

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 4, 1880.

One Dollar a Year.

REV. JOHN D. H. BROWNE,
REV. EDWYN S. W. PENTREATH,

LOCK DRAWER 29, HALIFAX, NOVA SCOTIA,
MONCTON, NEW BRUNSWICK,

EDITORS.

130 Indians were confirmed by Bishop Hare last year and 73 adults baptized.

THERE will be no session of the American Church Congress this year.

THE Archbishop of York presided at the annual meeting of the Association for Stopping the Sale of Intoxicating Liquors on Sunday, held on Feb. 23.

THE Prince of Wales will lay the foundation stone of Truro Cathedral in April next, when he will be the guest of Viscount Falmouth at Tregothnan.

THE Bishop of Gloucester, in his recent address to the diocese, stated that no less a sum than £70,000 is annually expended on churches, schools, and parsonages in the diocese of Gloucester and Bristol.

THE number of clergy in the Irish Church is 1679: consisting of 12 archbishops and bishops, 1261 deans, archdeacons and incumbents, 363 curates, and 43 "other officials."

IN view of the fall of the Tay-bridge, it has been resolved by the chief engineer of the St. Gothard Railway to construct the principal pillars of the Kerstollenbach Viaduct, near Amsteg, of stone, and not of iron, as was intended.

At a meeting of the Liverpool Bishopric Fund, held recently, it was stated that of the £88,894, promised to the fund, £72,000 has been paid, and that it now remained to apply to the proper authorities for the appointment of a Bishop of Liverpool.

At a meeting of the Eastern Convocation of Massachusetts, Revd. Edward Abbott read an essay on the "Attitude of the Protestant Episcopal Church towards Incoming Ministers of other Denominations." The discussion was taken part in by clergyman, and ministers of other religious bodies.

THE deplorable effects of the recent fogs in London upon the health of the metropolis are strikingly exhibited in the figures supplied by the Registrar General. The number of deaths was 3,376, or 1,657 above the average. Thus the murky atmosphere of one week cost England almost as large a number of lives as many a first-class battle.

At Constantinople, the Bishop of Gibraltar held a Confirmation in the Memorial Church, on November 16th. The candidates were ninety-two, two being American, two Swiss, five Jewish, and one (a girl) Turkish. In the afternoon of the same day his Lordship visited the British Seamen's Hospital in Galata, and returning to Pera, preached in the chapel of the British Embassy. On the following Sunday he preached in the English church at Kadikeni. On November 29th he arrived at Smyrna, and officiated on the following day in the English churches at Smyrna, and Bournabat, confirming a large number of candidates at the former church on the Tuesday subsequent.

"THE Baptists are consistent. They recently re-ordained Mr. Losch, a Presbyterian minister who came to them. Some Presbyterians said it was not courteous; a Baptist paper replies: "Baptists have never held that the service of ordination was designed to express courtesy or discourtesy. That Baptist council met to ordain Mr. Losch, not to ordain or compliment the denomination from which he came."

This is how we would answer those of our critics who are so fond of expressing indignation at the Church's bigotry in not recognizing the ordination of those who come to us from dissent.

Only we of the Church have a high and Scriptural *raison d'être* for what we do.

IN the Scottish Episcopal Church there are 7 Bishops and 219 other clergy.

THE Archbishop of Canterbury will preside at the Conference of the Church of England Sunday School teachers at Lambeth Palace on July 1.

THE Very Rev. Henry Parr Hamilton, Dean of Salisbury, who died Saturday the 17th ult. at the advanced age of eighty-five, had been for many years in delicate health.

THE Crown Prince of Sweden has been formally inscribed on the lists at the University, Christiania, his Royal Highness intending to study there some time.

A MR. HARRIS, formerly of Preston, England, has left that town \$1,250,000 for educational purposes, and \$500,000 to what is known as the Queen Anne's Bounty Fund for aiding poor clergy.

THE Bishop of St. David's has appointed Mr. F. H. Jenne, who was called to the Bar at the Inner Temple in 1868, to be Chancellor of the diocese of St. David's, in succession to the late Dr. Stephens, Q. C.

DURING the year 1879 the Bishop of Durham held forty-one confirmations, and administered the rite to 4907 females and 3364 males, making a total of 8271. The largest number confirmed by his predecessor in any year was 5740.

The objects of our Lenten fast should be:—

1. The glory of God.
2. A spirit of true repentance.
3. Purification and progress—or, in other words, detachment from sins and advance in virtues.
4. Some definite point; as the subduing of some special fault, or the attainment of some special grace.
5. The union of our small attempts with our Lord's perfect work.

