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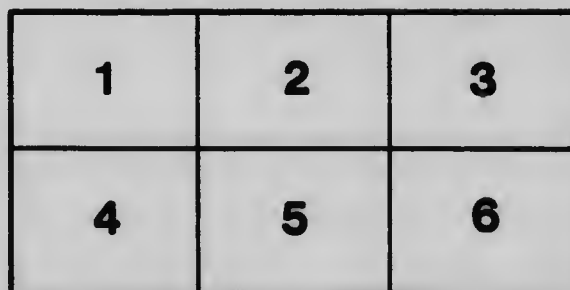
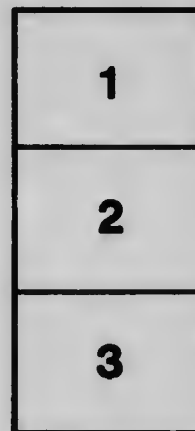
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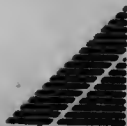
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**SOME FACTS *ABOUT*
The Church of England
*IN NEW BRUNSWICK***

**A PAPER WRITTEN AT THE REQUEST AND
PUBLISHED UNDER THE AUSPICES OF
THE RURI-DECANAL CHAPTER
OF FREDERICTON BY THE
SECRETARY :**

REV. H. MONTGOMERY, M.A.

RECTOR OF KINGSCLEAR.

**ANGLICAN CHURCH OF CANADA
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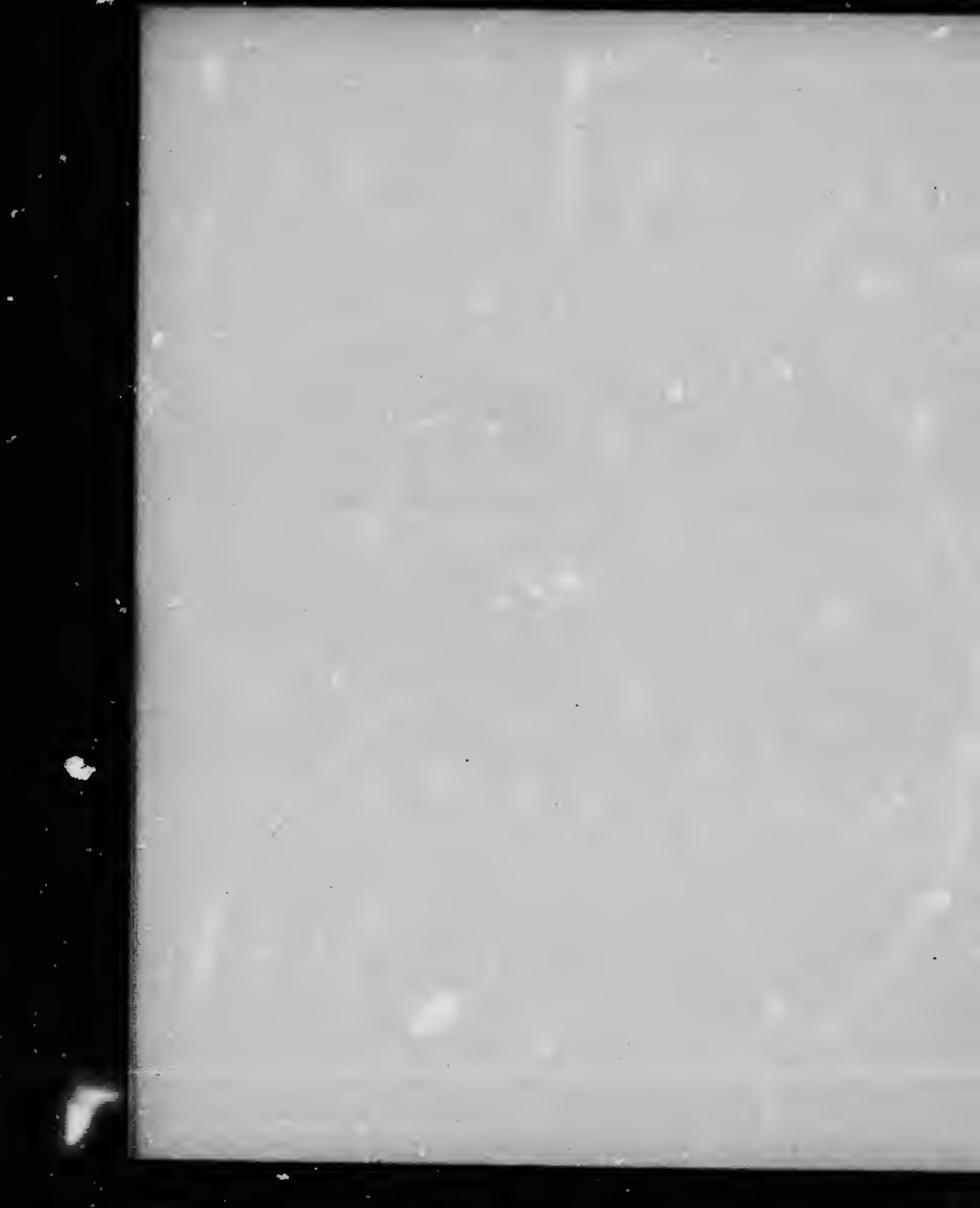


