

# The Church Guardian.

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

## Our London Letter.

(From our own correspondent.)

They had a cloudy and rather depressing day for the royal marriage. London, outside the circle of the Court, is little touched by the gorgeous ceremony at Windsor. Everybody is full of good wishes, but there has been no popular participation in the rejoicings. One or two big tradesmen in the West-end advertised themselves by putting forth their rather stale illuminating devices. People are glad with Prince Leopold and hope that his life will be a happy one, but they have not felt called upon to show their gladness in any formal manner. Thousands of people have travelled to Windsor to see the sight. The affair was well managed; the scene in St. George's was glorious, not to say gorgeous. The Princess has ceased to be Serene and has become a Royal Highness and a Duchess, and everybody wishes them good luck.

Nobody was more surprised at the vote of your Canadian Parliament in favor of Home Rule for Ireland than were the leaders of the Home Rule party. They have ever since been asking what it means and how it came about. Of course it means Irish Canadians, but not simply the Irish vote. Your Irishman in Canada is not merely a politician; he is also a Romanist. The priests have gone with the people, and the union of all Romanists in the same demand has been too much for your politicians.

The death of Mr. Charles Darwin, the author of the evolution theory, has created a peculiar sensation to-day, which shews how unpopular, in truth, his theories were. He had just passed his 73d year when his friends saw that his illness was unto death. In all scientific circles his death will be mourned as that of the greatest philosopher of our day. His absolute originality as the inventor of the law of development of species has been somewhat over-estimated. His grandfather had stated something very like it years before, so that it came to him by inheritance. Again, the publication of the doctrine was actually anticipated by Mr. Alfred Russell Wallace. But it was Mr. Darwin who turned an obscure and doubtful speculation into a scientific doctrine, and produced the great revolution in scientific thought which makes evolution the foundation of nearly all modern science. It should be borne in mind that Mr. Darwin never adopted those materialistic deductions which some of his disciples have made from his teaching, and he has once or twice gone out of his way to disown them. Nor did he preach as a dogma what ignorance and bigotry attributed to him with a sneer. When it became known that he was to be buried in Westminster Abbey, not a word was raised against it. He was laid to rest by the side of Sir Isaac Newton, and close to the grave of Herschell. The Duke of Argyll was one of the pall-bearers, being the representative both of Scotch orthodoxy and modern inquiry. Canon Farrar represented the Church by the side of the coffin. Lord Derby was with him. Mr. Lowell represented America, and Mr. Spottiswoode, Professor Huxley, Sir John Lubbock, Sir Joseph Hooker and Mr. Wallace were the representatives of Science. The service was touching and impressive. The lesson—the declaration of hope in an immortality—was read by Canon Duckworth, and seemed like an answer to the libels which made out Darwin to be a materialist. "Happy is the man that findeth wisdom" was the anthem, and as the words wandered down the aisles and came borne back in echoes, one could not help thinking and believing that Professor Darwin's life represented a higher wisdom than might be expressed in his books; for not only were the books the result of almost unlimited patience and the fruit of a life lived above the world, and untouched by the sharpness of its miserable controversies, but they came from one whose exquisite and

unfailing courtesy gave a grace to the gracious life which even in death all the world honors.

King John Dunn has written a piteous letter from Zululand, crying out against the unkind things said of him by Bishop Colenso. He admits that he is a polygamist, but argues in his defence that polygamy is sanctioned by the Pentateuch, which he thinks Bishop Colenso regards as an authority. He pathetically protests that it is unfair to pursue him with obloquy, since he lives where polygamy universally exists, and is thus placed beyond the pale of society. The *naiveté* of this letter is beautiful to behold. A man who quotes the Pentateuch to convince Dr. Colenso, and speaks of himself as beyond the pale of society, is, to say the least, a curiosity.

The interesting point in the forthcoming election for Chairman of the Congregational Union is that both the candidates for the post are what old-fashioned people would call unorthodox. Dr. Parker, of the City Temple, who seems to have the better chance, explains away, if he does not deny, what used to be regarded as the cardinal doctrine of the Puritan faith; and he holds views which would enable him to comprehend in his Church not merely Unitarians, but even Comtists. His rival is Mr. Edward White, and he believes in the utter destruction and annihilation of the unfaithful. These are the two men who are seeking the highest place of honour among the descendants of the pure Calvinists of a past generation. Verily the thoughts of men are widened with the process of the suns.

