

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. V.]
No. 39.]

WEDNESDAY, JANUARY 23, 1884.

£1.50
[PER YEAR.

ECCLIASTICAL NOTES.

PROFESSOR JOWETT's introduction of Mr. Horton to the Oxford Convocation was a laughable affair. The learned classic scholar, in submitting the name of Mr. Horton, made a blunder in his Latin, and said, "Nomen vobis proponitur probandum." His mental disturbance probably upset his grammar, and Mr. Jowett, "in order to avoid mistakes," wisely dropped the chilling Latin and spoke freely in his mother tongue. But the persuasiveness of his English was as ineffective as the success of his Latin grammatical construction, and Mr. Horton was rightly consigned to the body to which he belongs.

At the close of an impressive sermon, Phillips Brooks gave, incidentally, his views concerning the probability of a soul's opportunity to choose between good and evil in another state of existence. Do not delude yourselves, said he, with a hope that some time in the future there will be some mighty force impelling you towards holiness; stronger than those already existing. God's grace has done all that it possibly can for the soul's salvation in the gift of his well-beloved Son, and whoever shuts the door of his heart against the Saviour now makes the choice forever. Character becomes fixed in this life.

A VERY important movement has been started in England, having for its object the adoption of some efficient means to cope with the scepticism of the day. The Committee has appointed Dr. Samuel Kinns, F.R.A.S., author of *Moses and Geology*, whose earnestness and scientific attainments are so well known, to conduct the Mission by visiting the chief towns of England, Wales, and Scotland, and delivering in each drawing-room and public hall lectures upon the Scientific and Historical Accuracy of the Bible, which will be illustrated with models, diagrams, and geological specimens. This is a move in the right direction, and ought to be followed in Canada. A strong man going through the country, and showing that geology and the Bible were in accord, would do an incalculable service to our Church.

BURDENED pastors are often cheered by a few words of satisfaction from their parishioners. The following letter, addressed to a hard working Rector, must have given him fresh strength and courage:—"I was never happier in a Christmas service. The music was satisfactory, complete to me because it was ordinary, *not* extraordinary, in unison with everything else. I don't like my Christmas service all in italics and double exclamation points. It was a comfortable, home-like, family-like commemoration, with a good old-fashioned sermon, one our grandmothers would have liked and our grandchildren might profit by."

ACCORDING to "The Gospel in All Lands, there are in Lucknow and Cawnpore forty-five publishing houses engaged in printing and circulating infidel and Pagan books. One publisher received from a rich Mohammedan \$4000 to assist in printing Mohammedan works. A million Hindu tracts were issued at the expense of one Hindu prince. One hundred and three newspapers, mostly weekly, advocate and support Paganism and Hinduism,

and assail Christianity in India. Enemies of Christianity know too well the enormous influence of widely scattered literature. Half the shallow scepticism of the day is due to the influence exerted by these cheap writings. The Church must more fully use the same power for good, and do as much as possible to fill every home with high-toned Christian literature.

If the dreamers who are striving to pull down our institutions and theories without knowing what to substitute for them, would study more deeply the religion of the present, they would talk less foolishly of that of the future. The religion that has come down to us through the centuries, with its every part cemented with the blood of martyrs who died for it, is not in any sense losing its hold upon the minds of the people. True enough, there is a great deal of floundering and of doubt, but the religion which Christ founded was never stronger, numerically or in fact, than it is to-day.

THERE is no robe which so well adorns the minister in his pulpit, as the robe of sincerity. When this is lacking no disguise can avail him. His gestures may be appropriate and graceful, his inflections correct, his voice pleasing, his sermon may be eloquent in diction and logical in arrangement, but if the whole service is not enveloped or permeated with an atmosphere of sincerity, the commonest mind will pierce all the disguises of art, and mentally classify the service merely as an intellectual or æsthetic performance. The sincerity of a man's convictions is a mighty power in driving them into the minds and hearts of others. Sincerity seldom allows itself to be perfectly counterfeited. This power is largely gained by steady enthusiasm and earnest prayer in the retirement of the closet. A burning fire must be in the man, and the fire is kept up by constant communion with the Holy Ghost.

Unbelief.

THE Bishop of Bedford, in the Upper House of Convocation, said he purposed to move for a committee to consider the prevalence of secularism, agnosticism, and other forms of unbelief, and to report upon the best way of dealing with them. It was no outpost that was attacked now, but it was the citadel itself. The old controversy with Rome was as child's play compared with what they were now engaged in. Their present work was a matter of life or death. The questions to be considered were—first, were their creeds pure; secondly, was there any other sphere of existence but this; thirdly, was there a hereafter; and fourthly, was there a God? The forces arrayed against them were many and mighty. To see what scepticism had done they must take the testimony of the periodical literature of their day, the conversation of ordinarily educated men in society, and the testimony which some of them sometimes might obtain by being informed of the thoughts and feelings of men and women on sick-beds. Two or three years ago he had exceptional opportunities of arriving at the thoughts and feelings of sick persons among the upper classes. In a visit to one of the health resorts on the Continent he was horrified to see how scepticism had laid hold of so many thoughtful minds.

He did not think they could exaggerate the importance of the question. Go to the Universities, and they would find there that, although there was a more wholesome state of things now than there was ten or twenty years ago, the whole matter was treated as an open subject. With respect to the less cultured classes, he knew very well that for one who accepted unbelieving views there were a hundred who cared nothing about it at all. There they were, and of course they would naturally expect in this class a ruder and rougher treatment of the matter. The artisan and working man had not the bonds of home and earlier associations binding him to a religion which he did not understand and did not care to understand—a religion which very probably had been presented to him, if at all, under some very imperfect and perhaps even some unworthy or even repulsive aspect. He did not think it surprising that when such a man came within range of atheistical proselytising he became a ready victim. Such a man scouted the very word of religion; he just lived without God in the world, and shouted for Mr. Bradlaugh. Amongst the artisans and working men, and, of course, far more amongst those of the upper class who embraced these terrible negations, there was a considerable proportion of thoughtful, high-minded, and truth-loving people. It was not immorality and the love of immorality that had brought them to scepticism; but, of course, scepticism necessarily undermined the props of morality. A very large number of persons had seriously accepted unbelieving conclusions because they imagined that they were irresistibly led to them by the arguments they failed to answer. There was no doubt that immorality in a large number of instances did lead to a careless or boastful acceptance of unbelieving views. There were some who only let go their faith with intense and utter distress and despair. Having now very briefly glanced over the present state of things, he would proceed to place one or two comforting thoughts before them. This sifting and questioning was part only of the spirit of the age. Why should religion be afraid to deal with this matter? Their faith was not a tender hothouse plant that could not bear the breath of open heaven. He would advise them never to fear, to go boldly forward and prove their position by the sifting and testing process. Any position which had been tried and sifted and came out triumphant was more precious than a position untried and taken on blind trust. The great question was how to meet and deal with this state of things. That was just what he wanted the committee to inquire into. But let him say this, that in a very large number of cases the root of the evil was moral, and not intellectual, and therefore the treatment must be moral and not intellectual, and to bring to bear upon such cases mere intellectual argument was surely mischievous. What they wanted to get at was the conscience and the heart rather than the understanding.

THE extent to which the official enmity to Religion in France has gone would be ludicrous if it did not seem to carry with it the sad fact of a nation's apostasy. Recently, the President of the Senate, in speaking of the death of the celebrated historian, Henri Martin, used the expression, "he has given up his pure soul to God." The official reporter changed it to "his pure soul has entered into rest."