

# The Church Guardian,

A WEEKLY NEWSPAPER, PUBLISHED IN THE INTERESTS OF THE CHURCH OF ENGLAND.

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## KING'S COLLEGE, WINDSOR.

THERE has been more than one crisis in the history of this well-known Institution of higher learning, but none more momentous or more unexpected than the one in which it has now become involved. As our readers are well aware, by the defeat of the College Bill and the withdrawal of the Government Grants, \$2,400 a year has been lost to its income.

We think it would have been a display of wisdom had those to whom its interests have been specially entrusted taken the Church-people of these Provinces into their confidence, and from time to time, in the columns of the CHURCH GUARDIAN, promoted a bond of fellowship between themselves and those to whom they must look for help in this dark hour. As it has been with our Missionary work, so is it true with respect to King's College and every other Church interest, there appears to be too little confidence existing between the management and those in whose behalf all Church work should be managed. Keep Churchmen in the dark as to deficiencies in Mission Funds, and as to the condition and needs of Church Institutions, and you lose that large-hearted sympathy to which Dissent owes so much of its success.

We trust these preliminary remarks will not be misunderstood, but will be received in the proper quarters in the spirit in which they have been written, viz.: with an earnest desire to promote what to our minds is so intimately associated with the future welfare of the Church in the Maritime Provinces. We believe that King's College, Windsor, is a necessity to the Church in these Provinces. Not that there may be Presidents, and Professors and Fellows, and the wearers of Scarlet, and Black and White Robes and Hoods; not merely that our young men may be educated in Arts or Theology; but more than all this—inclusive of all this—that Higher Education may not mean an education from which all Religious teaching has been scrupulously dissociated, but rather in which our Holy Religion shall always occupy the highest place, being recognized as most necessary to give completeness and stability to the training of every man, whatever business or profession he may hope to follow.

The Visitor of the College, in a note the Editors, uses these words:

"King's College cannot be continued as a University, although we have enough for the support of a Theological School, without a decided effort on the part of Churchmen. I am about to issue an appeal to Churchmen in New Brunswick as well as Nova Scotia, for all are interested in the maintenance of this old institution. We have been deprived of \$2,400 per annum, the salary of two Professors, which ceased on February 1st, so that at this moment we are unable to provide for their payment."

It will be seen that the present situation of the University is a critical one, and one which admits of no delay in the action of those who would come forward to its rescue. We do not think there will be any difficulty in raising say \$40,000, the interest of which is required to replace the lost grants. By this we meant, of course, that we have faith in those upon whom this world's goods have been abundantly bestowed. What we hope to see is some large amounts promptly contributed by a few of our wealthy Churchmen.

George Munro, Esq., of New York, has remembered Dalhousie College in a munificent manner having put at interest \$50,000 for the Endowment of two additional Professor's Chairs. The friends of Acadia College have raised nearly \$100,000 for

the endowment of that Institution. The Methodists have always contributed liberally to Mount Allison, and we suppose the appeal they are now making will meet with a ready response. We cannot believe that Churchmen are less philanthropic, less public-spirited, or value less highly a University Education than their neighbours, and we therefore have strong hopes that, properly appealed to, they will respond on behalf of an Institution which should be their pride, and whose success should be their highest aim next to the Spiritual and material growth of their Church, both of which, indeed, we trust it will more and more largely promote and foster.

