

# The Church Guardian,

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CHURCH OF ENGLAND.

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## THE BAPTISTS AND EASTER OBSERVANCES.

The *Christian Visitor* is worried over the  
Easter observances and floral decorations among  
the Baptists, some account of which we give below.  
"Why all this gush about Easter?" it says. Well,  
it is slow growth, but Primitive and Apostolic prac-  
tices, such as the observance of Easter Day, "the  
chief day of the Christian year," as the *Visitor's*  
correspondent puts it, is growing even among this  
body. Great is the power of the truth. If the Baptists  
will change "Baptismal succession by the submer-  
sion of heads" to Apostolic succession by the  
Laying On of Hands, which it professes to believe  
is only in the Church of Rome, but which is simply  
an historical fact which no amount of talk can take  
away from the Church of England, both bodies can  
unite in singing the most glorious *Te Deums*, Easter  
Anthems, and "Processionals," that the Christian  
world has ever heard, and the Redeemer will rejoice  
over one schism healed.

### EASTER AMONG NEW YORK BAPTISTS.

(Correspondence *Christian Visitor*.)

There has been a great change of late years among the  
Dissenting Protestant denominations of our American cities  
with regard to the celebration of this high festival of the  
Episcopal and Roman Churches. Formerly only these two  
denominations had special services on Easter Day, but of re-  
cent years the celebration of the great Christian doctrine of  
the Resurrection has spread to other denominations, so that in  
nearly every church in New York and Brooklyn Easter  
music is sung and Easter sermons are preached. Easter  
Sunday has become the chief day of the Christian year.  
Baptists, with other denominations, have "advanced" in  
their manner of observing Easter.

On last Easter Day many of our churches were the centre  
of attraction for worshippers. An idea of the extent of the  
preparations that some of the churches of our denomination  
make for this festival may be gained by inspecting the fol-  
lowing programme rendered by the choir and chorons of the  
Strong Place Church of Brooklyn: Stainer's "Easter An-  
them"—Bucks' "Festival" *Te Deum*—Navarro's "*Gloria  
Patris*"—Offertory Duet for soprano and tenor (Costa).—  
Hymns: "Morning Red"—"Hail to Thee, our Risen King"  
—"Hail the Day that sees Him Rise" (sung by Sunday  
School and congregation).—"Processionale" (Bastie.)

The floral decorations were in perfect harmony with the  
elaborate musical programme. The Pastor, Rev. Wayland  
Hoyt, who is one of our foremost Baptist scholars, preached  
a most eloquent and touching sermon on the "Risen  
Saviour." Many other of our churches had similar Easter  
programmes, which, without the too often vulgar floral show  
of the Ritualistic churches, were wonderfully adapted to lift  
the hearts of God's people to things unseen and eternal.

A beautiful part of our Easter Day service is the exercises  
of the Sunday Schools. In the afternoon the children gather  
in their school-room and march in classes into the main  
church, where, after appropriate exercises, each class pre-  
sents its floral offerings. They then listen to a short address,  
after which a member of each class is selected to distribute  
the flowers among the sick and poor of the Church and  
neighbourhood. No one can estimate the amount of joy  
these little ones bring to weary hearts by this simple service  
of love. Nothing can be more touching than to watch the  
children as they depart with glad hearts through all parts of  
these great cities distributing their gifts of flowers.

It is true there is need to guard against making the anni-  
versary of our Lord's Resurrection a day of mere display, in  
which flowers and music take the place of worship to Him  
Whom we are and Whom we serve; but our ministry is  
wide awake and refuse to tolerate anything which would  
turn the House and worship of God into a mockery, and the  
most radical "non-formalist" could not justly have found  
fault with the recent beautiful Easter service of our Baptist  
Churches.

## "REFORMED EPISCOPALIANS" AND EVERLASTING PUNISHMENT.

The members of the Cummins schism find the  
task of organizing a new sect and arranging a  
brand-new creed to suit everyone a rather formid-  
able task. The question of a Catechism has been  
troubling them for some time. What to teach  
seems to be a matter on which they are not at all  
agreed. The crisis came when the subject of Ever-  
lasting Punishment was brought up. We quote  
from a secular exchange:—

In the Reformed Episcopal Church Synod in  
New York, on Wednesday, Rev. Marshal H. Smith  
offered the following resolutions, quoted verbatim  
from the Moravian compendium, as an addition to  
the present articles of religion of the Church, and  
moved that it be referred to the Committee on Doc-  
trine and Worship, to report, if possible, during the  
present session:—

ARTICLE 36.—Of the condition of mankind in  
eternity:—"The wicked condemned by Christ, the  
righteous judge, shall suffer everlasting punishment  
in hell; but the righteous shall see God, and be for-  
ever with the Lord, in whose presence there is full-  
ness of joy, and at whose right hand there are plea-  
sures forevermore." (Matthew xxv. 34, 41, 46;  
Thessalonians iv. 17.)

