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HEBREWS VI. 1-2.

"Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

A WRITER in the *St. John Christian Visitor*, whom the Editor calls "a seeker after truth," asks the following questions on this passage:—"Does the laying on of hands mentioned in Hebrews vi. 2, refer to a rite?" "If so, is it Confirmation as practiced in the Episcopal Church?" "If not Confirmation, what does it refer to?"

To the first, the Editor answers—yes; to the second—no. He gives as reasons: first, that it is not a command of the Saviour; second, that the Gift of the Holy Ghost vanished with the miraculous powers of the Apostles, and that there is no evidence to attest the impartation of the Holy Ghost in Confirmation; and third, "that it refers to the rite as practiced by the Jews under the old Dispensation, and to the practice of it by Jesus in healing and blessing, and the Apostles in Ordination, and in conveying the miraculous powers of the Holy Ghost."

Well, that is one side of the story. A "seeker after truth" ought to be in a position to hear the other side. Observe that the Apostle speaks of a "foundation" and "first principles." He says distinctly that "laying on of hands" is one of the first principles of our religion. These principles are six in number, and they are grouped in pairs. Two belong to the life of God in the soul,—Repentance and Faith. They state the terms on which we become Christians; we must truly repent, and have a living Faith in Christ. Two refer to our life as a Christian,—Baptism and Laying on of Hands. We are initiated into the Church by Baptism; and joined more closely to Christ in the Holy Communion. The last two refer to the life of glory.—We must look forward to the Resurrection, and prepare for Eternal Judgment. It is true that there is no positive command of the Saviour to be cited; but, supposing that this is the case, the Apostles were inspired, and were acting under the direct orders of Christ, who spoke during the Great Forty Days of the things "pertaining to the Kingdom of God." The very confidence with which they set about their work of organization showed that they had been instructed what to do. They baptized, laid on hands, ordained, taught as men having authority and instruction. There is no hesitation. It is true that the miraculous gifts vanished when the occasion for them was no longer necessary, but the ordinary gifts are needed for every Christian. And the gifts needed to strengthen the soul are imparted in answer to prayer, to those who, in the presence

of God and of the congregation, solemnly make a profession of Repentance, Faith and Obedience. Can any Christian deny that God will impart a blessing to any one who sincerely declares that he repents, believes, and by God's help will endeavor to obey? To such an one the Laying on of Hands is a sign and seal that God will fulfil His part; that He will give His Spirit now on their profession of faith, and eternal life hereafter, if their obedience be persevered in. There is exactly the same evidence about the imparting of the Holy Ghost in Confirmation as in Baptism. We expect the Gift, because God has promised to grant it if we ask. Those who ask in Faith will receive. The Church of Christ has always believed in Confirmation as an Apostolic rite for conveying the ordinary graces of the Spirit. She does not divorce from other first principles that which St. Paul has declared to be one of the "foundations." In this view, the original Baptists concurred. Their Confession of Faith published in 1772 distinctly calls "laying on of hands" "an ordinance of Christ," that "it ought to be submitted unto by all such persons that are admitted unto the Lord's Supper," and that the end "is not for the extraordinary gifts of the Spirit, but for the further reception of the Spirit of promise." It was not until 1808 that definite action was taken to lay the rite aside among them. The gifts of healing, ordination, and conveying miraculous powers, are not "first principles." A continuous stream of testimony has come down to us, showing that this Apostolic custom has been always observed, and any candid person will see that where infant Baptism is the rule, Confirmation is "the completion of Baptism," and even the Baptists themselves, with other Christian bodies, were originally as strenuous in its defence, as they are now for laying it aside.

FREDERICTON DEFICIENCY FUND.

AN esteemed correspondent, who is an experienced missionary, and has had for years the charge of a number of poor missionary stations in New Brunswick, has sent us a few thoughts, which, as embodying valuable practical suggestions, we offer to our readers.

He suggests "that every farmer belonging to the Church in the Province be asked by the Missionary or Rector, under whose charge he is, to make a special offering this year, over and above his usual one, OF THE PRODUCT OF ONE-QUARTER OR ONE-HALF AN ACRE. That every merchant be asked to give one day's profits of his business as a special offering. That every labourer and mechanic be solicited to give one day's work, and every clerk the same. If this was done one year, it would commend itself to the giver, so that he would, in many instances, keep it up in after years. I think a quarter of an acre by small farmers, and half an acre by larger, and one acre by wealthy farmers, would be about an equivalent for the merchant's one day's profit. It would not seem like asking for money, and it would also give room for the exercise of faith."

These are the substance of his remarks, and they are valuable, inasmuch as they urge a consecration of a part of man's time to God for the benefit of His Church. The suggestion of setting apart a portion of the land which God created for man, which is owned by God, and which he commanded our first parents to till and care for, seems especially valuable. Why could not every farmer set apart God's acre, till it, and care for it faithfully, and devote the increase to God, subtracting, if he chose, the price for seed? We believe that such an enterprise, undertaken in faith, would be signally blessed of God, and to that man

would be fulfilled: "Then shall the earth bring forth her increase, and God, even our own God, shall give us His blessing."