I have been asked to write a word of approbation of this tractate, by way of "imprimatur." It is carefully written and temperately argued, and if the author here does service by his pen to as many as he has served elsewhere by his word of mouth it will be of great value. Many may be helped, some misunae: standing may be removed, and some may be strengthened in their views.

I hope that a blessing may attend its publication.

H. T. FREDERICTON.

May 6, 1901.



SOME FACTS ABOUT THE CHURCH OF ENGLAND IN NEW BRUNSWICK.

I.

What do we mean by the word CHURCH?

The Church is the Body of Christ (see I. Cor. xii. : 27 ; and Eph. i. : 22). The Church is Holy because it is the Body and Bride of Christ and not because of the holiness of any of its members.

It is also called CATHOLIC, which means universal to distinguish it from the Jewish Church which was confined to one nation. Christ founded a Church, or Kingdom as it is called in the New Testament, for the whole world. He opened "The Kingdom of Heaven to all believers."

This is the reason why the Church is named in the Apostles' Creed "The Holy Catholic Church."

The great test by which the Church of Christ was to be known to all the world, was that her teaching was to be "the faith which was once for all delivered unto the Saints" (St. Jude iii). That is the same faith or doctrine to be believed by all, for all time and in all places, as expressed in the rule of St. Vincent of Lerius: "*Quod ubique, quod semper, quod ab omnibus creditum est.*" Which literally put into our own language means: That is to be believed, which has been held everywhere, at all times and by all people. This statement, so far as it applies to the Christian religion, is called the rule or test of the Catholic Faith.

The Church of Christ, or as it is called in the Holy Scriptures the Kingdom of Heaven, was to be planted in all nations, and in whatsoever nation or important city it was founded it took the name of that nation or city to distinguish it from the other portions of the Church founded elsewhere. The Church of Christ was founded in Britain in the Apostolic age, and was known at first as the Church of, or in Britain. Long years afterward when the Saxons were the dominant race in Britain, and as a preparatory step towards the union of the separated Kingdoms in Britain into one Kingdom of England, the Church under the guidance of the Archbishop of Canterbury, Theodore of Tarsus, in the year 668 A. D., took the name Church of England. And from that time down to the present has always been known by that name.

The New Testament and early Church History bear witness to the fact that no portion of the Church of Christ in the Apostolic age was ever called after the name of a man, or of a ceremony or doctrine as in modern times.

II.

How is it then that in New Brunswick there came to be a body of Christians or portion of Christ's Church called the Church of England?

It is a well known historical fact that New Brunswick as a province was founded by the United Empire Loyalists, who, with very few exceptions, were members of the

Church of England. Men like Chipman, Hazen, Lee, Tilley, Bliss, Winslow, Dibblee, Carman, Robinson, Bliss, Wetmore, Hubbard, Raymond, Clements, Gilbert, Cooke, Sayre, Bissett, Byles, Jarvis, Gray, Beardsley, Allen, Odell, Andrews, Clarke, Arnold, Botsford and many others that might be named, rather than ~~swore~~^{swear} allegiance against the King left their possessions in the United States—then known as the thirteen colonies which were in rebellion against England—and came here to this province when it was a vast wilderness, to settle and make homes for themselves and their children, where they might dwell in peace and loyalty to their Church, their Sovereign and country.

Politically, their one great principle and aim was to maintain British connection in this country. And later history proves that these men were the real originators of what is now known as Imperial Federation, no longer an idle dream, but becoming year by year a great reality. These men sowed the seed and we are now seeing the harvest ripen.

The Loyalists brought with them their religion, it was that of their fathers and forefathers. And they established here in the very beginning of the history and formation of this province, the Church of England. It was the Church of England which in no small measure had trained them to be loyal to King and country, and had inspired them to make heroic sacrifices rather than renounce their allegiance to the throne of England.

