

The Church Guardian.

"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. 1.—No. 17.

THURSDAY, AUGUST 7, 1879.

One Dollar a Year.

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ARCHAEOLOGY may shortly be called in to illustrate one of the most difficult books of the New Testament. It is said that Dr. Schliemann is about to ask for permission to make excavations among the tumuli of Sardis, near Smyrna, the ancient capital of Lydia, and the site of one of the Seven Churches of Asia mentioned in the Book of Revelation.

THE many friends in Nova Scotia of Rev. W. H. L. Cogswell will be pleased to learn that the Dean and Chapter of Chester have unanimously presented him to the living of St. Oswald's, Chester, which is an important one, containing 5,000 souls. The parish church itself is the south transept of the cathedral, and a new church by Sir Gilbert Scott has been erected just inside the town wall.

WE have had occasion to mention the disaster brought upon the Reformed Episcopalians by the death of Mr. Powers in Philadelphia. His surviving kindred are not at all in sympathy with the schism, but adhere faithfully to the old path, and to the Church, which he deserted. They do not feel at liberty to give the money, which is now theirs, to build up the very evil from which they daily pray to be delivered.

It is announced that the large body of dissenters from the Orthodox Church in Russia, who are known as Old Believers, hitherto not recognized, and practising religious rites under official ban, are to have entire liberty of worship and to be allowed to build churches, become members of city guilds, and engage in industrial and commercial pursuits, hitherto forbidden. By these reforms 12,000,000 of Russian subjects will be relieved from their disabilities.

It may surprise novices in Biblical studies to find that while we have Greek mss. of the Bible as old as the fourth century, the oldest Hebrew mss. do not date further back than the eighth. This is owing to a rigidly observed statute of the Talmud, in force of which the Jews are bound to bury old copies of Scripture. Every synagogue has a sort of dry well called *Gheniza*, into which even fragments of mss. are thrown. The best known collection of Hebrew mss. is De-Rossi's, at Parma.

THE late Dr. Tilbury Fox, who died in Paris on the 7th of June at the age of only forty-three years, was an acknowledged authority in the medical profession on cutaneous diseases. He was a Fellow of University College, and was appointed Lettsonian lecturer to the Medical Society of London in 1869 and 1870. He was also one of the editors of the *Lancet*, the last number of which contained the following interesting paragraph, which we have much pleasure in reproducing. Dr. Tilbury Fox left a written request that it should be reported of him in any obituary notice that might appear in the *Lancet*: "I die a Christian in the now, I fear, much despised sense of that term, a simple believer in Jesus Christ as a personal, living, and loving Saviour, without any righteousness of my own, but perfect and secure in His; and that I know in whom I have believed, and am persuaded that He is able to keep that which I have committed to Him until that day."

On the 15th ult., the Primate of the American Church, the venerable Bishop Smith, completed his 85th year.

THE Nova Scotia Provincial Exhibition, which is to be held this year in Halifax, promises to be a very successful affair. The building and grounds are large and well-arranged, and the Prize List amounts to \$10,258.

A coarse, ill-natured man died one day and his friends assembled at the funeral, but no one had a good word to say about the deceased. At length, a kind-hearted German, as he turned to go home, said: "Vell, he was a goot schmoker."

The largest cultivated wheat farm on the globe is said to be the Grondin farm, not far from the town of Fargo, Dakota. It embraces some 40,000 acres, both government and railway land, and lies close to the Red River. Divided into four parts, it has dwellings, granaries, machine shops, elevators; stables for 200 horses, and room for storing 1,000,000 bushels of grain. Besides the wheat farm, there is a stock farm of 20,000 acres. In seeding time 70 to 80 men are employed, and during harvest 250 to 300 men.

Kossuth, in a letter to the Hungarian papers concerning the reconstruction of Szegedin, says there are only two countries in Europe where the word "Home" is thoroughly understood—England and Hungary. He adds—"Let the example of the English be followed. Let the dwellers on the Alfaeld have, as heretofore, their own little homes, however small, rather than great barracks, in which most families on the Continent are crowded together." The sanitary state of Szegedin is far from satisfactory. It is said that smallpox, fever, and even spotted typhus prevail.

LORD DUNRAVEN thinks Canada has a glorious future. In a recent article, he says:—"Even from the point of view of a traveller who cares not for field sports, Nova Scotia and New Brunswick, and in fact all Canada is a country full of interest. It is interesting for many reasons which I have not space to enter into now but especially so as showing the development of what in the future will be a great nation. That vast region which is now called British North America will assuredly some day support the strongest, most powerful, and most masterful population on the continent of America."

If no other evidence were forthcoming of the importance of our Colonies scattered throughout the world, abundant proof of their value in the eyes of others might be found in the longing glances which are cast towards them by foreign nations, and in the efforts which are being made to obtain a footing in those islands and lands which offer the slightest ground for hope that a Colony might be planted in them. The United States is known to have a strong desire to see the Stars and Stripes floating over the West Indies, while Hawaii, Samoa, and other groups of islands in the Pacific exercise as strong an influence in the other direction. Germany and Italy are both looking out for a foothold in the Pacific, while France, already richer in this respect than either of these States, is very anxious to extend her influence and territory in every possible direction.

