

# 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.

Vol. IV.—No. 15.]

HALIFAX, N. S., WEDNESDAY, AUGUST 9, 1882.

[One Dollar a Year.]

## THE SALVATION ARMY.

The Irish *Ecclesiastical Gazette* says: "The Queen has shown more good sense and sound judgment, we think, than has His Grace of Canterbury, in refusing to subscribe to the enterprizes of "General" Booth. Her Majesty has caused a letter to be written to Mrs. Booth, the reading of which at one of her meetings was received with loud applause, expressing her approval of every attempt to raise and improve her people, but at the same time stating that the Queen was unable to subscribe to the funds of the Salvation Army. Canon Farrar, who surely cannot be accused of a narrow spirit, or frigid ecclesiasticism, has raised a note of warning against the 'ludicrous stage properties' of the movement. The Canon thus speaks:

"This fantastic vanity of usurped military titles, this armour, this talk of 'salvation charges,' 'kneec parades,' 'heavy firing,' 'Hallelujah drill,' 'blood and fire soldiers,' and so forth, seems to us the pushing of a solemn and beautiful metaphor into a miserable travesty. When I see in the religious paper, which they now sell by hundreds of thousands, the advertisement in one place of a monster *fete*, at a place of public amusement, with 'soldiers,' as they call them, riding in Indian costume on an elephant, and 'great assaults on the enemy' led by cadets all over the grounds; and in the same paper announcements too shocking to read to you, in which one service is called 'Great Exhibition of Hallelujah Lassies,' and another 'Fire and Brimstone,' and in which the four Sunday services are announced as follows:—11, 'Descent of the Holy Ghost,' 2.30, 'Tremendous Free and Easy,' 6.30, 'Great Charge on the Devil,' 9, 'Hallelujah Gai-lop,'—I say that when, with sadness and a sense of degradation, I read this grotesque and irreverent phraseology, calculated quite needlessly to disgust and to repel, I ask them what possible need there is to drag the white garments of faith through this mire of hopeless vulgarity? How can we argue that true Christianity has a purifying, ennobling, refining influence if it is to be propagated by such irreverent folly? I would ask, with a very solemn protest, whether the worship of God is to be announced a quackery which would hardly be creditable to a travelling menagerie. Is this the voice of His followers, of whom it was said, 'He shall not strive nor cry, neither shall any man hear His voice in the streets? Is all this puff and push and fuss and noise to be the sweet and solemn prelude to holy worship?"

"The subject was prominently before the Canterbury Diocesan Conference last week, when one of the speakers, Canon Smith, read an extract from a letter addressed to the *Christian*, by an eminent lay preacher and Evangelist, Mr. Stevenson Blackwood, who had for several years publicly identified himself with the Salvation Army. He now denounced the proceedings he had witnessed at the opening of the Congress Hall, at Clapton, and which had been encouraged rather than repressed by their leaders. 'I defy,' said Mr. Blackwood, 'any one to have retained an atom of devotional feeling during that intolerable row.' What Mr. Blackwood had lately seen of the movement led him, said Canon Smith, 'to feel that it was a most dangerous appeal to mere fleshly excitement, from which he felt bound to sever himself.' It seems to us that the spasmodic utterances of these Salvationists are only paralleled by the equally insane exclamations of Charles Guiteau before his execution."

## CHURCH GROWTH IN NEW YORK.

The *N. Y. Times* lately gave an important account of the progress made by the different churches in this city since 1845. While the Protestant Episcopal Church was behind the other leading Protestant denominations in 1845, it has now distanced all competitors. While our percentage of increase has been 215, that of the Baptists has been 45, of the Presbyterians 34, of the Methodists 32, and of the Dutch Reformed 4. The period between the years 1830 and 1845 appears to have been an exceedingly active one with most of the Protestant Churches, notably the Dutch Reformed, the Presbyterian, the Baptist and Methodist. Since then the work of extending these denominations seems to have been uphill all the way, while in the case of the Dutch Reformed, the cause was for a time not only brought to a standstill, but between 1845 and 1872 nearly one half the ground before held was actually lost. Since then this ground has been recovered, but the increase over 1845 is only 4 per cent. The oldest church of all is the Dutch Reformed, which goes back to 1628. It is a conservative, respectable body which has had two hundred and fifty years to make proof of its vocation, and yet now, as in 1845, it numbers only sixteen churches, while its membership at present is less than 5,000. An increase of 300 members in thirty-seven years is slow business. There is no nonsense about this fine old denomination; it is among churches as one of the fine old families in society; but whether because too conservative or bound and hampered by the Synod of Dort, it is certainly not the church of the future as far as this city is concerned.