Much discussion and a considerable conflict of  
views followed the introduction of this article of  
faith. The Council refused to table it by a vote of  
31 to 26. The mover disclaimed any intention of  
making an innovation in the established rules of  
faith of the Church. Dr. Smith believed that truth  
and conscience alike required that a stand on the  
question should be taken one way or the other, as  
he considered it profoundly touching, and acknowl-  
edged that his views were very pronounced upon it.

Dr. Cooper, of St. John, who opposed with tooth  
and nail the motion to refer, said that the Council  
stood upon dangerous ground; they were confront-  
ed by an issue which would shake that Church from  
its centre to the circumference. He had come out  
of the old Church of England expecting to find a  
band of brothers. There was a vital distinction to  
be drawn between essentials and non-essentials.  
He asked if in presence of the work done in the  
New Testament it became that venerable body to  
introduce a question like that, which might be like-  
ly to split them up. He was not to be coerced,  
and he claimed the right to read the Word of God  
in its original. He did not want to be unchurched,  
and it was because this resolution appeared to be  
so inopportune that he opposed it.

Judge Savage made an energetic attack on the  
motion and contended that no matter how the dis-  
cussion might terminate evil would result. He  
wanted to have the point and everything connected  
with it indefinitely postponed.

A somewhat heated discussion followed, in which  
parliamentary rules were not always observed.  
Among the participants in the debate were Bishop  
Latane, Mr. Young, Mr. Erving, ex-Governor Wood-  
ford and others. The reference was finally agreed  
to by a pronounced majority, after which the chair-  
man administered an unmistakable rebuke to some  
members who, while on the floor, had allowed  
themselves to indulge in remarks which did their  
presiding officer but little justice and themselves  
less honor.

## PARISHES IN NOVA SCOTIA AND NEW BRUNSWICK IN 1819, '20, '23 AND '28.

COMPILED FROM THE S. P. G. REPORTS.

A. D. 1824.—(Continued.)

WE give in this issue part of the Report of Rev.  
Charles Ingles, who, at the request of Dr. Inglis,  
Ecclesiastical Commissary, visited Cape Breton.  
Mr. Ingles, at this time was Missionary at Dart-  
mouth:—

DARTMOUTH, July 21st, 1824.

Reverend Sir,—In consequence of our conver-  
sation, some time prior to your sailing for England,  
respecting the spiritual wants of the Mission of St.  
George's, Sydney, Cape Breton, and of your subse-  
quent warm approbation of my offer to visit that  
people, repeated to me by Mr. Twining, I made  
arrangements immediately after Whit-Sunday, and  
embarked on the 8th of June. On the 14th, I  
landed on Cape Breton, having unfortunately been  
six days at sea without any opportunity of serving  
the settlers on the harbours on the coast. My  
reception at Sydney, and indeed, throughout the  
Island, was highly gratifying; and I believe that the  
idea that their desolate situation was not overlooked  
by their Ecclesiastical superior, afforded general  
satisfaction. As you wished me to spend two Sun-  
days at Sydney, I made arrangements accordingly.

Thursday, 17th June.—I visited Ligan, twelve  
miles distant. This is a settlement principally of  
Roman Catholics, visited by the priest once a year.  
The children appeared to be literally running wild.  
With every natural advantage, the produce of the  
sea being equally accessible with that of the land,  
they had every appearance of wretchedness and  
ignorance. Our only family, the chief objects of  
my visit, consisting of an extremely aged pair, from  
Monaghan, in Ireland, expressed their gratitude,  
and said they had not seen a clergyman since Mr.  
Cossitt served them about 19 years since. They

owned a Bible, with some other good books, and  
appeared to be possessed with proper religious  
principles, and listened to me with attention and  
apparent devotion. The remaining days of the  
week I spent among the inhabitants at Sydney.

Sunday 20th June.—I found a congregation of  
about 250, with 20 Roman Catholics. After Morn-  
ing Service, a very attentive congregation assembled  
in a small Church on the North-West Arm, where,  
on crossing the Arm, I again read the Evening  
Service, and preached to a congregation of Dissen-  
ters. In justice to the people at the former place,  
I must observe that their exertions are highly cred-  
itable to themselves. They have, without any for-  
eign aid, erected a very neat and commodious  
building, which is exclusively appropriate to the  
Services of the Church of England. Twelve acres  
of excellent land are allotted for a glebe. Their  
letter to me enumerates about 25 families, who have  
expended £60 on the building. The outside is  
nearly completed, and some of the windows glazed.  
A similar sum would complete the whole, and prob-  
ably provide them with a stove and pipe.

