

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

IT IS NON-PARTIZAN.
IT IS INDEPENDENT.

It will be fearless and outspoken on all subjects, but its effort will always be to speak what it holds to be the truth in love.

PRICE ONLY \$1 PER YEAR, PAID IN ADVANCE.
WHEN NOT PAID IN ADVANCE, \$1.50.

The Cheapest Church Weekly in America.

Address THE CHURCH GUARDIAN,
Lock Drucker 29, Halifax, N.S.

The Halifax Editor can be found between the hours of 9 a. m. and 1 p. m., and 2 and 6 p. m., at his office, No. 52 Granville Street, (up-stairs), directly over the Church of England Institute, and next door to the office of the Clerical Secretary.

LAY WORK.

Too many of our Laity are content to do little or no Christian work. They seem to think it the clergyman's duty, and no one else's, and so they allow it to remain altogether in his hands. Although, perhaps, communicants, yet still it seems never to have occurred to them that God would have them labor for Him, either in pioneer Mission work, or in the Church and Sunday School of a regularly organized parish.

How much more could be done than is being done by the Church of England if only the laity would do something more than they are doing to advance her interests. Many a settlement, now wholly given up to Rome or Dissent, would have been made a Church stronghold, and many a Mission, weak and failing, would have developed into a successful and flourishing parish if some layman had known and felt his duty, and had taken hold of the work as a Christian man should.

With such a Form of Prayer as our Church puts into her children's hands, no one can be at a loss how to conduct both Family and Public worship. And if only in places where no clergyman can be in attendance, the people were gathered together, and the service of the Prayer Book said, and a sermon read, how beneficial would this be to all concerned, and what rich results might be expected from it.

There is altogether a wrong idea prevalent with regard to the laity of the Church even among themselves. It is true that Lay Work has not in the past been utilized as it should have been in the case of either sex, but that there is not work for the laity to do, or that the Church does not desire the services of the laity, must be most false. We are not now referring to the necessary labors on vestries and in other ways having regard to the material fabric of the Church, but to that higher work—the Spiritual improvement of themselves and others.

Of course as teachers in the Sunday School, there is need for the services of a number of the best men and women of the Parish, and this is a branch of work too lightly regarded by the laity, especially by the male members of the Church. We fear it cannot be denied that our Sunday Schools are far from being in a satisfactory condition. Very few of our Parishes, either in city or in country, have the assistance of the leading laity, or can show a well-instructed, energetic body of teachers. Let us hope that the services in connection with the coming "Centenary of Sunday Schools" will arouse in this respect a better spirit in our parishes.

It is not to this work, however, that we have so much reference, important as it is, but to the Lay-Visiting, Lay Bible-Reading, Lay-Praying, and Lay-Preaching, comprehended in the office of a Lay-Reader, and under the title Lay-Reading. There is a large field of usefulness open to our Godly laity. Men are wanted. True men. Men of Christian culture. Men with loving hearts, to help their pastors, to speak words of cheer in the ears of their sinning, suffering fellow-mortals, and to publicly proclaim the Good-Tidings of Great Joy.

There are many ways in which laymen and women can make themselves useful. Let them not forget that God expects of every baptized member of His Church, that he or she hide not the light whereof they have become possessed, but that like those of old, they should so make good use of their time and talents, that it may be said of them: "They that feared the Lord spake often one to the other, and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord and that thought upon His name."

THE NEEPIGON INDIANS.

Our readers will readily recall to mind the poor pagan Indians of Lake Neepigon, whose anxious desire for over thirty years has been to have a clergyman amongst them and a School House and Church built, that they may be instructed in, and embrace, the doctrines of the Church of England. Particularly will they remember the touching story, as related in our columns, of the "death of the Neepigon Boy," whom his father, the chief of the tribe, had given up, after many struggles, into Mr. Wilson's charge to be trained at the Wawanosh Home as the future teacher of his people.

