

The Church Guardian, A WEEKLY NEWSPAPER, PUBLISHED IN THE INTERESTS OF THE CHURCH OF ENGLAND.

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Address THE CHURCH GUARDIAN, Lock Drawer 29, Halifax, N.S.

The Halifax Editor can be found between the hours of 9 a. m. and 1 p. m., and 2 and 6 p. m., at his office, No. 52 Granville Street, (up stairs) directly over the Church of England Institute and next door to the office of the Clerical Secretary.

A LITURGY FOR THE PRESBYTERIAN CHURCH.

The following extract from the Philadelphia Bulletin relative to the growing demand for liturgical worship in the Presbyterian Church, will be read with interest:

Few of the Christian denominations have been so severe in their repudiation of all that is formal or æsthetic in matters of public worship. Plainness of church architecture, extreme simplicity in all public service, in music, in decoration, in ceremonial of every kind, exclusive adherence to extemporary prayer, to antique forms of psalmody, to stereotyped models of pulpit oratory, a conscientious avoidance of all recognition of ecclesiastical fasts and feasts were the conspicuous peculiarities of Presbyterianism, and were maintained for two centuries as essentials of the faith. One by one these ancient tests have yielded to the general spirit of the age, and the Presbyterian Church of to-day, while holding steadfastly and sturdily to its ancient creed, has so relaxed its ancient severities of public worship as to be scarcely recognizable externally as the church of Calvin and Knox. The demands of the present age are strongly æsthetic, and the æsthetic elements of public worship have gradually asserted themselves. Innovation has broken through the old barriers at all points. Presbyterian architecture and church decoration are as costly and artistic and gorgeous as those of the churches of Rome or of England. Its music is florid, and often very attractive to the secular ear. Its sanctuaries are luxuriously comfortable. Written and printed forms of service for various special occasions are quite common. In some congregations responsive services are introduced into the public worship. The observance of Christmas is quite common, and that of Easter and Good Friday has obtained a foothold which will soon be of general acceptance. We quoted yesterday from the Presbyterian, one of the leading organs of the denomination, its bold demand for a responsive service, for increased musical worship, for written prayer, and for the observance of the leading feasts and fasts of the Christian Calendar. Such demands would not be thus publicly made, had they not made themselves very distinctly heard among the people and pressed themselves upon the approval of the clergy. They are only in accordance with the general spirit of the modern religious world; and they will be felt, at no distant day, in every department and denomination of the Christian Church. These demands spring from the finer instincts of humanity; and they are wise who recognize and respect them and provide for their legitimate indulgence. They will gratify themselves in some way; and they have in them prodigious capabilities for the good of the Church and of the world, if they are wisely directed and used.

This feeling has now extended to the Presbyterians in Canada. Rev. Mr. Macrae, Moderator of the General Assembly, late in session at Montreal, expressed himself as follows:

It used to be hurled against us as a reproach that Presbyterians neglected the service of song, but that reproach had to a large extent been removed, and at a later period a report would be presented by means of which he hoped a hymn book would be adopted which would form a fresh bond of their union and a pioneer of their future progress. He should be glad if a manual of services were prepared, not in the form of a ritual, to which he was opposed, but providing something for the celebration of ordinances, for marriage, the sick bed and family prayers. Nobody could fail to see the bond of influence the prayer book of the Church of England has been to its members, and the Presbyterian Church might without encumbering itself in any respect take a leaf out of the book of that great church.

The St. John Telegraph, edited by Mr. Elder, a Presbyterian, in its issue of the 12th, had an able editorial, giving conclusive reasons for the adoption of such a manual. There is a growing sympathy among educated Presbyterians in favour of a liturgy. We rejoice to find that the modern idea of extemporary prayer is giving place to Scriptural and primitive practice, that old prejudices are dying out, and that the position taken by the Church of England in this matter is now being vindicated by our Presbyterian friends. May we draw nearer and nearer till we are one in spirit and in body under our Great Head.

PRACTICAL WORK.