With the sanction of the King and his advisers, they created New Brunswick into a province, they formed a Parliament for its government, and established for the religion of its people the old historic Church of England, the Church of their fathers. The first framed building erected by them in the "City of the Loyalists," St. John, was a Church of England building. It was situated on the east side of Germain Street, on lot one hundred and twenty-one, between Duke and Queen Streets. And in all the settlements which the Loyalists founded in various parts of the province, such as Kingston, Fredericton, Woodstock, St. Andrews and other important communities, the *first religious building erected* was that of the Church of England.

These Loyalists were the heart, the brain, the backbone and sinew of the infant province. Men of intelligence, culture and ability. Their character, their loyalty and stability was formed and developed by their religious faith and principles, as set forth in the Catechism of the Church of England, and taught them by their fathers. Nor will any pen ever be able to justly describe, nor tongue ever be able to accurately tell of the sacrifices made, or the hardships and sufferings endured by the brave and noble founders of our province. Better men, truer men or more God-fearing men this province has never known, than these sturdy, self-sacrificing loyal Churchmen.

III.

It is not, however, on this account alone, or because the founders of this province were members of the Church of England and planted the Church in this province, that we appeal to you dear reader, whoever you may be, to read this pamphlet and gain, if possible, a better, truer and fuller knowledge of the Church of the Loyalists. We appeal to you on higher grounds.

The Church of England, or to put it more plainly the Church of Christ among the English speaking people, was planted in Britain more than eighteen hundred years ago, in the Apostolic age. Indeed there is very good authority for believing that the Gospel of the Kingdom of Christ was first preached in Britain by St. Paul himself.

Gildas, the first British historian whose writings are extant, says: "That Christianity first dawned on Britain as early as A. D. 61." The ancient Christian fathers and historians of the Church, St. Jerome, St. Clement the fellow labourer of St. Paul, Eusebius, Origen, Justin Martyr, and Tertullian, who either lived in or immediately after Apostolic times, all refer in their writings to the early introduction and growth of the Church in Britain. By whomsoever the Church was planted in the motherland we know from the writings of ancient historians of the Church of Christ that it grew and flourished in the earliest ages of Christianity. And among other portions of the Kingdom of Christ the Church in Britain furnished its

quota of the "noble army of martyrs," both in the earlier and later persecutions against the Church of Christ.

One of the early martyrs of the Church in Britain, an account of whose martyrdom is recorded in the history of the motherland, was Alban, a soldier, who was slain by the sword in the year 304, A. D., rather than deny his Lord and Master.

History also records the fact that three British Bishops; viz., Restitutus, Bishop of London; Eborius, Bishop of York; and Adelphius, Bishop of Caerleon-on-Usk, attended by Priests and Deacons, were present at a Council of the Church of Christ held in Arles, France, in the year 314, A. D. British Bishops were also present at Church Councils held at Sardica in 347, A. D., and at Ariminum 359, A. D.

A further proof of the early founding of the Church in Britain is seen in the age of some of the old Parish Churches. It is a fact (though not generally known) that what is considered to be, by competent authorities on the subject, *the oldest Church building in the world*, still in use, is the Church of St. Mary le Castro, situate within the grounds of Dover Castle; built certainly not later than the fourth century and it rests on the foundation laid about sixteen hundred years ago. Another old and famous Church is that of St. Martin at Canterbury, which was standing when Augustine came to England in the year 595, A. D., on his mission from Rome to the Anglo-Saxons. In this Church, Bertha, wife of Æthelbert the Saxon King,

was baptized by Augustine. Other old Churches or their ruins might be mentioned as bearing witness to the antiquity of the Faith of the Gospel in Britain. Another event which occurred in England a few years ago also bears witness to the antiquity of the Church of England. A case was brought before the highest court in the realm regarding the ownership of a piece of land, which had been leased in the reign of Alfred the Great for a period of 999 years. The land had been leased by the Church and the term expired about twenty-five years ago, but inasmuch as there were several so-called Churches in England when the lease expired, it was thought well to have the question decided in the highest court of the realm as to the proper ownership of the leased property; and it was decided that as the land was the property of the Church of England in Alfred's reign, when the lease was made, it must revert to the same owner, the Church of England; in Victoria's reign. And just here it may be well to remind you that there has been in some minds an erroneous impression, a lingering taint of which still remains in these so-called enlightened days, that all Church property in England, previous to the time of Henry the VII., belonged to the Church of Rome, and that the King and Parliament unlawfully and wilfully robbed that Church of its property and handed it over to the Church of England, which, we are told in some histories and by some teachers even in our public schools, was founded by Henry the VIII. and his Parliament. Needless to say such teaching is

