

# 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. 1.]

HALIFAX. WEDNESDAY, MAY 2, 1883. WINNIPEG.

[\$1.50  
PER YEAR.]

## JUST A VOICE ONLY.

In one of its latest issues, under the heading of "The American Church," the *Christian Union* (Presbyterian) openly came out against the spirit of denominationalism and in favor of a Catholic Church which unites men by its spiritual fellowship. It sees the destruction which is now going on in the rivalry of denominations, in the wasting of spiritual resources, in the check of growth in sympathy and comprehension. It is opposed to the type of Christian life which misrepresents the spirit and temper of New Testament Christianity. The significant words are that "if our denominations would not lose force and power and influence over some of the best elements in the community, there must be more of largeness and thoroughness in our views of Christian work, and of the relation of denominations to each other and to the Church of Christ."

This is just the sort of expression which men have been waiting to hear in the quarter in which it is uttered. It tells the state of the pulse where people are honest enough to tell the truth. The formal work of Christianity in most communities is vastly overdone. There are enough religious societies and more than enough ministers, but there is scarcely enough of that kind of religion which deals comprehensively with life and presents the truth as it is in Christ, in the light of a large historical faith. It is this larger expression of the religious life which is here sought for and which is to come whenever men break away from the exactions of denominational religion.

The beginning of this great and good work must be with those who feel its necessity, who cry for it out of anguished hearts and narrowed lives. The *Christian Union* is the first to voice this cry, in an intelligible fashion.

It is not a movement upon which one can yet count for anything. Its value is that it is simply a voice, and only a single voice at that—a voice that may even disappear for a time but is sure to return and find its echo, and swell into a chorus, and become a symphony in which many hearts shall join, and by which men shall be lifted to a higher conception of the Christian religion than now prevails.

When one of the foremost denominational newspapers in the country asks for "The American Church," and points out the way by which the quest for it may be realized, it almost seems as if men were near the dawn of a new day in the religious world.—*Churchman*.

## AN ADVANCE.

It is but a few years back that the observance of the Christian Year and the use of forms of prayer were looked upon as distinctive peculiarities of the "Episcopal" Church. To oppose them was a matter of fundamental principle with "our dissenting brethren." We are glad to see that these old prejudices are losing their hold. The following is from the *Christian at Work*:

"Four-fifths of the Presbyterian ministers and the Congregational ministers and the Methodist ministers and the Baptist ministers—excepting the colored ministers of the South—preached Easter sermons last Sunday. Next Christmas a still larger proportion will preach on the birth of our Saviour. That may not prove that all the denominations hunger for a liturgy; but it does prove that there

is something in the order of the Church Year which meets the want of a large body of Christians, and really there is no good reason why these times and seasons should not be regarded."

After referring to the neglect of the central truths of the Gospel where there is nothing but the minister's own judgment to determine the subject of his preaching, the paper continues:

"Some established order—even though it did not extend to all the specialities of the present Church Year—would prevent this sort of practice, these omissions which are common to more pulpits than they should be—and would bring vital doctrines out of the dust and shadow in which they are oftentimes laid to rest for so long. And perhaps a Church adopting such an order would not be materially Romanized, either taking up with the mass, the crucifix, or the mass."

The same paper speaks as follows on the use of forms of prayer:

"The Reformed Church takes a step forward—only a step indeed, but in the right direction—towards responding to the want for an optional liturgy. It has put forth a convenient volume containing all authorized formulæ, to which is appended the Book of Psalms arranged for responsive reading in public worship. Here, then, is an opportunity for popular participation in the Church service on the part of congregations who believe there is something better for them to do than to sit stock still, silent through the entire service, save when the choir sings a hymn to a singable tune."—*Am. Literary Churchman*.

## ONE NOT MANY.

THE common popular use of the word Church may be a necessity, and yet it may, and no doubt often does, leave an impression in many minds which is contrary to fact, to the plain teaching of Scripture and of the Christian Faith. The word is used to designate a building set apart for public worship. It is used to designate a particular branch of the historic Church, as when we speak of the Eastern Church, the Western Church, the Greek Church, the Latin Church or the English Church. Again it is used simply to designate some particular denomination; as when we speak of the Methodist Church or the Baptist Church. This common popular use of the word is almost a necessity, and when it is understood that it is used only in a modified and popular sense it is justifiable. But it would seem that from such use of the word many infer that Christ's Church is not one but many; that there is not one Church but many Churches. That, however, is a notion directly contrary to the teaching of Scripture and the Christian Faith. The Apostle says expressly, "there is one Body and one Spirit even as ye are called in one hope of your calling," and "By one Spirit ye are all baptized into one Body." Again, "There is one Lord, one Faith, one Baptism, one God and Father of all, Who is above all and through all and in you all." And this teaching of Scripture has been pronounced upon, adjudicated, formally defined and declared in the Christian Faith. This requires us to say "I believe in the Holy Catholic Church," and "I believe in one Catholic and Apostolic Church." These are its great distinguishing characteristics. The Church is holy, that is, its great end by God's blessing, is to work in us that holiness without which no man

shall see the Lord. Then it is Catholic, that is universal, not national but for all men, all nations, all times. It is one, not many, and Apostolic, that is, not of late or modern origin but of direct continuous descent from the days of the Apostles to our day. There is then One Church, not many Churches. Such is the plain teaching of Scripture and the express affirmation of the Creed, to deny which would be heresy. Any use then of the word Church which denies the oneness of the Body of Christ, or implies that there are or can be many Churches, is altogether an unscriptural and misleading use.—*Living Church*.

## THEN AND NOW.

Fifty years ago, the then Archbishop of Canterbury, Dr. Howley, visited the city of the Primate's See. He was to have been received in the Guildhall by the mayor and civic authorities. But he was met by a howling mob, who heaped upon him every conceivable insult, and even threatened his life. One who was present says that the archbishop never entered the Guildhall, but made his way by a circuitous route to the deanery, and soon left the city.

This demonstration was one of many things mentioned at the time as proofs that the Church of England had utterly lost her hold on the people and that her days were numbered.

Well, fifty years have passed and another archbishop comes to be received in Guildhall. The mob that gathered around the meek and gentle Howley is far outnumbered by the crowds that gather on this occasion. But there is no word or act of violence or menace. The air is rent with shouts of welcome, and the old hall resounds with words of congratulation.

What had been lost has been more than won again. The Church of England clearly has the ear and heart of the people. The omen has changed. All but one thing has changed, and that one thing is the persistent way in which certain portions of the press, religious and secular, persist in affirming the failure of the Church of England. It is, however, no new thing for certain classes of people "to fail to discern the signs of the times."—*Churchman*.

## THE CHURCH OF ROME.

THE Rev. E. S. Ffoulkes, an English clergyman who went over to the Church of Rome about fifteen years ago, after the intimate knowledge which the experience of these years had given him, when he returned to his home, which he did some years later, gave the following account of some of the things he had learned:

"The system I found on full experience to be completely delusive; just as full of blemishes and distortions and corruptions as our forefathers had painted it ages ago; falsifying in fact almost every pretension it affected itself, or its proselytizers claimed for it; with unity largely dependent on tyranny for its maintenance, and a blind to any amount of heart burnings and internecine strife behind the scenes; with moral appearances largely dependent on secrecy, and truth played fast and loose with in every possible way for palliating, advancing, or saving the system. All these discoveries made me rejoice over the unrighteous act that set me free, and enabled me to return to my own home a wiser, but not by any means a sadder man. I had known Rome now, once for all."