There is no more important work for the future welfare of the Church than work among the young. We trust the Synods of Fredericton and Nova Scotia will devote serious attention to this matter. It will be of more benefit than wasting precious time over the amendment of Constitution or Canons. Every effort should be made to influence and gain the young. There should be a standing Committee on Sunday Schools, charged with the especial duty of forwarding this work, and reporting progress at each Session of the Synod. The growth and stability of the Church in the next generation depend mainly on the foundation we are laying to-day.

Prof. C. F. FRASER, himself totally blind, the popular and talented principal of the Halifax Blind Asylum, who has already won an enviable reputation as a platform speaker, has just started on a lecturing tour through the Maritime Provinces, Quebec and Ontario, in the interests of the Institution under his care. Prof. Fraser's lectures are to be on "The Great Pyramid," a subject which he has made a close study for years, and one which has drawn him large and appreciative audiences in Halifax, St. John, and elsewhere. It is a subject of such universal interest, and so much has in recent years been brought to light, and so many speculations have been advanced, that from the fact of the Professor discussing the problem from the standpoint of an earnest Christian believer, we think his lectures will prove of great practical value, and we take pleasure in commending him to the kind and cordial friendship of our clergy and laity. The proceeds of the Professor's lectures are to be applied to the purchase of raised print books for the blind.

Will our Upper Canadian exchanges kindly draw attention to Mr. Fraser and his work?

WHEN "Churchman" sends us his name (in confidence) we shall be glad to publish his letter. This rule of the press must be strictly adhered to.

DEATH OF REV. DR. COCHRAN.

The death of Rev. Dr. Cochran, which occurred last Sunday week, has withdrawn from us the oldest and one of the most widely known and universally beloved of our Nova Scotia clergy.

Dr. Cochran was born in Windsor on the 17th of September, 1796, and was the second son of Rev. William Cochran, D. D., of

Trinity College, (Dublin) for many years President of King's College, Windsor. In the year 1821, he entered King's College, and four years later took the degree of B. A. In 1825 he received the degree of M. A., and in 1827 that of D. D. from the same College. In 1824 he was ordained by Dr. Morntain, the Bishop of Quebec—the Bishop of Nova Scotia being in England at the time.

After assisting his father for a short time in Falmouth, he was settled during the latter part of 1834 at Lunenburg, where he continued to minister to a widely extended parish, including not only Lunenburg but La Have, New Dublin, Bridgewater, New Germany, and Mahone Bay—for twenty-seven years. In 1855 he commenced the publication at Lunenburg of the Colonial Churchman, the first religious newspaper established in what is now the Dominion of Canada, and continued to edit it for five years, after which he assisted Mr. Wm. Gossip in the publication of the Church Times. In 1826 he initiated the practice of holding evening services which very soon became the practice in all the parishes. He founded Sunday Schools and Temperance Societies—among the first in the Province, and by great zeal and diligence, laid the foundations of what are now four or five flourishing parishes.

In 1852 he removed with his family to Halifax, and was at first for a few years in charge of Turn's Bay and Spryfield, and other outlying districts. In the first named place he secured the erection of a neat church, which still remains with many other evidences of his successful and arduous ministry. In 1853 at the request of the Governors of King's College, he undertook the task of raising \$40,000 towards the endowment fund of that College—travelling through the three Lower Provinces for the purpose—a duty in which he was eminently successful. In 1854 he was appointed to the pastoral charge of Salem Church, which he held until 1866, when he was appointed to Trinity Church, of which he remained pastor until quite recently.

But great as were Dr. Cochran's pastoral duties they by no means engrossed all his attention. From the first he always manifested a strong interest in his Alma Mater, and was for twenty-three years Secretary of the Board of Governors of King's College. In the support of Temperance, he was among the first promoters, and continued to be among the most active-workers of that Reform. He was one of the founders of the Deaf and Dumb Institution of this city, and was its Secretary from its establishment in 1857 till his death. He was also one of the principal promoters of the Halifax Dispensary—an institution second to none in the city in its usefulness. For ten years he was Chaplain of the Poor's Asylum, and was also Chaplain of the City Prison for a considerable length of time. In 1861, on the death of Dr. Twining, he was elected Chaplain of the House of Assembly, which position he continued to hold until his death. In all of these multifarious duties, he won the respect and confidence of all who came in contact with him, and exhibited the same sterling qualities of hand and heart which characterized him as a divine. We are indebted to the Herald for very much of the above notice.