utterly and entirely false, as subsequent events in English history prove. In a declaration issued in England in 1826 by the Roman Catholic Bishops, there is an utter repudiation of the claim on any property held by the Church of England, as seen in the following words referring to the legal ownership of the Cathedrals, Parish Churches and the property attached thereto: "*We regard all the revenues and temporalities of the Church Establishment as the property of those on whom they are settled by the laws of the land. We disclaim any right, title, or pretension with regard to the same.*"

Turning back again to the early history of the Church of England we find that owing to the persecutions against Christianity on the part of the Romans, the Saxons and the Danes, the Church was crippled and scattered and many of the old Church buildings destroyed. But through the protection of the great Head of the Church, there was a remnant left to proclaim the faith of His Kingdom, which in later ages became the most important factor in framing and developing the character of the nation and its people.

IV.

At the time of the Norman Conquest serious changes were brought about in the religious history of England. When William (the Conqueror) set out to invade England he secured the sanction of the Pope to this enterprise and brought with him the Papal blessing on his Norman ban-

ners; consequently his victory at Hastings brought England into new connection with, and her Church into submission to, the Papacy. He brought with him foreign Bishops and Priests who had been consecrated and ordained under Papal jurisdiction. And these, after turning out the English Bishops from their Sees (with one exception; viz. that of Wulfstan, Bishop of Worcester) he placed in charge in order to bring the English Church under the influence of and in subjection to the Bishop of Rome. By the introduction of these foreign Clergy, Roman errors in matters of faith and discipline were forced upon the Church people of England until in God's own good time relief came under what is known as the Reformation Period, which really began in the reign of King John, when he was compelled by the Barons of England, who formed themselves into what they called the "Army of God and Holy Church," to sign that famous document of English history known as the Magna Charta, the foundation, as it is called, of British liberty and the British Constitution. The first article of this great Charter reads thus: "*The Church of England shall be free and have her rights and liberties inviolate.*" This Charter was signed in the year 1215, and was the actual beginning of the Reformation, which reached its climax three hundred years afterwards, in the reign of Henry the VIII.

It was in the reign of this latter King that the Church of England in solemn convocation declared, before ever any Act was passed by Parliament on the matter, "that

the Bishop of Rome hath no greater jurisdiction in this realm, conferred on him by God, than any other foreign Bishop." This declaration was made by the Church of England in the year 1534, and was agreed to by the Bishops and Clergy of the nation. Afterwards, in the year 1537, the Parliament of England passed an Act confirming the declaration of the Bishops and Clergy of the Church.

It was, then, the old national Church of England, which, in the year 1534, repudiated the claim of the Bishop of Rome to have jurisdiction over her, and cleansing herself from all foreign and superstitious corruptions she continued to hold all those doctrines founded on "the faith once for all delivered to the saints," as found in the Word of God, and as she had held them in the days before the intrusion of error by the Norman.

The Church of England rejected at the Reformation only what had been added to the primitive faith and discipline by man's authority, and that too of foreign origin. She did not cease on this account to be the historical Church of the nation; her insisting upon the service and the Scriptures being read in the English tongue rather than the Latin made her, if possible, still more the Church of the English people, and such she has continued to be through all the vicissitudes and political changes of English history down to the present time.

True, in the Cromwellian period her visible life was nearly extinct, but God, who overrules all things for the

good of His people, brought her safely through the dangers and trials of this period, and so ordained it that she should live and be a power for good in the nation and empire. And the nation itself has decreed that the Sovereign who rules over the British Empire must be a member of the Church of England, and must swear, before receiving the crown to maintain the rights and liberties of the Church as laid down in the Magna Charta of John's reign. This is the old Church of England, dear reader, which has come down through the centuries past, surviving the critical struggles of the Reformation, the Puritan and the Cromwellian periods, bravely facing and overcoming every danger, whether from within or without. Surely in her history of eighteen centuries the promise of the great Head of the Church has not failed: "The gates of hell shall not prevail against it."

V.