A CORRESPONDENT of the *Times* notes that, of those who took part in the ceremony of the Queen's marriage forty years ago, few survive, except the Duchess of Cambridge, and her three children, Lord Torrington, Lord Donegall (then Lord Belfast), Lord Strathford (then Mr. Byng), and some seven or eight out of her Majesty's twelve bridesmaids—Lady Adelaide Paget, Lady Sarah Villiers, Lady Frances Cowper, Lady Elizabeth West, Lady Mary Grimston, Lady Eleanor Pagot, Lady Caroline Lennox, Lady Elizabeth Howard, Lady Ida Hay, Lady Catherine W. Stanhope, Lady Jane Bourne, and Lady Mary C. Howard, all of whom found husbands among the titled or untitled members of the aristocracy.

THE departure of the Empress Eugenie for Zululand is definitively fixed for March 25. She will be accompanied only by one member of her household, the Marquis de Bassano, and by Sir Evelyn and Lady Wood. Several ladies, the widows of officers slain in the war, will also take part in the mournful journey. After resting some days in the celeray, the Empress will travel by land to the scene of the sad disaster. Her journey will be so arranged that she will reach the spot where the Prince fell on the ill-fated 1st of June, at the very hour of the struggle and the death. The two English servants of the late Prince Imperial will be in attendance during the whole of the journey.

DAILY LIFE.—Make a meditation every morning, so as daily to acquire some fresh knowledge that will promote your usefulness. Accept all discomforts patiently. He who complains sins. Every complaining spirit implies some dissatisfaction with God's decree and a good deal of self-love. What right have I to play the child. S. Paul says "When I was a

child I spake as a child, but when I became a man I put away childish things," as unseemly and ill befitting a man. Should I not carry a little inward cross without complaining? Instead of fretting away all the good sent me by God in my trials, I must cherish them carefully and thank God for vouchsafing to give me ever so small a share in his dear Son's Cross.—*Selected.*

THE BIDDING TO THE HOLY COMMUNION.—The inquiry is addressed to us whether the clergy of the Church are warranted by the rubrics or canons in extending a general invitation to persons not connected with the Church to receive the Holy Communion on occasions of its administration. Certainly not. The Church has provided a "bidding" to the Sacrament which no clergyman has any reason or right to supplement, and that bidding, to those "who do truly and earnestly repent them of their sins," is limited by the explicit rubric at the end of the Confirmation Office. No right-minded priest would *repel* an honest and pious person who had been baptized who should seek the Sacrament at his hands, but this is far different from giving a general and public invitation in the face of the definite and mandatory rubrics of the Prayer-Book.—*Isaac Churchman.*

LENT.

We pray daily in Lent for God to "create and make in us new and contrite hearts, that we may obtain perfect remission and forgiveness of our sins." What is your sin? Lent is the time to find it out. If you have found it out in the past and are striving to conquer it, be more earnest now, and think how you have grieved the heart of Jesus and try to gain real sorrow. Look the sin full in the face, and try to watch against it this Lent. If sloth, get up half an hour earlier every morning. Give yourself some work that is disagreeable to you. If anger, try to be silent under provocation. If a desire to talk about the faults of others, try and keep your mouth closed when tempted. If self-will, and a desire to have your own way, try and do something against the inclination every day. These who work for their daily bread cannot deny themselves much food—but they can always find something and some pleasure to give up. All can do some additional act of penitence; for example, all can say the 51st Psalm kneeling, on Wednesdays and Fridays in Lent.

The Epistle for Ash-Wednesday exhorts us to, "Sanctify a Fast." Let every one be very real. Let every one meditate on what Jesus means, when He says, "Lay up for yourselves treasures in Heaven," and let every one see that at the end of Lent he has some treasure laid up in Heaven.—*Selected.*

CITY ROAD CHAPEL, LONDON.

No doubt this great shrine of Methodism will be speedily rebuilt. But when it is re-opened will Wesley's sermon on laying the foundation be re-preached? The following is an extract from the sermon preached on Monday, April 21, 1777, by the Rev. John Wesley, M.A.:—"It cannot be denied that there have been several considerable revivals of religion in England since the Reformation. But the generality of the English nation were little profited thereby; because they that were the subjects of those revivals, preachers as well as people, soon separated from the Established Church, and formed themselves into a distinct sect. So did the Presbyterians first; afterwards, the Independents, the Anabaptists, and the Quakers; and after this was done, they did scarce any good, except to their own little body. As they chose to separate from the Church, so the people remaining therein separated from them, and generally contracted a prejudice against them. But these were immense-

ly the greatest numbers; so that, by that unhappy separation, the hope of a general national reformation was totally cut off. But it is not so in the present revival of religion. The Methodists (so termed) know their calling. They weighed the matters at first, and upon mature deliberation determined to continue in the Church. Since that time they have not wanted temptations of every kind to alter their resolution. They have heard abundance said upon the subject, perhaps all that can be said; they have read the writings of the most eminent pleaders for separation, both in the last and present century; they have spent several days in a General Conference upon this very question, "Is it expedient (supposing not granting, that it is *lawful*) to separate from the Established Church?" But still they could see no sufficient cause to depart from their first resolution. So that their fixed purpose is, let the clergy or laity use them well or ill, by the grace of God, to endure all things, to hold on their even course, and to continue in the Church, maugre men or devils, unless God permits them to be thrust out."—*Church Bells.*

Foreign Missions.