CANON DART'S SERMON.

The following is the admirable sermon delivered by the President of King's College, Windsor—the Rev. Canon Dart, D. C. L.—at the Eucenia on Thursday last:

Proverbs iv. 7: "Wisdom is the principal thing, therefore get wisdom."

The text, just as it stands in English, may be given as the gist of the ethical teaching of the Book of Proverbs. The inspired writer does not use the word translated "wisdom" in a uniform signification. Sometimes, as in the text, he means a combination of mental and moral power; at other times we see in his description nothing less than a freshadawning of the Person and Work of the Incarnate God.

It is the word in the first sense, the ordinary acceptation, that we are considering to-day.

The high position assigned by the Proverbs to wisdom, as an object to be pursued, their warning against sensual vices, their protest against the idolatry of riches and worldly success, meet with the approval of many who yet fail to embrace their teaching in its fulness. Instead of the wisdom of the wise man, which is nourished by religion, some would substitute as the "principal thing" intellectual culture, and others would substitute the acquisition of physical science. Each of these, of course, to a

certain extent, involves the other, yet nevertheless, they represent distinct aims of life.

Speaking generally, we may say that there are two classes of men, who, though divergent in some important respects, are yet united in their earnest and righteous protest against the prevalent notion that the accumulation of wealth is the most worthy aim of man. In various forms they repeat the truth that a man's worth lies, not in what he has, but in what he is, and that a man's life consisteth not in the abundance of the things which he possesseth. Some of them, as I have intimated, point to literature and art as the highest objects of pursuit, others see in the prosecution of physical science for itself the "principal thing," the best employment of man's energies.

If religion is regarded at all by the culturists in their scheme of life, if it is not either silently ignored or ostentatiously rejected, it merely comes in as a secondary consideration, as one amongst many elements, necessary for the complete development of the man.

But I need hardly point out that the wisdom of the Proverbs is essentially different from this. That looks to God first, not to self. It begins in the fear of God, it progresses by loving and by serving Him. It is so closely connected with religion that we may regard the words as interchangeable. Now to seek religion for the sake of culture, is to misapprehend its nature. If it is not sought for its own sake, it is not sought at all. To know God and to serve Him truly, cannot be made a subordinate object to the improvement of our own being. If we aim at the higher object then, and then only, will the lesser be secured to us. "Seek ye first the kingdom of God and His righteousness, and all other things will be added unto you." The men of highest conception and purest lives in modern times, the men who laboured most successfully for the mental and moral elevation of humanity from the age of the Apostles to our own days, were what they were, and accomplished what they did, not because they conscientiously sought, in the first instance, their own mental and moral benefit, or even the elevation of their kind, but because they aimed at extending the kingdom of God, knowing that if they accomplished that all other good results would follow.

Again, those who would substitute culture for religion, would do so by bringing men into contact with the greatest and best minds of past ages. In this way they would diffuse amongst men sweetness and light to use the words of Swift which Mr. Matthew Arnold has made famous. But we all know that a great deal of what is best and purest in the productions of bygone days, is directly due to religion. This is true, even of pre-Christian times, and is eminently true of the times subsequent to the introduction of Christianity. Such men as Jeremy Taylor, Milton, Pascal, Coleridge, Wordsworth, fed directly on religious truth, their grand thoughts, and glowing images, are the consequence of their religious convictions and meditations. How can we really admire and be benefited by those writers unless we are led to follow their example, and to seek for light and life as they did, from the Author and Giver of all good things?

