

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 2, 1882.

One Dollar a Year.

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Prince Bismarck is proceeding against Professor Mommsen for libel.

A metropolitan railway has been opened at Berlin. It is not underground, but carried for the most part at a high level, on arches.

The commission appointed in Germany to revise Luther's translation of the Bible, has held its last sitting, and brought its work to a close.

The notorious Bradlaugh's seat in the English House of Commons has been declared vacant, and a new writ for Northampton has been issued.

A Melbourne telegram states that over £21,000 towards the Anglican Cathedral building fund had been collected during the previous two months.

Among the projects to be submitted to the English Parliament this session is one for the formation of a pneumatic railway from Shepherd's Bush to Algate.

The first librarian to the Bodieian Library at Oxford, was appointed in 1598, and in the nearly three hundred years since, has had but eleven successors.

The German Emperor recently opened the collection of Trojan antiquities presented to the German Empire and its capital, Berlin, by Dr. Schliemann.

For the discovery of seven comets, Professor Swift, of the Rochester observatory, has been awarded the Lalande prize by the Academy of Sciences of Paris.

The *National Church* states that the Bishop of London has fixed March 7, for a preliminary meeting of Laymen in connection with the forthcoming Diocesan Conference.

The U. S. Senate has passed a bill authorizing the President, in recognition of the eminent public services of Ulysses S. Grant, late General of the Army, to appoint him to the army with the rank and grade of a general.

It having been decided that the Tuileries ruins are to be cleared away, a Commission has been appointed to examine what portions of the same it is practicable to preserve as historical memorials in the national museums or parks.

Among the female students who are attending the various courses of medical lectures at the St. Petersburg University there are 281 of the Orthodox Greek faith, 129 Jewesses, and nineteen young women belonging to other faiths.

The Lake of Constance was so low two or three weeks ago that the steamers were compelled to discontinue their calls at several places on its shore. The same was the case with the Lake of Geneva; only once before during the present century, it is said, have the lakes of Switzerland contained so little water.

In excavating the new building of the Produce Exchange, New York, three British cannon balls were recently found, and a keg containing a large quantity of English half-pennies, bearing dates from 1738 to 1745 inclusive. The relics are thought to have some connection with old Fort George which stood on this site before the war of the Revolution.

A largely attended meeting was held on Wednesday, 1st inst., in the Mansion House, the Lord Mayor, Chairman, for the purpose of protesting against the horrible persecution of the Jews in Russia. Stirring and eloquent speeches were made by the Earl of Shaftesbury, the Bishop of London, Cardinal Manning, Canon Farrar and others, and strongly worded resolutions unanimously adopted.

News has just reached us of a religious movement in Eastern Bengal, which has excited considerable interest in Evangelical circles. It is said that a number of Native Christians—amounting to several thousand—of the Roman Catholic connection desire to become Protestants. There is a Baptist Mission in the neighbourhood, but they decline to join the Baptists because they will not baptize their children.

Switzerland has suffered an irreparable loss by the burning of the historic Church of Rapperschwil, in the canton of St. Gall. The only part of the edifice left is the great tower, which contained the archives. The nave, the choir, the little tower, the seven altars, and many precious relics were utterly consumed. The great tower was built in 1442. The little tower, the nucleus of the edifice, was built in 1359 as a private chapel for Count Randolph of Hapsburg.

In regard to missionary work in the new territories, Bishop Brewer, of Montana, writes: "I have traveled 3,000 miles, only thirty of them by railroad. I have slept in a soldier's tent and in a miner's cabin, in a miserable hotel, and on a buffalo robe behind the counter of a store. I have held

services in court houses, halls, saloons, hotel dining rooms and private houses. It takes the courage out of the stoutest hearts to see opportunities slipping by with no power to take advantage of them, and to hear calls for service with no men to send."

According to the *Irish Church Directory* for 1882, there are now 1708 clergy in the Church of Ireland. At the time of the Census of 1861 there were 2265. In twenty years, therefore, there has been a decrease of 550 clergy. In 1840 the population of Ireland was 8,155,521. In 1881 it had diminished to 5,294,436. During ten of these years, however, there was an increase in the population of the years preceding, so that the total decrease in the forty-one years amounts to 2,828,594. So that as regards the clergy, the Church has very much more than held her own.

The rapid spread of missionary work in foreign lands is well illustrated by the fact that fifty years ago there were 502 mission stations, whereas now there are 5,795. In that time the number of ordained missionaries has increased from 656 to 6,696, and the number of other laborers and assistants has increased from 1,236 to 33,856. Fifty years ago there were 70,000 communicants; now there are 857,332. The contributions from America for the purpose of carrying on this work have grown from \$250,000 to \$2,500,000 each year. In Great Britain, during 1880, \$5,544,750 was contributed by all the churches for missionary work, nearly one-half of which was given by the Church of England.

