

# The Church Guardian.

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

## IRELAND—PAST, PRESENT AND FUTURE.

### GLEANINGS FROM HISTORY.

Under this title the Irish Society has published an excellent leaflet, which will be found of much value at the present moment to explain the cause of Irish disaffection and disloyalty. The following extracts will give an outline of the contents:—“It has been said by some and believed by many, that the Irish were ‘always Papists,’ but history informs us that Ireland had enjoyed the light of the Gospel fully a century before Scotland, and that when the Gospel was preached in Britain and Gaul in the fifth and sixth centuries it was by Irish missionaries! The ancient Irish Church was in no way subject to the Pope of Rome till 1172, when the country was conquered by Henry II. of England. So certain is this, that in 565 Cardinal Baronius, the Annalist, calls all the Irish bishops schismatics. In 670 the bishops refused to be reordained by the Roman prelates, and in the seventh century Archbishop Lawrence calls them heretics and schismatics, because their Church differed from the Roman Church as to Fasting—Baptism—Infant Communion—Clerical Tonsure—Abstinence from Blood—Chorepiscopi—only two Sacraments—Communion of both kinds—prayers for the dead, and many other of the erroneous doctrines of the Roman Church. In 1135 Pope Adrian (the Englishman) issued a Bill granting to Henry II. the Lordship of Ireland, on condition that he would force the Irish Church to conform to the English, then Papal. Henry conquered, and with the sword forced the Roman Catholic religion on the Irish people. For years the Irish had stoutly refused to admit the Pope’s Legate. He came, however, under the protection of the conqueror, and in 1139 the first Legate was forced upon an unwilling people. . . . O’Driscoll, the Roman Catholic historian, tells us ‘that the first act of Henry was to reduce the Church of Ireland into obedience to the Roman Pontiff. For this purpose he held a council of the Irish clergy at Cashel in the year 1172, which put an end to the ancient Irish Church, and submitted it to the Church of Rome.’ From O’Halloran, another Roman Catholic historian, we learn ‘that the most uncompromising enmity existed in the Irish mind against everything connected with Rome.’ So much for Romish accounts. We will now draw from other sources. In the year 1172 the famous or infamous Council of Cashel was held, in which all the old Canon Laws of the Irish Church were cancelled, and the customs of Rome adopted. The Latin tongue was forced upon the people in their worship. Rome gave them no Bible—only the Roman Prayer-book, and that in Latin! In time the Irish nation, like the English, sank into the deepest darkness, and the Irish became as firm in their allegiance to the Pope as they had been to the Bible. The knowledge of Irish Church history was soon lost after the Pope’s rule was established, and few could tell the Irish people that hatred to the Pope’s rule was the real origin of their hatred to the English tongue and nation; while their teachers taught them that, English, being the language of the conqueror, they ought to hate it.”

### THE EARLY CHURCH.

An old story, but never better told than in Dean Hook’s words:—“At the time of the Reformation, when Cranmer and Ridley flourished, there was a Church existing, and Cranmer was Archbishop of that Church. That Church had existed (as all parties agree) from the first planting of Christianity in England. But Archbishop Cranmer found that in his time it had become, in certain respects, corrupted, that the Bishop of Rome, for instance, had usurped over it an authority to which he had no

claim; that many corrupt practices had crept in—that the Liturgy was in a language not understood by the people. . . . The Archbishop and the prelates who aided him in the work of the Reformation determined not to overthrow the old Church and place a Protestant sect in its place, but to correct the abuses in the old Church. This they (aided by the civil powers) did by asserting, first, their own independence, as Bishops, against the usurped authority of the Pope, who had no more authority of right in England than the Bishop of Canterbury had in Rome; by discontinuing practices which led to unscriptural superstitions; by protesting against certain prevalent erroneous doctrines; by translating the Scriptures into English. But though they did this, they remained the same Bishops and divines of the same Church. An attempt was made in Mary’s reign to revive the old superstitions, but by the firmness of Elizabeth her Bishops were enabled to complete the work so happily commenced in the reigns of her father and brother. Now, from this historical statement, you see the absurdity of which the Papists are guilty when they accuse us of having deserted or dissented from the old Church, and of having reared a new Church of human origin—the absurdity of their speaking of theirs as the *old Church* and the *old religion*. It was not until the twelfth year of Queen Elizabeth’s reign that (listening to the exhortations of the Pope) they quitted the Church and formed a *new sect, from which the present Roman Catholic Dissenters have descended*. They left the Church of England because they thought their Bishops had reformed too much, had become too Protestant; just as Protestant Dissenters left us, because they thought we had not reformed enough—that we were (as they style us) *too Popish*. The one party left us because they wanted no reform; the other because, instead of a *Reformation*, they wanted a religious revolution. The Reformers of the Church of England carefully preserved the middle path.”