## THE LAYING ON OF HANDS.

OUR readers will remember that, in answer to an objection made to the Rite of Confirmation, that Christ Himself neither Confirmed nor by express command ordered Confirmation, we pointed out the dangerous tendency of, and utter want of logic in, such a line of reasoning because it would destroy the binding force of more than one Observance which our opponents recognize as obligatory upon them, as of Divine authority. As examples of this we mentioned Infant Baptism, the Observance of Sunday, the Admission of Women to the Holy Communion, &c., all of which, so far as an express command can be found, were not ordered by Christ. These and other Observances held most sacred as Divine Ordinances, are so accepted simply because they were the practice of those Divinely appointed and Divinely inspired men who were endued with power, and commissioned by Christ to establish His Church, and with whom He promised to be to the end of time. Mr. Padfield, in one of his letters to the secular press upon this point, says: "Evidently, then, there is something other than a positively direct command from our Lord that constitutes 'Scriptural authority,' or we should have to give up most of the rites and practices of the Christian Church. It must be borne in mind that our Lord, Himself the Founder of the Church, left the organization of it to His Apostles. It is built upon the foundation of the Apostles, Jesus Christ Himself being the Chief Corner Stone. Not only did He instruct them, as we have been told in the Sermon, but He also on the day of Pentecost poured down upon them such a measure of His Holy Spirit, that according to his promise they might be guided into all truth. The position we occupy is this, and it is one I know that Dr. Burns will admit: That under these circumstances, what the Apostles taught and practiced, is to be observed and followed by us, as implicitly, as if the command came direct from Christ Himself. In other words, Apostolic Precedent is to be considered as of Divine authority. By Apostolic Precedent I do not mean the casual act of a single Apostle, nor even such an act of several of them as was evidently not meant to be imitated by others. I mean those deliberate acts of the Apostles, which were general in their character, and by them regarded as important and designed to be perpetuated. Such things are binding on Christians, and they cannot be neglected without sin. I will give Robert Hall's rule for ascertaining the value of a precedent. I prefer to go outside of our own Church for my authorities, knowing they will be the more weighty with Dr. Burns when coming from any other than an Episcopalian source. 'Whatever the Apostles instituted or practised, which was not in itself necessarily brought about by temporary or local usages, or the difficulties of their position, has divine sanction, and is binding upon the Church of Christ.' Apply this rule to Confirmation. Was it a thing which they were by any stress of circumstances constrained to adopt? The question needs no reply. Again, to give another authority:—Booth, the great Baptist controversialist, says, in his 'Apology,' page 48: 'If our brethren do not look upon the Apostolic precedent as of the mind of Christ, and as a pattern for future imitation; they must consider the Apostles as either ignorant of our Lord's will, or as unwilling in the performance of it.' I hope we may be cleared of the ground for a proper understanding of what is meant by 'Divine Authority.' It is not necessary to find our Lord saying, Thou shalt do so and so in such and such a manner; but if we find a particular rite or ceremony was the general practice of the Apostles, then under similar circumstances, that practice is binding upon all Christians to the end of time."

It then, it can be shown that Confirmation was practised by the Apostles, not in any one exceptional instance, but frequently, and under circum-

stances which—coupled with a specific reference to it by another Divine Apostle—marks out its true character and place, then we have left no room for dispute as to its appointment and authority. Such evidence that its observance is binding upon all Christians, the Church declares herself possessed of, and while she distinguishes between it and those two Great Sacraments "ordained by Christ Himself," she yet no less fully asserts the Laying On of Hands to be a Divinely appointed and Divinely ordained Rite. We are prepared to show: 1. That the Church of England has always recognized certain passages of Scripture as referring to this Rite. 2. That the Primitive Fathers were unanimously of the same opinion. 3. That many leading Divines among Presbyterians, Methodists and other Protestants which do not practice Confirmation, have expressly affirmed their belief in the Apostolic origin and spiritual value of the Rite. 4. That Roman Catholic, Greek, Lutheran, Six Principle Baptist and other Religious Bodies amounting to almost nineteen-twentieths of the Christian world, to-day accept and practise the Rite.

And 1st. There never was a time when the "Laying On of Hands" was not practised by the Church of England. In every age and in every portion of our Church, there has been but one view held, viz.: That Confirmation is a command of God's Holy Word, binding upon all Christians. At the Baptism of every child, the Church says, by her minister, to those who bring the infant: "Ye are to take care that this child be brought to the Bishop, to be Confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, and be further instructed in the Church Catechism set forth for that purpose." The Rubric at the end of the Confirmation Service reads: "And there shall none be admitted to the Holy Communion until such time as he be Confirmed." And in the prayer after the "Laying On of Hands," the Bishop says: "We make our humble supplications unto Thee for these Thy servants, upon whom, after the manner of Thy Holy Apostles, we have now laid our hands." It is here plainly the teaching and practice of the Church that Confirmation belongs to every one, is necessary for every one, and is required of every one of her children; and that it is Apostolic in its origin and of Apostolic practice.

We shall have to defer the Scriptural Proofs for the Rite, and the further consideration of the subject, until next week.

