

The Church Guardian.

Upholds the Doctrines and 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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ECLECTIC CHURCHMANSHIP.

A VIGOROUS editorial in a recent number of the *Christian Union* grappled with the question of American Catholicity. It was followed by another in which practical measures are hinted at for its realization. And yet another succeeds, in which "A Bond of Union" is unflinchingly proclaimed in the Apostles' Creed.

The old anti-"Church," anti-"Catholic" controversies are virtually abandoned. The Apostles' Creed has strangely enough become a city of refuge, wherein sorely tormented "candidates," and sorely perplexed "councils" and "committees" meet in fellowship perhaps not very clearly defined or understood. Liturgies and liturgical worship in diluted, modified forms, are springing up in unlooked-for quarters among the Christian denominations. The Christian year, in its apostolic sequence of evangelic history, has displaced the old order of monotonous "meeting-house" routine. Advent, Christmas, Lent, Good Friday, Easter, and Whitsun-Day, have widely penetrated the whole Protestant community with more or less of Churchly savor. The constant succession of gifted and accomplished ministers ignoring sectarian orders and seeking apostolic laying on of hands, still more sharply emphasizes the drift of outlying religious thought and feeling.

Such articles in the *Christian Union* as we have alluded to command more than a passing notice. They are among the "signs" of those pregnant times, wherein men's hearts are failing them for fear of impending cyclones that threaten not only family and State, but the Church and the faith which is the life thereof. When our brethren, therefore, hold out their hands toward Catholicity in their dire stress of the heart, it is not strange if their ideal should be dimly outlined, or imperfectly conceived, if the analogies and harmonies of the new world and life they contemplate should be in a measure misinterpreted or confused.

While regarding with deepest interest this movement which finds a voice in the *Christian Union*, we are constrained to question with faithful concern the methods and measures which are proposed for the realization of this commanding ideal, for the American Church. The various Christian organizations and sects are invited to enter a confederation, which shall be cemented by a quasi episcopal ordination, while the key-stone of the structure shall be the Apostles' Creed.

Under this rapid eclectic process it is proposed to construct an American Catholic Church, *de novo ab ovo*, and from these *dissecta membra*, by some unexplained process of assimilation, produce a nineteenth-century "Body of Christ," homogeneous, complete, a spiritual authority and finality sufficient for the crisis of this latter-day anarchy and apostasy. But the measures suggested are not reassuring, nor do they provide for existing emergencies. We sincerely distrust the recipe, and in all gentleness protest against the cogeny of the premises.

For these premises really rest upon a *petitio principii* of audacious propositions. According to the logic of the *Christian Union*, there is and has been no such thing as a "one holy Catholic Church" in America—the Church with which the Saviour of men promised to abide unto the end of the world has hitherto failed this Western Hemisphere, and the wit and scheming of theologians, sprung from the sects of yesterday, are equal to

the construction and authorization of a new Catholic Church of our Blessed Lord. St. Paul speaks in his day of "the Church which is His Body." In his Epistles to the Ephesians and Colossians the identity, function, development, and way-marks of the Catholic Church are set forth with irresistible emphasis. Into these United States that Church came with the earliest discoveries. Its ministry was apostolic, its faith, that "which was once" for all "delivered to the saints," and is, as the *Christian Union* argues, formulated in the Apostles' Creed; its sacraments were of universal obligation, and instituted by Christ Himself; its treasury and fountain of perpetual illumination was the Word of God as witnessed by the Catholic Church from the beginning; and its worship was the divine liturgy of the apostolic age. We urge upon the *Christian Union* that the crying sin among Protestant sectaries in America from the beginning has been this spiritual blindness "in not discerning the Body of Christ."

