

# 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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The Bishop of Gibraltar has just held a Confirmation at Rome, in the English Church outside the Porta del Popolo.

More than 400 Jewish exiles, driven out of Europe by persecution, arrived in New York on two vessels last month, and it is stated that 5,000 more are expected before spring.

The *Rock* states that the religious census at Burnley, which turned out unexpectedly favourable to the Wesleyans, was got up by a member of that body, and held at the close of a Methodist meeting.

An attempt has been made to light the principal streets of Liverpool by electricity, but it has proved a signal failure. The British Electric Light Company have withdrawn from their contract, having, it is said, lost 15,000*l.* in their experiments.

According to the latest intelligence from New Lebanon, in New York, the Shaker community is "slowly and surely nearing its end." The original Shakers, celibates, are dying out, and the attempt to keep up their numbers by adopting children and winning recruits has failed.

With respect to the Bishopric of Newcastle the *Clerical World* says:—"We hear that it is authoritatively stated that the choice for this appointment, which will be made by the Prime Minister, rests between Canons Wilkinson and Barry, and that the latter is very likely to accept the post.

The Italian Minister of Public Works has authorized a company of railway contractors to construct a submarine tunnel between Sicily and Calabria, under the Straits of Messina. A railway will run through the tunnel, in communication with the Eboli-Reggio line on the Italian peninsula.

The *New York Churchman* says the report that the "Revised New Testament" has ceased to command a sale has been verified by its own inquiry among the booksellers. The New Version was bought for curiosity's sake, like any other novelty; and curiosity satisfied, the demand has ceased.

Mr. Shaw, the agent for the *CHURCH GUARDIAN* (Halifax N. S.) is around these parts canvassing for the paper, and is meeting with extraordinary success. He deserves it for the *GUARDIAN* is an excellent paper and quite free from party bitterness or bigotry.—*The News, St. Johns Q.*—Many thanks.

From the report of the Council of the Metropolitan Hospital Sunday Fund (says the *National Church*) it appears that the amount raised altogether through the Church and various denominations was 30,147*l.* 18*s.* 11*d.*, of this amount the Church of England contributed £22,863*l.* 18*s.* 11*d.*, and all other bodies £7,284.

The Rev. Mr. Steele, who for about twenty years was an honored minister of the Presbyterian Church, and who has had charge of the Church of England here for some time, was ordained by the Bishop of Huron lately. We wish Mr. Steele every success in furthering the interests of the Church he represents.—*London Free Press.*

A new English Church for the residents at and visitors to Alassio, on the Italian Riviera, was opened on Christmas Day. It is described as a modest but church-like building, to hold 120 persons. The churchyard has been planted with palms and other choice trees, and the inside of the church has been furnished with all things needful for the reverent celebration of divine worship and for the comfort of the worshippers.

The *Times* correspondent at Constantinople says the infatuation for Prince Bismarck and the new German alliance, which has recently appeared among the intimate counsellors of the Sultan, shows no sign of diminution. He adds that Prince Bismarck has at least given the Mission to understand that in certain circumstances Turkey may count on German support, and as a first proof of his friendly intentions he has changed his attitude on the Armenian question.

The Bishop of Honolulu is now in England for the purpose of soliciting aid for building his cathedral church at the capital of the Hawaiian kingdom. As at present proposed it will be 120ft. long, and will cost \$50,000. The builders have already begun cutting the stone, which has been presented to the church by a resident Englishman. On the list of subscriptions, amounting already to nearly \$15,000 are the names of King Kalakaua, the Queen, Dowager Queen Emma, &c.

A rash Alpine excursion has just been made by two Englishmen, whose names are given as Maund and Bowman, accompanied by the guides Jaun and Maurer, of Meiringen. They set out on Saturday week with the intention of ascending, in succession, the Schafhorn, the Schwarzhorn, the Axalperhorn, and the Schwabhorn. The snow was deep and the peril great, and while making the ascent of the

Axalperhorn, Mr. Maund and both the guides were swept down by an avalanche. The guides, by a well-timed leap, contrived to free themselves from the snow. Mr. Maund was rescued only by the united and prolonged exertions of his companion.

A number of years ago a rich man, as eccentric as he was benevolent, died in Philadelphia, leaving a will, in which he laid a solemn injunction upon his children that so long as they lived they should see the old year out and the new year in, at the foot of his coffin. The children are scattered through many States, from Vermont to Nebraska, but they never violate their father's injunction, and on New Year's eve, a few moments before midnight, they assembled, as usual, in the family vault in Laurel Hill Cemetery. Four of those upon whom this grim necessity was laid are dead, and the survivors constitute a strange and mournful group as they carry out their father's solemn behest.

