

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. 12.]

HALIFAX. WEDNESDAY, JULY 18, 1883. WINNIPEG.

[\$1.50
PER YEAR.

NEED OF MISSIONS TO THE RICH.

The following strong language of the London *Guardian*, it is to be feared, is almost as much needed in this country as in the Mother Land. We hope it will alarm the careless among the higher ranks of society:—

We want Missions to the rich and noble; to the wealthy capitalists in our great English towns; to landlords and tenant-farmers, and to sons of landlords and tenant-farmers; and to women in higher classes; to ladies of rank and title. Our duty is to endeavour to persuade all these to be examples of holiness of living to those beneath them.

The lower classes reflect the upper; and are what the upper make them.

What would the Apostle St. Paul have said, he who preached before an adulterous heathen Judge and his guilty consort on "temperance and judgment to come," and made him tremble on his judgment seat? What would he have said to some who move in high society in what is familiarly called a "London season," and set up idols of their own making—idols tainted by sins of impurity which God abhors? What would he have said to the evil influence flowing downwards from the higher ranks to the lower and middle classes of society, and contaminating them by bad examples, and by the scandals of vice in high places—made notorious to all by the newspaper press—engendering bitter scorn in the minds of the multitude for those above them, and a passionate exasperation against social distinctions of rank and privilege and property, and a vindictive eagerness to destroy them? What would he have said to some who ought to be examples of piety and virtue, and yet are ashamed to acknowledge that it is God who maketh men to be of one mind in a house (Ps. lxxviii. 6), by worshipping Him in family prayer; but not ashamed of what is shameful,—not ashamed of desecrating the sanctity of marriage—not ashamed of marriages consequent on divorce produced by conjugal unfaithfulness; ashamed of what is noble and honorable and glorious, and forgetful of His warning who said, "Whosoever is ashamed of Me and My words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed when He cometh in the glory of His Father with the holy angels." (Mark viii. 38.)

The more exalted the individual, the more eagerly and minutely is his life watched and discussed, the more numerous are his imitators, and the greater the practical effect of his example. How far, then—for these, I take it, are the questions before us—are the lives of our upper classes genuinely influenced by the Churchmanship which most of them profess? And is there any way in which its influence among them can be deepened and strengthened? That it needs strengthening, few, I think, will dispute. Multitudes, indeed, aye, increasing multitudes, of blessed exceptions we know there are, whose faith is rooted in their inmost core, who realize all that their profession of it involves, and whose lives are consecrated to the promotion and advancement of good in all its varying forms. But of the majority I fear it must be said that the vitality of their religion is sadly weak. Certain appearances they keep up; certain conventionalities they respect; certain specified duties they are willing to perform. But when the ways of the world are at issue with God's

commandments, when pleasure or profit or popularity is at stake, indifference and moral cowardice get the better of them. Worldly prosperity and success are their principal object; they feel that to gain their ambition, to keep or improve their position in society, to extend their circle of useful or agreeable acquaintances, or whatever their especial aim at the moment may be, it will not do for them to be too particular. Singularity must be avoided; scruples must be swallowed; peccadilloes must be winked at; an uncompromising attitude of resistance to vice is not, they think, to be expected of them. If the world will not raise its standard to their level, they must lower theirs to the world. And what a significant change there is in the strength and attitude of the forces that Christianity has to encounter. In the days of our fathers, if the garrison was careless and weak, the enemy were supine and timid too. But now at every point they are advancing to the assault, with crest erect, and armed with weapons of the deadliest sort. Already, it is to be feared, the agnostic and the infidel, secret or avowed, form a considerable portion of what is known as society.

THE TRUE EDUCATION.

The greatest educational need in this country is that of positive, ethical, and religious teaching. We may dispute about the matter of ancient languages or modern languages, speculative studies or practical studies, discipline of this kind or the other, but nothing signifies which does not go to the foundation of character and conduct. All things touch on the moral, while this in turn is rooted or ought to be, in the profound depths of religion. Not to have been educated in these springs of being is to leave the most finished scholar at the mercy of an uninstructed conscience, and it may be, of overmastering tendencies to evil.

What multitudes of men seem to have been instructed in everything except the old-fashioned virtues of justice, truth, and honesty! In every department of business the great question is whom to trust. Education, certainly that education which takes no account of the heart and conscience, so far from staying the depraved impulses, may only make them the greater instruments of evil.

In England, even more than in this country, they see the danger which threatens in this direction, and are trying to guard against it. The latest experiment, which has the support of the Archbishop of Canterbury as also of the most of the bishops and any number of distinguished Churchmen, is the Church Schools Company, a sort of joint-stock concern, having a capital of half a million of dollars. The shares will be five pounds each, and it is believed that they will pay a fair dividend to the shareholders. Both day-school and boarding-schools are to be established in different parts of the country, under the direction of an administrative council, the scholars of the former paying from six to fifteen pounds per annum, and those of the latter from twenty-five to fifty pounds. The schools are to be annually examined by competent persons both in religious and in secular knowledge and will give definite religious teaching.

Here, then, is an enterprise which thoroughly deserves success. The Church Schools Company contemplates the education of everything appertaining to the mind and conscience of the scholars

and will make quite as much of morality and religion, as of the languages and mathematics. Can there be any possible doubt that education must more and more shape itself in this direction? If a way can be devised by which it shall be made to pay shareholders as well as the pupils—in other words, a paying thing all round—it would seem as if a problem over which some are indifferent, while others despair, will be in the way of solution.—*Churchman.*

THE SCIENTIFIC ACCURACY OF THE BIBLE.

Dr. Samuel Kinns, the author of "Moses and Geology," has for some little time past been giving a series of lectures in the drawing rooms of the aristocracy on "The Marvellous Scientific Accuracy of the Bible." The last took place at the Earl of Shaftesbury's, and was attended by a large and very distinguished company. Dr. Kinns, in carrying his audience through his course of reasoning described the various geological strata and the story told by the fossil plants and animals of the earth's condition during the various epochs of its history. He especially interested them, however, in his description of fifteen creative events which he showed were placed by Moses in the correct order of sequence according to the latest discoveries in science. These events, which are very concisely stated in "Moses and Geology," were summarily described in the review of "Moses and Geology" which appeared in the *Record* of March 22, 1882. Dr. Kinns then proved that the number of changes that can be made in the order of fifteen things is more than a billion—viz., 1,397,674,368,000—and therefore if Moses placed 15 important creative events in their proper order without the possibility of traditional help, as most of them happened millions of years before man was created, it is a very strong proof of his inspiration, for group them as one may, and take off a further percentage for any scientific knowledge possessed by him, still the chances must be reckoned by hundreds of millions against his giving the order correctly without a special revelation from God. To lead his auditors to appreciate this, Dr. Kinns mentioned that a clock beating seconds would take over 30,000 years to tick a billion times; and that if any fifteen different events could be written down once in every ten minutes, it would take twenty-four millions of years to write all the variations that could be made in their order, writing them day and night without intermission, and to further illustrate it, he distributed slips of paper for each to write down the first fifteen letters of the alphabet in an order known only to himself, something in this order:—

g m h d a j b k c f e n i o l.

and not one corresponded with his. He told them that if all the people in the world were to try to imitate his unknown order, there would be still a thousand chances to one that the whole twelve hundred million attempts would be incorrect. Or, in other words, if all the people in a thousand worlds each having a population equal to our own were to try, there would still be a probability that not one list would agree in sequence with the unknown list. After this he asked how will the sceptic explain the marvellous, nay miraculous, accuracy in sequence of the Mosaic cosmogony.—*Record.*