

The Church Guardian.

"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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One Dollar a Year.

REV. JOHN D. H. BROWNE, EDITOR AND PROPRIETOR, LOCK DRAWER 29, HALIFAX, NOVA SCOTIA.
REV. EDWYN S. W. PENTREATH, ASSOCIATE EDITOR, MONCTON, NEW BRUNSWICK.

There are 102 clergy in the Diocese of Western New York, and 10,952 communicants.

Between two and three hundred Dissenting Ministers have entered the Church's ministry in the last three years.

The Lord Bishop of Niagara, recently administered Confirmation at Christ Church, Riverdale, N. Y., by permission of Bishop Potter.

Trinity Church, Utica, New York, has a Guild with seven departments, a Women's Auxiliary, a society of men, and the Guild of the "Holy Child Jesus."

At Gnoso, in Crete, Prof. Stilman has excavated the remains of what he believes to be the historical labyrinth from the famous story of Theseus and the Minotaur.

Miss Sarah Smiley, at one time a Quakeress, is making herself very useful in holding Bible classes and other meetings in different Dioceses in the United States and Canada.

Mrs. Judge Peabody, a grand-daughter of Alexander Hamilton, was elected President of the United States Women's Auxiliary to the Board of Missions at the last meeting.

The new American hotel in London will be nine stories high, and will accommodate about thirteen hundred guests. The cost of the building will exceed \$1,000,000, and that of the furniture \$750,000.

The Bishop of Manchester wants no more ecclesiastical persecutions in his Diocese. He has peremptorily declined the request of the local branch of the Church Association to take proceedings against Canon Knox-Little.

A brass memorial pulpit has been erected in St. Luke's Church, Philadelphia, U. S. Mr. R. Graham is arousing the Church in behalf of the Church Temperance Society. He states that in England many Bishops and 4,500 clergy are abstainers.

The Church at Hugheaden, which Mr. Disraeli usually attended, has been magnificently decorated in his memory. Two beautifully stained windows have been erected, and the chancel wall has been covered with rich paintings of evangelists, prophets and angels.

Measures have been taken by Rustem Pasha, Governor-General of Mount Lebanon, for the preservation of the cedars. He has caused to be built round the trees a walled enclosure in charge of a custodian, and visitors will only be permitted to set up tents outside. Fires will not be allowed near the trees, and it is absolutely forbidden to cut a branch or bough.

A Church is being erected in a poor and populous district at Eastbourne to accommodate nearly 900 persons. The Church is built and endowed, and a parsonage house provided, by one individual, at the cost of £27,000. Great pains have been taken that whilst everything in and about the Church is solid and handsome, nothing should be unbefitting the pure worship of the Church of England.

The Archbishop of Canterbury has issued a letter to the clergymen of the Church of England on the subject of emigration. The clerical societies are arranging for a series of handbooks containing information with regard to the principal colonies. Those relating to Canada will be ready in a few days. If the Church in Canada co-operates with its brethren in England, much good must accrue to the Dominion.

President Arthur has taken possession of the pew in St. John's Church, Washington, which was occupied by President Madison and other Presidents who followed him. The pew was set apart sixty-five years ago for the President's use free of charge. The treasurer's books, however, show that its occupants, without exception, have insisted upon paying the annual rental. President Arthur's father was a Baptist clergyman.

The Protestants in English-speaking countries are steadily increasing their ratio. In 1801 the Roman Catholics in the United Kingdom and the United States were about 6,000,000 to 15,000,000 Protestants; that is, they were a little less than one in three of the population. In 1880 the Roman Catholic population of the two countries is 12,000,000 to 17,000,000 Protestants; that is, in the eighty years, from a third, it has come down to barely a seventh of the whole.

Mr. J. E. Hanauer writes from Jerusalem, under the date of December 17th, that the vestiges of an ancient church are being unearthed, on the left side of the road leading from the North to the Damascus Gate. These remains, close to, and in fact, partly excavated in the rock on the western side of the hill, where Jeremiah's Grotto is situated, may possibly prove, he thinks, to be those of

the handsome Church of St. Stephen, mentioned by Saewulf as having been destroyed by the pagans.

Bishop Talbot tells the story of one of his earlier experiences in Nebraska, wherein the dimly lighted school-house at night, to which each had brought his own candle, they were beginning the service from the Mission Service Books, after the prayer had been given out. One farmer who was not disposed to be cheated out of his part, called out from the congregation, "Hold on, parson, I have not found the place yet." The Bishop replied with his accustomed bonhomie, "All right, I will wait for you."

The great theatre meetings held last summer in Kyoto and Osaka, Japan, have roused not only the Shinto priests into holding great opposition meetings, but have compelled the newspapers to report as items of news the growing power of the "Jesus Religion," as Christianity is termed. "Christianity appears to be spreading over the country with the rapidity of a rising tide," observes one paper. Another says:—"The priests are desperately eager to stem the rapidly advancing flood of Christianity, which threatens to drown them out at no distant day." The *Osaka Nippo*, said to be the ablest paper in Southern Japan, is bold in its advocacy of the "Jesus Way," on the ground that no other religion has ever given freedom to any nation. The official organ of the Government, which stands at the head of the press of Japan, recently had a remarkable editorial on "the folly of fighting the foreign religion."