### THINGS MONEY CAN’T DO.

Some boys and girls have an idea that money can do almost anything, but this is a mistake. Money, it is true, can do a great deal, but it cannot do everything. I could name you a thousand things it cannot buy. It was meant for good, and it is a good thing to have, but all this depends upon how it is used. If used wrongly, it is an injury rather than a benefit. Beyond all doubt, however, there are many things better than it is, and which it cannot purchase, no matter how much we may have of it.

If a man has not a good education, all his money will never buy it for him. He can scarcely ever make up for his early waste of opportunities. He may say, as I have heard of men saying, “I would give all I have if I had only a good education and well trained mind”; but he will say it in vain. His money alone can’t obtain it.

Neither will wealth itself give a man or a woman good manners. Nothing, next to good morals and good health, is of more importance than easy, graceful, self-possessed manners. But they can’t be had for mere money.

A man who is what is called “shoddy,” who has not taste and correct manners, will never buy them, though he would, no doubt, like it. They are not to be had in the market. They are nowhere for sale. You might as well try to buy sky, or cloud, or sunbeams.

Money can’t purchase a good conscience. If a poor man, or a boy, or girl—any one has a clear conscience that gives off a tone like a bell when touched by the hammer, then be sure he is vastly richer than the millionaire who does not possess such a conscience. Good principles are better than gold. All the gold of Golconda couldn’t buy them for a man who hasn’t them already.

## THE COMMUNION OF SAINTS.

The fervent Christian can scarcely bear to contemplate the sacrifice of the death of Christ in respect of this world only. He is reluctant to circumscribe its virtues to the limited compass of a plot of ground like this. Behold, then, we show unto him a more excellent way! Let him turn his meditations to this doctrine of the Communion of Saints, and his heart becomes lawfully enlarged! In that direction he may give his thoughts leave to wander in the full assurance of faith. There he finds a vast population of souls, some in the body, some out of the body, wherever dwelling, wherever the paradise of God may be, of which the earth, however, is but the ante-chamber and death—the door; and he beholds troops of spirits in unceasing succession in the act of emigrating to that ample colony, never to be overpeopled, till the day when God shall have made up the number of His elect. How august the idea of such a kingdom as this! How sublime that of its Head! How full of ennobling suggestions the consciousness that we, even we, poor and feeble as we are, are still its citizens! The meanest Roman felt a pride in the thought that his right of citizenship was coextensive with the world, and that, tread where he would, he carried about with him, to the ends of the earth, the honours of his commonwealth. How far higher the majesty of the humblest Christian! How far more wonderful the confederation to which he belongs! Who would not fear to disgrace his name? Who would not bear in mind that military oath, that *magnum sacramentum*, by which he bound himself at his baptism to walk worthy of his Captain and his calling!—Blunt.

### DOGMA.

To deery dogma in the interest of character is like despising food as if it interfered with health. Food is not health. The human body is built just so as to turn food into health and strength. And truth is not holiness. The human soul is made to turn, by the subtle chemistry of its digestive experience, truth into goodness. And this, I think, is just what the Christian, as he goes on, finds himself doing under God’s grace. Before the young Christian lie the doctrines of his Faith—God’s being, God’s care, Christ’s incarnation, Christ’s atonement, immortality. What has the old Christian, with his long experience, done with them? He holds them no longer crudely, as things to be believed merely. He has taken them home into his nature. He has transmuted them into forms of life.—Phillips Brooks.

### A BEAUTIFUL CUSTOM.

The Alpine horn is an instrument made of the bark of the cherry tree, and like a speaking trumpet, is used to convey sound to a great distance. When the last rays of the sun gild the summit of the Alps, the shepherd who inhabits the highest peak of the mountains, takes his horn and cries in a loud voice, “Praised be the Lord.” As soon as the neighboring shepherds hear him, they leave their huts and repeat the words. The sounds are prolonged many minutes, while the echoes of the rocks repeat the name of God.

Imagination cannot picture anything more sublime than such a scene. During the silence that succeeds, the shepherds bend their knees and pray in the open air, then repair to their huts to rest. The sunlight gliding through the tops of these stupendous mountains, upon which the vault of heaven seems to rest, the magnificent scenery around, and the voices of the shepherds sounding from rock to rock the praise of the Almighty, fill the mind of every traveller with enthusiasm and awe.