A correspondent writes to the *Morning Post*:—"It is evident that the dropping shots of scratch enumerators sent out at different dates from the offices of Radical and Dissenting newspapers are doing the Church of England considerable harm. It is also evident that true statistics of religious attendance are the very last items of information which these worthies seek or are sent to discover. Why, then, cannot the Archbishops and Bishops of the English Church arrange amongst themselves to have a simultaneous and accurate return—both Church attendance and Church membership? The diocesan and parochial machinery at their disposal would enable them, at but small cost (when the importance of the information is considered), to silence for some years the misstatements of those who, whether in trade, politics, or religion, exist upon the propagation of false figures of speech and of number."

According to a report by Captain the Baron de Tefse on a balloon constructed by Senor Julius Cesar Ribeiro de Souza, a real step has been made in aerial locomotion. Senor Cesar's machine comprises a long, horizontal, supporting balloon, a horizontal rudder, adjustable planes below the balloon, double screws projecting backwards, a car for passengers, and a steam motor. The planes just below the balloon are intended to assist in propelling the balloon, as, when set with their decline towards the rear, the ascensional motion of the balloon would cause them to strike the air obliquely and drive them and the balloon forward. Of course, when the balloon is falling the reversion of the planes would also propel the balloon forward. Baron de Tefse considers that Senor Cesar has solved the problems of aerial viation, and that "by seeking the proper currents of air" rapid and safe aerial voyages can be made across the widest oceans. The words we have placed in quotation marks, however, involve a large if.

## BELIEF IN GOD.

It is the belief in God which alone makes us able to look upon the history of men without bewilderment and without despair. I say "bewilderment," for what can seem more bewildering than the conflict of so many million of human wills, each working out his own special work and his own selfish ends, unless we can believe that there is a Will over all.

"A Divinity that shapes our ends,  
Rough-hew them how we will?"

I say "despair," for the existence even of suffering and misery and inequality, still more of moral evil, falsehood, sensuality, cruelty, bloodshed, is in itself enough to make any man despair, unless he can feel that both he and all his fellow-men are under a God of Righteousness and of Love, and that all we have to do is to do our work, and to leave the issues of salvation and purification to Him. And the belief in religion just does this. It gives us the strength and the rest of faith, because it shows us, although only in misty outline, with glimpses of unveiled brightness flashing here and there, the perfection of a divine scheme, in which eventually "all things must work together for good."

Under these great convictions all other speculation on either nature or humanity goes on freely, gladly, vigorously; but in no case will it think that it can discover the whole truth, or that what it does discover can satisfy the whole nature of man.

For there is a region of thought and speculation which belongs to religion as such. It is that in which the soul turns deliberately and consciously to God; in that sphere religion, as distinct from mere philosophy, establishes its own law—the law of faith.—*Canon Barry.*

## THE CHRISTIAN YEAR.

We presume that very many good and devoted Church people fail to appreciate the Christian Year as they should. By the Christian Year we mean all that holy round of Festival and Fast, beginning with the first Sunday in Advent, and ending only when the Advent season again arouses to renewed watchfulness and preparation, by which our loving mother, the Church, would instruct us in every part of the great plan for our salvation, in every article of the Christian Faith; in "the whole counsel of God." How very much they lose who do not observe the Christian Year at all, and how much they, too, lose who do not fully appreciate it and follow out its teaching. If we but follow faithfully the Christian Year the "whole counsel of God" must be received, independently of the qualifications and powers of individual preachers.

The Church's Year begins before the world's; and surely this is not without meaning and a lesson. Its meaning is that our duties to God and the Church should ever go before our duties to the world, preparing us more and more for that station in life in which God has placed us. At Advent, we began the Christian Year. It called us to prepare with solemn confession and amendments to celebrate, with holy joy, the birthday of our Saviour and our God; and to earnest preparation for that day when He shall come again "to be the Judge of quick and dead." We have celebrated the great Feast of the Nativity of Jesus Christ, and learned, we trust, the true doctrine of the everlasting and eternal Son of God, "the Word," made man. Succeeding and important truths, the calendar of this month contains.

Says the late Bishop Doane, of New Jersey:—"How skillful, how full of comfort, and beauty, the order of the Christian Year! The sacred life of Jesus continually lived over. Children, accustomed from their first years to its engaging mysteries. The doctrines and the duties of the Gospel made actual before us; and their hold upon the heart secured and deepened; new opportunities continually offered for the beginning of a better life; new inducements to self-examination; new motives to self-devotion; the natural feelings all enlisted; the agencies of association brought continually into play; hope fading into memory, while memory kindles into hope; no note untouched of all of which the harp of thousand strings is capable or conscious; a time to rejoice, and a time to mourn; the trumpet notes of Advent; the household joy of Christmas; the sober-self-denial of the Lenten weeks; the gloom that gathers about the Crucifixion; the sunburst of the Resurrection; and then the range of weeks that follows after Trinity only diversified by saintly festivals, which glimmer with a chastened light along its even track of duties and devotions. How wonderful the adaptation of the Church to the conditions, circumstances and dispositions of mankind! How truly she may say, unheeded as she is by them for whom alone she has her being: "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not wept."—*Selected.*