The Rev. J. F. Grandjean, who after renouncing Romanism and ministering in England and Jersey was appointed to the chaplaincy of Mahe, in the Seychelles, writes as follows:—"My time is fully employed here; I have three full services on Sunday in the church, one in English and two in French; also a service in the prison, and the entire care of the Sunday School. There are four schools under my management. The school buildings at Port Victoria are ruinous, and in quite a dangerous state. I have only 17/2 to meet the 60/2 which are required to restore them. Will any society or private individual in England help, for our people are very poor? I have to visit the men of war which call here. The Romanists, as you know, form the majority in the Island. The Pope has appointed a Bishop; there are thirteen Capuchin friars, and many sisters and good schools; they work liberally supported from France by the "Propagation de la Foi." I am almost alone here, but if one is on the side of truth there are more with us than they that be against us."

The Old Catholic *Deutscher Merkur* regards as chimerical the hope of Bishop Strossmayer, that the pilgrimage he lately made to Rome will induce the Pope to restore a Slavonic ritual to Slavonic Romanists. "What thinks the Bishop," it asks, "of the fact that, on the very day he and his pilgrims offered the Pope their homage and their money, a memorial service was held at St. Petersburg for the departed Slavonic champions of faith and freedom, it being the death-day of John Huss?" The late leader of the "Young Czech" party in Bohemia, it appears, went over to the Russian Church. 30,000 Bohemian immigrants into Russian Poland have declared themselves Old Catholics, and joined Bishop Reinkens. The *Merkur* affirms that in many villages in Bohemia, where the National Church has been enthralled by Rome for four centuries, the priests have now restored, at their people's wish, the vernacular in everything but the Mass, and that the Bishops are afraid to notice the innovation. Rome may ere long lose the Czechs altogether.

"The Church of England as a branch of the Church Catholic holds the perpetuation of the Apostolic succession of the three-fold ministry through Episcopal ordination as the primary law of her continual existence. When, as sometimes happens, the Church of England is branded as narrow and intolerant because she declines to associate with her clergy in their ministrations any who have not received Episcopal ordination, she is no more really intolerant than any sect or society for adhering to the fundamental principle on which it is based. For the principle of Episcopacy is not that it is one of many ways by which the ministerial commission is handed on—but that it is the only way which, coming down from us to the Apostolic age, has the seal of the first inspired followers of Jesus Christ. "It has been seen," writes the present Bishop of Durham, "that the institution of an Episcopate must be placed as far back as the closing years of the first century; and that it cannot without violence to historical testimony be discovered from the name of St. John. Without pretending that the Holy Ghost is not pleased to operate through other ministries, rebog-

nising thankfully the plain manifestation of His gifts to the members of other communities which have abandoned the Apostolic succession, our Church does but maintain what is a truism on her lips when accepting the language of Cyprian. "Episcopum in ecclesia esse et ecclesiam in Episcopo," she refuses to dispense with the necessity of Episcopal Ordination, even in the case of individuals worthy of all reverence for intellectual power and spiritual attainments."—*Charge of the Bishop of Ely, 1881.*

INTELLECTUAL PRIDE.

The pride of talent, of wisdom, of education, is one of the sins to which human nature and the temper of our times render us peculiarly liable. We live in days when intellectual ability is more prized than moral worth, and when knowledge of every description (excepting the knowledge of God's truth) is rated usually far above its real value. The consequence is, that men are readily puffed up with any real or imagined mental talent, or any acquirement they may have made: and thus intellectual pride has become one of the prevailing sins of society, from the ponderous knowledge of the deeply-learned, and the practised sagacity of the man of science, to him who, having just mastered the rudiments of elementary education, thinks himself entitled to look down with contempt on those less informed than himself. We need not depreciate the worth of sound and useful learning. We may admit to the full the importance of education. We may admire the talents which God bestows, as He wills, on those whom He is pleased to employ to work out His various purposes. We may, we ought to do this. But we must bear in mind, that we have nothing which we have not received; that God alone made us to differ from others; that in His sight mere human knowledge is of little worth; and that one Christian grace would sink the scale, weighed in the balance of the sanctuary, against the concentrated wisdom of collected ages. Knowledge is an evil when it begets pride, which is a sin; and there is a humiliating truth recorded for our instruction in the Word of God: "Seest thou a man wise in his own conceit? there is more hope of a fool than of him." (Prov. xxvi. 12.)

BISHOP JACKSON.

PRAYER AND NATURAL LAWS.

