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SEE PAGE 14.

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CALENDAR FOR NOVEMBER.

Nov. 1st—ALL SAINTS—23rd SUNDAY AFTER TRINITY.
“ 8th—24th SUNDAY AFTER TRINITY
“ 15th—25th do do do
“ 22nd—26th do do do
“ 29th—1st SUNDAY IN ADVENT (Notice of St. Andrews Day)
“ 30th—ST. ANDREW. (Apostle and Martyr)—Athann. Cr.

THE BROTHERHOOD OF ST. ANDREW.

The sixth annual convention took place in St. Louis, Mo., commencing on Oct. 22nd, as was announced in a previous number. Delegates from the United States arrived the evening before, together with a delegation from the Canadian Brotherhood, 18 in number. On the following day representatives from the various cities in the Eastern States appeared and were assigned to the places of entertainment.

The Charge to the Brotherhood was delivered by Bishop Tuttle (of Missouri) and was strong and helpful, the key-note of it being “Do your duty,” which was summed up under three heads, Steadiness, Helpfulness and Holiness. A portion of his address is given by a contemporary as follows:—

“The soldierly steadiness enjoined grows from entire trust in the leader, and abiding fidelity to the post of duty assigned.....Our leader is the Lord Jesus Christ. Entire trust in Him is the first thing for us to be filled with.....He has planned the campaign of the Church Militant. He, through the Holy Spirit, His vicar now in the work on earth, is inspiring and directing the conduct of that campaign. Trust we in Him deeply, strongly, thoroughly, abidingly.....Stand steady, though many a member grow weary, and turn aside and fall away. Stand steady, when the flush of growth and the elation of national out-reaching change their elastic step of novelty into the duller tread of dutiful fealty..... (2) Helpfulness! Of course that is your duty. It is but another name for brotherhood.....The lines of direction of the avenues of helpfulness lie straight along the paths the Divine Master trod in its earthly life.....We may touch our fellow sinners with the finger of love, and in honest humility say we are sin-

ners too. Come with us. Let us together ask for forgiveness and turn in repentance, and obey from loyalty and serve from love. He made His Church the Catholic Church. That is, etymologically, the Church for all, and not for one nation only as was the Jewish. Help Him, brothers, to make it Catholic. Blot out that Greek word and fling it away, if it is to be used as a party name. Bring in the Saxon, and write it out plain, “for all,” the Church “for all.” Help Him, the loving Master, to make it so..... In the oncoming conflicts between capital and labor, and between corruption and patriotism, convince yourselves of where truth and good lie, and then without shirking quit yourselves like men, in the fight on that side. “Let all the ends you aim at be your God’s, your country’s, and truth’s.”..... (3) Holiness of thought and heart, and soul! Aim for duty here, and keep fixed your aim..... And looking away from our morbid selves we may hie us in faith to the fountain of holiness, God the Holy Spirit. Pray to Him, ‘Make me a clean heart, O God, and renew a right spirit within me.’ Faith in Him as the only one who can really give us holiness. Coming to Him in obedience for His own mysterious gifts in Baptism, Confirmation, prayer, reading His Word, Holy Communion! If we put heart and will into the believing, and the praying, and the coming, there will be to us of God the Holy Ghost what we are utterly unable to work for ourselves, the holiness of both soul and body needed for us to see the Lord.”

The business meetings were held in the Entertainment Hall of the Exposition Building, Mr. J. L. Houghteling calling the Convention to order. The Committee on permanent officers reported the following, and their report was accepted:—

President, G. Harry Davis of Philadelphia; first vice-president, W. R. Sterling, Chicago; second vice-president, Joseph H. Quincy, Boston, third vice-president, Dunbar Roland, Memphis; secretary, Wm. N. Sturgis, Chicago; first assistant secretary, S. P. Brown, New York; second assistant secretary, W. R. Pratt, Pittsburgh.

