

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.

Vol. IV.—No. 33.]

HALIFAX.

WEDNESDAY, DECEMBER 13, 1882. WINNIPEG.

[One Dollar and a Half a Year.

BAPTISM.

If the Church taught one thing more clearly than another it was this— that it was their duty to admit to her fold by holy baptism children—the children of the flock; and that those so admitted should be regarded and dealt with as what they were described to be in the hour of their baptism, and what they were taught to call themselves in the Catechism, and what they were called in the Office of Confirmation—children of God. For himself he could not proceed to deal with baptised children as if they were unbaptised heathen. He could not tell a child whom he taught to say, "My baptism, wherein I was made a child of God," that he was not a child of God unless upon some given day and at some hour that he could remember and note, he felt a strong conviction that he had become a child of God there and then, and that until that time he had not a Father in heaven and was not a child of God. He could not consent, and he trusted those who heard him would never consent, so to deal with the children whom the Church had given them to bring up in "the nurture and admonition of the Lord." To say that a man only became a member of the Christian Church in the hour in which he felt a strong conviction that he had been forgiven his sins by God—to make conversion, sensible conversion, the door of admittance into the Church of Christ, appeared to him to be contradictory to the whole teaching of Scripture, to the whole history of the Church, and to the whole of that body of doctrine which the Church gave them to teach and carry out. He believed that the effect of such teaching upon children was sadly hurtful to spiritual life. By it the child was taught to believe that at some future day—which as it grew older it was more and more willing to make a distant day—it should be converted to God, and there and then become God's child, and for the first time incur the responsibilities and inherit the duties of the child of God. What was the result? In many cases the deliberate postponement of that time of conversion in order that the pleasures of sin might be enjoyed for a season—all to be wiped out in the hour of conversion, which was to come some day—just as in the earlier days of the Church converts from heathenism postponed the hour of their baptism to the last moment, that they might then obtain forgiveness, while escaping till then the duties and responsibility and self-denials of the baptised. Another danger was the generation of spiritual pride, of sadly self-deceiving hypocrisy, and all that came from rash and presumptuous assumption as to one's spiritual state before God which might prove in the end to be a sad and miserable delusion. The Church made baptism a condition of admission to her fold, and she bade them treat all baptised as members of the Church of Christ. Let them, therefore, base their whole mode of dealing with the children of the Church upon the lines she had laid down. Let them carefully distinguish between the regeneration that came in baptism and the conversion that might come again and again in after life. Let them teach the children of the Church that they were not to be converted in order to become God's children, but that they were to seek conversion if it were needed and as often as it was needed, because they were God's children; that they should say, not "I will arise and go to some one in heaven, who, when I have so arisen, and gone to him will

become my Father," but in every hour of repentance, and in every hour of dawning desire for reconciliation with God in the soul, "I will arise and go to my Father in heaven;" and that the attractive power that should draw them there should be the knowledge that He was their Father and the consciousness of their sin as being sin against their Father, and that their return was a return to their Father, and not the belief that their conversion and return would make Him for the first time their Father.—*Bishop of Peterborough's charge.*

THE PUSEY MEMORIAL.