The Presbyterians, again, have had 176 years of existence, but from 1845 to 1872 it made no progress, while in the last ten years they have done excellent work, showing a gain of four churches and a little over 4,700 in membership. This proportion is said to be nearly double the ratio of the city's growth during the same period. They are also doing a most commendable work in the way of charity and charitable institutions, ranking in this respect next to our own denomination.

The Baptists, with forty churches and 12,686 members, against 20,754 in 1872, have been doing well in the matter of coloured acquisitions, but as far as white members are concerned, have increased in ten years only ten per cent. The Methodists show a membership of 27,414 in 1882, against 26,795 in 1872, or 619 in ten years. Since there are fifty-four churches, that gives each one a little over ten members in ten years, or something approaching an annual increase of one apiece. At this rate, it is not for them to inherit this goodly land. Why the Baptists and Methodists have done no better in what might seem their own field does not appear. They are supposed to be the churches of the people, and here is abundant material for them to work upon according to their methods, but we are beating them on their own ground, by which I mean in preaching the gospel to the poor.—*N. Y. Cor. Southern Churchman.*

## THE BIBLE AND SCIENCE.

Dr. Dawson, of Montreal, Canada, in a recent number of the *Princeton Review*, bears very decided testimony to the harmony of science and revelation. He says:—  
"There is in certain quarters an impression that

in some way the Christian revelation as contained in the Hebrew and Christian scriptures is antagonistic to science. If one asks how or why, the answer usually exposes ignorance of the Bible, or of natural science, or of both. The so-called conflict between science and religion has not been a conflict with the Bible, but with superstitions and ecclesiasticisms as hostile to the Bible as to science, or with the remains of exploded scientific views trying to uphold themselves by biblical or ecclesiastical sanctions. The Bible is really the most truthful of books as to natural facts, and the most non-committal as to theories of nature."

"The Bible does not teach science, but it never contradicts the truth of nature. And is it not a remarkable fact that although at the time when the books of scripture were written physical science was very crude and fantastic, and the attempts to explain the phenomena of nature were utterly inadequate and untrue, yet they contain nothing which is contradictory to the most accurate knowledge we possess? How is it that the Bible was preserved from errors and mistakes into which every other ancient writing, which attempted to explain the origin of the universe, fell?"

## A COMMANDMENT WITH PROMISE.

"Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst with new wine."—Prov. iii. 9, 10.

*Bishop Beveridge's famous saying on the subject of giving:—*"Always observe this rule: even to proportion your charity to your estates, lest otherwise God should partly proportion your estates to your charity; and if ye do not give as much as ye are able, make you able to give no more than ye do."

While it is our bounden duty to give freely to the support of the Gospel, we must be careful also not to omit to minister constantly, as far as we are able, to the wants of the poor, and especially to those who are of the household of faith. He that giveth to the poor lendeth to the Lord.

How many Christians are there whose righteousness equals that of the Pharisees? They gave to the Lord's service tithes of all they possessed, and they were commended by our Lord for doing so. But they neglected "judgment, mercy and faith." Is it possible for Christians to perform judgment, mercy and faith, and at the same time refuse to bring God's tithes into His storehouse? And yet we are warned by our Saviour Himself that unless our righteousness shall exceed the righteousness of the scribes and Pharisees, we shall in no case enter into the kingdom of Heaven. (Mat. v. 20.)—*Register, St. Luke's Parish, Salisbury.*

## NECESSITY OF PUBLIC WORSHIP.

The salvation purchased by Christ is a *common salvation*, (Jude 3,) of which we cannot partake but by joining with the Church or body of men to which that privilege was granted. We can receive no influence from the Head unless we are members of the body, and join in those outward actions—the sacraments, sacrifice and prayer—by which we have communion with Christ. We are all one body, says the Apostle, because we are all partakers of one loaf of bread. Every branch of the tree must be sapless and perish, if it has no communication with the body of the tree.—*Register, St. Luke's Parish, Salisbury.*