

# 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.

The district overflowed in Mississippi is thirty miles wide by sixty long.

The British Archaeological Association is to hold its next meeting at Plymouth.

A party of 325 Jewish refugees from Russia arrived at Philadelphia by the steamship Illinois, and were taken to the old Pennsylvania depot, and liberally supplied with food and clothing.

Anti-polygamy meetings have been held in several large cities of the country, expressing the determination of the people to put down the abomination that has its centre at Salt Lake City.

A Pittsburgh manufacturer proposes to erect buildings of glass, manufacturing the material the size of a common brick. He says that the cost will not exceed that of a cut granite building, and with the material colored, fine effects can be got.

The Baptist Annual for the State of New York reports four "Churches" less than last year, with 286 more members. The number of persons baptized, 3,533, was 745 less than the number baptized the previous year. Of the 874 "churches," 444 report no baptisms.

Florida has 50,000,000 oranges this season, and calls it a short crop. It is but a few years since orange-raising, except as a kind of fancy farming, was unknown there, but the business is growing so fast that five years hence the production is expected to be 250,000,000.

Several years ago Ericsson predicted that the Nile and the Ganges would be lined with cotton and other factories driven by solar heat. A French Engineer in Algiers is already contributing to the fulfilment of this prediction by pumping water and making it boil by solar force alone.

The average life of an English gold sovereign is about eighteen years—that is, the coin loses three-quarters of a grain in weight in about that length of time. It then ceases to be a legal tender. It is said that the 100,000,000 pounds of British gold coinage, 40 per cent., is worn down below the legal weight.

A Convocation holden at Oxford Feb. 21st conferred the honorary degree of D.D. on the Most Rev. Antonius Chariates, Archbishop of Corfu, who was presented by Professor Ince, and that of D. C. L. on M. J. Genadius, Greek Charge d'Affaires in London, who was presented by Professor Holland.

The death of Ko Kun Hua, the professor of Chinese at Harvard College, is a sad ending of the first attempt to establish a department for the study of Chinese literature in that institution. The Professor, although he had few pupils, was, it is said, a man of the highest intelligence and of fine powers as a teacher.

Dr. H. C. Potter has been addressing the students of the Berkeley Divinity School on "City Missions." He says there are over 7,000 Bohemians living in one quarter of New York, and other races in proportion. In Grace Church Parish there are services every Sunday in Italian, Bohemian and Danish, in addition to the regular services.

It is reported that in the last eleven months the Panama Canal Company has lost 60 officers, engineers and others, by yellow fever. Laborers who die of the disease are hardly counted, and until recently the company refused to furnish them with coffins. One American contractor who started out in the morning with 45 men had nine stop before noon, attacked by the dreadful disease.

The annual meeting of the Church of Ireland Temperance Society was held in Dublin, on Friday week. The Archbishop of Dublin, who presided, explained that the meeting was held unusually early in the year that public feeling might be aroused, not to extract pledges, but to bring honourable pressure to bear on members of Parliament to give their support to the extension of the Sunday Closing Act.

At Port Said, at an entrance of the Suez Canal, it is proposed to establish a church, parsonage, hospital and seamen's home. Canon Scarth, whose labours in connexion with the Gravesend Water side Mission have overtaken his strength and compelled him to winter in the East, has ascertained the great need of the case. Admiral Inglefield puts forth an appeal on its behalf. The Suez Canal Company have granted a site.

While Middle and Western Europe have been enjoying a winter of unusual mildness, Greece has been experiencing one of extraordinary rigour. In the streets of the village of Cephissia, at the foot of the Pentelikon, only a few miles from Athens, the snow has been lying for days six feet deep. Even in Athens itself the streets have been blocked with snow. The day preceding the fall the same streets had to be sprinkled with water, owing to the clouds of dust.

The procession of the Mardi Gras in New Orleans was over two miles in length, and comprised fifty-five cars. The pageant of the Krewe of Comus filled twenty cars, illustrating the religions of the world. Twenty-five thousand invitations to the king's ball were issued. If such festivities are needful for the recreation of the people, it is to be regretted that they are associated with Lent. They cannot be considered a suitable preparation for the solemn season on the eve of which they are held.

