

The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"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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I BELIEVE; I DENY.

The Rev. James C. Richmond is credited with the following antithetical method of stating the difference between the Church and other Christian bodies.

He was preaching one evening in one of the public halls of a neighboring city, selected because no Church was large enough to contain the immense congregations who always flocked to hear him. On the night of which we are speaking a congregation of nearly three thousand people had gathered to listen to a sermon upon "The Church." He well knew that one-half were Churchmen, and hence he exerted all his powers to defend the distinctive claims of the Church, and at the same time avoid giving offence to members of other Christian bodies. "My friends," he began, "why is it that we do not all belong to one Church? Why do we have different names, etc.? Let us try to answer the questions. Let us go around to all the Churches in this city and try to find out what separates them. Let us begin in the north part of our city, the stone Church, St. John's Church as we call it. Here stands a benevolent-looking man at the door. "My friend, what is this building for?" "This, sir, is a place where the Christian religion is taught." "But," we ask, "what do you teach for the Christian religion?" "Go in, sir, and you will learn." We enter, listen: "I believe in God the Father Almighty, Maker of Heaven and earth, and in Jesus Christ, etc., etc." Well, my friends that sounds well. Let us come down and stop at the plain wooden building. "What do you teach here, my friend?" "We teach the Christian religion." "Why, that is what they teach up at the stone Church; why don't you unite with them?" "Oh! we don't believe in water Baptism; we don't believe in external Ordinances in a regular Ministry, etc." "Ah, I see; they say up at the old stone Church, 'I believe.' You say, 'I don't believe.'" Let us go down town and stop at the big Church with the high steeple. "My friend, what is this great building for; what do you teach in here?" "We teach the Christian religion." Why that is what they teach up at the old stone Church. "Why don't you go up there and unite with them?" "Oh! we don't believe in infant Baptism; we don't believe any Baptism is valid except by immersion." "Ah, I see! They say up there, 'I believe,' but you say, 'I don't believe.'" We come to the next Church. "What do you teach here, my friend?" "We teach the Christian religion." "Why don't you go up there to the old stone Church; that is what they do up there?" "Oh! we don't believe in the Divinity of Christ." "Ah, I see; they say, 'I believe,' you say, 'I don't believe.'" So he passed from Church to Church, and summed up by saying: "The difference between the Church and other Christian bodies is only this: the Church says I believe and others say, I deny. Every denomination of Christians is founded on the denial of some one or more articles of belief which the Church of Christ has always held and valued."

MISTAKES OF SCIENTIFIC MEN.

Had the past of scientific research been freer from gross errors, we could more easily tolerate this spirit of self-conceit and superciliousness; but when we consider the mistakes of this class of men in "days gone by," how unreasonable, yea, how disgusting is their sickening pretence to infallibility

and wisdom. It reminds us of the wheathead whose very upright position, argues for the absence of the kernel.

They seem to forget, that for hundreds of years their professional ancestors held the Ptolemaic idea of this world as "the centre of all" until, while Copernicus "explored the fields of Uranic space, the thought of the sun as the real and immovable centre" flashed upon his mind; which view, embraced by Galileo, Kepler and others, was finally perfected and established by the splendid discoveries of Sir Isaac Newton. They would consign to the tomb of the Capulets the fact that Geology has thus far taken back nearly one hundred different theories; "great bubbles of crude and flighty speculation, launched into the air with infinite parade, admired for a moment by the open-mouthed crowd, and then generally bursting as they disappear."

The standard works on Geology twenty years ago are not authority to-day, and nearly every Geologist of the past has abandoned his once most startling theory, and has taken up another.

Lyell discards his former views about the age of the world, and the time of man's appearance in it, and as Southall says, "This life is a history of discarded opinions."

Huxley claimed millions of years for the earth, and was utterly routed from his position by Sir Wm. Thompson.

Herbert Spencer holds to the theory of force as sufficient to account for the world as it is, and for the origin of the human race; while Darwin and others, on Geological grounds, hold strongly the Scripture view of creation by an infinite intelligence, as in and through Adam.

