

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 HOLY CATHOLIC CHURCH.

The Church is the society of God's people which our Lord founded, and ordered His Apostles to perpetuate forever. The Holy Ghost baptizes us into its membership. Men cannot work together except they form a society; least of all can they promote mutual love and fellowship unless they are united in one body. Moreover, as all are working together for one common end, serve one God, are redeemed by one Saviour, and sanctified by one Holy Ghost; as all have the same principles, and are united in one common bond of Christian fellowship; finally, as all are now living in a wicked world from which they are commanded to be separate, and are to live hereafter in one common-heaven, whose highest principle is love; it is clear that every consideration requires this society, or body of God's people, to be one, indivisible, universal, and perpetual. To speak of different bodies of Christians, except in a subordinate sense, seems to deny the one body of Christ into which we are all baptized by one Spirit. This idea of unity, universality, and perpetual existence is meant when we call the Church "*Catholic*." Protestants have allowed Romanists to monopolize this venerable name, so that, to say one is a Catholic, means that he is a Romanist, in the mind of many. The Roman Church is a branch, but a corrupt branch, of the Catholic Church; we trust that there are other and purer branches, and the latter should never disown this glorious name found in their common Creed.

The object of this Church is to make men holy; it has been separated from the world as holy to God; the Holy Spirit works in its members to perfect them in holiness; many of them are truly sanctified; those who are not have no right to remain in its membership, and are tolerated only because their unworthiness cannot generally be proved, and the effort to expel them might result in the expulsion of true Christians by mistake of good wheat with the tares; in spite, therefore, of their unwelcome intrusion and persistence, we call this Catholic Church "*Holy*." And although the Holy Catholic Church is at present subject to unholy mixture, the time will come when all the unworthy shall be expelled, all the imperfect ones made perfect, and the Lord shall "present it to Himself, a glorious Church, not having spot, or wrinkle, or any such thing." It shall be "holy and without blemish." To belong to such a Church is a grand privilege; and this is one of the benefits which God gives His true servants.—*Selected.*

HOW THEY TURN OUT.

We noticed Dr. Natlack's sermon about the education of theological students, and "how they turn out." He answers objections in the following incident given in the sermon:—

Some time since a leading banker of New York met me and said: "I am growing sceptical about the work of your society. So much is said of the employed and unsuccessful men in the ministry. I wish you would call at my office and talk over the matter." I made the call, and was greeted with the question, "What proportion of your young men turn out well?" My reply was, "What proportion ought to succeed in their work?" "I don't know." "Oh! yes you do; you know better than I. You have been a banker in Wall street for half a century. What proportion of bankers have been suc-

cessful within that time?" "Very, very few." "You have known nearly all the leading business men in New York; what proportion of them have been successful?" "Not three per cent." "You have several thousand lawyers in New York; to how many could you with perfect confidence consign an important case?" "Not fifty." "You have several thousand doctors; to how many could you apply with the same confidence in case of dangerous illness?" "Very few, indeed."

"In the light of these facts of your experience, what proportion of my men ought to turn out well?" "If you get one third I will be perfectly satisfied." "I will say, as an honest man, if I did not get two thirds I would give up the work."

My friend opened his check-book and drew me a check for a thousand dollars, saying, "I think you have the advantage of the argument."—*Scz.*

THE PRAYER BOOK AS A SILENT MISSIONARY.

To the one who has any practical experience in her work it is evident that the rapidly growing interest in our Church in the Diocese is owing to the fact of her Prayer Book. It attracts with singular power, and is so often referred to by those who come into our fold as that which caused them to think of us at all, that it is worth while to note what it is that chiefly commends it to the New England mind.

All intelligent Christians are of course aware that forms of prayer are the most ancient mode of worship. It is said of that first little assembly gathered together in the year 33, about twenty years before the first Gospel in the Greek was written, "They continued steadfastly in the Apostles' doctrine and fellowship, and in the breaking of bread and in the prayers." But ancient though a prescribed form of worship is, dating even from the "beginning at Jerusalem," it is not its antiquity that is attracting attention to our liturgy in the land of the Puritans.