Continuing "steadfastly in the Apostles teaching and fellowship, in the breaking of bread, and the prayers" (Acts ii. : 42, rev. version). This portion of the Church of Christ came down to us in New Brunswick through the faith and self-sacrifice of the Loyalists. To-day she reads the same Bible, uses the same prayers, teaches the same faith and administers the same sacraments as in their day. They were indeed glad to honour her as the spiritual mother who had moulded and developed their

noble character and loyal principles. We glory in the courage, the heroism and self-sacrifice of these brave men. And may we not reasonably ask, why should not their sons, every one of them in this land, be as glad to honour and love the same spiritual mother as did their fathers and forefathers.

Alas, we fear through misunderstandings, through misrepresentation, or it may be through forgetfulness of the faith of their fathers some have wandered or been led away from the fold of the old mother Church. But we humbly hope and pray that in God's own good time the descendants of the Loyalists will "seriously lay to heart the great dangers we are in by our unhappy divisions." And will earnestly pray God to "take away all hatred and prejudice and whatsoever else may hinder us from Godly union and concord." Time alone, under God's guiding hand, can remove the prejudice, the bitterness and the mistaken ideas that prevail in some parts of our province concerning the Church of England in Canada. This done may we not hope to see all the children of the Loyalists walking in the "old paths" and learning more and more to love, and pray, and work for the old Church of their fathers.

VI.

Let us now consider some of the objections too commonly made against the Church of England :

I. — BAPTISM OF INFANTS

There are some good, well-meaning people no doubt, who object very strongly to the Baptism of Infants. Well, our answer is that we believe that Christ intends our children should receive His blessing now, just as much as those little children whom He took up in His arms and blessed when He lived on this earth, nineteen hundred years ago. Those little children knew nothing of Him, nor could they understand what His blessing meant for them any more than do our children now, but this was no hindrance to His blessing them, and commanding them to be brought to Him.

God Himself commanded infants to be brought into covenant relationship with Himself in His ancient Church. (Genesis xvii. : 10).

No order certainly of our dear Son can be found forbidding this command to be observed in His day. He changed the outward sign of the covenant and commanded *all* to be admitted into it by Baptism into the "Name of the Father and of the Son and of the Holy Ghost" (St. Matthew xxviii. : 19). For in the world-wide Church, which He evolved out of the national Jewish Church, there was to be no distinction between male and female in

admitting them to covenant relationship under the new dispensation. *All* were to be made one in Him. St. Paul says in his Epistle to the Galatians (iii.: 29): "If ye be Christ's then are ye Abraham's seed and heirs according 'o the promise." That is the promise referred to in the seventeenth chapter of Genesis. If, as some teachers maintain, it is unscriptural to Baptize Infants, may we not reasonably ask in what way are our children to be brought into that covenant relationship which God established with Abraham and his seed after him as an "everlasting covenant," unless it be by Baptism? And have those who object to Infant Baptism provided any other means for receiving children into covenant with God?

Out of a total number of about 500,000,000 of so-called Christians, 475,000,000 believe in bringing little children to Christ that he may bless them in Baptism and receive them into covenant relationship, while less than 20,000,000, including the Mormons, condemn the practice of Infant Baptism.

Numbers may not always be safely quoted in support of a religious doctrine or practice, but in this case the majority is so overwhelmingly great that it seems utterly unreasonable to believe that the Holy Spirit, the guide "into all truth," should allow almost the whole of the Church of Christ to have fallen into such an error — as the objectors to Infant Baptism claim it to be — and to retain such an erroneous practice for eighteen centuries. It is simply preposterous, with such evidence before us, for anyone to

object to Infant Baptism, and say that it is not in accordance with the commands of Almighty God.

If we call up the witnesses to the teaching and practice of the Church of Christ, in its earliest and purest years, we find the following testimony :

I.—IN THE DAYS OF THE APOSTLES.

It is recorded in the account given in the New Testament of their ministrations that five households were Baptized. Is it unreasonable to believe that there were children in some one of these households? Pick out at random the first five households you can think of, dear reader, and answer the question yourself.

II.—IN THE DAYS IMMEDIATELY SUCCEEDING THOSE
OF THE APOSTLES.

JUSTIN MARTYR, one of the earliest writers of Christian history, who was born near the close of the first century, in speaking of Christians contemporary with himself, about the year 148, A. D., says that "there were among Christians in his time *many persons* of both sexes, some sixty, some seventy years old, who had been made disciples to Christ *from their infancy.*" In what way could infants be made disciples of Christ, except by Baptism?

