

The Church Guardian,
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UPHOLDING DISTINCTIVE PRINCIPLES.

The St. John Christian Visitor (Baptist), advocating in a leading article "more perpendicular, plain, and persistent setting forth of our denominational principles," says:—

"Of late we have been struck with the prominence that Episcopalians are giving to their peculiar tenets. Their pulpit utterances and their press are full of the beauties of liturgical service, the importance of infant baptism and confirmation, and the necessity for a more imposing ritual. In this they are wise. They are drawing more closely together their scattered forces."

There is no doubt that the growth of the Baptists has been largely due to the very persistence with which "in season, and out of season," they have pressed on the attention, "believers' baptism," only, to the exclusion of infants, and "immersion" as the sole mode of obeying the Baptismal command. In view of the overwhelming importance they give these two points, no one can blame them as a Body for giving them prominence. The Church of God must have distinctive principles. There is a "faith once delivered." That faith centres around CHRIST as a Living Person. It is comprised in certain facts connected with Him, His Incarnation, Temptation, Sufferings, Death, Resurrection and Ascension. From these facts come certain other truths. And He came not only to teach certain doctrines, but to found a Divine Society. The officers, rite of admission, badge of continued membership, laws of a Society founded by Him, and organized by His Apostles most probably by instructions from Him during the great Forty Days between His Resurrection and Ascension, must be of importance. Infant Baptism, "the laying on of hands" on the Baptized, the three orders of the Ministry, we believe to be a part of the constitution of that Society, and unchangeable.

Our charter is: the Bible, the Word of God; the summary known as the Apostles' Creed, the rule of Faith; the two Sacraments as Christ's ordinances; the ministry in three orders as of Divine Institution. Our principles require to be taught, our Liturgy needs to be explained, so that our people may see that we have solid reasons for everything that we do. We need never be afraid to have our foundation principles brought to the test of Scripture. In doing these things we must speak of "the Church." The Scripture saith of Christ: "He is the Head of the Body, the Church." "We are members of His Body, His flesh and His bones." The Head and the Body are one. As the

Bishop of Pennsylvania wisely says: "With such indissoluble connection between Christ and the Church, let us set forth both in their proper relation and proportion; Christ the head of the Church; the Church the body of Christ; not the Church to the exclusion of Christ; not Christ to the exclusion of the Church; but we put them together on our banners, one, indeed, above the other, but conjoined in such glorious unity that we give reality to the truth that Christ is head over all things to the Church which is His body, the fulness of Him that filleth all in all."

ISOLATED CHURCH PEOPLE.

We have received a letter from a Churchwoman, who states that some time ago she saw a notice of our paper in one of our secular contemporaries, and desires to see a copy. She makes the following touching statement: "I would like to take some Church paper . . . I seem to be alone here. There are very few Church people in this place, and no English Church within eighteen miles, and I have been living in a place where I could attend Service twice every day." Those who love the Church, and enjoy the privileges of services in their midst, can scarcely imagine the loss incurred by the deprivation of these privileges. We fear that many hardly appreciate the blessings they have. No form of worship can make up for the responsive, congregational service it is our happiness to enjoy. The old words of praise and prayer are like the well-remembered tones of a dear friend. We sympathize with our correspondent, and with all who are similarly situated. There are many of them, we fear, in the Dominion, who do not even have the weekly visit of a Church paper to cheer them up, and tell them what their brethren are doing. But we say to those thus situated who read this, you are not alone. "You are still a member of a vast army, with 200 Bishops, 30,000 other clergy, and millions of private." From their lips, and in every quarter of the world, are ascending the same words you find in your Prayer Book. They love the same truths, they love the same ways. You are a "sentinel on the outposts." Perhaps God may intend you to be the beginning of a church and parish, where hundreds may receive the message of salvation and be trained in the good old paths. STAND FIRM. You love the Church, tell others about it. Tell them about the work she is doing, and God will, perhaps, reward you by seeing in the same place, where now are so few, a goodly number of zealous Church people worshipping God in the good old paths. We see, too, a way in which our paper may be useful. It should be the desire of each clergyman to see a Church paper in the hands of all the families in his scattered outposts, because it will be an additional tie to bind them together. Many, unlike our correspondent, have never even heard of the name of our Church paper. The clergy should, at least, make this known to those who are far away from their ministrations, that so they may have the opportunity of receiving a weekly visitor, which will, in part, relieve the isolation that many experience in a population as scattered as ours must necessarily be:

DIOCESE OF FREDERICTON.