The Rev. C. G. Curtis, chaplain of the Crimean Memorial Church at Constantinople, writes to the *Levant Herald*, on a paragraph in the *Morning Post* headed "The Greek and Anglican Churches:"

"I am happy to be enabled to state, upon the best 'Greek' authority, that the Holy Synod of the 'Orthodox Church,' far from contemplating any action like that attributed to it by the *Post*, with a proverbial haste, purposes to send candidates for the sacred ministry to England, that they may profit by such a course of theological and ecclesiastical study as the English Church can afford them, and thus become thoroughly acquainted with English Christianity. This is one of the many wise measures adopted by the Holy Synod under its present able president, the (Ecumenical Patriarch."

Modern Church endowments are growing rapidly; and the Liberationists with their greatest efforts, will find it difficult to persuade honest-minded Englishmen that these are "national property, to be devoted to secular purposes as Parliament shall see fit." From the Leeds Church Extension Society's Report we find that since 1876 the sum of £60,603 has been received for its special work, and the Nottingham people are now engaged, under the faithful and self-denying leadership of the Bishop of Lincoln, in raising an additional £60,000 towards meeting the spiritual destitution of that town. A Church that is constantly bringing forth such fruits as this is neither a dead nor a decaying Church. Albeit, it is said by some to be "burdened" by its connection with the State.—*The National Church*.

A somewhat singular service was held last week in the parish church of Marston, Lincolnshire. In consequence of a suicide having been committed in the church, a strong feeling existed among the inhabitants that the building ought to be re-consecrated. The vicar, the Rev. H. B. Thorold, having consulted the Bishop of Lincoln, his lordship suggested that an appropriate penitential service would be sufficient. The parishioners were invited to attend, and filled the church to overflowing. The special service commenced with the *Miserere*, Psalm 51, followed by collects from the Communion Office, after which an appropriate lesson was read, and a metrical penitential litany sung by all kneeling. Next came the second lesson, the usual litany, a hymn, and then the sermon by the Rev. A. Drake. The occasion was felt to be one of great solemnity, and produced a deep impression upon the assembled congregation.—*Morning Post*.

The Bishop of Liverpool, at the request of the Manchester City Mission, addressed a large gathering of the men employed at the locomotive and tool works of Messrs. Sharp, Stewart & Co., (limited), Manchester, during the dinner hour on Thursday, 2nd inst. At the close of the half-hour's address one of the men rose, and on behalf of his fellows moved a vote of thanks to Bishop Ryle, remarking that working men could best appreciate practical Christianity, and that the working men of Lancashire had reason to be thankful that they had two such hardworking and estimable prelates as the Bishop of Manchester and the Bishop of Liverpool. Another workman seconded the resolution, endorsing what had just been said about the two Bishops,

and adding that he admired them for the way in which they went about among the poor and lowly, and for not being afraid to speak their minds whether with regard to rich or poor. The Bishop, in acknowledging the compliment, said he thoroughly endorsed what had been said about his Right Rev. brother, and he should have pleasure in telling him what had been said of him by workmen behind his back. (Laughter.)

THE DRIFT.

The following extracts are marks of the drift:

"The question arises—and it is all the time coming up—whether non-Episcopal Protestantism is not making too much of the sermon, and too little of the service and the worshipping idea. More than ever congregations seem to have become daintily hypercritical in this matter of the sermon. We say nothing in derogation of the high office of the pulpit; but it takes more, and a great deal more, than a fine sermon to make a profitable Church service. Why shouldn't God's Word be read by people and preachers? And if they desire to use the beautiful prayer of Chrysostom, or pour out their griefs in the Litany, will any one say why they should not be suffered to do so? The Church service, let us say of the next century, will be less bald; the people will meet not merely to hear a fine religious essay, but to worship in the hymns, prayers and Scripture readings of the Church. Perhaps, in the coming century, people will indulge less in finical criticisms of the pulpit orations, and lose themselves more in the thought that they assemble to worship God, and to listen to His message from the lips of His servant."—*The Christian at Work*.

Professor Hopkins writing on the subject of Liturgical movement among the Presbyterians in their *Review*, says:

"It is by no means uncommon for Presbyterian ministers to use the Episcopal marriage service from preference, of which several cases have come lately within the writer's knowledge, the officiating ministers in these cases being also doctors of divinity. The same thing appears from the disposition to borrow scraps and phrases from the Prayer Book, which too often have the effect of *purpurei panni* sown on the somewhat threadbare garment of the Presbyterian prayer. This sort of thing is hardly of the highest order of ecclesiastical integrity. We boast our conscientious preference for a plain diet of bread and water; we shall never consent, oh, no! to allow French dishes on our board. But we are quit: willing to 'convey' scraps and even whole pieces from the better-furnished tables of our neighbors. A very large number of the children of Presbyterian families, and many of the cultivated and tasteful of our members have sought a more cheerful, more varied, more sympathetic service in another communion. On the other hand, the cases are very few, and owing only to special causes, in which any persons, Episcopally educated, have come over to the communion of the Presbyterian Church. The tracks are all one way. It is very largely due to this fact that, of all the sects in the United States, the Episcopal is growing the most rapidly at the present time."