The following letter from Canon Liddon sets forth the objects which it is proposed to attain in attaching two or more clergy to the proposed Pusey Library: "In the first place, the Committee desires to provide an 'endowment for research' in the field of theology. There is much original work to be done, not merely in the text of the New Testament, or in works like a critical edition, long desired, of the early Liturgies; but still more in such a restatement of portions of the evidences of Christianity as shall meet the needs of the modern world of thought. Secondly, the committee hopes that it will thus permanently secure to the Church of England some accomplished teachers of theology in Oxford—men who will teach all the better because they are at the same time engaged in investigation. In modern Oxford there is a real free trade in knowledge, and such men will have no difficulty in getting a hearing, if they have anything worth listening to at command. Whether by taking part in associated lectures, or by giving courses of lectures on subjects of the day in one of the parish churches, or in other ways, to be hereafter determined, they will have ample opportunities of making themselves useful. It is also hoped that besides being students and teachers of theology, the clergymen attached to the library will, as opportunity may serve, act as friends and advisers of the Church of England undergraduates. They will thus, in some slight degree, take the place of the old clerical tutors—a class of men who, I regret to think, are rapidly disappearing from Oxford. Such an institution as we propose, if it should prove to be useful, is obviously capable of great expansion. Dr. Pusey's life was devoted to hard study, to the incucation and defence of revealed religion, and to unwearied practical kindness. The new foundation will make good its claim to be a serviceable element in the complex life of the University, and a faithful handmaid of the Church, if it can, in any tolerable measure, perpetuate in Oxford these striking characteristics of a great career."—*Guardian.*

CHURCH FINANCE.

An American Church paper has the following:—"In regard to the modes by which the offerings of the people are to be obtained much will depend upon the action of the Rector, who alone is the person to direct the system. If giving to God is a religious duty, then, like other such duties, it has to be inculcated by the spiritual head of the parish. The Offertory, a religious act, an act of worship, is a visible and most expressive teacher of this duty, and should be made with proper dignity. The 'devotions' of the people, as our Prayer Book calls them, can be rendered more systematic and regular, at least at first, by the use of envelopes at the

disposal of the Rector. These possess the further advantage of keeping the offertory secret. When this plan is adopted the Rector should number the envelopes and keep a record of those who receive them, but will not know the sums to be given. The treasurer of the parish will preserve a list of amounts placed in these envelopes, and their numbers, but will not know the names of the givers. Thus no one but the giver and his God know the amount of the offering. It then becomes entirely a matter of conscience with each for himself and without comparison with others. Many, however, will decline to use envelopes, and irregular attenders cannot do so unless they are provided at the church doors. Experience has shown that the income in well-worked free churches is as large or larger outside the envelopes. After all, if envelopes are used they must be regarded as merely the scaffolding. Once let a man become imbued with the feeling that he must give according to his means, without regard to the gifts of others, and the use of this or that method becomes indifferent. One objection often made to the voluntary plan should be noticed, that the support to what are called 'outside objects' is much less than in pewed churches. Statistics show that the actual diminution is much less than is supposed; and when we consider that the free churches are, as a rule, located in the poorest localities, and are attended by fewer well-to-do people, it is simply what may be expected."

FREEMASONRY AND MORMONISM.

A short time ago the Grand Lodge of Masons of Utah refused to admit Mormons into their fraternity, and the Masonic Grand Lodge of California, in session at San Francisco on the 12th of October, on receiving a communication to this effect, expressed their approval of the step taken by their Utah brethren by passing the following preamble and resolution: "Whereas it is a fundamental principle of Masons to believe in and fear God, and to keep his commandments, and also to be true and loyal to the Government in which we live, and whereas we believe that Mormonism, as now existing in the Territory of Utah, is wanting in both particulars, it is therefore resolved that we sympathize with the Grand Lodge and Masons of Utah in the stand they have taken against the abomination of Mormonism, and approve of their action in refusing to receive advocates and upholders of that system into the Masonic fraternity."

THE AMERICAN EPISCOPAL CHURCH.

"Of all denominations in the United States the Episcopal Church is growing the most rapidly at the present time. It is forming new congregations and organizing new dioceses, with extraordinary rapidity. On the other hand, the Presbyterian Church is almost stationary. It requires a close calculation to show that she is even holding her own."

This is a statement made by Rev. Professor Hopkins, of the Theological Seminary at Auburn, New York; a Presbyterian divine, and as far as our Church is concerned, we have very positive proof of its truth. Our Church is growing in the neighbouring Republic in a way which leads us to hope that before many years it will in point of numbers, as it is now in wealth and culture, stand first among all the religious bodies of that country.