IRENÆUS, another early writer and Bishop of the Church, the pupil of Polycarp who had been taught by St. John, writing about the year 176, A. D., says: "That *children*

as well as others were then actually baptized to obtain remission of sins." No art can explain away or elude this passage, which fully confirms the fact that Infant Baptism was the practice of the Church in the second century.

TERTULLIAN, another writer in the latter end of the second century and the beginning of the third, who, though he had peculiar ideas about Infant Baptism, yet bears witness to the fact that the Church in his day baptized infants. This writer is sometimes quoted by those who object to Infant Baptism as supporting their belief. Let us see, however, how he witnesses to the custom of his day.

Tertullian believed, as his writings show, that sin after baptism was unpardonable. Consequently he endeavored to have the practice of the Church about Infant Baptism *changed* and the sacrament delayed until death was at hand or upon some assurance that the candidate would not commit any wilful sin after baptism. To show conclusively that he was trying to get the custom of the Church changed, he says: "What need is there that the God-fathers should be brought into danger? Because they may either fail of their promises by death, or they may be deceived by a child's proving of wicked disposition." It was evidently the custom then in his day to have Godparents, and to baptize children, otherwise why should he refer to these facts. His manner of arguing plainly shews that he was seeking to introduce a new practice into the Church of his time. We dwell more particularly on this writer because he has been so frequently put forth as a sub-Apostolic

champion against the practice of Infant Baptism. But certainly not a champion for the same reasons as put forth by those of this century. Tertullian *did insist upon infants being baptized if they were in danger of death and not likely to recover.*

ORIGEN, who lived in the beginning of the third century, also bears testimony, without a shadow of a doubt, as to the practice of the Church in his day about Infant Baptism. He says in his writings that "none is free from pollution though his life be but the length of one day upon the earth. And for that reason *infants are baptized*, because by the sacrament of baptism the pollution of our birth is taken away; and 'except one be born of water and the spirit he cannot enter the Kingdom of Heaven.'" Origen not only refers to Infant Baptism as the practice of the Church, but also refers to it as of Divine institution.

At a council of the Church held at Carthage, A. D., 253, where sixty-six Bishops were assembled, an account of whose proceedings is given by St. Cyprian, Bishop of Carthage, no one had the audacity to ask whether it was right to baptize infants or not. There was, however, at this council a discussion about Infant Baptism, but it was on a question submitted by Fidus, an African Bishop, who asked "whether infants ought to be baptized before they were eight days old?" Since this was the age for circumcision in the Jewish Church. But the council decided *unanimously* that there was no occasion for delay, even for eight days, *but that infants* might be baptized at any time.

There are many other early writers and historians who might be quoted to show that Infant Baptism was universally practiced in the Apostolic and Primitive Church of Christ. There is but one result in the appeal to history on this question, and it is this: *That during the first 1100 years of the existence of the Christian Church there is no record of any society or body of men who denied the lawfulness of Infant Baptism.*

II. — AS TO THE MODE OF BAPTISM.

The Church of England, following Scriptural and ancient custom, directs her ministers to either *dip* (not immerse) the candidate in water, or to *pour* (not sprinkle) water on the head of the candidate. About twenty years ago a remarkable manuscript was discovered. It caused great interest and deep research as to its authenticity and genuineness among the learned theologians of the day. It was first published by the learned Greek Archbishop Bryennius in 1883, under its title, "The Teaching of the Twelve Apostles," and was claimed by its critical and learned examiners to be not only genuine but the earliest Christian treatise known next to the Gospels and other portions of the New Testament. The date assigned to it by competent judges was sometime between A. D. 80 and 110. Probably about the year 100 A. D. would be a fair assumption as to its date. This would mean that it was written a

very short time after St. John wrote his book on the revelation made to him on the Isle of Patmos.

One of the giants in theology of the nineteenth century, the late Bishop Lightfoot, of Durham, whom the Christian world acknowledges to be one of the greatest Biblical scholars and critics of his day, gave it as his opinion, after carefully examining "The Teaching of the Twelve Apostles" that "of the genuineness of this document there can be no shadow of doubt."

In this treatise on the teaching of the Apostles we find the following directions given concerning the mode of baptism: "Baptize *into* the name of the Father, and of the Son and of the Holy Ghost in flowing water. But if you have not got flowing water baptize in other water, and if you cannot in cold then in warm. But if you have not (enough of) either, *pour water three times upon the head*, into the name of the Father and of the Son, and of the Holy Ghost." This reference is made solely as to the quantity of water that suffices for baptism, and not to the state or condition of the candidate. And when we consider that this document was written and these directions given, shortly after the last book of the New Testament was completed, by those who were no doubt instructed by some of the Apostles themselves, it ought to have the greatest possible weight and influence on the minds of those who really desire to learn what the custom and practice of the Apostolic Church was as regards the mode of administering the sacrament of baptism.

