery of many domestic articles of which we have counterparts. It is astonishing how many things in common use now were in use then. You will see almost every kitchen utensil, portable cooking stoves, jelly-cake, and butter moulds in the imitation of birds and flowers, pots, kettles, crocks, dishes, cups and saucers, spoons, knives and forks, dippers, skimmers, sauce pans, frying pans, lamp-stands, flesh hooks, braziers for charcoal. Pretty much every kitchen, dining room, or chamber article found in modern use entered into Roman daily life. All the articles of a lady's toilet, including jewelry of all kinds, gold and silver ornaments, corals and precious stones, were found in the houses of Pompeii. Taken from the retail shops were steel yards, balances, weights and measures. From a doctor's office were recovered a full set of surgical instruments, including "pulvikins" for extracting teeth, and trepan for drilling holes in the skull. There is any number of shoemaker, tailor, carpenter and blacksmith tools, and, indeed, implements of almost every present mechanical operation.

## LENT.

Temptation and sin; redemption, repentance, and restoration—these words epitomize the experiences of humanity and the purpose of the revelation of God in Christ. For the contemplation of these great facts, the Lenten Season calls the children of the Church from the business and pleasures of the world, and bids them to pause and think of the realities unseen by the world. Whatever our social or business relations may be, we have other and higher interest. We may be gaining the whole world, or all that may be desirable in the world, but if we are neglecting our souls, what shall it profit us? If we do not repent of sin, return from the far country to the Father's house, and do our duty as redeemed and restored in the family of God, what shall avail all the gains of business or the pleasures of society? All these will be seen to be vanity of vanities by the soul that puts its trust in them.

## DRIVE OUT THE ENEMIES.

The Lord told Moses that if they did not drive out the inhabitants of the land before them, those that remained would be pricks in their eyes, and thorns in their sides, and would vex them. This illustrates exactly the condition of the Christian. There are in human hearts many enemies; they are in league with the great enemy; and unless they are driven out completely they will give a world of trouble. How often do young people make up their minds to become Christians? They come to confirmation, and even to the Holy Communion, and thus declare themselves on the Lord's side. But the work is not a thorough work. They do not by any means fulfill their baptismal or confirmation vows. There is simply a truce or compromise with the world, the flesh, and the devil. No giving up the one—no full consecration to the other. They forget that they cannot serve God and Mammon both. The result is, a divided life—a kind of half-and-half-service. Such Christians have a hard time of it. They know nothing of a true liberty—the liberty wherewith Christ makes His people free. After struggling on for a time they settle down into a dead and alive kind of religion, which neither pricks their conscience nor gives them comfort. What are such Christians good for? Only in name are they distinguished from the world. There is nothing Christ-like in their spirit, in their thoughts, or in their words.—*Select.*

## THE OLD CATHOLICS.

In consequence of an article in a contemporary from the pen of the Rev. S. Baring-Gould, which spoke of the Old Catholic laity as men moving "in the direction of irreligion and indifference, and devoid of piety and zeal," Bishop Reinkens writes in reply:—"The number of congregations in which

provision is made for the cure of souls, under my Episcopal jurisdiction—from Insterburg in East Prussia, and Kattowitz in East Silesia, to Constance on the lake of that name—is now ninety-five, without reckoning smaller Missions. Several of these contain more than a thousand souls, two more than three thousand. Now I would ask Mr. Baring-Gould in how many of these he has examined the piety of their members? Does he know how many receive the Holy Communion yearly or oftener? Is he aware of the fact that in Germany not a single Old Catholic family has ever neglected the baptism of a child, and not a single couple have ever been married without the religious service of the Church? Has he had any experience of the numerous touching instances of Old Catholic clergy sent for from a distance of twenty to thirty German miles or more to perform a baptism, a marriage, or a funeral? Has he been present at the hundreds of confirmations held during my nine years' Episcopate, when tears of emotion and piety had been shed in proportion as the spirit of the Gospel was set forth in all its purity and depth?

We have, it is true, no wealthy endowments, and no needs of exhibiting in its grandeur the glorious ritual of Catholic worship. Were this so, we should draw crowds of the laity into our Churches, even on week days. But even at our infrequent and simple services I have everywhere found in the congregations many pious, deeply religious people, with whose piety, if I were to compare my own, I should have in God's sight to give them the precedence. Referring to another statement, borrowed also (he says) from Ultramontane newspapers, to the effect that laymen had joined the Old Catholic movement in the hope of worldly advancement, he writes that "Thousands of Government officials had abstained from joining it, because they knew that their doing so would cut short their promotion."

It is an open secret that officers of the army have received hints from the Ministry of War not to identify themselves with it. It is within the Roman Catholic Church that the irreligious and the indifferent have remained. Hundreds of thousands of educated Roman Catholics in Germany are such, under the jurisdiction of the Pope—in France and Spain and Italy, millions. Only Catholics in whom there are religious cravings and the convictions of conscience are Old Catholics.—*Guardian.*

## THE CHURCH'S TEACHING.

The clear superiority of our Church as a spiritual teacher, appears nowhere more distinctly than in her rule concerning Lent. The non-Episcopal bodies, of course, do not observe the season at all; as they gave it up with the rest of the Christian year, in subjection to the prejudice that had sprung from abuse. In consequence, they either teach an ascetic Christianity, (if that is not a contradiction in terms) for all the year; a religion that is repellent to the young because it is unadapted to any but mature Christians or for the reformation of those who have been very bad, or they throw away entirely all the self-discipline which Christians should exercise as they lose sight of the sublimer truths concerning man's spiritual condition and the means that were necessary and are needed to restore him. In either case they leave out of sight more and more the wonderful love of Christ as they lose the precious comfort which the yearly scanning of His sufferings bring; their protracted or revival meetings lacking not only the sober teaching and methods of the Gospel and the Church, but even more, the sanctifying personal relationship to Christ in His Church which this yearly review of His suffering begets. The Roman Church, on the other hand, prescribes an iron rule for all her members as to food, the abstinence from fresh meat enforces indeed a discipline of obedience to the Church, though it leaves the self-indulgent among her members, to gratify their palates with titbits of other sorts, and almost equally loses sight of Christ and His wonderful redemption work. The Church, in contradistinction to both of these, in the first place brings forward the sanctifying memory of the Saviour's atonement, and enjoins upon her members for the proper study of this, an absence of such things as would interfere with such study, prescribes a discipline that will make us satisfied, not with doing without flesh and filling ourselves with something else, but that will really subject our appetites and inclinations, especially those that are most liable to become dangerous to the steady control of a higher motive. She gives us neither the license that refuses all discipline, nor the mechanical discipline that takes away all personal responsibility, but on the contrary, puts upon each the direct duty of a real self-discipline, intelligent and inspired by the highest motive.—*Kalendar.*