It is well to talk and dream of American Catholicity; but does any intelligent man suppose for a moment that it can be conjured up out of whole cloth, under a superficial compromise of Methodism, Congregationalists, Presbyterians, the Baptists, etc., with a molluscous liturgy and a veneration of "Episcopalianism"? The Episcopal Church is conscious of no disabilities. Her equipments, charter, creed, and mission are apostolic. She stands to-day rooted and grounded in the history, life, and faith of the Pentecostal Church. She is no close corporation, nor monopolist. Her attitude to the outlying world remains unchanged. Evangelical faith and apostolic order are her parallel lines of advance. Their organic completeness can be reached within her fellowship. If there is any virtue in the divine plan and order, they must be communicated precisely as they have been received.—*Churchman*.

EVOLUTION.

"THE point is that science has existed for the human mind as a tradition as far back as there is any monument to tell of the human mind; and therefore that the human mind did not begin with ape-like adaptations, but was endowed by its Creator with an initial scientific impulse to start with. That which we see to be true of the relation of scientific invention and progress to scientific tradition now, has been true always. Our American people have made great and wonderful progress in scientific invention, but they did not invent science. The people of modern Europe have discovered and invented many things, but they neither discovered nor invented science. The ancient Greeks and Romans did not invent science; and more ancient Egyptians and Babylonians did not invent science. Science has always been a tradition, the origin of which is developed in clouds which no hand can lift but the hand of Revelation. At the very dawn of human history we find monuments of a vast and accurate science which fills us with wonder as we contemplate them, and of which there are no monumental antecedents. This is the fact which breaks up the Evolution theory as applied to the human mind. All around that region, which is the knowledge birth-place of the human race, the lands are studded with the remains of vast works, the origin of which is loss in antiquity, and the construction of which has involved not only

immense labor, but such accurate scientific knowledge that it might tax our greatest engineers to produce their counterparts, with all the resources of modern times at their command. From that centre have radiated the impulses which developed the scientific mind in other lands. And in proportion, as by distance or other causes, tribes of men have been cut off from the movement thence derived, they have fallen to the low condition which answers to the Evolutionist idea of the primitive man. Upon these facts we rest, when we affirm that the scientific tradition—that tradition in all its elements is God-given; and that man began, not as an anthropoid ape, but as *man*, in communion with his Maker.

"Look at the oldest building of human workmanship which is in existence—the Great Pyramid. 'No man can possibly examine the interior of the Great Pyramid,' says Mr. Ferguson in his *History of Architecture*, 'without being struck with astonishment at the wonderful mechanical skill displayed in its construction. The immense blocks of granite brought from Syene—a distance of five hundred miles—polished like glass, and so fitted that the joints can hardly be detected. Nothing can be more wonderful than the extraordinary amount of knowledge displayed in the construction of the discharging chambers over the roof of the principal apartments—in the alignment of the sloping galleries—in the provision of ventilating shafts, and in all the wonderful contrivances of the structure. All these, too, are carried out with such precision, that notwithstanding the superincumbent weight, no settlement in any part can be detected to the extent of an appreciable fraction of an inch. Nothing more perfect mechanically has ever been erected since that time; and we ask ourselves in vain how long it must have taken before men acquired such experience and such skill, or were so perfectly organized as to contemplate and complete such undertakings.'

"Now the wonder of the Great Pyramid is not its size, nor its antiquity, but its science—not that a building of such immensity should have been erected in times that we call ancient; but that it should show such marvellous skill existing at that early period—that it should stand, as it does, the first building of which there is any knowledge on the inhabited globe. It is absolutely without any antecedents. It is at once the first and the highest reach of scientific architecture. No building to be compared with it went before it; no building constructed since shows any advance in the art of putting stones together. It is impossible, then, for the Great Pyramid to stand anywhere in the line of Evolution development of the human mind. If it did it must have had monumental antecedents, a series of which should be in existence to give evidence of the Evolution; and it should have constructions following it which are in skill and knowledge an advance upon it. Neither of these is so. The Great Pyramid stands at the beginning of human progress, a witness against the current theory of mental evolution."—*Dr. Eagar. Church Eclectic*.

God will require an account of your life! Do not be content without those virtues which consist merely in not doing evil. It is your duty to enter the list, to love your brothers, to enlighten and console them, to lead them from vice and error, and to bring them to God. That is life, and that is man.—*Jules Simon*.