

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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PAPAL SUPREMACY.

The wide dissemination of Christianity throughout the Roman Empire leaving many of the clergy without facilities for intercommunication with their more learned and experienced brethren, it was not unnatural that heresies should spring up, and create the desire amongst those who adhered to the true and ancient faith of such a union as should prevent the propagation of error. The simple union of the Churches of a city or of a district under one Bishop was followed about the end of the second century, first in the Eastern and then in the Western Church, by the convening of annual or semi-annual synods of the Bishops within travelling distance, and as the meetings were usually held in the chief city of the province, the Bishop of that city seems to have been given precedence by courtesy, and thus to have dropped into the position of conveners and presidents. Although mere conveners, the position no doubt gave them influence above that of their fellow-Bishops, so that ere long the metropolitans of Rome, Antioch, Alexandria, and afterwards Constantinople, acquired undue pre-eminence. Rome being the chief city of the Empire, and the Church there being the largest and the only one which claimed to have been founded by an apostle, was always honored, but no peculiar rights or authority were conceded to it until the beginning of the fourth century, when the Emperor Constantine became a Christian, converts were numerous, the clergy increased, and the Roman Bishopric became so wealthy that the Pope of that city was enabled to give aid to the poorer Churches throughout the Empire. Even the metropolitan of the Eastern Church conceded the first place to the Roman Pope, to whom, moreover, the Council of Sardica decreed that all Bishops condemned of the Arian heresy should be permitted to appeal. Few availed themselves of this right of appeal, and there was absolutely no recognition of spiritual supremacy nor of right of interference until near the middle of the fifth century, when the Emperor Valentinian enacted that all Bishops of the Western Empire should obey the Bishop of Rome, who was also empowered to decide all religious disputes. The Bishop of Constantinople through the Council of Chalcedon claimed similar privileges over the Eastern Church, which excited the jealousy not only of the Roman Pope, Leo I., but also of the patriarchs of Antioch and Alexandria. Thenceforward the patriarchs of Rome and Constantinople contended bitterly for supremacy, those of Antioch and Alexandria usually siding with the former. Up to this time the titles "*papa*," "*patriarcha*," "*vicarius Christi*," and so on, appear to have been applied to others as well as the Roman Bishop, and it was not until after the fall of the Western Empire that supremacy and a distinctive title were claimed together. Toward the close of the sixth century "John the faster" of Constantinople assumed the title of Universal Patriarch or Ecumenical Bishop which enraged the Roman Popes and Western Emperors, until at last Pope Boniface III. obtained a decree from the Emperor Phocas granting in perpetuity the title of Ecumenical Bishop to the Roman pontiff. The temporal sovereignty of the Popes commenced in the second half of the eighth century, by the grants to the Roman See for ever of territory from Pepin and Charlemagne. The utilization of the forgeries of (probably Benedict Levita of Mayence and the publication by Pope Nicholas I. of the pretended "*Ed. cum Domini Constantini*," afterwards proved to be a fiction and other "false decretals," the crusades which

commenced with the eleventh century, and the establishment in the same century of the monastic orders (the Benedictines alone having previously been sanctioned by the Romish Church), all exercised at the time an influence favorable to Papal pretensions; but the flagrant cupidity of levying tribute throughout Christendom for the Papal See, and the unblushing decrees, creed, and catechism of the Council of Trent which first promulgated the doctrine—held by the Roman Church to this day—that salvation is for those only who acknowledge Papal supremacy and infallibility, was so transparent that an opportunity was afforded for repudiating the more dominant of the vicious teachings of the Papal system, and hence success was assured for that movement which has since been designated the Protestant Reformation.—*Episcopal Register*.

CATHOLICITY.

Nothing is more marked, in contrast with half a century ago, than what may be called the increased Churchiness in the Church, the hold upon the distinctive doctrines of the Creeds, and of the Offices of the book of Common Prayer, the Catholicity, in its best sense, of teaching, worship, and practice.