None who read that sad story of the last hours of the boy, and the subsequent grief of the father and his longing appeals for a "teaching wigwam," and a "black coat" to come among his people to make known to them the "Great Father's" will, would fail to appreciate at any time the following application for a volunteer to assume the task of converting these Indians; but how much more, we should suppose, will it carry weight, and lead to the happiest results, when Mr. Wilson speaks in the way in which he does after having been snatched, through the great mercy of God, from the very jaws of death. We can, in a measure, understand the anxiety of Mr. Wilson in the matter, and we do most earnestly hope that his expectations may be realized—and that without delay,—and that we may be able, before many issues of our paper, to record the gratifying fact that a man has offered himself for what we feel sure will prove, under a properly qualified person, a most successful and attractive work.

We now place before our readers Mr. Wilson's communications.

WANTED.—A Missionary for Lake Neepigon, for these poor pagan Indians, who, for 32 years, have been crying in vain for a teacher.

"There is no man that hath left house, or brethren, or sister."—Mark x. 29, 30.

Apply to the Bishop of Algoma, Sault Ste. Marie.

(To the Editors of the Church Guardian)

Sirs,—I have been very ill—at the gate of death—and am ordered entire rest for one year. I was intending, D. V., to visit the Neepigon Indians this summer, but God forbids it. If you will put above advertisement in your paper 3 or 4 times, I think the man for the work will be found.

Yours truly,

E. F. WILSON.

Shingwauk Home, April 30, 1880.

OVER LEGISLATION.

We hope the time will come when we shall have Synod meetings in the Diocese of Fredericton bi-annually, instead of

annually. The plan works well in Nova Scotia. The fact is, we are all too fond of legislation. We are continually making new Canons, or patching up the old ones. The oftener we meet, the more now legislation there will be. If during the year there was no Synod, we had a Conference or Congress of Clergy and Laity from the two Dioceses, we should be the gainers. The practical topics of Church life and work could then be treated with benefit to the whole Church. The Constitution and Canons of the Synod might surely have rest for one year.

"SPONSORS."

We shall take up shortly the subject of "Sponsors," about which a correspondent inquires. Like many other things in the Church, it requires to be examined, so as to understand the reasons why we have such a custom; and then, when once properly explained, people readily see its reasonableness, use and authority. The office of Sponsor is shamefully neglected and misunderstood, hence people think it is of no benefit.

THE CATECHISM.

Our correspondent "Churchman" has discovered an expression in the 79th Canon which is most misleading to those who know of no other Catechism than the one now in our Prayer Book.

The explanation, however, is not very difficult to come at, and is simply this:—The Catechism, in its original form, was much shorter than our present one. It may be said to have consisted merely of questions on the Apostle's Creed, the Lord's Prayer, and the Ten Commandments.

In its original form it was composed by Dean Nowell, and was known for a time as "Nowell's Catechism."

This Catechism was inserted in the Prayer Book of 1549. It then contained a much abridged form of the Commandments without their present preface, and it concluded with the paraphrase of the Lord's Prayer.

This is the Catechism to which reference is made in the Canon. In 1552 the Preface to the Commandments was added, and the Commandments themselves, which had been before given in an abridged form, were given at length.

The explanation of the Sacraments was not added until 1604. This explanation was revised in 1662, when the present questions and answers on Baptism were substituted for the previous ones.

These changes led to the titles "shorter" and "larger," being used when speaking of the two Catechisms.

As there was really but one Catechism after 1662, although Nowell's questions on the Lord's Prayer, the Creed, and the Commandments were still recognized as a "shorter" Catechism by many, and as the Presbyterians afterwards had a "shorter" and a "larger" Catechism, these names were dropped, and gradually fell into disuse.

THE D. C. S. DEFICIENCY FUND.

WOODSTOCK TO THE FRONT AGAIN.

On Monday evening 3rd inst., at the request of a number of the Parishioners of the Parish of Woodstock, a meeting was held at St. Luke's Sunday School Room, to take into consideration the best means of assisting to liquidate the D. C. S. deficiency. The Rector acted as chairman, and briefly stated the object for which the meeting was called. A number of very earnest addresses were made on the subject, after which it was resolved to open a subscription list forthwith, and in a few minutes, sixty-two dollars were subscribed, most of the subscriptions being five dollars each.