Surely the author of this important treatise and his fellow laborers would be familiar with the practice of the Apostles in this matter, much more so than persons living centuries afterward. The Church of England also teaches that it is God, through the agency of His Holy Spirit who gives us grace in baptism, and not *the water*. It is used as a *means*, and it seems, to say the least, irreverent to imply that God must have a certain quantity of water to make baptism valid. God is Almighty and can do His work as well with a drop as with an ocean in His ordinance of baptism.

III. — CONVERSION.

Another objection often heard against the Church of England is that she does not teach the necessity of Conversion.

This objection can best be answered by looking, not at the practice or opinions of some who claim to be her children, but at what the Church herself teaches in her authorized formulas of faith and doctrine. An examination of her Book of Common Prayer will clearly show us what her teaching is on this subject.

At the beginning of every service of daily, morning and evening prayer she orders, among the passages of Scriptures to be read, the following: "When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul

alive" (Ezekiel xviii. : 27). "Rend your heart and not your garments, and turn unto the Lord your God" (Joel ii. : 13). "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son" (St. Luke xv. : 18-19). She orders these passages of Scripture to be read for the very purpose of warning the people assembled for worship of the necessity of *being converted* or "turned" as the revised version renders the Greek word, which in the authorized version is translated "converted."

The prayers also of the Church abound in appeals to God that we may be "turned" from the way of ungodliness, and that He may be pleased "to create and make in us new and contrite hearts." She lays the greatest stress on the absolute necessity of *repentance* for our sins past, as did our blessed Lord in order to obtain saving grace. True, the word conversion itself is seldom ever heard in her services. She prefers rather to use the *Bible word* repentance; reiterating over and over again the cry of John the Baptist, and of our Saviour Himself, "repent for the Kingdom of Heaven is at hand." The word version so commonly used in these days is not what may be truly called a Bible word. It is not found in any of the Epistles of St. Paul or the other Apostles. Neither do any of the Apostles in their writings ever exhort people to be converted, but they do urge them to "repent," which is a much deeper and more suggestive word than conversion.

The Church believes it to be her duty to tell men to do what Christ and His Apostles told them to do, and in urging men to repent she includes all that the word conversion can possibly mean.

She welcomes to her Holy Table, only those who do truly and earnestly repent them of their sins and intend to lead a new (converted or turned) life, following the commandments of God: "And walking from henceforth in His holy ways." She distinctly tells her people that without repentance and without being turned to God, they cannot receive grace in the sacrament of the Holy Communion.

VII.

There are other objections sometimes raised, such as the Form of Government in the Church of England; viz., Episcopal, prescribed Form of Prayer, and other minor objections which can easily be answered by the authorized teachers of the Church, and to them we earnestly commend all those who really and sincerely desire a better understanding and knowledge of the Church and her ways.

The one great need of this day and age is a fuller and clearer knowledge of the "truth as it is in Jesus," and to search diligently until we find it. To this end we must *read, and read, and read again*, in the spirit of that prayer of the saintly Chrysostom: "Granting us in this world knowledge of Thy truth." Above all we must ever be willing to learn, and that too in a meek and patient spirit.

It is not the opinions or sentiments of men, no matter how clever or learned, it is rather the truth concerning "the faith which *was once for all* delivered unto the saints" (Jude 3, rev. version), that we all need to know for our souls eternal welfare.

Unfortunately we live in an age of "unhappy divisions" among Christians, and so many different opinions are set forth as "the truth" that it is very difficult oftentimes for the poor wayfaring man or the busy man to know as they say "just what to believe;" and too often such men conclude that it makes no difference what a man believes so long as his life is all right. If such a conclusion were true, or even reasonable, then Ingersoll, the far-famed atheist, might have passed for a Christian. But, dear reader, *it does make a difference in God's sight*, if not in man's, what men believe, as well as what they do.

The truth of God is eternal and unchangeable, not to be added to or taken away from, nor is there any new truth to be discovered. He has revealed it all for all time. As a learned man of old writes: "What is true is not new, and what is new is not true." An axiom which certainly will always hold good as regards the religion of Christ and His Church.

