

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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"WHO ARE CHRISTIANS?"

The *Alliance* asks the question, and then answers it to its own satisfaction at least: "A Christian is, technically and intellectually, one who believes that Christ is the Son of God." Such a definition may do for those who deny the Kingdom, whose only notion of a Church is that it is a voluntary "society" or "sisterhood of societies." According to their supposition a man becomes a Christian *privately* whenever he chooses; and ceases to be one whenever he chooses. The matter may have some relation to the man's attitude towards Christ; but they do not think of it in reference to the King who rules over the subjects of His Kingdom. This theory of the Congregationalists has become very popular in "the States." It is that a man becomes a Christian on his own motion privately, and then, because he has become and is *already* a Christian, he joins some "society," the "M.E." or "U.P." or any other that he may prefer, as a matter of inclination; or if from any higher motive, only that he may obey the command as to Baptism and the Lord's Supper, and help in the work of some one of these "societies." The knowledge of a Divine Kingdom ruled over by its glorified King; a Kingdom with its Constitution, order, officers, laws, sacraments, duties, privileges, blessings, graces, helps and mercies—this has largely passed out of the thought of the modern sectarian. Believing that "Christ is the Son of God," does not necessarily make a man a Christian. No man is a Christian, who is not a "member of Christ"; and no man can be made a member of Christ, save in the way appointed by Christ—that is, by baptism into Christ. Reading the Bible does not make one a Christian. It is not said "believe in the Bible, and thou shalt be saved," but "believe in the Lord Jesus Christ," and "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." It is a man's attitude towards the King and membership in His Kingdom, that makes him a Christian. No man is a Christian, who does not belong to the Kingdom; and the one only way of getting into it is the way ordained by Christ, that is by Holy Baptism. It makes a man "technically" a Christian, a member of Christ, while, being "led by the Spirit of God" makes him a living member of Christ. 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 the order than many a member of it, and yet not be a Mason for all that. What does make him a Mason? Initiation into the order, that does, and nothing else does or can. So, by initiation into Christ's Kingdom, a man is made a Christian, for good or ill. It by no means follows that he will be a good Christian, but "technically" (to use the phrase of the *Alliance*) the baptized man is *always* a Christian. As such, God judged him, and will judge. For the blessing received, he will answer in the dreadful day of judgment.—*Living Church.*

THE SPIRITUAL CONFLICT.

We know of this conflict without the need of Revelation. Let no one say who is not a Christian, "I don't hate a good thing; on the contrary I admire a good life." So far as I understand, it is the power of God in them rather than their own hearts.

What influences God may bring to bear upon those outside of the Covenant we do not know. Some ask if poets and philosophers do not furnish us thoughts that are good and an aid to us. Yet I am sure that as far as their work is of this nature, they do it not in the spirit of man, but in the Spirit of God.

The spirit of hatred killed the prophets; struck down God's altars; seized and burned His written records. It delivered the Lord to be crucified, and killed Stephen. There were various reasons given for taking the life of Christ. Some disliked the doctrines He taught, and others His growing power. But the real reason was that they hated Him, because they saw themselves so base and hollow when they came into His light. The reality of goodness in Him, maddened them. His words and works, stung them. The goodness in Him and He being very God, were a substantial reason for their hating Him.

We have practically the same experience now. Over the way, lives a bad man who enjoys his ill-gotten gains. There is discontent and malice in his heart, and he cannot look at his good neighbor without a feeling of hatred. He would lead his neighbor to some mount of crucifixion if he could.

Leaving individuals, and turning to the times, there is found a marked hostility to the Gospel of Christ, call it by what name you will. There is an attempt to cast out our Sacred Religion. When this country was in its infancy learning and religion were put on an equality. Now, in its ripeness, religion is told to go its own way. Men declare, and I stand here to dispute it, that the State alone should provide Popular Education and leave no place in education for the Church. They also say that Church buildings should be taxed as factories and workshops are taxed. France eliminates Religion from its schools, and in Germany a teacher may teach what he pleases.

