

# The Church Guardian,

A Weekly Newspaper published in the interests of the  
Church of England.

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BEAR IN MIND WHEN REMITTING THAT THE PRICE OF  
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## WHO ARE CHRISTIANS.

How our correspondent, "C. Vaughan," could have mistaken the purport of the article commenting on the question and answer from the *Advance* we cannot understand. It was plain and practical enough to escape criticism of the sort he offers. No one would think of slighting the passages which he quotes, but they do not refer to any neglect or denial of the nature and need of Baptism. Peter's answer to the thousands who, when pricked to the heart by his searching sermon, asked "men and brethren what must we do?" was something more than "believe," because it was more than a mere doctrinal statement, it was of the nature of instruction to be followed by the actual reception of them into the Ark of Safety—Christ's Church, and so he said, Repent and BE BAPTIZED every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost." And we are told "with many other words did he testify and exhort, saying, save yourselves from this untoward generation. Then they that gladly received his word were baptized, and the same day there were added unto them about 3,000 souls." We see that the Apostle taught here as well as in his Epistle (1 Pet. iii., 21), that Baptism saves us (places us in a condition to be saved), and, consequently, it was by Baptism that additions were made to the Apostolic Church, as it has been in all ages since, according to the Master's instructions.

The article in question was enforcing the important truth, so frequently over-looked, and so strangely misunderstood by so many professing Christians, viz., that Christ set up a Kingdom on earth, and appointed a way of entrance into that Kingdom, and that the one and only way is by Baptism. It was showing that something more than a mere belief is necessary, and the illustration which it gave was apt and striking. "A man may believe in masonry; but that does not make him a mason. He may read all the books that were ever printed about masonry, but that does not make him a mason. He may know a hundred times more about it than many others, and not be a mason for all that. What does make him a mason? Initiation into the order; that does, and nothing else can." "So," it goes on to say, "by initiation into Christ's Kingdom (by Baptism into His Church) a man is made a Christian." Unhappily, it is too true, to use our correspondent's language, that "all Christians of

every denomination (meaning thereby Protestant without the Church) hold that faith is a gift of revelation from God, and that whether it comes by private reading or by public preaching it is an evidence of conversion or initiation," and the sooner people calling themselves Churchmen are made to understand that "Conversion" is one thing, and "Baptism," "Initiation," or "Regeneration" quite another, the sooner may we hope to have an influence upon those around us. With the Catechism well learned, so as to be understood, no Churchman can err in this matter. Such language as the following cannot be mistaken:—"Baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven," and this was what the article wanted to point out and enforce. Faith or belief of course must exist in the adult (perhaps it exists in the infant) before coming to Baptism—the Church has ever taught that; but all the "belief" in the world does not, cannot, perform the office of Baptism, by which alone we are initiated, we gain an entrance, into the Christian Church, and which alone makes a man a Christian.

## SUNDAY SCHOOLS.

### No. V.

CHILDREN'S SERVICES: Are they wise? are they necessary?

Both questions have been answered in the negative; and the ground of the answer has been that it is not well to substitute anything in the Church for the proper liturgical worship in which the congregation engages. And if the result of the Children's Service were to unfit or indispose them to join with intelligence and devotion in the services of the Church, then no doubt everyone who had the Church's welfare at heart would be opposed to them. But then several good reasons why Children's Special Services should be wisely encouraged:—

1. Because in such services, short, and varied, and bright, and attractive as they can be made, the children can be trained to the use of the Church's Liturgy. Little ones who cannot join in the prayers can be taught the hymns and choral accompaniments; little voices can be joined with those of their elders in chanting the simple responses which are soon learned by heart, and then as the children grow, a taste is developed for liturgical worship, and the ear and heart are jointly educated to it until, when the worship of the Church is reached, the results are seen in the "Amen," thunderlike as in the catacombs of old.

2. Because there is thus provided a fitting opportunity for the Catechetical instruction enjoined in the 59th Canon. The minister is there commanded, under pain of excommunication, to Catechise the children every Sunday, with a view to their being thoroughly informed in the doctrines of the Church Catechism, so that they may have a sufficient basis of dogmatic truth when they come to be confirmed. But how many of the clergy obey this injunction? They have, as a rule, delegated their duty in this respect to Sunday School teachers, mostly incompetent for the work. The Catechizing is old-fashioned, it is out of date, it is better done by the parents at home. The clergyman has other and more important duties. Well, the first allegation is true, Catechizing is old-fashioned; but the Church is old-fashioned. Is it any the worse for that? It may be well that the parents should instruct their children at home. First, do they perform that duty; and second, are they for the most part able to do it effectively if

they would? The clergy cannot safely neglect a plain and deliberate charge which is solemnly enjoined by the Church. And in the Children's Service can be combined the dogmatic teaching so necessary for imbuing the minds of our children in these days of doctrinal laxity, and the training them to take their part in singing as well as responding. The Catechizing thus becomes a pleasure to the little ones instead of a trial, because the burden is fairly distributed over the whole time of the service, and above all, they are trained to love Worship instead of hating it.

3. A third reason for Children's Services is the opportunity thus afforded for enlisting the talents of pious and qualified laity. One person suitably gifted can train the voices; another, having the confidence of the clergyman, can give the children occasionally an address; a third might play the organ. In these and other obvious ways the abilities of those who are the trusted assistants in the good works of the Parish are engaged and stimulated, and the Children's Services become a training-school for choir as well as congregation.

Granted then the desirability and wisdom of such services, of what shall they consist?

There is first the opening invocation and confession, followed by a suitable Collect and the Lord's Prayer; then follows a hymn and short lesson, from lesson of the day or other; then another hymn; afterwards a short choral or metrical Litany, of which there are several arrangements in the S. S. Hymnals mentioned in the last paper. After this the catechizing, generally on some subject illustrating the lesson, or a regular course of the Catechism should be taken, in which case the lesson should illustrate the subject of the day. The children should be encouraged to answer the questions audibly, and occasionally in a body; and where reference is made to Scripture a slight pause should be made till the places are found, and then all should be made to read together. After the catechizing, another bright hymn and dismissal with the benediction. Of course these services may be varied in accordance with the capabilities of the children and of their musical instructors, but no one can reasonably deny the benefit of drawing the little ones together in this way on the Sunday afternoon instead of forcing them to drag through the—to them—wearily length of Matins, Communion Service, and sermon, or bringing them to the Evening Service, where they are almost sure, from sheer fatigue, to fall asleep.

No. six of Mr. Lee's articles on the early Canadian Bishops, which will be found on page five, gives many interesting particulars of the life of the second Bishop Mountain, a letter from whom we were kindly permitted to publish a few weeks ago. Our readers should carefully preserve these sketches, which do honour to the noble men whose devotion established upon a permanent basis the Church of England in Canada.

## SELLING PEWS.

Our correspondent writing on the above subject tells us of a fact which was not forgotten when we wrote our article condemning a recent transaction of the kind, but he is speaking of something which happened quite a long time ago,—he says a few years ago, the few years, we may explain, being fully ten or a dozen, if not more—and we are thankful to say a great change has taken place in the views of Church people within that period of time. So great has been the change, and so general, that we feel pretty well convinced if the thing he calls