And further, the errors in this direction of naturalistic, scientific thinkers from Count Rumford to Spencer, especially that which considers light, heat, electricity, magnetism, and gravitation, simply as modes of motion, are ignored and rejected by the intelligent and impartial truth-seeker, in that we cannot conceive how gravitation, which acts instantaneously at all distances, can be motion; and he who reads "The Problem" must see that all ideas of force, independent of a substantial cause, are absurd.

The sixth annual conference of the diocese of Winchester took place July 29th and 30th. It was presided over by Dr. Harold Browne, Bishop of Winchester. The Bishop in his opening address, after dealing with several topics of interest to the diocese, made the following remarks on the work of the Salvation Army: "I think we cannot doubt that in the present condition of society we do want some exceptional means of reaching those whom nothing ordinary does reach; and if we find persons in a somewhat irregular way doing good we should not be in too great a hurry to suspect them, or to suppress them, and least of all to persecute them. I am sure that the feeling of the Church is to give as fair play to the work of the Salvation Army as we possibly can. If they can rescue from vice, sin, and ignorance those whom we cannot rescue we shall be thankful. At the same time we must not forget that in all these scenes of excitement there are considerable dangers. One of the special dangers is this—that where there is so much excitement and so much revivalism, if it is not carried on steadily, there is great danger of reaction. The Church of England has specially been successful in creating a spirit of reverence

and humility. I am not quite sure that we have not a little failed in exciting zealous love. Zeal in love seems to me to be the thing which we most want, and so there is not among Churchmen, perhaps, that joy and peace in believing of which the apostles speak. We want this very much now; we do want an agency different, or at least beside, the agency which we now have in the Church. At present no church has ever had such a body of educated, intelligent gentlemen among its clergy; but we want something else, and we find that bad taste sometimes reaches the masses when good taste won't. We want something of the nature of a peasant ministry. I don't say how. I have been of that opinion for a long time, and I think the Salvation Army and other people have taught us that we cannot do without something else besides clergy, or else we cannot reach those whom it is our duty to reach. His lordship proceeded to speak upon the general condition of the Church, deprecating the party societies which had sprung up within it, and urging all its members to be true to the Church, to live in peace with one another, and to steadily pursue the one great object of winning the world for Christ.

From his seat as Prime Minister in the House of Commons, on the 18th of April, 1871, Mr. Gladstone said: "From a long experience of a laborious life I have become most deeply impressed with the belief—to say nothing of a higher feeling—that the alternations of rest and labor at the short intervals which are afforded by the merciful and blessed institution of Sunday, are necessary for the retention of a man's mind and a man's frame in a condition to discharge his duties, and it is desirable as much as possible to restrain the exercise of labor upon the Sunday, and to secure to the people the enjoyment of the day of rest."

In an introductory letter which he wrote to a prize essay entitled "Sunday, its Influence on Health and National Prosperity," he states: "Believing in the authority of the Lord's Day as a religious institution, I must, as a matter of course, desire the recognition of it by others. But, over and above this, I have myself, in the course of a laborious life, signally experienced both its mental and its physical benefits. I can hardly overstate its value in this view; and for the interest of the workmen of this country, alike in these and in other yet higher respects, there is nothing I more anxiously desire than that they should more and more highly appreciate the Christian day of rest."

A century ago an infidel German Countess dying ordered that her grave be covered with a solid granite slab; that around it should be placed solid blocks of stone, and that the whole be fastened together by strong iron clamps, and that on the stone be cut these words: "This burial place, purchased to all eternity, must never be opened." Thus she defied the Almighty.

But a little seed sprouted under the covering, and the tiny shoot found its way through between two of the slabs, and grew there slowly and surely until it burst the clamps asunder, and lifting the immense blocks the structure ere long became a confused mass of rock, along which in verdure and beauty grew the great Oak which had caused the destruction. Thus truth dislodges error; thus her branches spread in splendor above the ruins of the false, and thus (let Huxley, Helmholtz, Mayer and others beware) "he that exalteth himself shall be abased."