"WHAT ANSWER SHALL I GIVE."
A Series for the Living Church, by the
REV. R. W. LOWRIE.

II.

"Is your Church careful enough whom she receives into membership?"

IN regard to church-membership, I begin by reminding that this is acquired in Holy Baptism. Although this is not what is popularly meant by "membership," still as the Church's ideas on this topic are often erroneously understood, let me, before passing on, quote some words of the Rev. Dr. Huntington:

"The real ground of objection to this is to be sought in that view of Christianity which is called Puritanism. The issue is between the inclusive and the exclusive theories of the nature of the Church. If, as the Puritan maintains, only a portion of the human race is salvable, and therefore only certain individual members of any given community are to be accounted subjects of Divine grace, then it is a manifest impiety to assert indiscriminately of all infants brought to Baptism that they are therein made members of Christ. But the Church idea pre-supposes a whole world redeemed—not necessarily a whole world finally saved—rather a whole world put in the way of salvation. We may not presume to anticipate the awards of the Judge. We know not how many or how few are to inherit eternal life. Christ discouraged enquiries upon that head. But this we do know,—that forgiveness may be had to-day by all who care to claim it. We come into the world the members of a guilty, but at the same time a pardoned race. In a word, the Church treats redemption as a universal grace and Baptism as a universal privilege. To bring little children to Baptism, is in the Church's view, just as reasonable and natural a thing, as for a man who has been in rebellion, to claim for his family, as well as for himself, the benefits of a public amnesty.

"At any rate one thing is true, the inclusive and the exclusive theories of Church life cannot both be true. They part company at this initial point of Baptism, but their divergence does not end here. If one is right, the other is wrong. It is for this nation to choose between the two."

And says the same clear writer, using a very beautiful and pertinent illustration:—

"When the first Napoleon wished to signify his hope and his ambition for his only child, he took him in his arms while yet an infant, and holding him up before the assembled legions of the Old Guard, caused him to be declared and made a member of that veteran corps. There was a profound meaning in the act. Thenceforth, the destiny of the baby king was to be a soldier as his father had been before him, and from that moment the soldier life was to begin. True, the child appreciated not the solemnity and import of the ceremony. His eye and thoughts dwelt only on the burnished arms, the gaily colored trappings and the waving banners. Nevertheless, that was a moment of crisis for the little King of Rome. In spite of his unconsciousness, a thing was done for him which he never wholly could undo.

"The Church has also a resemblance to an army. The leader is invisible, the weapons are not carnal, the campaign is against a spiritual enemy, and yet the

sacramental host is no shadowy, unsubstantial thing, but real. To enroll children in this army is to undertake, that from the beginning of their conscious life, they shall be taught loyalty, and exercised in the use of arms. Unlike Napoleon's boy, the baptized child may claim the promise of God's blessing on his warfare to the end."

And so it comes that the Church "confirms" her young so soon as they can duly discriminate, and are "sufficiently instructed." True, the wolf may scatter them. He may scatter some of the older sheep, even. But he is less likely to do so, if he have a faithful shepherd to evade and pass; and, I may add, a wall to climb.

In regard to the mode of full, adult membership and privilege, I would say that, of course, some formal mode is necessary. It is too solemn an event to be, either privately or carelessly, performed. If for ordinary secular matters, due form and solemnity be required, surely the same is demanded in things of so vital a nature as this.

And the Church, having a due and ancient form for the reception of her own baptized children into full adult membership, makes use of it for her adopted children also—those coming to her at years of discretion, from other bodies of Christians.

It is called CONFIRMATION. It is of Apostolic origin. It has on its side the authority of no less than three of the early Bishops, or Apostles; that we know of; and one may ask, if of them, why not of all? In Scripture we read that Bishops John and Peter "confirmed" the disciples at Samaria; and Bishop Paul, at Ephesus. Read the passages and see how strangely they correspond to the modern custom of the Church. Philip, who was a minister of inferior degree, went into Samaria; gathered a congregation; preached to them; touched their hearts, convinced their wills, and having aroused the motions of a godly faith and repentance in them, forthwith baptized them. He then sends to Jerusalem for the higher officer—the Apostle, now called Bishop—who, coming, lays his hands on them, prays for God's blessing upon them, and the fuller gift of the Holy Ghost. It is just so, now. The Parish Priest disciples, baptizes, instructs, prepares. The Bishop comes, and, in God's name, after a solemn and orderly mode, with affecting simplicity, most loving prayer, due confession of the faith, and ratification of Baptismal vows on the part of the candidates, and a full course of instruction in Churchly and Godly things beforehand, does, by his presence, authority, counsel and ghostly help, confirm and strengthen them in their resolutions to lead that upright and devout life, and require that holiness of personal character, that shall, in the end, through the mercies of Christ, make them as glad members of the Church Triumphant in Heaven, as they have been faithful and trustful ones of the Church Militant on earth.

Says a writer whom I shall often quote:—

"The Church teaches that the religion of Christ is a religion of growth and progress, and therefore she makes it a religion of training. She cradles little children in her arms, and makes them lambs of Jesus, because He said: 'Of such is the Kingdom of God.' With Catechisms and prayers, and Holy Scrip-