## CHEAP BOOKS FOR A S. S. LIBRARY.

IN many of our Parishes one of the greatest problems connected with the Sunday School is the replenishing of the Library. Children read through books very quickly, and the books themselves are so poorly bound that in a few months after a large expenditure, Superintendents and Teachers look despairingly at the shelves, and wonder how they are going to get new books for the voracious scholars. A few weeks ago, having several things on hand which would prevent our appealing to the congregation just now on behalf of the Sunday School Library, we were in this condition when our eye was attracted by an advertisement in the American Church papers, entitled the "Sunday School Revolution," advertising reprints of good S. S. Books at a fraction over five cents apiece. We thought it could do no harm to send \$1.10 for twenty of these, and give our readers the benefit of our experience. These books are six inches by eight in size, with paper cover, and stitched with wire, and will last longer than the ordinary S. S. Book. They are carefully selected, and a new book is published each week. Up to date about 102 books have been issued. They are reprints of good books, and books published for the first time. We have looked over forty of them, and find the stories pure and wholesome. Take for instance two by A. L. O. E., "On the Way" and "Rescued from Egypt." The original price of the first was \$1.00, number of pages 268. It is published, unabridged, in 44 pages for 6 cents singly, or less when others are ordered. The second one cost \$1.25 and contained 465 pages. For the sum of \$5.50 we now have 100 volumes. It is true they are not Church books, but there is nothing objectionable in them; they are simply healthful stories for the children, and they are so wonderfully cheap that any school can afford to have a Library, and can procure also some good Church books to use with them. A new volume coming each week adds greatly to the interest in the School. Any one writing to David C. Cook, 137 Madison Street, Chicago, will receive

a sample, or 30 cents will bring five books free by post. We have written this solely in the interest of many Parishes and Missions where the purchase or replenishing of a Library is a serious matter. We believe this will help them to solve their difficulty. The "Literary Revolution," the "Franklin Square Library" and other institutions are issuing marvellously cheap books for the adult readers. Mr. Cook is adopting the same principle for Sunday Schools, and he has met with marvellous success, in the immense demand for his publications. The dearthness of the ordinary S. S. Book gives it only a limited circulation. With an immense circulation \$1.00 books can well be published for five cents. And these books stitched with wire and with paper covers are exactly what we want for S. Schools. Our perplexity has disappeared, and the children are rejoicing in 100 new books, while the Treasurer of the Sunday School is equally happy. We have drawn on him for \$5.50 only, and have purchased books that in the ordinary binding are worth in the United States over \$100. Of the list issued thus far, three only are reprints of books on the list of the S. P. C. K., so that they can be used with the valuable publications of that Society.

## NOTES FOR CONFIRMATION CLASSES.

By G. W. Hodgson, M. A.

### IV.

The subject we begin to-day is the second promise "To believe all the articles of the Christian Faith."

Remember the way in which the question is put in the Catechism, "Dost thou not think that thou art bound to believe and to do," etc.

It is a too common opinion that nobody is bound to believe anything.

There is a very foolish, silly saying that you will often hear, viz.: "It makes no difference what a man believes? A very little thought will show what nonsense this is. Suppose you believe fire will not burn, will this belief make no difference to you? Suppose a very thin piece of ice over a pond where you would like to go, will it make no difference whether you believe it strong or weak? Will it make no difference at all to a farmer what he believes about ploughing, sowing, etc.? So in common, less important matters, it makes a great difference what we believe; but about matters of such supreme importance as God and our souls, it makes no difference!

The best derivation that has been given for the word believe is, "by-live"—that which one lives by. As a matter of fact conduct must be regulated by belief. Think of that; think that your belief is what you are to live by, and you can never have that foolish thought that belief is of no consequence. True, it may be hard to believe; just as it is hard to do. And as if a person tries to do what is right, and sometimes fails, he is not to be condemned and called no Christian; so a person is not to be condemned and called no Christian who wants to believe what is true, but finds it very hard to do so, and in some degree fails in being able to believe.

Before going particularly into the subjects of the Creed, a few words about the relation of the Creed and Bible.

The Bible is the rule of the faith. A rule measures a thing; it certainly does not make it. A yard-stick measures a piece of cloth; but the cloth is not got from the yard-stick.

As a matter of fact, did any of you find your Creed for yourselves out of the Bible; did you not learn your "Creed" and the "Lord's Prayer" before you could read a word of your Bible.

You have often seen books which are intended to teach persons about things that they know nothing of. Does the Bible look like such a book? Turn to St. Luke i. 4, and you will see that St. Luke wrote his Gospel not to teach Theophilus the faith; but that the man might know the certainty of these things in which he had already been instructed. In 2 Timothy, iii. 15, St. Paul says that Scripture can make us wise unto salvation, "through faith, the faith which is in Christ Jesus." One must know and hold the faith if Scripture is to make him wise.

The Creed of the Jewish Church was much older than the earliest written book of the Old Testament. The Creed of the Christian Church [I do not mean the very words of the Apostle's Creed, but its matter] was believed by Christians before a word of the New Testament was written, and for nearly 300 years before it was certainly decided what sort of books should form the New Testament.

So the Bible is not the source of the Creed, unless the source of a stream can be found some distance down the stream, which is nonsense.

The Bible is one of several means of grace in the Church.

The Bible measures, corrects, confirms belief, but is not its source.

The Bible confirms the Creed. The Creed throws light on the Bible. They mutually support each other. I believe the Creed more firmly, be-