

## The Church Guardian,

A WEEKLY NEWSPAPER, PUBLISHED IN THE INTERESTS OF THE CHURCH OF ENGLAND.

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### THE CHURCH—HER POSITION.

#### II.

THE Charter of the Church of Christ is contained in the Apostolic Commission: "Go ye and make disciples of all nations." (St. Matt. xxviii. 19.) That this is her work is allowed by all who are called by the name of Christians. The only object of her existence is the Glory of God by the salvation of souls.

The Lord gave no vague instructions to the Apostolic band. During the great "forty days," He had been "speaking of the things pertaining to the Kingdom of God"; discoursing to them of the matters which it was necessary for them to know; about the Church's Constitution, her government, her trials, her consolations, her hopes, and her glorious consummation. He might leave them, and ascend to Heaven. But over and above the immediate inspiration of the Comforter, which was soon to be poured out upon them, they had already their Lord's own personal instructions.

Lest, however, they might forget or neglect, he again sums up for them in two precepts His Divine plan for the regeneration of the world. The Church, then, through her first founders, is commanded by the Lord Himself,—

First, to baptize all nations into the Name of the Father, and of the Son, and of the Holy Ghost; and—

Secondly, She is to teach them to observe all things, whatsoever he had once for all commanded them.

Her duty then was clearly first Baptism; then Teaching.

At the very earliest moment that the sponsors can bring their children, the Church, obeying her Lord's command, admits them into the Kingdom. Till that is done; till the regenerating grace of the Spirit is vouchsafed in answer to her humble, faithful prayer, and in accordance with the Lord's design, they cannot fully profit by her teaching. If the candidates have come to years of maturity without that holy Sacrament, as soon as she is satisfied of their repentance, their honest acceptance of the Baptismal Creed, and, what must necessarily follow therefrom, their sincere purpose of obedience, she receives them into the fold. That done, she is in a position to teach them "the way of God more perfectly"; and they are in a state to receive it with fullness of blessing. Adults may be, with the very best of intentions, kept too long

from their heritage. For if baptism be, as many in the Church are of opinion it is, merely a sign of obedience, why should it be withheld at all! And if it be far more: if the words, "Arise and be baptized, and wash away thy sins," mean what the plain sense of the words would indicate; if Baptism makes "God's children by adoption," and "grafts into the body of Christ's Church," then we can not only understand why the Lord instituted it, and appointed a class of men to impart it; but can also see why, above all things, it should be bestowed at the very earliest period possible. The modern plan seems to be to take human nature for what it is supposed to be. The plan of the Apostles, as we gather it from Holy Scripture, was rather to take it for what it professes to be. Be as strict as you may, even to the verge of injustice, and still you cannot guard against insincerity. Those who attempt to gaze into the recesses of the human heart, are wasting precious time, and essaying a task beyond their powers: while in the meantime the catechumen is suffering for want of the very grace which it is the most earnest desire of the Church that he should obtain. In the very eagerness of her ministers that the candidates should not, through want of thorough preparation, come short of the blessing, they may be robbing him of the means of attaining the sincerity looked for.

The Church believes in Baptismal Grace. Many of her members hold that it pleases God to bestow the gift of the Spirit in and by the ordinance. And this would appear to be the teaching of the Church in her authorized formularies. Others, however, think that the Grace bestowed is not necessarily tied to the exact time of the application of the Water. But to all those who believe that any grace whatsoever is conferred in Baptism, whether it be only the blessing that must follow the mere act of obedience, or the fuller, yea the free and God-like giving, with no grudging hand, of the Father's love and guidance to His children, it would surely seem most reasonable that all who long for it should receive it as soon as it may be; that the Holy Spirit dwelling within, a Divine Guest, who works now as Dove, and now as Fire, may even so catch up the Teacher's feeble words, as they fall on the outward ear, and make them effectual to the innermost Being; and that the hesitating, stumbling feet may be strengthened and guided by that Power which comes of free grace, and can neither be won nor forced.

On this ground, the Church waits on her Master's will that she make disciples by baptizing; that she bring her "learners" to Him who invites them to learn of Him. And thus she honours Him by taking Him at His word.

#### A CO-ADJUTOR BISHOP.

We have received from St. John, a pamphlet, entitled "Remarks on a Canon proposed by the Most Reverend The Lord Bishop of Fredericton, in the month of June, A. D., 1879. This pamphlet takes up the proposed Canon on the Election of a Bishop Coadjutor, and presents the arguments against restricting the right of nomination solely to the Bishop of the Diocese. These are arranged under the following heads:—1st.

—The mode of Appointment of a Bishop Coadjutor. 2nd.—The rights and privileges he is to possess. 3rd.—The provision for his support.

In our limited space, it is impossible for us to give the arguments, and this is, perhaps, the more unnecessary, as the pamphlet is in the hands of a large number of our New Brunswick readers.