THE Missionary Boxes, introduced by the Board of Home Missions, have been sent to the different clergy ordering them. These Boxes are intended to be given to children of the Sunday Schools, to be opened Jan. 1st and July 1st, and the contents sent to the Treasurer of the D. C. S. A printed form is sent to each Mission, having space for a number, name and date. A record of the numbers is to be kept, and opposite each number the

name of the child who takes the Box is placed. This record must be sent with the money. It is hoped in this way the children of the Church will become interested in Diocesan Missions. It would be a good idea, after the first year, if the plan should prove successful, to assign a Mission or Missions to the children of the Diocese, and let their money go to provide the grant required. If we mistake not, the salaries of the Missionary Bishops in the U. S. at one time were provided by the children's offerings. The Missionary Boxes are neat in appearance. On the front in gold letters on a red ground, are the words: Diocese of Fredericton—Home Mission Child's Missionary Box, with texts around the sides. We wish the Committee who originated the plan every success in their efforts to enlist the children of the Church in the cause of Home Missions.

THE ALUMNI OF ST. AUGUSTINE'S COLLEGE.

St. Augustine's College, Canterbury, has long been noted as a Missionary College. Its graduates are working for their Master in all parts of the world. Wherever the Cross has been planted, there may be found some of the Alumni of this Institution. As far as we can learn from the "Clerical Guide," six are at work in Nova Scotia—the Revs. Messrs. Abbott, Gelling, Padfield, D. Smith, Winterbourne and Parkinson. There are at work in Fredericton, the Revs. Messrs. Dowling, Shaw, Partidge, Campbell, Rushton, Talbot, Barber, H. H. Neales, Greer and Headley.

Six are at work in Quebec—the Revs. Messrs. Debbago, Dinzey, Fothergill, Parker, Richardson and J. Walters. Only one is reported in Toronto, the Rev. J. Pearson. One is in Rupert's Land, the Rev. W. C. Pinkham. Two are at work in Montreal, Revs. H. S. Fuller, and Longhurst.

None are reported from Huren. Five are at work in Ontario—Revs. Messrs. Cooke, Emery, Phillips, Pollard and F. Smith.

Two are in Niagara—Revs. Messrs. Francis and P. W. Smith.

As far then as we can ascertain, 33 of the Alumni are labouring in the Dominion, of whom 16 are in the Maritime Provinces.

INFANT BAPTISM.

THE Christian Messenger in its last week's issue has the following, which sounds so un-Churchly that we feel pretty certain it emanates not from a Church but a Baptist source.

We are prepared to change our opinion as to its authorship when the Messenger informs us where and by whom such a paper as the Church Advocate is published.

We cannot allow the Messenger to deceive itself and its readers by attributing to "Episcopalians" what they do not believe, and, consequently, could never have uttered. This is what our contemporary says:—

"Here is testimony concerning the authority for infant sprinkling from an unexpected source. The Church Advocate, an Episcopalian paper, says:

The very fact that infant baptism is a human institution, and is admitted by the leaders of theological opinion to be so, is enough to show that no harm can come from withholding it from infants.

A great many people will feel relieved and rejoiced to know that their dear children are not seriously injured because they were not sprinkled when babes."

DAY OF INTERCESSION FOR MISSIONS.

THE BISHOP OF NOVA SCOTIA reminds the clergy of his Diocese that the Lambeth Conference recommended the observance of the Tuesday before Ascension Day, (being one of the Rogation Days), or any of the seven days after that Tuesday, as a day of intercession for Missions.

To this recommendation the following addition was made: "As our Divine Lord has closely connected the unity of His followers with the world's belief in His own Mission from the Father, it seems to us that intercession for the enlargement of His Kingdom may well be joined with earnest prayer, that all who profess faith in Him may be one fold under one Shepherd."

The Bishop endorses the recommendations, and authorizes the use of the Form published by the S. P. C. K., or any selection from the Collects, together with the "Prayer for Unity," and such special Psalms and Lessons as may be selected by the minister in charge of each Parish or Mission.

The S. P. G. expects annual contributions from all Missions aided by its funds, and the offerings on the Day of Intercession, or on Ascension Day, may well be appropriated to that Society.

H. NOVA SCOTIA.

April 27, 1880.

The following are suggested as appropriate selections: One or more of Psalms ii., xlv., xlvii., xlviii., lxxii., lxxvii.; First Lesson, Isaiah lii. 13 to end of liii., or lv., lx., or lxi.; Second Lesson, Matthew ix. 35 to x. 2, xxviii. 16 to end. Rom. x. to 19th verse, Eph. iii. to 13th verse. The Prayers use at meetings of the B. F. M.:—Collects for 3rd Sunday in Advent, 25th after Trinity, S. Peter's day, S. Bartholemew, S. Simon and S. Jude.

PAROCHIAL PAPERS.—XIV.

OCCASIONAL OFFICES.

3. LITANY FOR A DEVOTIONAL MEETING.

In the Name of the FATHER, and of the SON, and of the HOLY GHOST. Amen.

V. Lift up your hearts.

R. We lift them up unto the Lord.

V. Blessed be His glorious Name for ever.

R. And let the whole earth be filled with His Glory.

Hymn, *Veni Creator*, or other.

V. Let us give good heed, for thus saith the LORD.

Lesson.

V. Thanks be unto God.

R. For the light of His Holy Word.

V. Let us Pray.

O God the Father of heaven; who wilt not the death of a sinner, but rather that he should be converted and live;

Have mercy upon us miserable sinners.