The people who want to marry their sisters-in-law can stand it no longer. They have the Colonial practice with them, the Royal Family and the leaders of both houses of Legislature. The House of Commons has repeatedly passed their bill, yet sisters-in-law still remain sisters-in-law, and are incapable of conversion into wives; so the brothers-in-law are called upon to rise in their strength next month, and by a monster meeting demonstrate against the monstrosity. It is rather difficult to believe that the fierce democracy of the great city will rise with a leonine growl for the purpose of legalizing matches between widowers and their deceased wives' sisters. They have expected to pass their measure any time this twelve years, and at the end of every session they find themselves where they were.

## ASCENSION DAY.

"Holy Thursday" commemorates, perhaps, the greatest of all the great events in our Blessed Lord's life on earth. And it would appear as if our Saviour Himself so regarded it, for He said to those who seemed unable to accept His teaching with regard to the eating of His Flesh and the Drinking of His Blood. "Doth this offend you? What, and if ye shall see the Son of man ascend up where He was before?" It is indeed the crowning triumph of our Lord's personal work on earth, and the sure evidence that "He was come from God and went to God." And the demeanour of the Risen Saviour during the forty days was evidently intended to make the great and blessed truth understood that in His glorified body He was as capable of seeing and understanding His people's needs, and of responding to their every call, as He was before His crucifixion. He was with them instructing them, breathing upon them, blessing them. So He continued until He was taken up out of their sight in bodily presence, and they feel that although the cloud has shut Him out from view, He knows and sees and hears them still, He loves them and cares for them as of old. Aye, more, now, He having returned to His Father's right hand, they are bidden to "ask and they shall receive, seek and they shall find, knock and it shall be opened upon them." All the power and glory which He had before He became man He has now resumed, and hence-

forth they have in Heaven a Friend and Intercessor, Who having loved them on earth, loves them still, having been their Master and Leader on earth, is their Master and Leader in Heaven.

What a glorious and blessed truth to contemplate! We have in Heaven at God the Father's right hand, our elder Brother, the dear Saviour, Who died and was buried and rose again, and Who now as the Ascended Lord watches over us and hears our feeblest cry. Having bought us with His own precious blood, and restored us to God's favor. He has re-entered Heaven now to appear in the presence of God for us.

## THE UNBELIEVER'S CREEDS.

"I BELIEVE there is no God, but that matter is God, and God is matter; and that it is no matter whether there is any God or not. I believe also that the world was not made; that the world made itself; that it had no beginning, that it will last forever, world without end. I believe that a man is a beast, that the soul is the body, and the body is the soul; and that after death there is neither body or soul. I believe there is no religion; that natural religion is the only religion; and that all religion is unnatural. I believe not in Moses; I believe in the first philosophy; I believe not the evangelists; I believe in Chubb, Collins, Toland, Tindal, Morgan, Mandeville, Woolston, Hobbes, Shaftsbury; I believe in Lord Bolingbroke; I believe not St. Paul; I believe not revelation; I believe in tradition; I believe in the Talmud; I believe in the Alcoran; I believe not in the Bible; I believe in Socrates; I believe in Confucius; I believe in Sanconiathan; I believe in Mahomet; I believe not in Christ. Lastly, I believe in all unbelief."

## MOCKERY!

"All things come of Thee, O, Lord and of Thine own have we given unto Thee."

Are these words *true* when sung by a congregation who have not rendered to God enough of His own to pay their obligations for the current expenses of his parish? Are they true when the parish has not paid its assessment towards the Diocesan Fund? All rise and proclaim that they have done their duty, when they have fallen so far short of it that the Church work is hindered because the Bishop and the clergy are *defrauded*. Should the congregation sit with folded hands while the collection is taken up, and then without regard to their own action, rise and sing, *we have rendered?* Should we not fear that in answer to the pleasant statement of what we have done, the Lord may say, "ye are cursed with a curse, for ye have robbed me." (*Mal.*, 3-9.) I think that our sin is not unlike that of Ananias and Sapphira, and fear the words might be said to each one who, without truth writes, in singing this hymn, "thou hast not lied unto men but unto God."—A. E. F., in *Kalendar*.

BISHOP MORRIS pays the following beautiful and justly-deserved tribute to the Prayer Book. "This Prayer Book is worthy of more study, and these Services of more care, thought and painstaking, than they commonly receive. Most Churchmen, go all their lives skimming along the mere surface of the Prayer Book, without a knowledge of the treasures that await their search beneath. Some one, outside of the Communion of the Church, who had just caught a glimpse of what was within, is reported to have said to one of our Clergy: 'You Episcopalians don't know what good a thing you have got in that Prayer Book of yours. It is a wonderful power.' The learned Dr. Adam Clarke of the Methodists, had some such conception of its value when he said, 'Next to the Bible it is the book of my understanding and my heart.'