Much enthusiasm prevailed during the whole session, and the various matters referred to in a previous number were ably discussed. Amongst other things, work amongst boys was recommended to all Chapters, but no definite organization was effected, it being considered best to confine the real work of the Brotherhood, for the present at least, to men. It was determined to request the General Council to send a special worker to the South and West to make known the aims and purposes of the Brotherhood, and pledges to the amount of \$1,200.00 for this purpose were taken at the meeting. The need of increasing the number of Chapters amongst the Indians and colored people of the States was affirmed and the General Council was requested to take such action as might be possible.

It was determined to hold the next General Convention in Boston. The Council embraces amongst its members, representatives from Chicago, New York, Cleveland, Philadelphia, Detroit, Boston, St. Louis, San Francisco, Portland (Oregon) and members residing in Minnesota, Connecticut, District of Columbia and Kentucky.

A notable feature of the Convention was the large attendance at the early celebrations, the number not being far from 250 each day.

The special Services of Sunday were crowded and the Anniversary Sermon by the Bishop of Mississippi was strong and outspoken, from the text, “Bear ye one another’s burdens, and so fulfill the law of Christ.” Special services with a clerical and lay speaker were held in every Parish in the city on Sunday afternoon.

In all 225 Chapters were represented, and doubtless the result of the Convention will be to infuse new vigor, earnestness and enthusiasm into the whole organization.

LAY BAPTISM, ITS VALIDITY.

Having Special Reference to the Baptisms of Sectaries and the Action of the Church, in receiving Converts therefrom without Hypothetical Baptism.

A paper, read before the Chapter of the Avon Deanery.—By Rev. F. J. Axford, Rural Dean.

(CONCLUDED.)

But the subject endeavoured to be reached by this paper, is further the validity of the baptism of such as are baptized by those who are severed from this visible and organic whole.

As long as the organism of the vine be not broken, the sap flows to the tiniest or newest bud, and increase is in due time made from itself, and fruit acceptable is produced.

BUT WHAT OF SCHISM?

In early days there was great searching of heart with regard to the re-baptism of heretics on their admission to the Church. I quote a couple of short extracts from *the Church Cyclo-pædia*: “A council was held at Carthage or rather several councils were held in the year 255 A. D., on the question of baptizing those who had already been baptized by heretics. The uniform decision was, that there was no valid baptism out of the Catholic Church, and that all who had once been baptized by heretics, must be baptized again for admission to the Church. St. Cyprian maintained this opinion without wavering, add there was a long dispute between him and Pope Stephen on the matter of re-baptism, which was finally decided at the council of Arles in 314, A. D.” At which council held (August 1st 314) it is said as many as 200 Bishops met at this time, among whom were three British Bishops—Eborius of York, Restitutius of London, and Adelfius of Lincoln..... Among other things it was decided..... that persons baptized by heretics in the Name of the Father, etc., : and in the right form, should not be re-baptized, but received into the Church by imposition of hands.”

In commenting upon these two opposing decisions, one would necessarily allow the view so staunchly sustained by St. Cyprian and Carthage to be the more probably correct, as being held nearer, both in time and locality, to the Birth and Cradle of Christianity—and assume the liberality of the latter to have been on some such ground, as that misbelief did not invalidate their act, as their orders had been obtained direct—and although heretic were not schismatic I am under the impression that the Eastern Church still re-baptizes, but am not able to incorporate it as a statement of fact in this paper.

Still the question rises, What of schism? Where a breach has taken place; or worse still, where men have of themselves appointed a ministry, and set up altar against altar; their authority against Christ—their mode instead of His, pretending and perhaps even believing, in their ignorance it is true, their’s to be the better way—and in some cases with heresy thereto attached.

WHAT OF THEIR BAPTISMS?

Our blessed Lord Jesus, in His teaching, which surely His disciples must accept and obey, says “Abide in Me, and I in you—as the branch cannot bear fruit of itself, except it abide