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IN THE INTERESTS OF THE  
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REVEREND THEODORE E. DOWLING,  
Carleton, St. John.  
May 2, 1881.

## THE QUEBEC MISSION.

Our readers have seen some brief notices in our columns of the late very successful Mission held in Quebec by Canon Wilberforce, of Winchester, England. This Mission has, we are assured by those well acquainted with the facts, proved a very remarkable one, eminently fruitful—a surprise, indeed, in its success, to the whole community. The city was moved religiously, as everyone testifies, as it never was before. The immediate result is the apparent change from religious indifference to religious earnestness on the part of a large number, especially of men, both young and of mature ages, and the visible deepening of the religious life of many others who were not religiously indifferent. Members of the Church, of all shades of religious opinion, many of them previously suspicious of the coming Mission, or opposed to it, were united before it closed in its cordial support. This is as it should be. What an unhappy thing that a religion, a special effort to draw Christian people nearer to God,—and in this surely all can sympathize and ought to be one,—should only exhibit more wickedly and bitterly the religious divisions of religious men! We think it a matter of congratulation to the whole Church that it is now plain that Missions can be so conducted as that all schools of thought in the Church (a thing that always has existed and must exist) may heartily unite in their support. So deeply and widely were the benefits of this Mission felt in Quebec that immediately after its close a meeting was held to establish some memorial of it, and the result was the subscribing of money to form a Fund, to be called the *Wilberforce Fund*, the object being to support a Missioner for three years, with a view to extend a like benefit to the Diocese in general. The sum of more than \$1,500 a year for three years was at once obtained. The truest proof that men's hearts are deeply touched is when their pockets are thrown open in this liberal way. We commend this matter of a Diocesan Missioner once more to the earnest consideration of our Maritime Dioceses. A friend has placed at our disposal a private letter giving some interesting notes of the Quebec Mission, which will be found below.

I very gladly give you some of my impressions of Canon Wilberforce's Mission. From the circular sent to all the clergy you can get an idea of the *tone of the work*. The teaching was purely and distinctly of a Churchly character, avoiding any extremes. Never less than three addresses were given daily, sometimes four, and on three days five; so that the work was very exhausting and began to tell on him two or three days before the close, although he kept up. I, unfortunately, owing to a heavy cold, missed several of the morning addresses, which were most highly appreciated by the members of the Church who assembled, morning after morning, to hear. Those I heard were excellent,

calm and unpretentious, but, oh, so earnest that every soul was moved. Those on "Humility," "Cause of Relapse," "Sounds of Thanksgiving," "Preparing for Heaven," struck me most. I suppose never less than 200 were present at these early celebrations, the greater part remaining to partake, and on the last day (Tuesday) I think four hundred must have waited to receive out of 500 or 600 present. The afternoon addresses were, I should say, catechetical, the object being to trace the work of the Holy Spirit, through the ordinances of the Christian Church, upon the individual believer. In all his lectures he assumed the Prayer Book to be authoritative, calling it repeatedly the "mirror of the Bible"; but I noticed that whenever he used expressions of a Churchly character, he invariably supported them by Scriptural proofs and by the announcement of some truths so distinctly Evangelical as to disarm opposition. One afternoon he very fully and ably spoke of the unpardonable sin against the Holy Ghost. Each day these services were opened by singing the Litany Hymn 413, with nearly twenty verses, day by day its power being more and more felt. In spite of very wretched weather for two or three days, even these were well attended, and sometimes the Cathedral was nearly full.

However, the evening sermons were best calculated for the public generally, and they secured an increasing congregation night after night. He showed a great power of developing his subject, giving a vast amount of information; also, at night, he was more moved, spoke with a louder voice, showing much more feeling, and his earnestness of tone was intense. The second I heard was on *Conversion*, and it was most powerful, showing the insufficiency of emotion, insisting upon the complete turning of the soul from sin to righteousness, as manifested in every look and word and deed. He said, "Conversion, to be genuine, must look through the eyes, speak through the lips, sparkle in the actions." Of this he gave some powerful illustrations, showing his power of vivid description. As he entered up a description the whole vast congregation hung on his lips in breathless suspense. Surely it was good to be there! To see young men, who, I knew, had been very wild, sitting night after night with the same rapt attention, rising to sing when the hymn was given out, and humbly kneeling and responding, was a gladdening sight. The intercessions at the after-meeting, for those who specially requested the prayers of the congregation, were new to me; they brought home to one real life, and gave one a glimpse of what was to be done in one's own field of labour. It was dreadful to think how large a proportion of these prayers were offered for the *intemperate*, showing, I thought, the great need of some organized work against this dread evil. One very pleasing feature was in the thanksgiving, made towards the close of the Mission, for help and encouragement and for answer to prayers. The service closed at 10 o'clock, but the Canon remained in the vestry to meet those who sought his advice afterwards, sometimes being kept till near midnight.

