

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. 1.—No. 44.

THURSDAY, FEBRUARY 12, 1880.

One Dollar a Year.

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EDITORS.

In the last financial year the annuities paid to the Royal family amounted to £156,620 13s. 9d.

The amount expended on public schools in the United Kingdom during the year 1878, was \$13,677,000

At a meeting of the Truro, Cornwall, Town Council lately, it was announced that the Prince of Wales was expected to lay the corner stone of the new Cathedral this summer.

AUSTRALIA comprises an area of 3,000,000 square miles, with a population of 2,600,000. Its progress has been marvellous. The greatest drawback to the trade of Australia is the want of a market for its surplus productions.

WHEN fourteen years ago Bishop Clarkson went to "Nebraska and parts adjacent," there were 4 churches, 7 clergy, and not 200 communicants. There are now in the same limits 52 churches, 54 clergy and 2,500 communicants.

A HUGENOR church, the Church Du St. Esprit, in New York city, which has worshipped for many years after the Presbyterian order, has gone over to the Episcopal Church. It numbers eighty-four communicants. So says the N. C. Presbyterian.

AN old thatched house at Belper, Sheffield, which is reputed to have been first erected a thousand years ago, fell recently. At any rate, this much is known, that four hundred years ago, under the sign of the Peacock, it was the only inn in the town.

It is now pretty well ascertained that the Cathedral of the Incarnation, Diocese of Long Island, now building with such munificence by Mrs. A. A. Stewart, will be finished by next October, and it will possibly be consecrated during the session of the General Convention.

A MEETING in the interests of the General Theological Seminary has been held, composed of wealthy and influential laymen. It needs additional buildings; and it ought to have a sufficiency of funds, not only to enlarge the number of its professorships, but to fill them with men of the very highest ability. The Dean said at the meeting, that in the judgment of an eminent banker, not less than \$750,000 would be necessary; and doubtless it would come in time. But, in the judgment of the Dean, \$250,000 would be required as a permanent endowment to provide for the wants of the Institution on the present inadequate scale.

THE following statistics of the religious persuasion of non-commissioned officers and men in the British army are given by the *Manchester Guardian*:—"Allowing for defects in returns, there are, as nearly as can be ascertained, 100,000 men in the army who have declared themselves as belonging to one or other of the great religious denominations. Of these 62,860 are returned as belonging to the Church of England, 7,125 are Presbyterians, 3,985 Wesleyans and other Protestants, and 20,872 are returned as Roman Catholics. Thus, out of the whole 94,802, sixty-seven per cent. belong to the Established Church of the country."

THE report of the Canada and Newfoundland Sealing and Fisking Company, says the *London Guardian*, has reached this country. The operations last year are stated to have been very successful. The vessels of the company took no fewer than 39,492 seals, which was considerably above the average. The prices realised, however, were not so satisfactory. In 1872 the prices obtained for seals was 37s. 6d. per ton, while last year it was only 22s. Since then, however, prices have considerably improved, and the company expect to work to greater advantage this year.

A METHODIST minister, lately pastor of the Methodist congregation at Edenton, North Carolina, has come into the Church and received confirmation from the Bishop.

ONE of the several kinds of Methodists in the South, we notice, has had a new schism, and the result is the new organization call the Methodist Free Church of America. It starts out with nine ministers.

TRINITY Church, New York, has filled the office of Comptroller (which was vacated by the death of General Dix), by the election of S. Van Rensselaer Cruger. There were seven applicants for the office. The salary is \$8000.

At Belgrade on Saturday, as the feast of the Epiphany, the Metropolitan, with numerous clergy, led a procession from the cathedral to the river-side, where, before the altar, with a cross of ice, the water was blessed. Cannon salvos were fired from the fortress. The *Times* correspondent says the stream is a mass of sawage.

Among the bequests of the late Judge Packer is the sum of \$300,000, the interest of which is to be used for the support in St. Luke's Hospital, at Bethlehem, Pa., of workmen of the Lehigh Valley Railroad Co., who become crippled, sick or too old to work while in the company's employment.

THE Ladies' "Anti-Polygamy Society of Utah" an association which has for its object the limitation of the number of wives in a household to one, has sent for presentation to the House of Representatives at Washington a memorial asking for the expulsion from that body of Mr. George Cannon, the territorial delegate from Utah. The memorial gives the number of Mrs. Cannon's as four; it also states their names and number of their children, the aggregate being about twenty. The president of the society is a Mrs. Cook, formerly a Mormon, and the secretary is a Mrs. Chislett, who also belonged to the sect, but has now left it.

Bishop Whipple, of Minnesota, preaching at the church of the Holy Trinity, Philadelphia, spoke of the wonderful growth of the Northwest and the fusion of men from all parts of the world. From one little building, 18 by 24 feet, he has progressed until there are now buildings worth over two hundred thousand dollars. He spoke highly of the progress of the Indians in the field of labor, stating that there were seven full blooded educated church clergymen under his charge. At a recent agricultural exhibition by the Indians, there were fifteen hundred exhibits, which were regarded by good judges as fully equal to those made by the whites at the Minnesota State fair.—*Register*.

