

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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THE NEW PRIMATE.

The anxiety so naturally expressed by Churchmen of all schools of thought, and shared alike by ecclesiastics and laics, as to the appointment of Archbishop Tait's successor in the See of Canterbury, is now at an end; and acceptance of the post, with all its grave responsibilities, by the Bishop of Truro, has been received not only with satisfaction but with a positive feeling of relief. Political sympathy—which, according to the unhappy revelations in the third volume of the *Life of Bishop Wilberforce*, was held by that distinguished prelate to have guided the late Lord Beaconsfield in making his ecclesiastical appointments—might have induced Mr. Gladstone to put forward many men of note who would have been far less fit for the high office; and the fact that a Bishop who definitely proclaimed his Conservatism by joining Mr. Raikes's committee at the recent University election has been chosen is a pleasant evidence that the Prime Minister has risen above all such considerations. When once the question was thus lifted out of the atmosphere of politics, the air was cleared to a very considerable extent; and, if we are rightly informed, the choice virtually rested between the man of thought and the man of action—the Bishop of Durham and the Bishop of Truro. The decision in favour of the latter can excite no surprise, and will, we believe, occasion no regret, even to Dr. Lightfoot's personal friends. No one who is able to 'discern the signs of the times' can look across the horizon and fail to perceive the clouds which, if little bigger than the hands of those who raise them, are gathering around the Church, and must be dispersed ere they assume larger dimensions; and with this prospect we need a man of action at the helm. So to describe Bishop Benson is only to put into a phrase the conception which any impartial critic would form from the work he has already done for the Church. That his action has resulted from thought—from deep, prayerful consideration of the situation—no one who knows him will doubt; but at the same time it has been action of a real, definite, and purposeful character. He has not simply summed up, in the course he has taken, the prevailing tone of the many-voiced counsel of those whom he has so wisely called around him, but he has shown that he realises the responsibility of 'giving a lead' to his brethren; and he has not shrunk from doing so. At Wellington College his 'deputations' were clearly and distinctly made, and did not pass without criticism; but they received what is far better praise than the gratulations of the moment—the *post facto* justification of the success which in time crowned his reforming efforts. At Lincoln and at Truro the Bishop's work was creative, rather than restorative or restorative; and there again he was enabled to show that he possessed the faculty not only of commending his plans to those who had to carry them into execution, but of putting himself at the head of the work, as the wise master-builder. Fresh from such scenes of invigorating energy—for *vires acquirit eundo* is as true in the spiritual as in the natural world—the Bishop has been called up to the highest dignity which Church and State have to offer; and we may without any fulsome adulation affirm that he is a man whom both these great corporations may justly delight to honour.

That the guiding voice and the strengthening hand of such a prelate are needed at the present

juncture it would be bold indeed to deny. What John Keble wrote in 1827 is true still:—

"There is much need: for not as yet
Are we in shelter or repose,
The holy house is all beset
With leaguer of stern foes;
Wild thoughts within had men without,
All evil spirits round about,
Are banded in unblest device,
To spoil Love's earthly paradise."

Keble's hope for the future seemed, if we may judge from the noble poem of which these lines form part, to rest in an appeal to the spirit of union which he typified in that exhilarating strain,—

"Brothers are brothers evermore;

but in this day the need of a capable leader is as essential as the solidarity of the Christian brotherhood, and such a leader we may vainly hope has been given to the whole Anglican Communion.

Believing as we do that 'avenues of widening magnificence are opening out into the future on every side for the Church's forces, and that these forces are gathering strength'—to quote the new Primate's own words in his sermon to the Derby Church Congress—we rejoice that one who thus looks at the task before him is called to lead us on, and we ask our readers to unite in earnest prayer that his strength may be equal to his will.—C. M.

THE BIBLE AND SCIENCE.

Dr. Dawson, of Montreal, Canada, in a recent number of the *Princeton Review*, bears very decided testimony of 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 superstitious 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 it is 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?"

NATIVE MISSIONARY ZEAL.

The progress in self-help in the Niger mission of the Church Missionary Society is very encouraging. It is not long since Nembe (in the Niger Delta), the capital of Brass, was occupied; yet, when Archdeacon Crowther visited it recently, he preached to 593 in the morning and 404 in the afternoon. In the morning he proposed to the people to make an effort to raise funds for a church, showed them plans, and spoke of the probable cost. The chiefs then asked leave to retire for consultation.

All the men went out with them. They sent in once to know the cost of a church to accommodate 900, and whether they should expect any help from England. The answer was that the church would cost \$4,000, and that no help would be afforded from England. When the men returned, subscriptions began to come in, and soon no less than \$2,000 was promised, men rising frequently to add to their subscriptions. Three of the native carpenters have made a fine pulpit for the new Church. Chief Spiff, one of earliest converts at Brass, is dead. His reverence for the Sabbath was so great that he refused on one occasion to appear at the lauding on that day to receive a package brought him by steamer and it was carried away. He wrote to the company that he "would rather suffer the loss of everything than land a single package on the Lord's day, and that "Sunday work does no man any good."

LAY WORK.

Are not the laity forgetful of their royal priesthood? Apparently they think that the whole burden of preaching Christ and His Gospel lies on the clergy, their part of the Christian's duty being simply to contribute to a more or less inadequate support of a clergyman. But the Christian's work can never be done by proxy. No man, and no set of men, even though it be called a parish, can ever throw his or its Christian duty upon the shoulders of any man. The members of the Church are all alike kings and priests unto God. Each alike is required to make known the unsearchable riches of Christ. It is the baptismal and not the ordination vow that makes the man not only a servant but a soldier of Christ, bound not only to keep himself safe within the citadel of the Church, but also to engage heartily in the Church's warfare against sin. It is a miserable fallacy, having too great credence at this time, that the support of the Church means the support of the parish of which one is a member. But this is a still more miserable fallacy which teaches that the parish is to be maintained and built up, and made to the unaided effort of the Rector.—*Kalendar*.

NEEDS OF THE CHURCH.

An important need is Distinctive Church Teaching, and punctilious observance of the Christian Year. The Church of God is not a man-made Society. It is a venerable and Divine Institution; with a divinely constituted Three-fold Ministry. Her two Sacraments are generally necessary to salvation. Confirmation is not optional and arbitrary, but a Scriptural Rite. Her Liturgical mode of Worship is ancient, heaven-blessed, and in keeping with the Old Testament and the New. Her Book of Common Prayer is the best Commentary upon the Sacred Scriptures, not of the letter but of the spirit, for the letter killeth but the spirit giveth life. And the devout observance of the holy times and events of the Christian Year is more instructive and helpful to the soul, than all the popular religious seasons of arbitrary appointment. I would, therefore, urge a deeper and more general regard; and strict following of the Prayer Book in all its parts, order and directions. We ought not to question the Church's ability to minister to the longings of a sinsick world, until her principles are understood, and her rules strictly observed.