As to all else that is made the subject of intelligent investigation, so the *Cui bono?* is applied to the Prayer Book. And the Christian mind that makes the query returns answer to itself in the substance of the following brief summary: "The Prayer Book serves a good purpose, in the present unsettled state of religious dogma, in that it protects people in their faith. However heterodox the pulpit may be the desk is always sound, and to its utterances all the people can say Amen. Guarded by a liturgy, the creed is safe. The Prayer Book is a powerful factor on the side of virtuous and godly living. If the young are cared for in accordance with its wise provisions they cannot go astray. Unless spiritual pastors and masters, and godfathers and godmothers, are grossly negligent, those for whom they have pledged themselves or who are committed to their charge must of necessity be brought up in the nurture and admonition of the Lord. There is a constant guardianship from the hour of the bright new birth until years of discretion are attained. This feature—the provision made for the religious training of the young—is a magnet that attracts those outside our fold with special power. The Prayer Book is an incomparable educator in Divine truth. It not only instructs by its grand service of prayer and praise, but in its appointed lessons it provides that more of God's Sacred Word shall be annually read to the congregation than is heard in any other religious body. From Advent to Advent it holds Christ up to the

people as their example in the whole Gospel record of His wondrous life. One can truly say as he follows the Prayer Book in the orderly arrangement of the Christian Year, "I have set God always before me."

For the reasons which have been given, and others might be added, the Church of the Prayer Book is gaining ground in New England. The children of the Puritans are returning to the heritage which is theirs as well as ours, and which, tho' abandoned by their fathers in a hasty moment, commends itself to their descendants by its own intrinsic worth as best adapted to the religious and moral necessities of the age.—*The Diocese of Massachusetts.*

BISHOP OF CARLISLE ON EVOLUTION.

The Bishop of Carlisle delivered a lecture at the Bradford Church Institute, on the evening of January 26th, on "Evolution and Evolution," in the course of which he said: "Evolution was simply this—the expression of fact demonstrated by observation. The strange metamorphoses of insects and reptiles might guard us against rash dogmatizing as to the impossibility of any change which might be alleged on scientific evidence to have taken place in past ages. Darwin suggested a way in which it might be conceivable that this evolution came about. The advantage of Darwin's hypothesis was that, although it was confessedly wanting in facts by which it could be fully substantiated, it nevertheless could be said to be suggested by experiment and observation. Remarkable transformations could be put in evidence as having taken place, as, for instance, in the breeds of pigeons; and when the possibility of change was admitted there was much in the doctrine of natural selection to recommend it. But the conclusion to which he had been brought, after long consideration, was that the hypothesis seemed to be entirely inadequate to explain the facts of the case. He did not deny that natural selection might be a fact, and an important fact, or that selection in relation to sex might be another fact, and also an important one; but, acknowledging such facts as these as important, he could not perceive that they adequately accounted for such results as the existence of man. They seemed to him to be at best what might be called modifying circumstances in the great drama of evolution to which geology bore witness. There was, so far as he could judge, nothing in the hypothesis of natural selection which could be regarded as taking the place of a creating cause, working to a fixed form or a preconceived plan. As to the first chapter of Genesis, he was surprised when he found persons in our own day who wished to upset belief in the Lord Jesus, attempting to strengthen their cause by representing the Almighty as performing the work of creation, so to speak, with a human hand, and by the time of a modern clock. Such an interpretation indicated either a desire to turn sacred things into ridicule, or a desire to overturn the faith of the simple.

Mr. Cheney says of the Reformed Episcopal body that all of their congregations except one in New York, two in Philadelphia, two in Chicago and one in Newark, are such as can barely support a man; and that support must be hard to bear. The same gentleman says they have utterly lost the land given them near Chicago for a college.