The founder of the Sheffield Scientific School connected with Yale College, Mr. Joseph E. Sheffield, of New Haven, died on Thursday morning last. His educational benefactions amounted to more than \$650,000, the larger part of which was given to the School which bears his name; but Trinity College was an object of his benefactions, and he has left \$100,000 to that institution. He established a parish home in connection with Trinity Church, New Haven, at a cost of \$75,000.

One Wednesday evening a few weeks ago Professor S. Wells Williams, of Yale College, received a despatch which had left the interior of China the day before, and travelled a distance of nineteen thousand miles. This is almost equal to a proposition the *Lutheran Observer* once heard a returned missionary make to an audience which he was addressing in the interests of the foreign field. Said he—and he meant what he said—"If you give me \$1000 for our brethren in Shanghai to-night, I'll telegraph the news to them at once, and they'll get it last evening."

The great elephant "Jumbo," which has long been one of the notabilities of the Zoological Gardens, Regent's Park, has been sold to Baraun. On Saturday an effort was made to take him away in a huge covered car, but, disliking the arrangements, he refused to enter it, and the attempt had to be abandoned. The next morning the cage was sent on and he was led out. When he got into the road he lay down and refused to go further, but willingly accompanied his keeper back to the elephant house. The sale has created a very strong feeling of disapprobation.

The Roman Catholics of Ireland occasionally vindicate after a very rough and ready fashion the "free and open" principle. At Gurteen, County Sligo, the parish priest lately set up the pews of the

parish church to public auction, the curate doing the auctioneer's part. The present occupants claimed a vested right in them, but the peasantry at large showed their feelings on the subject by rushing *en masse* and tearing the entire woodwork to atoms, immediately after Divine Service. In consequence of the great scandal created the Bishop has suspended the parish priest.

From the annual report of the Peabody trustees, it appears that at the end of last year they had expended 781,040l. 9s. 7d., and had provided for the artisan and labouring poor of London 6,160 rooms, exclusive of bathrooms, laundries and washhouses. These rooms comprised 2,787 separate dwellings, which were occupied by 11,549 persons; 432 new dwellings had been opened during the past year, and for these there had been upwards of three thousand applicants. The death-rate in the Peabody buildings for the year was 17.2 per 1,000, or about 3.98 below the average of London.

The Bishop of London invited a considerable number of laymen to meet him at Willis rooms on Tuesday, March 7th, at 2.30, to consult with him as to the expediency and practicability of organizing a diocesan conference for the diocese of London. The majority of the clergy, before whom he has repeatedly brought the subject in their rural deaneries, appear to be desirous that a conference such as has been established in every diocese except three, Llandaff, Worcester, and his own, should be held in his diocese. But the circumstances of London are so peculiar, and the difficulty of representation so great, that he feels that special consultation with the laity, whom he wishes to unite in one body with the clergy, is imperatively necessary. The laymen invited are of all shades of opinion, and of various social positions, in order that the scheme to be laid before them may be canvassed from every point of view. Should it be adopted, it is probable that an election of clerical and lay representatives for every deanery will take place in June or July next. The Rev. Dr. Thornton, vicar of St. John's, Notting-hill, has been appointed by the Bishop as provincial honorary secretary.

## LIVING AND DYING IN CHRIST.

Ye ransomed ones, remember that you bear through the world the image and superscription of Jesus Christ; in whatever company of men you stand forget not that His signature is upon you; and when men, thoughtless and ungodly, would win you from His service, tell them that there is One in heaven with Whom you are one; that you live as members of His spiritual frame, incorporated unto Him and in Him, and by Him righteous, sanctified, redeemed; and that, being thus, not your own, but His, you are resolved, whatever the dreaming world may say, in Him to live, that in Him you may die; and in Him to die, that in Him you may live forever.—*Rev. Archer Butler.*

## WHAT OF THE NIGHT?

"Watchman, what of the night?" So let every man question his soul as the Lenten shadows deepen. Do we realize that it is night, with sin around and within us; or are we deceived by the glitter and the glare of the artificial lights of the world? Do we look for and long for the Sun of Righteousness, or are we content to live amid shadows and to pass through this night of sin to the outer darkness? What of the night? Is it leading on to the morning, or has it no hope, no promise? Amid the obscurities of sin, and under the over-clouded heavens of sorrow, are we drawing nearer to Him Who lighteth every man that cometh into the world? Watchman of the soul! thy gaze should be eastward! The dawn is breaking, and the Sun of Righteousness is arising with healing in His wings. The glory of the Resurrection-morn is on the Eastern hill tops. *Living Church.*