O God the Son, Redeemer of the world; who gavest Thyself for us, the just for the unjust, to bring us unto God;

Have mercy, &c.

O God the Holy Ghost, the LORD and Giver of Life, who proceedest from the Father and the Son; by Whom the whole body of the Church is governed and sanctified;

Have mercy, &c.

O Holy, Blessed and glorious Trinity, three Persons and one GOD; our Creator, Redeemer, Sanctifier;

Have mercy, &c.

Remember not, LORD, the sins which have been committed during this week, or aforesaid, by any of Thy Flock in this Parish, but spare and forgive us for Thy mercy's sake.

Spare us, Good Lord.

From all sins, secret and open; from those sins which do most easily beset us; and from such behaviour as would cause Thy Church to be evil spoken of, and Thy Holy Gospel to be hindered;

Good Lord, deliver us.

From vanity, pride, and self-sufficiency; from negligence and sloth; from jealousy and envy; and from prejudice and self-will;

Good Lord, &c.

From all selfish and unkindly thoughts; from a discontented and impatient spirit; from hasty and bitter speech; and from anger, strife, and division;

Good Lord, &c.

From love of the world, and forgetfulness of THEE; from the lusts of the flesh, and the temptations of the Devil; from false doctrine, heresy, and schism; and from hypocrisy, formalism, and apostasy;

Good Lord, &c.

From partiality, and worldly ends; from self-indulgence and impurity; from timorous compliances, and indiscreet zeal; from wavering and backsliding; and from all unedifying controversies;

Good Lord, &c.

From all painful accidents; from

grievous sufferings of the body; from despondency of mind; and from loss of reason; and from sudden and violent death;

Good Lord, &c.

By the mystery of Thy Holy Incarnation; by Thy Holy Nativity and circumcision, by Thy baptism, fasting, and temptation;

Good Lord, &c.

By Thyse agony and bloody sweat; by Thy cross and passion; by Thy precious death and burial; by Thy glorious resurrection and ascension; and by the coming of the HOLY GHOST;

Good Lord, &c.

By Thy countless labours and sorrows; by Thy manifold merits and interces; by Thy all-prevailing intercession; by the love which Thou bearest unto Thy spouse; by the sending forth of Thyse apostles; by Thy ever-abiding presence with Thy Church; and by Thy second coming with glory;

Good Lord, &c.

O LORD let Thine eyes be ever open toward this Parish and Guild; and give to each of us, we beseech THEE, a loving heart and a sound mind; regular affections and a watchful spirit; pure and holy thoughts; strong and religious purposes; the fulness of Thy grace, and all special gifts of which we stand in need;

Hear us, Good LORD.

In all our public acts; when we meet together to offer up our sacrifice of prayer and praise; when we partake of the blessed sacrament of Thy Body and Blood; and in all religious ordinances; Remember us, O our God, for good.

In every time of doubt or difficulty, of temptation and spiritual conflict, of holy desires and heavenly purposes; and in all our labours for the extension of Thy Church;

Remember us, &c.

In our daily life; in the care of our own souls; in seeking the salvation of the souls of others; and in all our desires to promote Thy glory;

Remember us, &c.

Blessed LORD, give unto us the spirit of prayer; a lively faith, a deep humility, a steadfast hope, a universal charity; a holy and useful conversation; a grave and sober demeanour; a great contempt of the world, and a love of holy things;

Hear our prayer, O LORD, and consider our desire.

Give unto us a true and increasing sense of our brotherhood in THEE; a great zeal for the salvation of souls; and a disposition to give liberally of our means, as Thou hast prospered us, for the support and maintenance of Thy Holy Church;

Hear our prayer, &c.

Give unto us healthy bodies and an active industry; constancy and perseverance; a daily growth in grace; and a steadfast purpose in all things to set forth Thy glory;

Hear our prayer, &c.

Give unto us a loving and friendly, a sympathizing and forbearing spirit; and grant that we may be of one heart and one mind, and may dwell together in peace and unity;

Hear our prayer, &c.

Give us grace to persevere continually in Thy praises; to seek THEE with an ardent affection; by seeking THEE to find THEE; and finding THEE always to rejoice in THEE;

Hear our prayer, O LORD, and consider our desire;

Hearken unto us for Thy Truth and righteousness' sake.

(To be continued.)

CRANMER.

Paper read before the St. Paul's Church Association of Charlottetown, P. E. Island, by A. B. Warburton, B. C. L., Barrister-at-Law.

(Continued.)

CRANMER first comes into prominence as the noble advocate in what we must admit to have been a most disreputable cause, viz:—as the persevering supporter of Henry VIII., in the matter of his divorce from Catharine of Arragon. Moreover, in all the various proceedings relating to divorce in Henry's reign, and in other matters scarcely less reprehensible, we find Cranmer the pliant tool of that infamous king. This may be partly accounted for as the natural yielding of a timorous disposition to the will of its owner's imperious master or the