As this matter is one of absorbing interest and importance to the Diocese, we shall gladly open our columns to a discussion of the subject, if conducted, as no doubt it will be, in a Christian and gentlemanly spirit. We desire to give, impartially, each side an opportunity of stating the positions taken, and, no doubt, the arguments brought forward in print, which can be calmly and dispassionately weighed, may settle the minds of some, who are not yet decided in their opinions one way or the other.

Let us have a frank discussion, and may it pave the way for a speedy and unanimous solution at the meeting of the Synod. God grant it!

#### SOME SERIOUS CONSIDERATIONS.

WHILE certain changes, spoken of in our last, have given occasion to Churchmen to feel that a steady advance is being made among Dissenters towards a more reverent and impressive service in public worship, and towards a more fair and just estimate of the value of the Church's Liturgy, yet there are considerations, which it would be wise for us not to lose sight of, that greatly diminish the satisfaction produced.

To be more explicit. The present reaction from the cold, cheerless, barren worship of the Puritans, which was so fast leading to a distaste for, and a consequent withdrawal from all Christian religious services, and a drifting away into Spiritualism and Rationalism, has led to much more attention being paid to the "externals" in worship, and a consequent "toning up" to a standard better calculated to command the attention and enlist the sympathies of the masses, as well as the cultured and refined of society.

But the danger lies in the fact of this new state of things being *objectless*; and that a more elaborate ritual is the attraction, while it is made to teach no spiritual lesson. So that, in fact, a sensual, materialistic worship is really to be given to men, to be offered to God instead of a spiritual one.

Now, in the Church of England, every form and service has a special significance, and teaches a special lesson, each conveying to the worshipper some TRUTH in the Almighty system of truths which centre around the doctrines of the Incarnation and Atonement. And in all the services of the Church, these doctrines are plainly shown forth, and constantly dwelt upon; and everything in connection with the worship of Almighty God, is carefully and minutely explained. The Dissenter who cannot see this, misconceives the object of the Church's ritual, and must largely, if not altogether, lose the blessings which flow from a right understanding of the matter.

The evils connected with this subject, and the dangers to vital Christianity, which are likely to ensue, are the natural and legitimate results of the anomalous position occupied by Dissenters, and can only find their happy solution when the

various sects shall have become merged in the one Holy Catholic Apostolic Church.

This very important feature in this interesting revival cannot be too much thought of or too strongly dwelt upon by the Clergy of the Church in the pulpit, and by the laity of the Church in the conversation and intercourse with dissenting friends.

#### FREE SEATS.

THE late Dean of Carlisle, at an Exeter Hall service, said:—"Who are they that should cast a pebble of hindrance in our way? Is it they who are preaching soft cushions, to pampered hearers, in churches the very antitype of that referred to by the Apostle: "Stand thou there or sit thou here at my footstool?" I there not very great guilt on the Church of England, that she has for so many years allowed, to say no more, the rich to accommodate themselves, and to care a little for her poorer members? No wonder she has gone so far astray! My friends, the answer to this is, we ask you to come here, because many desire, and cannot go to Church; many desire, and cannot find a place to go in without being insulted by distinctions, in the presence of God, which are hateful to the God of worship.

We are very sure the Clergy will thank "B" for his timely suggestion with reference to Sunday, the 24th inst. (St. Bartholomew's Day,) and that the occasion will be seized upon by very many to speak of the History and Scriptural Character of the Prayer Book.

#### REV. MR. BORTHWICK'S OFFER.

We are anxious, as well to promote our circulation, as to encourage Bible study, and to advance the interests and welfare of our beloved Church, to see our paper with Mr. Borthwick's Questions on the Bible, in the hands of very many more than now subscribe for THE CHURCH GUARDIAN.

Will not those interested in Sunday Schools canvass parents for their names, and lend their aid, as they deem best, to promote the success of this work?

May we not reasonably ask each of our present subscribers to get us at least one new name. This done, our position would be greatly improved.

Friends, let us hear from you. Our terms, you know, are only one dollar a year, in advance.

#### FIRST SERIES OF HISTORICAL "BIBLICAL QUESTIONS."

1. What is the meaning of Bible?
2. Of what were the Tyrian oars made? also the sails?
3. Where is the first mention made of gold and the onyx stone?
4. Where is mention made of crimping pins?
5. Whose hair was the cause of his death?
6. Who was Jemima? and where did she live?
7. Name the brazen pillars cast by the widow's son for Solomon?
8. Who was the first European convert to Christianity?
9. What were the days of Purim among the Jews?
10. Who were Timothy's grandmother and mother?
11. What profession was Zenus?
12. Who was saved by tying a scarlet line to her window?
13. Why is a cabin called a Jehu?
14. Who had his thumbs and great toes cut off as a punishment?
15. What wise king says "Beauty is vain"?
16. What and where is the earliest recorded Riddle?