There are now valuable and practical suggestions before our readers, suitable for all classes. There is no one but can make use of some of the plans that have been advocated in our paper. If the deficiency be not extinguished, it will be because of the apathy of the Church people. We have done what we could in the way of suggestion, and have pointed out how men, women, and children can assist. May we not await with confidence the result. Once the deficiency is made up, it will then be within the power of the delegates to see that the work shall be prosecuted without incurring debt.

It will give the many friends of the Rev. Mr. Grosor and his wife, and of Miss ALBRO, as well as our readers generally, much pleasure to read the highly interesting letter from the late Curate of Lunenburg, from that far off land—the Sandwich Islands; and the promise he gives us of future letters will be gladly welcomed by all who care anything about the Church's Missionaries and missionary work.

APPOINTMENT TO PARISHES.

WE very willingly give insertion to the letter of the Rev. O. J. Booth, and gladly recognize the fact that he is one with us in our views upon the question of "Appointment to Parishes."

While apologizing to Mr. Booth for having assisted to circulate the false statement about him, we are rejoiced to have from him, and also from the Rev. D. C. Moore, such warm expressions of approval of our position in this important matter.

PUNCTUALITY.

THIS is a grace most requisite for the clergyman. He, more than any one else, should be always *in time*, first for his own duties, and then as an example to others. Everything goes wrong, and much that is valuable is wasted by those who are *behind time*.

In this Diocese, (we speak now of Fredericton,) there are, among the clergy, as earnest, hard-working men as can be found anywhere. With many of them, there is the greatest exactness and punctuality in all their various duties. But is this so with all? We are not speaking of Parochial work now, but of those requirements which may be considered of a Diocesan character. Such are: the yearly returns required by the Synod and the Church Society, and the reports and certificates in connection with the latter institution. On the blank form for the Missionary statistics, (forwarded to each clergyman at the close of the year,) an immediate reply is asked for, so as to make up the Annual Report required by the S. P. G. From the records of Parochial work, which it is supposed every clergyman keeps,—in half-an-hour, this blank form could be filled up, and all the returns could be in the hands of the Secretary during the first week in January. The report of the S. P. G. cannot be delayed. With many blanks, it is forwarded very early in February. After that, a supplementary report is made up, still incomplete, and the last returns are sent in after the Annual Report of the S. P. G. is in the printer's hands.

There is the same difficulty in connection with the annual meetings or report of the D. C. Society. The work is increased tenfold by want of exactness and punctuality. A large portion of the certificates of the Delegates are sent to the Secretary in time; a correct list is made up, the meeting is organized, and, just as the Secretary is about to submit the lists to the General Committee, those who are always late come forward with their certificates, which, according to the rule of

the Society, should have been sent a fortnight sooner. It is just the same, year after year, with the missionary reports. These are often of great value and interest. In no instance can there be any excuse for the neglect in forwarding these reports in time for the Secretary to make up his abstract. At the opening of the annual meeting, during its proceedings, it is impossible to do the business right when the Missionary reports are then, for the first time, submitted. These proceedings are, every year, increasing in importance. For due preparation, the officers of the Society are responsible. But, under the present system, with this continuous want of punctuality on the part of a few, it is simply impossible to have the business and report properly submitted at the meetings of the General Committee. How far this sort of thing, arising probably from force of habit or want of thought, will be allowed to continue, must, some day, be decided by the Society. When every other influence has been found to fail, a stringent rule may well be adopted, making all connection with the Society contingent on the fact that all reports and certificates are sent in punctually.

—COM.

OUR MISSIONARY FRIENDS.

PARSONAGE WAILUKU,
ISLAND OF MAUI,
April 7th, 1880.

My Dear Brother,—I wonder if you are as much disappointed in not receiving communications from me, as I am in not receiving the CHURCH GUARDIAN. I have indeed been sorry not to have been reading it, and was counting on finding some dozen copies of interesting news on my arrival. Now, it is possible that the paper has been sent, and not forwarded, since we are not in postal connections here, and have considerable difficulty with reference to foreign postage. The postal rule, however, is as follows:—Letters 9 cts. $\frac{1}{2}$ oz., newspapers 3 cts. for 2 oz. Not very liberal, certainly, but beyond anyone's control. I shall expect the GUARDIAN forwarded me, and shall be glad to renew my subscription, and pay the postage. You will be surprised to learn that we are not in Lahaina, in charge of St. Cross School, as we were so delightedly anticipating. We are in the same Island of Maui, but on the other side of the mountain, and this mountain I have to cross every other week, for I have charge of Lahaina, the Parish of the Holy Innocents and the Spiritual oversight of St. Cross School. I have early Celebration at 7 a. m.; Matins, &c., at 11 a. m., and Evensong at 2 p. m., in both places or alternate Sundays, only that in Wailuku, Mr. F. W. Merrill, who was with me in Port Medway, and for the last year has been head master of Bishop's College, Honolulu, reads Morning and Evening Service during my absence. The ride over the mountain, I shall want to describe at some future time. Suffice it now to say, that the mountain is 6,000 feet high, and rises precipitously on either side; by measurement it is five miles across, but the ride is over a mere trail, up, down, to the right, then the left, to the brink of a chasm hundreds of feet straight down, then almost right about, over small loose stones, up and down embankments, and it takes one hour to reach the ascent, and one hour to complete the descent, and it needs a sure-footed horse, which, with horse-bridle, will take his own head and his own time, and then may be relied upon.