Perverted truths, half truths, are, in a great measure, the cause of misunderstanding, as well as the result of it, concerning the teaching of the Church of England. Too often have they been set forth by teachers and preachers of different denominations with great fervour and intensity

of feeling and purpose under the undue pressure of religious excitement, when that portion of man called the "feelings," so changeable and often unreliable, are alone appealed to and worked upon until they reach the state of frenzy and sometimes temporary delirium.

Misrepresentation of the truth, jealousy, selfishness and blind bigotry have been the cause of divisions in the Christian Church, but we believe that in God's own good time, the prayer of His dear Son "that they all may be one" will be answered, and Christians once more united in one Fold under one Shepherd.

There are signs, which observing and thoughtful men have not failed to note in the closing years of the century just passed, which encourage all who desire the re-union of Christians in the Church of Christ to be hopeful as well as prayerful.

Who can tell what the new century just begun may bring forth in this direction?

For that re-union the Church of England unceasingly intercedes in her daily service of prayer and praise.

Occupying as she does a peculiar position, between the Roman Catholic Church on the one side and the various Protestant denominations on the other, she affords good ground and ample opportunity for the re-union of the Church of Christ. Able and learned men on both sides, by their writings on the subject, confirm this claim and inspire brighter hopes for unity. Among them we quote the following :

The late Dr. J. P. Newman, a Methodist-Episcopal "Bishop," in an address given about two years ago "On the Outlook for Christianity in the United States," said "that it was his firm conviction that not many years hence the Christian denominations of the world would number no more than three, the Roman Catholic Church, the Church of England (or the Episcopal Church as he terms it), and the Baptist. That the Methodists, the Presbyterians, and the Congregationalists *will be drawn into the Church of England*. The Baptists being kept out only by their distinctive doctrine respecting immersion." This is Methodist testimony given by one who recently occupied the very highest position in the gift of that body in the United States. Only let us hope that the work of re-union will go on still farther than Dr. Newman's convictions led him to believe.

Here is also the testimony of a famous and learned Roman Catholic. The Ultramontane Joseph de Maistre, in a celebrated work of his (*cons. sur la France, c. ii*), speaking of the Church of England, he says: "If ever Christians re-unite, as all things make it their interest to do, it would seem that the movement must take rise in the Church of England. She is most precious and may be regarded as one of those chemical *intermedes* which are capable of producing a union between elements in themselves dissociable." This is indeed strong testimony by one who wrote so favorably in defence of the doctrine of Papal Infallibility.

But not stronger or more forcible than that of the late Dr. Shields, a talented professor in one of the Presbyterian Colleges in the United States, writing in the Century Magazine some years ago on the subject of Unity amongst Christians, he intimated that if ever the divided Church of Christ is united again, as in God's own good time it must be, the Book of Common Prayer of the Church of England will form the basis, and the Anglican Communion the centre around which the forces for re-union will rally. Quotations might be given without number from other writers of different religious bodies, but these will surely suffice to show the unique position of the Church of England as the faithful teacher and exponent of the "truth as it is in Jesus."

She numbers amongst her Clergy many of the most brilliant and talented scholars of the age. Among her members are found the most eminent and ablest statesmen in the empire. And last, but by no means least, the best beloved among her members was the great and good Victoria, our late lamented and never to be forgotten Queen. The King and Emperor, who rules over the empire, acknowledges the Church of England as his spiritual mother, and by his counsel and advice in the temporalities of the Church, as becomes his high office as the reigning Sovereign, seeks to promote the advancement and glory of the ancient and historic Church of England.

There is also the witness of her missionary zeal. She is the source of the oldest Missionary Society for English

speaking people in all parts of the British Empire, the venerable "Society for the Propagation of the Gospel," organized two hundred years ago; and in later years the source of one of the most active and energetic missionary agencies in the world, the great Church Missionary Society.

There is also the witness borne, in modern as well as ancient days, by her "noble army of martyrs" for the faith of the Gospel.

The English speaking world also bears witness to the fact — alas too often forgotten — that she has given to it the Holy Bible in the English tongue.

By her interest in the affairs of state and her influence in the Legislative Halls of Westminster, she is to-day, as in the past, the great bulwark of the British Empire.

In all the trials and dangers that have beset her, whether from within or from without, she has continued "steadfast in the Apostles teaching and fellowship, in the breaking of bread and in the prayers," and by God's blessing will so continue to the end.

Blessed Jesus grant, we beseech Thee, that what has here been written may aid in removing some of the barriers which divide Christians in our land, to the advancement of Thy Kingdom, the glory of Thy name and the eternal welfare of immortal souls, for Thy mercies sake. Amen.