Wednesday 23rd.—I visited Mince, Louisburg,  
and Gabbarus. Gabbarus is a widely extended set-  
tlement, not altogether free from divisions, but  
generally attached to the Church of England. I  
officiated in a private house to a large congregation,  
and baptized about 17 children. A disorder, which  
was then raging, had carried off several, and I  
visited houses where others were sick. An adult  
received the ordinance of Baptism. Similar Ser-  
vices were performed at Louisburg and Mince on  
my return. The state of these people generally,  
with respect to instruction of any kind, is melan-  
choly, having no schools, few of the youth are able  
to read, but it was with pleasure I learnt that they  
were in general sober and moral.

Sunday 27th June.—The Services of the day  
were similar to those of the 20th, with the addition  
of the Holy Communion being administered to 56  
Communicants. The congregations at Sydney and  
the North-West Arm were more numerous as were  
the Baptisms. In almost every instance I found  
the mothers were desirous of being church-  
ed without being reminded of their duty. At Sydney  
there is a Grammar School, containing 22 boys,  
kept by Mr. Henry Crawley. A very handsome  
lot of six acres is set apart in the heart of the town  
for the use of the master, which must eventually be  
very valuable; at present it lets for six or eight  
pounds per annum. The only other school is kept  
by Miss Wollenhaupt. She has about 20 scholars,  
and is occasionally assisted by her mother. You  
are aware that Mr. Henry Crawley keeps the Church  
open by reading prayers and a sermon on a Sunday.  
I have good hope that a Sunday school will be  
established. Chief Justice Marshall is very zealous  
in behalf of this institution, and he will derive ample  
assistance from the youth of both sexes.

We will conclude Mr. Ingles' interesting report in  
our next, on Duke of Kent's Island and Arichat.

(To be continued.)

## NOTES FOR CONFIRMATION CLASSES.

By G. W. Hodgson, M. A.

### VII.

We take to-day the last three articles of the  
Creed, beginning with the 10th—"The forgiveness  
of sins." This article naturally follows the one  
before it, for it refers to the forgiveness of sin in the  
Church of Christ. There have been and are mil-  
lions of heathen who were not elected to the  
Church. How it may please God to offer them  
forgiveness of sins is a question we do not here  
consider. We have to do with what practically  
concerns us; our subject is God's way of dealing  
with us Christians. There *must* be repentance  
before sin *can* be forgiven. But the subject of  
repentance will come before us a little later. God's  
willingness to forgive us when repentance is shown in  
the parable of the Prodigal Son. In Holy Scrip-  
ture remission of sins is connected with baptism.  
Acts ii. 38 and xxii. 16. And so the Nicene Creed,  
"I acknowledge one baptism for the remission of  
sins." One coming to Holy Baptism with genuine  
faith and repentance is washed from all his sins,  
actual and original. Look at the 16th of the 39  
Articles of Religion. It speaks of an almost for-  
gotten controversy; but it is worth thinking of  
because it shows us how very strong once was the  
feeling about the seriousness of a baptized Christian  
sinning. But now let us see what further provision  
there has been in the Church for the "Forgiveness  
of Sins"; that is let us see what Holy Scripture and  
our Church say about Absolution. We may start  
with the acknowledged truth that God in Heaven  
can forgive sins. Look at St. Mark ii. 1-12. Our  
Lord worked this miracle to prove a new truth,  
viz., That the *Son of Man* had power on earth to  
forgive sins. It is in this account that we find a  
favourite quotation of some persons—"Who can  
forgive sins but God only?" quoted often as  
though it were the language of an inspired writer.  
An inspired writer has told us that it was the lan-  
guage of the unbelieving, fault-finding Scribes and  
Pharisees who were accusing our Lord of blas-  
phemy for having said thy sins are forgiven thee.  
Of course there is a sense in which it is perfectly  
true that God alone can forgive sins; but these  
words are a very unhappy quotation to prove it.  
Now, then, this account takes us our first step. It  
proves that the Son of Man could forgive sins, but