## "ALL ADULTS."

SUCH is the triumphant announcement of very many of our clergy, after the Bishop has visited a parish and held a Confirmation, "Twenty were Confirmed, all adults." How long, my brethren, are we going to glory in our shame? If the children—the young boys and girls—are being lost to the Church, how long shall we exult in our loss, and save our conscience, because some aged sinner condescends to take the first step? Consider how many years of that person's life are irrevocably lost; years that might have made him a Saint! Do we not know that God wants *all life*? Child-life, youth, manhood, grey old age? Do we not know that Confirmation was meant for children? That, if we do not win them to God, we are to be blamed? that we are responsible for the salvation of souls entrusted to our care and our cure, and that "the child is father to the man"? When shall we learn that age, *i. e.* years, has nothing whatever to do with the time for Confirmation? "As soon as the child can say the Creed, the Lord's Prayer, and Ten Commandments, and is sufficiently instructed in the rest of the Catechism," is the only condition of the Prayer Book. "They shall be brought to the Bishop," implies a very young and tender age. Our children must be taught to dedicate all their lives to God; not merely what is left after living long for the world, the flesh, and the devil. If we want Christian men and women, we must have Christian boys and girls. If they are allowed to form habits of sin, by our keeping them away from God's sacramental grace (as so many of our pastors, fathers, and mothers of families do), their whole life may be cursed. If children sow the

wild oats of dissipation, I know of but one crop that they can reap—the wild oats of a blackened, scarred, and sullied soul.

Therefore let us—priests of God's Church—be awake to our awful responsibility of saving souls, by winning them to His holy life-giving Sacraments, when only they can be won. Let us teach children, that they are made in the image of God, and that they have been redeemed by the Blood of Jesus, which was sprinkled on their souls at Holy Baptism. Let us teach them that God wants their young years, fresh hearts, and pure lives, be they long or short. Teach parents what sin they commit, what risks they run, when they keep back their children because they are "not old enough." "Suffer little children to come unto Me," says Christ. Let us learn more and more to minister to our dear Lord Himself, by obeying His own instructions: "Inasmuch as ye have done it unto one of the least of these, ye have done it unto Me."—*Hesperus in Living Church.*

## INCREASE OF MISSIONARY WORK.

Rev. Dr. Morgan, of St. Thomas' Church, New York in a recent sermon declared that the missionary work of the past fifty years equalled what was done in the previous ten centuries for discipling the world. Increased appropriations and enlarged jurisdictions are the order of the day. It is safe to affirm that, before long, a parish that gives nothing for missions will be a curiosity, and in due time the individual members of the Church who withhold their offerings from this immeasurably important part of Christian endeavour will be an inconsiderable company. So great is the change of sentiment that there is even danger that the missionary cause will become fashionable, and it will be considered "the thing" to listen eagerly to missionary addresses, and grow enthusiastic over plans to convert men of all colours and conditions.

Meanwhile the sober and profound purpose of sincere men and women deepens, and the new century will assuredly behold a wonderful increase in the scope and fruits of these undertakings for Christ and His Church.

## CHURCH AND SECT.

EVERY religious organization which pretends to own Christ as its head, must partake of either one of two characters, namely, that of a Church or that of a religious sect; and these two characters, although frequently confounded, are yet so clearly distinct from each other that they never can become identical. The Church will always be a Church, and the sect will always be a sect. The Church has certain attributes which the sect can never have, and these she always retains. These are her *indelible marks*, and cannot be altered without destroying her existence; while the sect has no distinctive features, but may vary in form and ordinances, in innumerable ways, and yet be a sect still. The Church will always have their orders of ministry regularly derived from the Apostles, two Sacraments, a prescribed form of religious worship, together with the Apostles or Nicene Creed, which she constantly repeats in public worship. The sect may have two orders of ministry, or one, or none, no creed, no liturgy, and no Sacraments; and which ever one of these it pleases to adopt, it may alter, change, or vary at pleasure. Its range of doctrine may also be between the highest Calvinism on the one hand, and the lowest Socinianism or Universalism on the other.—*Theoetisia.*

## CHURCH GOING.

"I like to see my family at church."—And why not like to see *yourself* there? "Church is the place for *them*," and you accordingly pass your Sundays in idleness or amusement, in paying visits, in examining accounts. Were the Commandments given to females alone? Are men so much better than their wives, sisters, and children, that they do not require to know their duty and be assisted in its performance? Or are they generally so impenitent as to be beyond recovery? "Like to see your family at church"—is this really so?

Like to see others dearest to that which you will not? This can hardly be. What do your actions say?—for they, to those around you, speak louder than words. Why, plainly, that you do not like to see them at church. You may not oppose it; but it is a matter of perfect indifference, and hence you must not be surprised if what you do has more influence than what you say, and if, in a short time, your family will like to see *other* families going to church; but, like you, will not go themselves. "Like to see them go," indeed!—when you are taking the most successful plan you can to change your church into a warehouse, and Sunday into Monday.—*Selected.*