A STORY comes from Australia how that Mr. Smale, the Government diver at Belfast, Victoria, has had "a ghastly combat with a devil-fish." He was at work at the bottom of the Moyne river, and it occurred to him to thrust his hand into a hole. Instead of taking hold of something, something took hold of him. The loose clay was stirred up, and he could not see what had happened for a few moments. Then he beheld one feeler of a large octopus writhed round his hand, like a boa constrictor, while the suckers of the animal closed on his arm like mouths. The pain was so great that the octopus seemed to tear his hand to pieces. If Mr. Smale gave the signal to be raised to the surface, he would inevitably leave his arm behind him. Mr. Smale got hold of an iron bar, and pounded and prodded at his ghastly enemy till the creature relaxed his hold. The diver dragged a good deal of the creature to the surface. What there was of him measured more than 8ft. across, and it is likely that more of him remained in his hole.

THERE are now 1,000 Sunday schools in France, 2,000 in Germany, and 1,200 in Italy.

THE *National Church* hears that Archdeacon Deason has been struck in his recent tour throughout England by the evidences of Church progress that have met him on all sides, that he is no longer an advocate for disestablishment, which he once considered the only panacea for the evils with which the National Church has to contend.

THE following statistics from an English Bishop's work-book for 1879, in what is described as by no means an exceptionally heavy year, show that the Episcopal chair is not one of ease:—Sermons preached, 89; clergy ordained, 50; churches consecrated, 4; churchyards consecrated, 2; churches opened, 23; confirmations held, 63; candidates confirmed, 7,211; speeches at public meetings, 40; other addresses given, 155; letters received, 6,744; letters answered with his own hand, 4,529.

AN interesting incident was witnessed on Sunday morning last during the high celebration at St. Augustine's Lagerston—namely, the return to the Church of his baptism of a young man who had been induced to leave it for the Church of Rome. Before the sermon, the gentleman in question knelt at the chancel steps, and having, in answer to the vicar's questions, declared his repudiation of the errors of Popery, he recited the Nicene Creed, and was solemnly readmitted into the communion of the Church of England. Hymn 216 (Hymns Ancient and Modern) was then sung by the congregation, and the vicar preached a brief but appropriate sermon. Another correspondent informs us that on the Monday previous a Roman priest was reconciled to the Church of England by the Bishop of Bedford in the church of St. Matthew, Upper Clapton.—*Church Times*.

THE BISHOP OF LINCOLN AND THE WESLEYANS.

Some time since a Wesleyan minister got into a controversy with some of the authorities of the Diocese of Lincoln. The occasion of it was their refusal to acknowledge the claim of the minister to the title of "Reverend." This, of course, stirred up a great deal of righteous indignation, on the part of the Dissenters and their sympathizers, on this side of the water, as well as on the other. We find the following allusion to the matter in the *London Times*. The *Times* says:

In a new edition of his pastoral to the Wesleyans *Bishop Wordsworth* says: It has been alleged by some that the word "reverend" is, after all, only "a title of courtesy," and may be safely conceded by the Church of England to Wesleyan preachers in her own churchyards and churches; and that it is only a question concerning a name.

But to this it may be replied, that Wesleyan preachers do not care for it or claim it as "a title of courtesy," but because, in the popular estimation it identifies them with the clergy.

Dr. Johnson says in his dictionary, under the word "reverend," this is "the honorary epithet of the clergy. We call a clergyman 'reverend.'"

For this reason John Wesley forbade Wesleyan preachers to assume that title; and in 1792 (the year after his death) the Wesleyan Conference declared (as may be seen in its minutes) that any of them who assumed the title would "by so doing exclude himself from the Connexion."

John Wesley and the Wesleyan Conference forbade them to assume that title, because the assumption of it was tantamount to a claim on their part to the spiritual character and ministerial qualifications which are conferred by ordina-

tion, and are possessed by the ordained ministers of the Church of England.

John Wesley and the conference prohibited that assumption, because they rightly regarded it as an act of intrusion into the sacred office of others, and as a usurpation of spiritual powers which did not belong to them.

But now, in spite of these prohibitions, Wesleyan preachers assume that title; and they assume it for the very reasons which led John Wesley and the conference to forbid its assumption—namely, because in the popular mind it puts them on a level with the clergy, with regard to the spiritual qualifications for the ministry of the Word of God, and of the Holy Sacraments.

Let me now ask this question:

Is the Church of England to be condemned by Wesleyans and by others because she follows John Wesley, and addresses Wesleyan preachers as John Wesley himself would have addressed them, and because she does not concede to them, in her own churchyards and churches, that very title which John Wesley forbade them to assume?

Is this logical?—*Pacific Churchman*.

Foreign Missions.

INDIA.

THE MISSIONS OF THE ROMAN CATHOLIC CHURCH.

The first of modern Christian Missions to India in point of time are those of the Church of Rome, commenced in the 16th century. They were conducted with much zeal and earnest devotion, marred however by many errors and superstitions. We have not space for details, but we give an epitome of the life of one of their most "saintly workers" in the eloquent words of Canon Farrar.