At Lahaina we have a beautiful little Church, built high for purposes of draught, air and ventilation, and conducted in accordance with the aesthetical tastes of our dear, good Bishop, the clergy of his choosing and the people of their training. The children of St. Cross School attend the service, and a few white families, and some natives, altogether about two-thirds fill the little building.

Alongside of the Church is a small house, with a school room and a "Prophets Chamber," and there, following the Bishop's humble example, I repose, taking my meals at St. Cross School, or accepting invitations elsewhere.

St. Cross is one mile from the Church, and as the thermometer is generally above 80, our friends may see that it must require pure and earnest devotion to bring the lady Missionary, who is

none other than our mutual friend, Miss Jane Albro, first to early celebration and then to Matins at 11 a. m., and it may be, if convenient, to Evensong also; and, I am glad to state that she thoroughly enjoys the warm climate with ourselves, and is most intensely interested in her work. And a lovely spot, too, are these school premises, roomy, and cool beneath the immense kukui trees. But of all this, more hereafter.

Let me add to this letter simply the reason of our change to Wailuku, and a little something with reference to the work here. This place lost its Priest: just as we arrived in Honolulu. It is a very American town, and next in size and importance to Honolulu, and the climate is cooler than at Lahaina. I came here in accordance with the request of the Bishop, and we find everything charming. The grounds cover a whole square, and are beautifully wooded with wonderful foliage, trees and hedge, and tanglewood. In front are two rows of the northern fir tree, appearing strangely here, but growing and thriving well, planted, perhaps, twelve years ago by my predecessor, Rev. Geo. Whipple, brother to Bishop Whipple, of Minnesota. The house is a cottage with nine rooms, and in the rear is a small cottage with rooms, occupied by Mr. Merrill. In the rear is a mountain stream which, ever running, fills a large pond, say twenty feet square, in which we plunge every morning at six o'clock, and also supplies a deep bath used by Mrs. Grosor and her children every afternoon. This is yet winter here, and we are bathing and riding, and living as it were upon the broad verandah of the Mission House, and eating oranges, bananas, and guavas, &c. In other letters I shall ramble less, and particularize more, and shall tell our friends more in detail of many interesting matters. The work here, its school under Mr. Merrill, its services, the natives, the wonderful scenery, the ride to Lahaina, and the work there, particularly St. Cross School, will be fruitful themes and interesting ones to those who love the Missionary work of the Church. And next week I expect to ascend Mount Haleakela with Rev. Mr. Blackburn, Priest of the Cathedral in Honolulu, and that will, I have no doubt, be very interesting to us all. A saddle ride from here to the base of over thirty miles, then two days to ascend, and one day examining the largest and most wonderful crater, (now extinct), in the world. Until next month, good-bye, dear friend, pray for us and our Missionary work here, and believe us to be over in sincere remembrance.

C. E. GROSER.

ANSWERS TO BIBLICAL QUESTIONS.

BY X. Y. Z., CHARLOTTETOWN, P. E. I.

125.—1. Jacob. 2. At Ephrath, which is Bethlehem. Genesis xxxv. 19, 20. "And Rachel died and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day."

126.—1. Elijah, raising the widow's son. 1 Kings xvii. 22, "And the Lord heard the voice of Elijah; and the soul of the child came into him again."

2. Elisha, raising the Shunamite's son. 2 Kings iv. 35, "And he (Elisha) returned and walked in the house to and fro; and went up and stretched himself upon him; and the child sneezed seven times, and the child opened his eyes."

3. The dead man raised by coming into contact with Elisha's bones. 2 Kings xiii. 21, "And it came to pass as they were bringing a man, that beheld they spied a band of men; and they cast the man into the sepulchre of Elisha; and when the man was let down, and touched the bones of Elisha, he revived and stood upon his feet."

127.—1. In Judges ix. 8th to 15th verses inclusive, beginning "The trees went forth on a time to anoint a king over them;" ending "And devour the cedars of Lebanon."

2. Its title is "Jotham's parable." (See top heading of chapter).

128.—The carpenter. St. Mark vi. 3, "Is not this carpenter, the son of Mary, the brother of James, and Joseph, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him."

129.—1. Jael, the wife of Heber the Kenite, slew Sisera, the captain of the host of Jabin. Judges iv. 7, "I will draw unto thee to the river Kishon, Sisera, the captain of Jabin's army." Judges iv. 21, "Then Jael, Heber's wife, took a