it proves nothing more than this. If we had noth-  
ing but this we should have no right to assume that  
any one else had that power. But now turn to St.  
John xx. 21, 22, 23. These words are as clear and  
explicit as words can be. The objection that no  
man could have power to remit sins cannot stand  
a moment. Certainly there were once ten men, at  
least, to whom that power was entrusted. Now, is  
it at all likely that this power was personal to the  
Apostles, and could only be exercised on the very,  
very small number of Christians with whom the  
Apostles themselves came personally in contact?  
That is, that this most solemn commission was  
given to last only for some 30 or 40 years, and  
even then to be used only for those whom the  
Apostles actually and literally visited, saw and  
spoke to! It must be a power conveyed to the  
whole Church for all time. But although we could  
see this without further proof, yet we are not left  
to deduction alone. St. Matt. xxviii. 19, 20, tells  
us that our Lord was to be with His Church, in the  
exercise of the Apostolic Commission, *always, even  
to the end of the world*. Therefore that Commission  
was not to die with the first Apostles. But further,  
the Corinthian Church was certainly not in the  
upper room on Easter Day; yet we find it exercis-  
ing this power, and St. Paul also confirming their  
sentence. (2 Cor. ii. 10.) Observe there the  
words "*in the person of Christ*." So then as to  
forgiveness of sins—1. The Son of Man hath  
power. 2. He conveyed the same to His Apostles.  
3. To be continued in His Church. 4. An in-  
stance of its exercise is found in the New Testa-  
ment. Now, what does our Church teach about  
this? Her teaching and practice are as clear as the  
day. Turn to the Ordination of Priests and see  
with what words she ordains her Priests:—"Receive  
the Holy Ghost for the office and work of a Priest  
in the Church of God, now committed unto thee by  
the imposition of our hands. Whose sins thou dost  
forgive, they are forgiven, and whose sins thou dost  
retain, they are retained. And be thou a faithful  
dispenser of the Word of God and of His Holy  
Sacraments; in the Name," &c. Can there be a  
shadow of a doubt whether our Church does or  
does not teach that this power is now conferred?  
She provides for its exercise three times. In the  
well-known Absolution at Matins or Evensong and  
at Holy Communion, General Absolutions after  
General Confessions. Then you will find the fol-  
lowing Absolutions in the Service for the Visitation  
of the Sick, to be used after Special Confession (i. e.,  
confession not generally of sinfulness, but specially  
of particular sins)—"Our Lord Jesus Christ, who  
hath left power to His Church to absolve all sin-  
ners who truly repent and believe in Him, of His  
great mercy forgive thee thy offences; and by His  
authority committed to me, I absolve thee from all  
thy sins, in the Name," &c. You see our Church  
teaches with no uncertain sound.

The 11th article—"And in the Resurrection of  
the Body." There is no necessity to make difficul-  
ties for our faith, by saying that every atom, every  
particle that is put into the grave must come  
together again to form the same body. Our bodies  
are in a constant state of change, and yet are the  
same bodies. Just as if you stand by a river's bank  
on two successive days, every drop of water you see  
will be different on one day from what it was on  
the other, but you will see the same river. It is the  
living soul that brings together and organizes this  
matter which now forms the body. Death removes  
the soul from the ranges of material things and  
keeps it apart from them. At the Resurrection it  
will again be brought into contact with them, and  
according to the law of its being, will gather around  
itself; will organize a body suitable to its then  
character and condition. A perfect man has both  
soul and body. Death caused by sin separates  
them and leaves the man imperfect. So long as  
that separation continues, so long one of the effects  
of sin continues. Complete redemption, full salva-  
tion then imply that soul and body shall be re-  
united, imply the Resurrection of the Body.

1 Corinthians xv. is the great setting forth of the  
truth of the Resurrection. Observe carefully the  
illustration the Apostle there uses, viz., The seed  
put into the ground, and notice the two most  
important principles that it teaches. Compare the  
green blade that springs up with the bare grain put  
in. That which rises shall be very different, much  
more beautiful than what is put into the grave.  
But still, what shall come from the ground depends  
upon what has been sown. The blade of wheat  
can come only from the grain of wheat. So the  
resurrection body depends upon what has been  
buried—a thought of the utmost importance. If  
the flesh in this life has been subdued to the Spirit,  
joyful will be the resurrection of the body; but  
if otherwise, if the lusts of the flesh have not been  
renounced, if the flesh has mastered the Spirit,  
what a resurrection have we prepared for ourselves!

1 Cor. xv. 42, 43, 44, give the four distinguish-  
ing qualities of the Resurrection Body. It shall be  
(1) *incorruptible*, (2) *glorious*, (3) *powerful*, (4)  
*spiritual*; (1) not liable to decay, disease or death,  
(2) knowing no dishonour or shame; think also of  
our Lord's Transfiguration Body; (3) with powers  
of sight, hearing, motion far greater than now; think  
of our Blessed Lord rising when the stone was  
unremoved, entering through the closed doors,  
appearing and disappearing; (4) no longer "the  
flesh" in an evil sense, but itself spiritual, an organ  
perfectly adapted to the highest, most spiritual life.  
It is by union with the glorified Resurrection Body  
of our Lord that we can attain to the resurrection.  
See St. John vi. 40, 44, 54.