It is hard to say wherein the Canon's power chiefly lay, but it was acknowledged by all that he had a power such as was never before wielded in Quebec. This was seen in the attendance—storms seeming to be no barrier at all; it was seen in the life visible during the service, the entire congregation entering into every part. Out of 2,500 assembled the last night, hardly a mouth was closed. The worship was offered up by the congregation in a manner I had no conception of. The chants and hymns were simple and well known, and they were not varied every night; in fact, the same tunes did duty, day after day, for different hymns. Some who had not been to Church for years began and came regularly. The interest was also seen in the offerings made to cover expenses, which exceeded by from \$100 to \$150 what was necessary. Quite a large number of ladies and gentlemen were on the pier the morning he started to bid him good-bye. He distributed 600 memorial cards at the last evening service, and then, his supply failing, had to promise to send out a supply from England for others who would send in their names. For my own part, I can hardly say what was his greatest power. Sympathy was strong—very evidently strong; he was very plain spoken and dealt in practical things, but did it with great tenderness. His earnestness was certainly a strong point; his clear, ringing tones brought conviction to everyone of his thorough sincerity. It was such that things you know perfectly well, when spoken by him, moved one deeply. He was very seldom eloquent,—no continued eloquence, at least,—only beautiful strains here and there, particularly in descriptions. Another strong point was his ability to spiritualise everything; the commonest fact in nature was made to speak of Heaven and heavenly things. Some very telling illustrations he drew from sights in Quebec. For example: One morning when the lower part of the city was hidden in fog and smoke, but the mountains beyond visible, he exhorted us to look up when our view was fogged and catch the rays of light falling upon the distant hills of our inheritance. Another beautiful illustration was from our moonlight nights: "What are the mellow rays of light which shine upon us these lovely evenings to gladden us and to guide us but rays from that more distant orb, the sun, reflected upon that planet which is but a burnt-out cinder? So may we, frail creatures of earth, burdened with infirmities, reflect the rays of the Sun of Righteousness." The well-known story of the forty Roman soldiers exposed

on the ice to die for Christ, one proving faithless, and the others, by their constancy, winning over the Roman general to take the place of the delinquent, so that forty died and forty won the Crown—though familiar to many, seemed a fresh revelation and a most apt illustration of perseverance (his subject.) I may also mention that his humble-mindedness acted as a charm. He never assumed anything, and by his very modesty he won the hearts of all.

## THE LAYING ON OF HANDS.

No. IV.

THOSE who have called in question the correctness of the Bishop of Nova Scotia's statement that Confirmation is a Divinely commanded Rite, appear to have been under the strange delusion that such a view was but a private fancy of the Bishop's own, and not a well-understood doctrine of the Church of England. Even after the discussion had taken a new turn by the publication of a most happy and very complete defence of the Rite, proving it to be both Scriptural and of Divine institution, one of our opponents, in attempting to extricate himself from his awkward and very embarrassing situation, in answer to Mr. Padfield, and speaking of him, said, "our difference is not with him but with the Bishop." Had Dr. Pollok's question simply concerned a private individual, and did this discussion but deal with a subject of little consequence, instead of having to do with the language of the Bishop of the Diocese uttered in his own Cathedral in the exercise of his official duty, and having reference to a most solemn and important Rite, held and practiced by the Church of England as necessary to an increase of Spiritual life, and a pre-requisite to admission to the Holy Communion, the challenge would in all likelihood have been passed over in silence. But as we have very fully shown the Church of England is emphatic in her declaration both as to the necessity of the Rite, and to the benefits attending its proper reception; and her Bishops and Clergy would, therefore, be wanting in their duty to the souls committed to their charge, and recreant to the principles they have sworn to uphold and maintain, were they to fail in making plain on all proper occasions the Scriptural authority for the Rite, as well as to impress upon those who have neglected it the loss they are thereby sustaining. All who have followed the discussion in the Halifax papers must have been struck with the immense mass of outside testimony which was found supporting the Church's position. Presbyterian, Baptist, and Methodist Divines of the highest authority were brought forward to endorse in the most unequivocal manner the Scriptural authority for, and the Spiritual blessings which flow from the Laying On of Hands.

However much the attempt may have been made to narrow the discussion, it is not the Bishop of Nova Scotia's views which are being attacked, but the authority of a Sacred Rite, which is Scriptural, Apostolic and Divine, in its origin; which was the universal practice of the Church of God for the first 1500 years after Christ; and which is not only the practice of a vast majority of the Christian world to-day, but which was admitted to be Apostolic, and of great spiritual value to individual souls, by the leaders and founders of those Christian Bodies which would now deny it a place among the Divine means for man's growth in grace.