"Francis Xavier, in the 16th century, was a son of the Lords of Xavier. He entered the University of Paris, and there rose into brilliant reputation. Among the crowd of the wealthy and the noble who thronged his lectures stood day by day the stern figure of Ignatius Loyola, and his sordid dress and grave bearing were often the butt of Xavier's ridicule. Yet Ignatius did not leave him. Constantly with him in business, in pleasure, in discussion, in amusement, in exercise, in society, he invariably ended every meeting with the one awful question: 'What shall it profit a man if he gain the whole world and lose his own soul?' When the popularity of Xavier failed, Ignatius revived it, but still with the same question: 'What shall it profit?' When his resources were wasted by extravagance, Ignatius re-supplied his wants, but still with the same question: 'What shall it profit?' In success, in happiness, in pleasure, always the same question. 'What shall it profit?' At last that question was burnt in upon the young man's soul, and joining the Order of Jesus, which Ignatius had founded, he surpassed all the rest in his austerities and penances. At this time John III. of Portugal desired to plant Christianity in India, and Xavier embraced with delight the awful and perilous mission. Imbued with the stern error that the crushing of every natural affection was a duty which Christianity required, he passed without a farewell the castle in which his mother and sister lived, and embarked penniless and possessionless on a vessel bound for Goa. During the long months of the voyage he lived entirely on the scraps given him by the soldiers and sailors; but so entirely did he win the love of all on board by tending the sick and con- soling the sorrowful, and trying to reclaim the sinful, that, though he labored in all the emaciation of disease and weakness, his shipmasters regarded him as the happiest man of the crowded and suffering crew. How he was shocked by the depravities of Goa—how he taught the children there—how he went to work among the poor degraded pearl-fishers of the Straits of Manaar—how he laboured

at Cape Comorin—how he converted thousands, and baptized tens of thousands—how he crossed to Travancore, and inspired the Rajah to repel a hostile invasion—how he reformed the guilty city of Malacca—how, with calm intrepidity he carried on unmoved the offices of religion while an earthquake was heaving the very ground under his feet—how, amid incredible dangers and violent opposition, he made his way to Japan—how he met and foiled the bonzes (priests)—how, returning to Goa, he lauded the people during a raging pestilence—all his learning, all the sagacity, all the patience, all the boundless self-denial, all the immense empire and authority over the minds of men which that self-conquest gained for him, you may read in the records of his life. But I should like you to observe the abounding joy and happiness which he experienced in the midst of squalor, disease, starvation, suffering. On one occasion he "baptized" his hand dropped with weariness, and his voice became inaudible." experiencing, as he says, in his whole soul a joy which it would be vain to attempt to express either in writing or by speech.

"So intense," he wrote on another occasion, "and abundant are the delights which God is accustomed to bestow on those who labour diligently in his service in the vineyard of this barbarous land, that if there be, in this life, any true solid enjoyment, I believe it to be this, and this alone." And how did he die? He was trying to make his way to China, to plant the Gospel there, when the angel of death met him on his wild and perilous journey. At his own request he was removed to the shore, that he might meet his end with greater composure. Stretched on the naked beach, with the cold blasts of a Chinese winter aggravating his pains, he contended alone with the agonies of the fever which wasted his vital powers. It was an agony and a solitude for which the happiest of the sons of men might well have exchanged the dearest society and the purest joys of life. It was an agony in which his uplifted crucifix reminded him of a far more awful woe endured for his deliverance. It was a solitude thronged by blessed ministers of invisible consolation. Tears burst from his fading eyes,—tears of an emotion too big for utterance. In the cold collapse of death his features were for a few brief moments irradiated as with the first beams of approaching glory. He raised himself on his crucifix, and exclaiming, "In te, Domine, speravi—non confundar in eternum!" he bowed his head and died."

Canon Farrar adds: "My brethren, what a life is this! How superior to ours, which are so murmuring, so discontent, so self-indulgent! Are not our lives, compared to the lives of such as these, as the brambles to the oaks at whose feet they grow."—*Saintly Workers*, (F. W. Farrar.)

RECENT INTELLIGENCE.

For some years the University of Cambridge has had a mission at Delhi. The Bishop of Calcutta has now appealed to the University of Oxford to send out missionaries to work especially among the educated natives of that city, many of whom are now familiar with the English language and English literature. A committee has been formed, of which the Bishop of Oxford is chairman and the Regius Professor of Pastoral Theology is vice chairman, (the members including the Dean of St. Paul's, the Archdeacon of Oxford, Professors Ince, Rawlinson, Monier Williams, Bright, and Liddou); and three clergymen—the Rev. E. F. Willis, M. A., Balliol, vice-principal of Cuddesdon; the Rev. M. F. Aryles, M. A., Fellow of St. John's; and the Rev. E. F. Brown, B. A., late Scholar of Trinity—have agreed to go out next year. The committee in their appeal quote largely from the writings of Dr. Duff, the Scotch missionary, as to the importance of Calcutta as a missionary centre.