TESTIMONY TO THE VALUE OF LENT.

Hear what an eminent Presbyterian divine says of some of our Church observances, particularly of the season of Lent. In a sermon preached in his own church in Brooklyn, the Rev. Dr. Van Dyke speaks of certain religious observance as follows:—

"This brings us to the practical question, What time is most favorable for this purpose? It seems to me that the best time is the season commonly known as Lent. 'What!' you will say, 'has our minister turned Episcopalian?' No! he has not turned anything, not being given to change. But he is old enough to be willing to learn; and his devotion to the Holy Catholic Church is sufficiently dominant over all lesser attachments to make him willing to learn something even from Episcopalians. In many of the conservative elements of our common Christianity they are the noblest of Christians in our land. The reasons of their growth, in which during the past few years they have outstripped all other Christian denominations, are not far to seek. And these reasons are not dishonorable to them. They lie much deeper than forms, or vestments, or music. They consist in the honor which they put upon the Church as a Divine institution; upon the sacred edifices which are consecrated to God's worship; upon the sacraments as means of grace, made effectual by the abiding presence and power of the Holy Spirit; upon the ministry as a separate order of men, ordained to be stewards of the mysteries of God; in all of which our Presbyterian

standards agree with them, whatever our practice may be. They consist in the decency of their public worship, which excludes by its fixed forms the manners of the circus and the theatre, and in the discipline which the violation of that decency brings upon the offender. They consist in the refuge which in many places that Church offers to sober-minded Christians who are troubled by the insistence upon political and other unscriptural tests of Christian character and church membership. And finally these elements of growth consist, to some extent, in the setting apart of set seasons for religious worship and instruction.

"We need not connect the observance of Lent (though I can see no harm in doing so) with the forty days of Christ's fasting in the wilderness, nor with the forty days of Moses on the Mount, nor with the forty days granted to Nineveh to repent. We need not fast in the literal sense of the word; but we must fast from sin, and from worldliness, and to some extent from lawful worldly business, that we may fill ourselves with Divine truth. The season referred to is favorable for such fasting and spiritual feasting, because there is in all our large communities a lull in the spirit and an ebb in the tide of worldliness. We deal with this simply as a fact, without going largely into the discussion of its causes. It will be sufficient to observe that these causes are twofold; the fixed observance of this season by the Episcopal Church, and the courteous respect which Christians of other denominations pay to their wishes and habits. Our social circles are made up and our public amusements arranged without regard to sectarian differences, and it is a mark of good breeding, not to say of Christian charity, to do nothing that would exclude the presence or wound the feelings of any, even though they may constitute a minority. And hence it comes to pass, that at the beginning of Lent there is a sudden cessation of social entertainments and of all kinds of amusements, good, bad and indifferent. The music and dancing cease, the church bells ring, and there is a hush in the community.

"Many see in this an argument against the observance of Lent. They say it offers a temptation to crowd all our religion into forty days, and tends to make people more worldly in anticipation of the season of humiliation. And it cannot be denied that there is force in this objection. There is a tendency in our nature to commute with God, and to sin in the expectation of repentance and forgiveness. But this tendency does not belong to any form of worship, nor does the objection lie against any holy time. There are people who are religious only in times of revival. There are Sabbath-day Christians, and prayer-meeting Christians, and so no doubt there are Lenten Christians. But shall we abolish the Sabbath and the prayer-meeting, because unlearned and unstable souls thus abuse them? Let us look at the facts. Many of us were brought up to believe, and perhaps some of us still believe, that the Churches which keep Lent are pre-eminent for worldliness, and that they have a monopoly of "the pomps and vanities of the world" which they renounce in their baptismal vows. But I tell you if this ever were true, it is not true to-day. If you go, as many of you do, into places of worldly amusement—into the theatre, into the charity ball, with its thin veil of Christian benevolence, or into the charity fairs where pieces of paper are adroitly substituted for the rattling of dice—you meet as many Baptists, and Methodists, and Presbyterians as there are Episcopalians or Roman Catholics. We are not now discussing the propriety of the worldly amusements; but we insist, that if we run with others to the same excess of riot, it will not do for us when they begin to turn for a season from their vanities to better things, to stand back and say, 'See how these worldly people crowd all their religion into forty days!' If we dance for them when they pipe, and pipe for them when they dance, there is neither piety nor fair dealing in our refusal to mourn with them when they fast. It would be better, doubtless, to have no carnival; but I insist that the carnival with the fast is better for body and soul than the carnival without it. Nor will it do for our country cousins to wipe their mouths and say:—'What worldly people these city Christians are!' If we demoralize them in the summer, they demoralize us in the winter. Our worldly amusements and our excess of social pleasures are largely supported by their patronage. Country Christians and country ministers come hither and go to places to which most us never think of going; and in nine cases out of ten, when our more sober-minded church members break Sabbath or sanction by their presence things which in their hearts they do not approve, the excuse is, 'We had visitors from the country, and wished to show them sights.'"