Let us look at some of the testimony, outside the Church of England, in favour of the Rite. And, first, Calvin, the founder of the Presbyterian Church. In his *Institutes*, Book 4, Chapter 19, this Great Presbyterian Divine thus writes: "It was an ancient custom in the Church for the children of Christians, after they were come to the years of discretion, to be presented to the Bishop, in order to fulfil that duty which was required of adults who offered themselves to Baptism; for such persons were placed among the catechumens till, being duly instructed in the mysteries of Christianity, they were enabled to make a confession of their faith before the Bishop and all the people. Therefore, those who had been baptized in their infancy, because they had not then made such a confession before the Church, at the close of childhood, or the beginning of adolescence, were again presented by their parents, and were examined by the Bishop, according to the form of the Catechism which was then in common use. That this exercise, which deserved to be regarded as sacred and solemn, might have the greater dignity and reverence, they also practiced the ceremony of the *imposition of hands*. Thus the youth, after having

given satisfaction respecting his faith, was dismissed with a solemn benediction. *This custom is frequently mentioned by the ancient writers.*" In his Commentary on the Epistle to the Hebrews, when referring to the first two verses of the 6th chapter, Calvin says: "The Apostle here joins the imposition or the Laying On of Hands with Baptism, because, as there was two orders of catechumens, therefore, the ceremony was two-fold; for those who were without were not admitted to Baptism until they had delivered their confession of faith. In these, therefore, catechising went before Baptism. But the children of believers, since they were adopted from the womb and belonged to the body of the Church, by right and promise, were baptized while infants; and when the season of infancy had passed away, and they had been instructed in the faith, they also offered themselves to be catechised, which catechising in their case was subsequent to Baptism. But then another Rite was applied to them, namely, the *Laying On of Hands*. This one passage (Hebrews vi. 2) abundantly proves that the origin of this ceremony flowed from the Apostles." So much for John Calvin, the Father of Presbyterianism.

Beza was Calvin's successor in the government of the Church in Geneva. Of Confirmation, in his observations on Hebrews vi. he says: "The Apostle numbers five heads of Catechism, viz., the profession of amendment of life, (*i. e.*, repentance from dead works), the sum of faith concerning God, the compendious explication of doctrine that was sent to be delivered to the unlearned, especially at Baptism, and the imposition of hands, (when they met together to baptise infants or adult persons, and also when they came together to impose hands upon any,) the head of the resurrection of the dead, and of future judgment." In his shorter notes he calls them "the heads of Catechism, which contain, indeed, the chief matters of Evangelical doctrine, but were delivered in few words, and summarily, to the unlearned, viz., the profession of repentance and faith towards God. The articles of which doctrine, as they are called, were indeed required of those without the Church, at the days of Baptism, but from the children of all the faithful, baptized in their infancy, *hands were laid upon them.*" To the like effect might be quoted the words of Ostervald, the distinguished Swiss Presbyterian Divine, Piscator, a German Presbyterian Professor of great celebrity, Rivet, a French Calvinist, of great piety and eminence, Herzog, another very eminent Presbyterian, and author of a Standard Theological Encyclopedia, and many other Continental Protestants. Among the English Nonconformists who have written upon the subject may be included many of the most pious and scholarly, but we defer their testimony to a future article.

RUMOR has it that the Rev. Dr. Kingdon will leave England on the 29th, will be met at Rimouski by the Metropolitan, and that they will remain a short time at Sussex. Should he see first Trinity Church, Sussex, and then visit Trinity, St. John, and pass on to the Cathedral, his first impressions of our architectural taste will be very favorable. He is destined, however, to have those impressions somewhat dispelled on his visitations, though, we believe, the Churchmen of Fredericton have every reason to feel proud of the increasing number of tasteful Churches that are dotting the Diocese in every direction. We would suggest that Dr. Kingdon be met at some central point by a deputation of Clergy and Laity to welcome him to the Diocese. At Moncton the train remains some little time, and the Parish would gladly arrange for refreshments for the whole party at the I. C. R. dining-rooms, and an address of welcome from the Diocese could be presented.

## NOVA SCOTIA DEFICIENCY.

This fund is making slow progress, so far as the money received by the Treasurer is an index. It may be that the work is progressing in the parishes, and that some considerable amounts will soon be forwarded; but unless this is done, or individuals bestir themselves, the Bishop's \$250 will be lost. Surely this will not be allowed to happen. The Church people of the Diocese should not have made such a gift necessary; but now that it is most needed let it not be lost by neglect or indifference, or through any unwillingness on the part of the people to help themselves when his Lordship has shown himself so ready to help them. It is very discouraging to find how few persons have come forward up to the present time in response to the Bishop's liberal offer and urgent appeal. Accord-