## IRREVERENCE.

Unbelief comes oftener from *irreverent association* than intellectual doubt. The sneer of a Voltaire has killed more than all his arguments. A jesting tone of talk on religious truths, a habit of reckless criticism on religious things, is to take the name of God in vain as truly as the vulgar oath; and when I hear him who calls himself a Christian or a gentleman indulging in burlesque of this sort, I at once recognize some moral defect in him. Intellect without reverence is the head of a man joined to a beast. There are many who think it a proof of wit; but it is the cheapest sort of wit, and shows as much lack of brains as of moral feeling. I

would say it with emphasis to each Christian who hears me, never indulge that habit, never allow sacred things to be jested at without rebuke, but keep them as you would the miniature of your mother, for no vulgar hands to touch. There is an anecdote of Boyle, that he never pronounced the name of God without an audible pause; and whatever you think, I recognize in it the dictate of a wise heart. We need this reverence in the air of our social life, and its neglect will paralyse our piety.—*Rev. Dr. Washburn.*

## UTILITY OF LENT.

Does the observance of Lent do any good? This is a pertinent question, and deserves a very thoughtful consideration. We make some suggestions by way of answering it.

If any of us make a mere form of the observance of Lent—if, beginning with Ash Wednesday, and closing with Easter Even, we abstain from the theatre, balls, parties, worldly amusements, and devote ourselves to church going, to fasting, and the like, and stop there, the danger is that it will be after all a mere form, and will do us harm rather than good. That men make this mistake there can be no doubt; and if they suppose the world is blind to this inconsistency, they make another mistake. People generally, and especially children, are quick to see what is real, and what is put on. They understand perfectly the difference between sanctimoniousness and a true Christian life and spirit. To observe Lent, therefore, as a mere form, is to do ourselves an irreparable injury, and bring discredit upon our Church and the cause of religion. We have a kind of horror of any conspicuous, cut-and-dried ways and fashions during the Lenten Season. Better that we be as quiet and unobtrusive as possible.

But *what* the reason may be, *whether* the misunderstanding and sadly perverted, we can have no doubt that it is a wise appointment, and can be made of incalculable service to Christians. Let us look at a few of its benefits.

1. It makes a break in our everyday life which is much needed. The recurrence of Sunday is a great help; but we need something more. After the excitement of the autumn and winter, we need a period of change and of rest—a kind of prolonged Sabbath. Every year in our cities and towns, and indeed, throughout the whole country, life becomes more and more intense. By reason of the rapid transit from one point to another in these later days this intensity is spread over all the land and among all the people. Therefore a Lenten Season is needed everywhere.

2. While the Church acts as a whole in this matter, and gives its sanction to the observance of the season, it still has in view the spiritual good of its individual members. This is the prominent idea. It is, therefore, for each individual member to consider how the observance may be made to promote his or her highest good.

3. If we turn our thoughts to the study of our own lives—taking up the feelings, the thoughts, the motives, the passions, the ambitions, in fine everything which makes up what may be termed our inner life—and then look at our words, our actions, our example, and our position and influence, we shall probably discover a good deal which could be made better by a little attention. The business man will be made to ask himself whether all his modes and ways are exactly right and upright—whether, by precept and example, he is training up his sons and clerks to be true, right-minded, honorable men. The woman of influence and wealth will also be driven to consider her habits, her principles, her ways, and her fashions. Is she setting in her family, and out of it, the example and pattern which her daughters and others should imitate? How about the simplicity and godly conversation of her daily life? Is Christ in it all, and does His Spirit run through it all?

Indeed, all classes, from the highest to the lowest—men, women, and children—when they look narrowly into their lives will discover a great deal which needs correction—a great deal which is not only un-Christlike, but directly opposed to Christ and all His teachings. Now, to all such, the Lenten Season comes as a benediction. Through weeks it is reminding them and all others that the service of God is not a lip service—a mere form of words or outward acts, but a real thing of the heart; and that to be of any use here or hereafter, it must lift up a whole life to a likeness in spirit, word, and deed, to the life of the Son of God. With such an end in view, our Lenten Season may be an unspeakable blessing. Without such an end it may be a curse to us.—*Parish Visitor.*