Not is it only writers that are avowedly religious that are indebted to Revelation for their thoughts and sentiments. It has been more than once observed that our best secular literature is largely indebted to the inspired Scriptures. The late Henry Rogers, in the Eclipse of Faith, pointed this out in a very striking manner. Writers may be unconscious of the debt, and readers also until attention is directed to the subject. The truth is that men cannot be brought up and pass their lives in a Christian community uninfluenced by Christian thought and sentiments, even though they remain destitute of faith, and would disown all obligations to Christianity. Of course such influence must be exerted on men in a greater degree when they do not set themselves in opposition to it. Shakespeare did not write with a distinct purpose of conveying religious teaching, and yet there is scarcely an Article of our Creed, which, as a dramatist, he does not illustrate. Our greatest poet seems, however, to have been animated by true religion, for he is never happier than when exhibiting the sustaining power of religious principle, and we cannot help thinking that the preamble to his will was more than an ordinary form, and was nothing less than the genuine expression of his hope and faith. "I

command my soul into the hands of God my Creator, hoping and assuredly believing through the merits of Jesus Christ my Saviour, to be made partaker of life everlasting."

Again, those who recommend culture as the great remedy for all the ills that flesh is heir to, should remember that there are but few, comparatively speaking, who can acquire it. The great mass of people, from the conditions under which they live, are necessarily excluded from its benefits. It cannot, then, console the wretchedly poor and the ignorant, for they do not possess it, and our hearts will tell us that even the man who has it is yet in a miserable state, if he has nothing better than it to rest upon under the pressure of calamity. But the wisdom that is from above is within the reach of every man to whom the Gospel is preached. It irradiates the gloom of the darkest days, and enables the man who is placed amidst narrowing and depressing circumstances here, to look forward with assured hope to a brighter and happier lot hereafter.

Let us look now at the theories of those who would place physical science as the "principal thing" above religion, or would even require us to believe that physical science had destroyed the very foundation on which religion rests. In reference to these theories, we observe first one undeniable fact, which goes far to prove their unsoundness. It is this, that the successful prosecution of physical science is at least compatible with unreserved belief in Christianity, and with deep religious sentiment. Newton, Faraday, Sedgwick, and a host of others of scarcely inferior reputation, devoted their lives to scientific studies, and certainly found nothing in them which interfered with their faith in Christ. On the contrary, they left it upon record that their faith guided and upheld them in their special pursuits. Other scientific men again, of high rank, who have not recorded their religious belief, have pursued their course without evincing any hostility to religion. Yet we observe, further, that the attacks on religion generally come, not from original investigators, but from persons who are eager to build extensive theories on the facts furnished by others. Listen to the words of two men, whose authority to speak on the right method of pursuing science will not be questioned in Great Britain or in America: "The true resting-place," says the great geologist, Sedgwick, "in our studies is a reception both in hand and heart of a Great First Cause, the One God the Creator of all worlds, and of all things possessing life." Still more striking are the words of Agassiz, and they are the more noticeable, as he had not been trained, like Sedgwick, in a definite religious belief. His convictions seem to have come to him as the reward of a singularly unselfish and laborious life. "This ostentatious denial or ignoring of God," says Agassiz, "common among naturalists, will end in making the science of natural history itself sterile. My experience in prolonged scientific investigation convinces me that a belief in God,—a God who is behind and within the chaos of ungeneralized facts, beyond the present vanishing points of human knowledge,—adds a wonderful stimulus to the man who attempts to penetrate into the regions of the unknown. For myself, I may say that I now never make the preparation for penetrating into some small province of nature, hitherto undiscovered, without breathing a prayer to the Being who hides His secrets from me, only to allure me graciously on to the unfolding of them. I sometimes hear preachers speak of the sad condition of men who live without God in the world, but a scientist who lives without God in the world seems to me worse off than ordinary men." Verily of this man we may say, "He was not far from the kingdom of God."

It is no longer true, if it ever has been true to any great extent, that those who maintain religion to be the principal thing are opposed to any branch of scientific enquiry. We hold that religion itself bids us keep our minds open for the reception of truth, concerning the world around us, for it bids us to think on whatsoever things are true, just, and lovely; it teaches us to regard our mental powers as so many talents committed to us to be rightly used; it leads us to believe that God means us, through the due exercise of these powers, to have dominion over the earth and subdue it, and that He reveals Himself in the workings of Nature, as well as in His Written Word.

(Concluded on page 2.)