

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 APOSTOLIC CHURCH AND THE JEWISH WORSHIP.

The indications of the history of the Apostolic Church go to show that, while they sustained their own exceptional and yet unestablished form of worship, the Apostles and their disciples continued, in addition, to observe the older and yet unabrogated worship of both the Temple and the synagogue. They taught daily in the Temple (Acts v., 42). But had they contemned the Temple Service, would they have been tolerated within its precincts? The decisive charge against St. Stephen, of having assailed the Mosaic institutions, had to be pressed by means of false witnesses (Acts vi., 11). Had the disciples estranged themselves noticeably from the Jewish worship, such a resort for evidence would have been unnecessary. They did not urge anything against those institutions or that worship in their public addresses (Acts x., 40-43). On the contrary, while pleading for Christianity, they do it as a something additional and of saving benefit to the old system; they speak of the old with a sort of pride; some were even disposed to go too far in maintaining it (Acts xv., 1); and even in the Apostolic College, there was much doubt as to taking an antagonistic position (Acts xv., 6-7); and the decision of the Council (Acts xv., 19-21) was such as to disturb no Jewish Christian in his observance of the old with the new. Verse 21st is tantamount to saying—as for you who are Jews, you will find the synagogue worship sustained in every city, so that you can avail yourselves of it, without carrying its peculiar regulations into your Christian assemblies of Gentile worshippers. Finally, St. Paul habitually attended the synagogue worship (Acts xiii., 14-18, at Antioch; xiv., 8, at Iconium; xviii., 4, at Corinth; xix., 8, at Ephesus) and also participated in the Temple services when he had opportunity (Acts xxi. 26). It is not true, as many suppose, that he went to the synagogue only to dispute with the Jews about Christ, and wholly apart from their worship. He took part in their worship; exhorted only at the proper moment in the Service (Acts xiii., 15-16); and then evidently as a part of the Service. Had he pursued a contrary course, repudiating the older worship, how long would he have found Jewish listeners?

The truth is, there was as yet no necessary antagonism between the old worship and the new. The bloody sacrifice had of course become superfluous; but God had not yet formally removed it. It was necessary for His people first to be educated into the comprehension of the virtue of the new Sacrifice, and of the sufficiency of Eucharistic worship. It was necessary either for the salvation of the Jews, or their full trial, that the two modes of worship should for a time be amicably sustained together. It was necessary as a practical demonstration of the substantial unity of the Church, and of the real harmony existing between the Old Dispensation and the New. It was characteristic of the Divine Method. God moves slowly and while evolving the new from the old, weaves the old into the new.

Hence with an understanding of Divine Wisdom and a reverence for it, the Apostles appear to have decorously and devoutly maintained a greater or less attendance on the Jewish Services, until the seal of authoritative suspension had been set upon their highest form, in the taking away of the *daily sacrifice*, and in the overthrow of the Jewish polity in the destruction of Jerusalem. When God for-

sook, His servants withdrew. In later times, men forsook, and then looked for God to withdraw. The older mode is presumably the better.—*Living Church.*

THE BISHOP OF PETERBOROUGH ON PRAYERS FOR THE DEAD.

Prayers for the dead are not necessarily a Roman rite, nor does their use necessarily imply belief in any Roman doctrine; still less membership in the Church of Rome. There is a doctrine respecting the state of departed souls, and there are prayers for these, founded on that doctrine, which are distinctly Roman—namely, the doctrine that the souls of the faithful departed pass through the cleansing fires of purgatory, and that remission of these pains may be obtained for them by masses and prayers offered on their behalf by the faithful on earth. This our Church distinctly condemns in her Articles. On the other hand, there is a doctrine as to the state of the faithful departed, and there are prayers for them founded on that doctrine, which are not Roman but primitive, and which our Church has never condemned. The belief was undoubtedly general in the early Church that the souls of the faithful, though free from all suffering, were capable, while awaiting their final consummation and bliss, of a progress in holiness and happiness; and that prayer for such progress might therefore lawfully be made on their behalf by the Church on earth. Accordingly, prayers for the 'rest and refreshment of the departed' abound in the early liturgies of the Church, and especially in connection with the celebration of the Holy Communion. To say, therefore, that such prayers imply a belief in Roman doctrine, and that a clergyman who invites his congregation to offer them must therefore be 'a member of the Church of Rome,' is not only unjust and uncharitable as regards him, but also—as regards our controversy with Rome—extremely rash and unwise. We cannot afford to make a present to the Church of Rome of nearly all the early fathers, nor of the ages of the Church which they represent. Nor can we safely give her so great a help in her controversy with us as to identify her doctrine of purgatory and masses for the dead with the doctrine of the early Church as to the intermediate state, and the primitive commemorations in the Eucharist of the faithful departed.