It was also resolved that the Rector be requested to issue a circular letter to the Church people of the parish, setting forth the present pressing needs of the

Society, and the necessity of all giving of their substance according as God has prospered them, and urging the necessity of paying the same to the Rector as soon as convenient. It is fully expected that this parish will perform its duty in this matter. If the other parishes respond to the Bishop's call in a like hearty manner, before July next the deficiency of the D. C. S. will have been made up. Let Churchmen everywhere come to the front and do their duty. "Freely ye have received, freely give."

It is to be remembered that the parish of Woodstock became self-supporting in July last, with the understanding that it was not to be called upon to contribute to the funds of the D. C. S., and hence this offering is entirely voluntary. In addition to the above, the parish is now engaged in building one new church to cost two thousand dollars, and preparing to build another at a cost of six or seven thousand dollars. Let others follow her example.

The decision of the Supreme Court Judges in favour of the Constitutionality of the Canada Temperance Act has been the cause of rejoicing among Temperance people. Mass meetings of congratulation have been held in many places. What is wanted now, is a faithful carrying out of its provisions.

The St. John branch of the Evangelical Alliance, on the motion of Rev. G. M. Armstrong, have sent a protest to the Minister of Militia against the 62nd battalion travelling to Quebec by I. C. R. on the Lord's Day. The men are to take part in the Review there on the 24th May.

The committee, to whom was referred the case of Charles Bradlaugh, the notorious radical and infidel, who refused to subscribe to the customary oaths of belief in God, and of loyalty to the Queen, on taking his seat as a newly elected member of the English House of Commons, has decided that he cannot be admitted otherwise than in the ordinary way.

ACKNOWLEDGMENTS.

The Rev. E. A. W. Hanington, the Rectory New Edinburgh, with great pleasure acknowledges receipt of subscriptions from the following in response to his Circular Letter. These have been received since last acknowledgement. It is hoped that as there are a large number of the Clergy who have, as yet, made no reply, they will be reminded of the same and feel disposed to respond.

May 10th, 1880.

Most Rev. The Metropolitan; The Lord Bishop of Niagara; Rev. E. Wood, Montreal; "Bolton"; Rev. J. Langtry, Toronto; Rev. C. Patterson, Aurora; Rev. W. B. Armstrong, Welsford; Denn Grasset Toronto; Rev. W. Kerr, Sandy Beach; Rev. T. Richey, P. E. I.; Rev. G. Hallen, Toronto; Rev. H. Winterburn, Halifax; Rev. C. P. Abbott; Rev. C. W. Harris, Marston; Rev. J. Kerr, Glen Sutton; Rev. W. H. Street, Bathurst; Rev. Chas. Bancroft, Montreal Diocese; Rev. C. Croucher, N. S.; Rev. Dr. Nichols, Liverpool; Rev. J. Downie, Morpeth; Rev. J. Roy Campbell, N. B.; Rev. W. Ecklin, Bath; Rev. W. Milledge, N. B.; Rev. G. J. Harding, Rev. C. W. Rawson, Quebec; Rev. G. Townsend, Amherst; Rev. W. Stephenson, Perth; Rev. W. Caswell, Milbank; Rev. F. D. Brown; Rev. R. Fletcher; Rev. Provost Whitaker, Trinity College; Rev. Professor Jones, Trinity College.

THE BAPTISTS AND THE GREEK PREPOSITIONS.

BY THE REV. O. S. NEWHAM.

WHEN discussing the mode of baptism the Baptist seems to lay great stress upon the Prepositions in the English Translation of the New Testament Scriptures; but when read in the light of the original the doctrine built upon this falls to the ground. Let us look into this subject a little.