The Bible knows nothing of severing Nature from God, even in her minutest operations. He is everywhere or nowhere. The falling sparrow, the dying midge, the rounding dewdrop, the headlong tornado, share His superintendence. Atheistic scientists are right in their insistence that if impersonal law rules an atom, they have demonstrated the origin and permanence of the universe without a self-existent, eternal, all-directing Personal Intelligence. But the atom has always baffled them, and always will. They can never get done with it. Their deepest wisdom and most searching experiments have always left something unmastered, unreached, unapprehended, in every particle of matter to which they ever applied their tests. When they are able to get to the bottom of their bread and butter, it is time enough to proclaim the non-existence of Deity. Tyndall and his compeers can no more tell us what is the primary fact of the butter they eat, or the coffee they drink, than the baby in the cradle. There is no greater inconsistency in praying than in eating. Tyndall and Huxley, and even the wild, daring Haeckel, and the bold, blasphemous Ingersoll, pray, without knowing it, every time they eat. They deal with the same mystery in all they do and handle, as that which evokes the Christian's prayer. There is as much room for the petition, "Give us this day our daily bread," as for the scientist's confession of a something that transcends the highest stretch of human wisdom. That something stares the scientist in the face everywhere with all the attributes which the Bible ascribes to God. The fact of the Divine Omnipresence, and the compatibility of prayer with natural law, is nowhere more emphatically and comprehensively stated than in these words: "Give us this day our daily bread." Where does law reign more supremely than in the wide circle to which this petition refers? And yet prayer relates to every item in the vast category. Either Tyndall is a blockhead, or Christ is an impostor. The Author of Nature should know how prayer dovetails into laws of the universe. He should be as wise and competent to reason as Tyndall. When this great, reckless, learned, ignorant scientist, wishes to produce new results by the "voluntary" correlation of eternal laws, he is not hindered or troubled by the

consideration of the stability of Nature. But when the Christian prays a greater than Tyndall to do the very same thing, whether on a smaller or larger scale, he is pronounced a simpleton. There is not a sillier, more inconsistent, class of men on God's earth than the God-disowning scientists. In the same breath, and with the same penful of ink, they are constrained to tell the world that at every step in their investigations of matter, they find the justification of the Christian faith. The day is here in which the boasters and blasphemers are strengthening the testimony and enriching the literature of the Church of the living God.—*Dr. C. H. Balsbaugh.*

GOD AND NATURE.

The origin of nature is incomprehensible without God. Who is there that can form even a vague conception of how the universe came into being, or was fashioned in beauty and clothed with deepest symbolism, when the existence of an Infinite Intelligence is denied? Much is written about nebulae, about plastic matter, about atoms and molecules, about ages of measureless duration, when the molten mass, whence sprang all things, was gradually cooling and shaping itself into suns, moons, stars, and satellites; about the condensation of its particles, the radiation of its heat, and its rotary motion; about the formation of great rings, which continue to whirl and spin, like wheels, until each was broken into fragments and pursued its circumvolution around its appropriate centre. Much also has been written about the earth—how at the beginning it was a liquid, fiery ball, with zones of vapor belting it, which turned into water and filled the cracks and chasms of the cooling crust with broad, heaving seas and deep-flowing streams, and how, after the lapse of untold ages, infusorial life appeared, and the struggle for existence commenced, which in the course of time, and after throes of agony, extermination, and transient conflict, culminated in the development of man from inferior species. All this is interesting enough, and it may be true, but I defy any one to understand it apart from the creative wisdom and almightiness of God. Spontaneous motion and spontaneous generation, and the fortuitous concurrence of atoms, which have been marshalled with great pomp and royalty of language to explain this complicated marvel, but darken what they undertake to illuminate; they are but myths of science—deep, involved, bewildering—or gorgeous speculations, dazzling with electric brilliancy, and, like the electric light, creating denser and more painful shadows than they disperse.—*Lorimer.*

UNBELIEF IN THE EIGHTEENTH CENTURY.

The "reflections" with which Dr. Cairns concludes his book on the above topic are especially worthy of the attention of the Christians of this generation. He mentioned that:

"However lamentable in their own case, and injurious to others, the reasonings of unbelievers have not hindered on a large scale the progress of Christianity. They have often been the means of arousing attention, and of arresting declension. They have shamed into repentance; by their exposures, corruptions that needed such rough surgery; and the wound which has cleared the system has been turned into a blessing. Always the Church has suffered more from inconsistencies of its friends than the menaces and violences of its adversaries; and the apologist has been less needed than the preacher of righteousness. Christianity has not been saved to us in Britain mainly by the arguments of Butler and Sherlock, but by the slow, yet sure revival that began to spread over the whole English-speaking world; nor was Germany rescued from rationalism, in so far as it has been, merely by professors and theologians meeting negative criticism, but by the return of visible Christianity, and by the calling forth of prayer which has power with God. Here as everywhere, faith has brought victory. Christianity is not promoted by changing either its type of doctrine, or its style of evidence. Wherever it has survived the flood of scepticism, and flourished anew, its progress has been in direct proportion to its clear recognition of its supernatural character. It was eminently in connection with the 18th century revival in England, which sooner or later stamped on Anglo-Saxon Christianity the doctrines, centered in the New Birth, faintly held before its advent, and added to the continent, wherever Christ with greatest power, it has not been as it has made a compromise of its tenets of unbelief, but as it has