MENTAL CULTURE NOT ENOUGH.

There are many who consider mental culture a panacea for every moral disorder. "Let knowledge," they say, "be diffused over the land and religion and morality will follow in its track."

The experience of other nations, as well as of our own, shows that it is a very great illusion to suppose that intellectual development is sufficient of itself to make us virtuous men, or that the moral status of a people is to be estimated by the widespread diffusion of a purely secular knowledge.

When the Roman empire had reached the highest degree of mental culture, it was sunk in the lowest depths of vice and corruption.

The Persian Empire, according to the testimony of Plato, perished on account of the vicious education of its princes. While their minds were filled with knowledge they were guided by no religious influences. The voice of conscience was drowned

amid the more eager and captivating cries of passion, and they grew up monsters of lust, rapine and oppression, governed by no law save the instincts of their brutal nature

It does not appear that vice recedes in proportion as public education advances. Statistics, I fear, would go far to prove the contrary fact. The newspapers published in our large cities are filled every day with startling accounts of deep laid schemes of burglary, bank defalcations, premeditated murders and acts of refined licentiousness. These enormities are perpetrated, for the most part, not by unlettered criminals, but by individuals of consummate address and skill, that betray a well disciplined mind, uncontrolled by morality and religion. How true are the words of Kempis: "Sublime words make not a man holy and just, but a virtuous life maketh him dear to God."—*Guardian.*

INDIVIDUALISM.

Whatever there may be in the profounder philosophy of this subject there are some truths which lie on the surface and ought to be seen by all. It is the fashion for certain stamp of Churchmen to decry individualism. So far this is to condemn the settling up of oneself as the criterion of truth in doctrine and practice, such condemnation is just. No man can stand in place of the Church; no man may preach himself rather than "Jesus Christ and Him crucified," and the Church as His body. But grace works in, and upon, individual souls. It is useless to try converting men in companies. "Reaching the masses" is, practically, an impossibility. One's power and influence goes out not from the body with which he is nominally connected, or from his conformity to conventionalities, and even to what is truth for other men. The sinner was redeemed as a single soul, and as such must be reached. The way to reach him, therefore, as far as our power extends, is through a fellow-man into whose being the truth has been wrought by the Spirit of God. The Church may gather in the Masses. Sooner or later she must do so. But the multitudes like those in the wilderness of old, will receive the broken bread into their own hands and from the hands of individuals, who themselves have taken it from the Lord. Thankful are we for union with the Body of Christ, and for the untold blessings which flow from that union. But the twigs of the vine have an individual, though not a separate life. The leaves grow each from a single bud and, when their mission is ended, every one of them falls and flutters down to its own particular place. We need, then, the sense of individual responsibility and privilege, and an appreciation of the immense power for good there is in one human life acting on other lives under the control of the Divine Spirit. The collective force of individual, consecrated lives is the measure of the Church's power for good.—*Church Helper*, W. Michigan.

DEDUCTING the native Christians in Burmah and Ceylon, those in India alone amount to 417,372. The increase in each decennial period shows the progress which the Christian faith has made. In 1851 there were 91,092 native Christians; in 1861, 138,731; in 1871, 224,258; in 1881, 417,372. This is at the rate of about 53 per cent. during the first decade; 61 per cent. during the second; and 86 per cent. during the third.