

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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ANCIENT AND MODERN PHILOSOPHY.

We cull the following extracts from *Wilford's Microcosm* for May:

Ancient philosophy had two extreme tendencies—the one to an extreme realism, the other to an extreme idealism, both leading infidelity. These extremes existed in the Ionian and Pythagorean schools, also in the schools of the Epicureans and Stoics. The disciples of Plato and Aristotle went to extremes which the masters would not at all have sanctioned.

Socrates was the great mental philosopher and really the founder of ethical philosophy. He stood upon a religious platform which towered far above the Acropolis of Athens.

The Greeks had traditions which pointed back to the time when men believed in the one only living and true God. They had received their religion from the East, where Monotheism was the only religion in the early history of the race. They knew God, but did not glorify Him; so they became vain in their imagination, and their foolish heart was darkened, (Romans i. 21). Socrates, Plato and Aristotle obtained all the religious light that could be gotten from the Gentile world. They were really morning stars ushering in the light of a glorious day. They were schoolmasters leading the nations to Christ. In this sense, they were regarded by the Christian Fathers.

The extreme Materialistic and Rationalistic tendencies of ancient philosophy are fearfully visible in the tendencies of modern speculation. There have been two systems in modern times, which have been productive of a vast amount of skepticism; I mean *Sensationalism* and *Transcendentalism*. We go to France for the development of the one, and to Germany for the development of the other.

Rationalism, which has long been the favorite philosophy of the Germans, seeks truth only in reason. Ideas, they maintain, are innate, and depend not upon experience. All knowledge is with them subjective. They attach no importance to the external evidences of Christianity. Hegel had a Christology, but it was the creation of his own philosophy. He believed in a God, but it was a god without personality except in the human mind. This philosophy banishes God from the universe, and unites itself with Atheism.

Let Evolutionists grapple with this problem: Let them account for the existence of physical life on this earth, without admitting the pre-existence of an intelligent creative power, if they can. They have been again and again challenged to this task, and they have made various efforts in this direction, but thus far have signally failed; they themselves being judges. It is easy for them to present an imaginary hypothesis; but to furnish any evidence of its truth, is what they find it impossible to do.

THE ANTIQUITY OF MAN.

The *London Guardian* has the following.—I was glad to see that one of your correspondents, "C. H. M.," has recently asked this question of those sceptics who ignore all Scripture authority respecting the age of man on earth—"Where are the bones of these millions of men and women,"

which some scientists, like Professor Huxley, declared occupied this earth myriads of ages ago? Such a question is as unanswerable as another of the same sort in relation to what is commonly called "Darwinism."—If, as some of you say, man is descended from an Ascidian by the process of evolution, how was the first baby mammal fed, if its immediate progenitor was a non-mammal? After a careful study of the evidence from the Egyptian and Cuneiform monuments, as well as every history of Egypt which has been published during the last twenty-five years, I am as confident as it is permitted man to be certain of anything in this uncertain world, that the earliest proof of man's existence on earth is to be seen in a tablet belonging to the Ashmolean Museum at Oxford. It belongs to a priest of the name Shera in the reign of King Sent, one of the early kings belonging to Manetho's Second Dynasty, and may approximately be dated circa B. C. 2350. Champollion, the founder of Egyptology, thought there was no Egyptian monument older than circa B. C. 2200; but the subsequent discovery of the Turin Papyrus, of the reign of Ramessu the Great, and the New Tablet of Abydos of the reign of his father Pharaoh Seti I. (both of which are upwards of a thousand years prior to the time of the scribe Manetho,) will convince anyone who believes firmly that Moses wrote as he was moved by the Holy Ghost, that there is no proof of man's existence prior to the Noachian flood; and that there is no demonstrable evidence of that existence about 2,000 years before the flood other than what is recorded in the law of Moses.

REV. B. W. SAVILE.

CHURCH LIFE IN AUSTRALIA.

The *Australian Churchman* says:—"Although the century of Australia will be celebrated five years hence, it may truly be said that our national life is comprised within the last fifty years. Almost any ten years of the last half century can show more done in the way of settlement—more material progress made—than in the whole first forty-five of our Colonial existence. And the last decade exhibits the most marvellous advancement of all. To the Christian it must be a matter for devout thanksgiving to know that Church work has kept pace with material prosperity. Taking up the *New South Wales Calendar* for 1883, who do we find with regard to Church organization fifty years ago? The whole continent of Australia—as well as the island of Tasmania—formed part of the 'extensive diocese of Calcutta.' There was no Bishop resident in the whole of the Australias, and the sole charge and oversight of the Church of England population was committed to 'sixteen chaplains and five catechists.' This was only 'fifty years ago,' and at the end of the first forty-five years of our colonial existence. But what do we learn from statistics now? That in Australia and Tasmania (we are not in possession of New Zealand statistics, therefore they are not included) we have twelve Bishops, 529 clergyman sixty-eight catechists, 549 churches, and 388 school churches and other buildings used for worship. It must be remembered that this list does not include the diocese of North Queensland, the statistics of which are not obtainable, nor the number of churches in the diocese of Newcastle, Grafton and Armidale, Brisbane, Adelaide, and Balla-

rat. We may safely therefore add 350 more buildings devoted to religious purposes to the numbers given above. The number of Bishops alone in the Australian colonies is greater now than that of all grades of Church of England clergymen fifty years ago."

NO TRUE WORK EVER WASTED.

No true work since the world began was ever wasted; no true life since the world began has ever failed. Oh, understand those two perverted words, failure and success, and measure them by the eternal, not by the earthly standard. What the world has regarded as the bitterest failure has often been in the sight of heaven the most magnificent success. When the cap, painted with devils, was placed on the brow of John Huss, and he sank dying amid the embers of the flame—was that a failure? When Francis Xavier died, cold and lonely on the bleak and desolate shore of a heathen land—was that a failure? When the frail, worn body of the Apostle of the Gentiles was dragged by a hook from the arena and the white sand scattered over the crimson life-blood of the victim whom the dense amphitheatre despised as some obscure and nameless Jew—was that a failure?

And when, after thirty obscure, toilsome, unrecorded years in the shop of the village carpenter One came forth to be pre-eminently the man of sorrows, to wander from city to city in homeless labors, and to expire in lonely agony upon the shameful cross—was that a failure? Nay, my brethren, it was the death of Him who lived that we might follow His footsteps—it was the life, it was the death of the Son of God.—*F. W. Farrar.*

THE VISIBLE AND THE INVISIBLE CHURCH.

THERE is a "Holy Catholic Church," which for 1800 years has been known and seen of all men. And then there is the "Communion of Saints," known only to God. He would be guilty of direct disobedience and of intolerable presumption who should dare to neglect the plain teaching of the Lord Jesus Christ: "Let both grow together until the harvest." The "net" is cast into the sea of this world; both good and bad fish are in it. Only at the end, when Christ comes, shall the 'bad' be cast away, and the "good" gathered into vessels (St. Matt. xiii. 30, 47, 48). "Who art thou that judgest another? To his own master he standeth or falleth." One whom you account the lowest of the communicants may yet be one of the leaders of that invisible army which is mustering even now; the army that St. John saw in the Apocalypse; the army of the saints, "clothed in fine linen, white and clean," following the conquering King (Rev. xix. 14.) God forbid that you or I should make a separation between our brethren! All the baptized, so far as we know, are to be accounted members of Christ, and children of God, and partakers of the kingdom. Only, not less clearly does the whole of the New Testament reveal to us this truth: that there are two classes of communicants. As in the old Jewish Church, so now also there are the two divisions—the outward and visible; the inward and invisible.—*Bishop Wilkinon.*