INDIA.

CHRISTIANITY THE "KEY" OF INDIAN CIVILIZATION.

In a recent number of *The Guardian* (English) there appeared a striking article in which the above-mentioned subject was ably handled. We introduce some extracts before beginning (in our next number) an account of the Indian Church and Indian Bishopsrics.

England, it has been said, has given righteousness to India, but has never won her love. We labor for her; we give her much of our highest brain-power; we spend force and life in the service of her best interests; we educate her youths, we improve her agriculture, we build for her railways and reservoirs, we repress her brigandage, we correct her tyrannies, we bring her law and order and peace; and yet though she submits, and enjoys, and admires, and follows, and imitates, she never dreams of loving us.

Even now, after years of work, it is humiliating to see that the slightest check in Afghan is enough to set all our nerves on the stretch, lest we should be diminishing at all the gigantic garrison which alone keeps India quiet and undisturbed; we find ourselves at once discussing the probabilities of a wide-spread revolt. It is assumed by every one that those huge populations are only waiting to seize any opportunity that offers of breaking loose by violence from a rule that is upheld simply by the incessant and watchful protection of 60,000 soldiers.

They do not love us, it seems, those Indians, and there is something peculiarly revolting to an Englishman in finding himself the subject of such hatred and suspicion. He is so totally free at home from military terrorism; he is so frank and outspoken in his indignant criticisms on those European empires which still rule, by the help of mailed captains and drawn swords, he prides himself so largely on his generous desires to do the very best for those that he governs. He never pillages them. He schemes and slaves for their improvement. He is full of good wishes and upright intentions for their welfare; and he is bitterly shocked to find himself, at the end of all his labor, compelled to resort for support to those violent and disagreeable methods which he had fancied were confined to the despots and autocrats of less fortunate and less moral dominions.

Why is it that these dim multitudes receive at our hands such ungrudging favors, and yet hold aloof, and will never open to us their whole hearts, and will look upon us with strange unglad eyes? Why is there a gulf between us and them, which but few can ever succeed in crossing? Why are we still so

far off the real life which they live to themselves, hidden and unknown?

Those are the questions men ask, and the answer of those that know seems to be that in India we are inevitably thrusting into growing predominance a civilization, which is based on ideas and suppositions and aims, which are the resultants of a long drawn history, and which remain to those who have never travelled the road of our experience utterly incomprehensible and even questionable.

They do not understand what to us is so evident. They do not know what we assume. They do not see the good of what we deem so essential; and as long as the end is so obscure, no wonder that they fail to appreciate all the means and appliances which we employ to attain it. We push forward with unhesitating zeal the organization which secures to us the advantages which we hold so dear. But the Hindoo and the Mohammedan, who have no instinctive appreciation of these advantages, and have a civilization of their own suited to their needs, find no such intense satisfaction in our contrivances as we expect. They use them. They see their practical efficacy, perhaps, but they do not fall in love with them. And yet, they know undeniably that we, and not they, are winning the day. Hour by hour the tide of Western civilization creeps in. They cannot check it. They feel its masterful supremacy. They are angry and embittered at a supremacy which is to them enigmatical. A riddle without a key.

What is the key? It is to be found where the practical common sense of an Englishman least expects to find it. It is Christianity that has prompted and fashioned those desires, which are to him as natural as appetites, those purposes which seem to him as obvious as the daylight. It is the breath of Christian inspiration which penetrates from end to end the body of civilized English society. It is Christian history which has disciplined the temper, to which the social system of Europe gives such natural and satisfactory response. No mass of men will ever welcome that system with the sympathy of affection until they have passed under these influences which alone make it intelligible.

India can never love a Christian civilization until it has become Christian. Till then, it will always be a victorious force which oppresses them from above—a force which beats down, and chokes, and stifles their most congenial aspirations by virtue of some incomprehensible mastery which remains to them as necessary and alien, and repulsive as a nightmare.

The Hindoo at this moment is feverishly anxious to find out the secret of English power. He crowds the English Universities. He devotes himself with enthusiasm to English literature. Up and down the pages of English books he hunts with hot haste, fretting and worrying, as still the wonderful secret for ever escapes him. And here it is that he appeals to the English Church with such undonable insistence. Now it has at last become obvious to the Church and to every one, that modern civilization, without that training and that understanding which the Christian creed fashions is an enigma which disturbs instead of broadening peace, which repels instead of attracting, which too often demoralizes instead of purifying, and hardens instead of softening and refining; which cramps and crushes instead of opening and liberating. It will be an unpardonable crime if the Church treats with indifference, the work which England is inevitably pledged to carry forward in India—if she allows everything to be taught except the one thing needful—that one thing which it is in her hands to teach; if she permits the youth of India to break loose from all the old ground—ideas and beliefs which make their ancient ways intelligible, and yet keeps back from them these prevailing influences which alone can supply to the new forms of life the efficacy and solidity of authoritative principles.