In St. Matthew's Gospel, iii. 5, 6, we read in the English, "Then went out to Him Jerusalem, and all Judea, and all the regions round about Jordan, and were baptized of Him in Jordan." The Baptists would say that this means that

the people were dipped by St. John into the waters of the Jordan. In the original it is plainly seen that nothing of the kind is stated. The Preposition used is *en*, a preposition which here denotes the place where. The same Preposition, with the same meaning, is used in St. John iii. 23, "John also was baptizing in *Enon*," viz., at Enon, the place where. No Baptist would be so foolish as to translate this last named passage "John was dipping into Enon," Enon being a village. Why, then, when the same word is used, should it be said to mean into the Jordan? The Preposition simply denotes the place where John was baptizing. This Greek Preposition *en* has various meanings, amongst others, of Place, of Time, and of Instrument. Let us take each of the passages where it is used in connection with Baptism, in addition to those just mentioned.

Matthew iii. 11: "I indeed baptize you with *(en)* water," viz., by means of water, the instrument. "He shall baptize you with *(en)* the Holy Ghost," viz., by means of the Holy Ghost.

Mark i. 4: "John was baptizing in *(en)* the wilderness," the place where.

Mark i. 5: "Were baptized of him in *(en)* the river of Jordan," the place where.

Mark i. 8: "I have indeed baptized you with *(en)* water, but He shall baptize you with *(en)* the Holy Ghost," the means by which.

Mark i. 9: "Was baptized of him in *(en)* Jordan," the place where.

In Luke iii. 16, part 1st, there is no preposition in the original, the simple dative is used. In the latter part we find "He shall baptize you with *(en)* the Holy Ghost," viz., by means of.

John i. 26: "I baptize with *(en)* water," viz., by means of.

John i. 31: "Therefore am I come baptizing with *(en)* water," viz., by means of.

John i. 33: "He that sent me to baptize with *(en)* water," viz., by means of. "He which baptizes with *(en)* the Holy Ghost," by means of.

Acts i. 5: The first clause has the dative case only, the second has *(en)* "Ye shall be baptized with the Holy Ghost."

Acts ii. 16: The first clause has the dative only, the second has *(en)* viz., by means of. "But ye shall be baptized with the Holy Ghost."

In each of the above passages the preposition *en* is used, and with the meaning above given, but how it can be made to favor immersion I fail to see.

Let us now take another Greek preposition, viz., *eis*. This word points out the goal towards which an action is directed. Thus it is said of Christ and His disciples, that after they had sung an hymn they went out *into (eis)* the Mount of Olives, literally this would be "as far as the Mount of Olives," or "to the Mount of Olives," that is, the Mount of Olives was their destination, the end of their journey. When the sense requires it this word is to be translated *into*; and it then really means *into*. Thus it was said in Matt. ii. 11, "And when they were come *into* the house." The word used for *into* is *eis* and the meaning is, that they came; not up to the door of the house only—but that they really went *into* the house. Again in Matt. iii. 10, "Cast *into* the Fire," is literally *into*. Again Matt. iv. 18, "They were casting a net *into (eis)* the Sea." The net was cast *into* the water.

In Matt. v. 1. It is said "He went up *into (eis)* a mountain." This does not mean that Christ went *into* the interior of the mountain—but that he went up the mountain. The mountain was his destination. In Matt. v. 25, "Into *(eis)* Prison"—means "within the Prison"—Ver. 29, "Into Hell," means *into* hell. And so in every other place where the sense of the passage in the English requires it.

In connection with Baptism the word *eis* is used in the following passages:

Matt. xxviii. 19: "Baptizing them *into (eis)* the name of the Father, and of the Son, and of the Holy Ghost." The *into* here is important. To be baptized *into (eis)* the name implies the being brought into membership with Him who is named.

Acts viii. 16: "They were baptized *into (eis)* the name of the Lord Jesus."

Acts xix. 3-5: The Apostle St. Paul came to Ephesus and found certain disciples, and said unto them "Have ye received the Holy Ghost since ye believed?" They replied, "We have not so much as heard whether there be any Holy Ghost." "And he said unto them "Unto *(eis)* literally "Into" what there were ye baptized? and they said, *Into (eis)* John's baptism. Then said Paul,