We were emerging then from an age which, in a reaction from previous formalism, lifted into overshadowing importance a single set of beliefs. The necessity of the next generation was to lift out of the shadow the complementary teaching which should offset or balance the exclusive holding of a partial creed. And the outcome has been not a compromise so much as a balance, a rectifying of the proportion, the *analogia*. Those who have come after the combatants, and their immediate successors, have, on the one hand, buttressed and built up, with sacramental teaching and ecclesiastical definiteness, the subjective personalities to which the old-fashioned Low Church School was raised up of God to witness, while, on the other, the intense enthusiasm of personal religion finds nowhere now such mighty preachers as in the successors of the old High Churchmen of fifty years ago. That is to say, Evangelicalism has become more Catholic and Catholicity more evangelical, using the terms of the Schools. And the power of the Church to-day, in England and America, is in this fact. The mission preachers of our time, holding most strenuously the sacerdotal and sacramental elements of the divine Institution, the Church, are the strong advocates of conversion, of personal faith and holiness, of the spiritual life. And on the other hand, the doctrine of "baptism and of the laying on of hands," that is to say, of grace in Sacraments and of the grace of Orders, finds place now, with repentance and faith, among those who once degraded them from their equal position in St. Paul's enumeration of the principles of the doctrine of Christ. Let us give God the glory, and recognize the courage of the men who dared, in the days when Catholicity was mistaken for its spurious counterfeit of Romanism, or in the dry days of cold and lifeless formalism, to prefer principles to popularity, and to insist upon declaring the whole council of God. Under the gradual uplifting to stronger and higher holding of the ancient faith one cannot too thankfully own the drawing together of men of diverse views, so that such antagonisms and contentions as embittered religious controversy with individual persecution have become impossible. And the fact must not be lost sight of, in measuring the great advance in the consistency of teaching and of practice, that it

has come about, not by the unassimilated absorption of one party into another, but by a better understanding among men, by a kindlier construction of motives and beliefs, by a larger charity, that does not tolerate, but claims and rejoices in the varying opinions where unity in essentials exists: and by the impartation, each to each, of the best characteristic elements of thought and principle from one body of men to the other.—*Living Church*.

FREE AND OPEN CHURCHES.

It has been said that "there is no darkness but that of ignorance," and certainly the ignorance of some of the fundamental doctrines of the Christian Faith has resulted in our closed pewed Churches and in the decay of religious life among us. So soon as we have learnt that the Church is one body—one vast family, all the baptised being equally members, that one member cannot suffer without the suffering of all the members, that the commercial element has no place in our consecrated buildings since they belong to God and not to man, and that the work of the Church is that of a perpetual Mission, then, and not till then, will the need of this and kindred associations have ceased.

Public opinion is slow in being influenced, and hence it may take the life of a generation to wear away the selfishness of the pew-holder and the doubts of the pew-renting clergyman. Still as now exactly twenty-five years have passed since the great principle of Freedom of Worship in God's House was first proclaimed in modern times, it is not very marvellous that the change in public sentiment should have been so great. Freedom is a term ever dear to an Englishman, and freedom to worship in England's Churches cannot but strike a sympathetic chord in his heart. No wonder then that at church congresses, and other meetings of Churchmen, any allusion to "the free and unappropriated" is received with acclamation: and no wonder that wherever any serious missionary work is contemplated, its principle is invariably adopted.

Churchmen of all shades of opinions should bear in mind that the school of thought in the Church which possesses the greatest number of Free Churches, will probably become predominant. The waifs and strays find no home in a pewed building; it is purely congregational, dealing with a select number of souls, and non-pewholders are made to feel that they are not and cannot be members of that particular flock. Hence a pewed congregation is apt to remain stationary whilst that of an unpewed building is ever receiving recruits.

The religious life of the pew-holder, it is to be feared, suffers also. Worldly rank and social exaltation as measured by the possession of "a pew of one's own" surely is alien to the spirit of our Master, and is opposed to that humility which should ever characterize the Christian life and its actions. Under the pew system religious life tends to suffer all round. Selfishness cannot have a place in the Christian religion. The Bishop of Liverpool has said—"Let us beware of Selfishness in our Religion. We should labour to make all men see that they have found the pearl of great price, and that we want them to find it as well as ourselves. A man's Religion may be well suspected when he is content to go to Heaven alone. The true Christian will have a large heart, but if a man is satisfied to burn his candle alone, he is in a very weak and sickly state of soul."—*Free and Open Church Advocate*.