This means not indifference merely, but something more. Call it liberal thought, or greater liberty, it is, after all, a spirit of hatred to the highest form of Truth. It is a curious spectacle that while an effort is being made by the Church to Christianize the Pagans of Asia and Africa, another force is seeking to Paganize the Christian world.—*Bishop Littlejohn.*

CHRIST'S METHOD IN ESTABLISHING HIS CHURCH.

Why it was, that our Blessed Lord chose to establish His Church through the practice of His Inspired Apostles, rather than a positive command, is an important question. Most certainly it would have prevented much controversy, had it been announced that there are just Three Orders in the Christian Ministry; that there are just two Sacraments; that Infants are to be baptized, etc. And so also in respect to the Doctrines of the Christian Faith, as the Trinity, the Atonement, etc., etc.

But He did not choose to put an end to Judaism, and inaugurate the Christian Church in this way. And yet as Moses was forty days on the Mount receiving the pattern according to which all things in the Jewish Service were established, so the Saviour after His Resurrection, remained on earth during the Great Forty Days; and gave 'Commandments unto the Apostles whom He had chosen.' (Acts i 2d). And He promised them the Holy Ghost, who should bring all things to their remembrance

whatsoever He had said unto them. (St. John xiv. 26). He bade them "not depart from Jerusalem, but wait for the promise of the Father." He told them "Ye shall receive power" after that the Holy Ghost is come upon you" (Acts i, 4, 8). He gave them that "power" on the Day of Pentecost; and then sent them forth to establish His Church in all the world, according to the "pattern" or "Commandments" which He had given them.

How they established the Church in its Faith, in its Ministry, in its Sacraments, and in its Worship, is not a matter of mere opinion, or of fancy; it is simply a question of fact, and to be determined by an appeal to historic evidence.

The Three-fold Order and Succession of that Ministry are as well attested as any other fact of ancient History. The genuineness of the received Canon of Holy Scripture, and the change of the Sabbath from Saturday to Sunday, are not more certainly assured.

Eusebius, the great historian of the Early Church, gives the Succession in all the principal Churches, as in Jerusalem, in Antioch, in Alexandria, and in Rome, down to the time of the Council of Nice, A. D. 325. It was required of every Bishop, that he be able to trace his descent from the Apostolic line; and at the Council of Nice a Canon was enacted:—"Let a Bishop be ordained by two or three Bishops." (Canon IV. Council of Nice, A. D. 325).

It is easy enough, and common enough to deny the doctrine and the fact of the Apostolic Succession; but the doctrine itself is a necessity.—*Guar.*

OUTWARD ACTS OF WORSHIP.

To bear our witness, we should treat God's house, God's service, God's table, God's ministers, and all that appertains to them, with strictest reverence, and give to our religion the very best we have. We do these things, and pay attention to these details, not for the sake of doing it, but for a high and holy purpose, namely, to witness before an irreverent and unbelieving world, that we at least believe in the reality of unseen truths and persons. Moreover, we all recognize the fact that more permanent instruction is given to the young and to all, in fact, through the eye than through the ear. More effect is produced by the practice of reverence even in little things, than by many sermons bearing upon that duty, but without definite mention of particulars. Such formality is of a like character with His who submitted to an outward rite, not ordained of God, because it became Him thus "to fulfil all righteousness," to show himself willing to observe all which was appropriate and of moral influence on the people.

I speak of these comparatively little things because I have observed that such mention is not entirely unnecessary in some parts of the diocese, and I have hesitated the less to do so, because in the great essential of the unity of the faith and loyalty to the church, there is so much to commend without any reservation whatever. Of the tithing of mint, anise and cummin, our Lord, let us remember, deliberately said, "This ye ought not to leave undone," even when the weightier duties were most faithfully performed.—*Bishop Whitehead.*

The order of Suffragan Bishops is resuming its ancient position in the English Church. The time is not far distant when probably every Bishop of a diocese will have his coadjutor.