

The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude: 3.

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SUNDAY SCHOOL TEACHING.

Last month there assembled in Exeter (England) the annual gathering of the Sunday school teachers of that archdeaconry, under the presidency of the Bishop of the diocese. A paper read by the Rev. Prebendary Sadler deserves attention; as well as the remarks of the Bishop in regard to it:—

Arguing that the object of religious teaching was to prepare men for life rather than death, he said that in doing that, they must set before themselves the particular dangers to which this religious life would be exposed. Those dangers would be twofold. First, there was the danger of looking upon salvation as a spasm, or the effect of a spasm, out of which a person came out saved, and was safe for eternity. The second danger was the looking upon salvation as a matter of course provided they were baptised and confirmed and took the blessed sacrament at tolerably frequent intervals, and did, or made some effort to do, their duty. That spasmodic Christianity arose, as far as he could see, from building their faith, or rather their religion, on such precious sayings of Christ as "Come unto me;" A most precious saying that was, but it was not all, for Christ said a great deal more. The other way of viewing religion was by its very nature not so loud in its demonstration as the other, but upon the whole he should think it was the leading idea among Church of England people. But this view was clearly deficient on the face of it. What was wanting? Why, simply its amalgamation with the first view—the coming to Christ; the, in a sense, present salvation. It appeared to him that if their teaching was to be in accordance with common sense, it must be Church teaching—i. e., the bringing up of a child as if he were a member of the family of God, so that he should from the first inwardly feel and outwardly behave as such; but then as the child grew in mind and consciousness, then must be superadded to the spiritual, conscious coming to Christ, or to the Father through Christ. He had watched the current religious feeling both out of the Church as well as in it, and it was most important that their children should hear such things as coming to Christ from their Church teacher first, and not first from the fanatic. There were three other points of teaching which they would do well to consider in the face of the extraordinary errors of religion now going abroad. Looking at the popular religion of the day, they could not help being greatly astonished at the extraordinary irreverent and patronizing way in which the Second Person of the Trinity was spoken of; but in the writings of the apostles there was not one familiar expression of or liberty taken with His holy name, and He was always treated as God Almighty as well as our brother. The use of the word conversion was misapprehended; it did not mean repentance, but a change or turning. A penitent man was always a humble man. All through their life and all through their teaching they must remember that Christ was both the Saviour and their Judge; but these facts seemed to be generally lost sight of.

THE UNIVERSITIES' MISSION TO CENTRAL AFRICA.

The annual meeting of the Universities' Mission to Central Africa was recently held under the presidency of the Bishop of London. The mission, it will be remembered, was set on foot in 1859, at the instigation of Dr. Livingstone, and looks chiefly to the

Universities for its supply of clergy. At the present time it has three great centres of operation—Zanzibar, the Usambara country north of Zanzibar, and the Rovuma district—and altogether about one thousand natives are now under its care. The mission has turned the old slave market in Zanzibar into a centre of Christian teaching, and a church, mission house and school now occupy a spot where thirty thousand slaves were annually sold. During 1881 one hundred and eight released slaves were received and placed under instruction, with the view of restoring them to their country as Christians. On the mainland a chain of stations from the sea coast to Lake Nyassa has been formed along the chief slave routes, one of which is a village of two hundred persons, who have been brought back from Zanzibar, and thus restored to their own country. The income for the mission for 1881 had been £11,000. There are employed thirty-four European missionaries and twenty-six native evangelists, one of whom is in deacon's orders. The chairman, in the course of a few remarks, said he was sure the meeting would feel that the mission had been very successful. Sir Bartle Frere, in proposing the election of the committee, spoke at some length, from personal knowledge of the country covered by the mission, of the civilizing influences being carried on by Bishop Steere, the superintendent, who has laid the foundation broad and deep of an indigenous African Church, which was greatly needed in the face of the barbarism reigning over the country. The Bishop of Carlisle seconded the motion. Bishop Steere then gave an interesting account of the work, and said the people were asking for Christian teachers everywhere. The Dean of Westminster proposed a resolution of farewell to Bishop Steere, which was seconded by Sir T. F. Buxton. A present of a peal of twenty-five bells for Christ Church, Zanzibar, was made to Bishop Steere, in the name of the subscribers, by the Rev. F. Norris, Vicar of Whitney.—*English Paper.*

THOUGHT AND WORK.

In proportion to the decline of the true learning is the progress of rampant and defiant skepticism. Bishop Ellicott well observes:—"The depth of the shadow is silently increasing; skeptical and irreligious thought has made advances during the last half generation which are startling and disquieting to all serious observers of the times in which we are living. Bateful and ominous signs are thickening of that frightful development of anti-Christian error which is summed up not only in the denial of the Son, but of the Father. The current speculations of the times suggest the gradual approach of man's last and worst denial of the personality of his Maker and of the adorable Fatherhood of God. The days in which we live are dark and anxious. Deeper learning is, I fear, declining; patient criticism is rare. Even we, the clergy, whose duty is to direct and guide others amid the mazes of modern speculation, we, I fear, are often found unequal to the duty which is now forced upon us. Everything now seems to be pressed into the service of external work. We may thank God that there is this amount of work, but work is superseding thought; a restless activity is now taking the place of much of that calm and sequestered study that once honorably marked the order to which we belong."

BROADNESS OF THE CHURCH.

The Archbishop of Canterbury speaking at the dinner given by the Lord Mayor of London to the Archbishops and Bishops said, perhaps the Church of England had become more tolerant than it used to be. Some people thought that this was a great mistake; but he did not think so. What was the root of intolerance? It was ignorance. The Church of England was determined to keep pace with the age; and its clergy were being educated not in a narrow, priestly seminary, but in a great university in which free thoughts breathed among its brethren. The Church of England was of a different character from those restricted sects which confined themselves to some small section of doctrine or some small portion of the human race. Thank God, they belonged to a great and powerful Catholic Church, which could look truth in the face, and which was determined to Christianize everything which came within its reach, and not to shut itself up in a narrow corner, letting the world go its own way. He rejoiced that he belonged to such a Church as that, and he knew of no other Church upon earth of which he would have the same satisfaction in declaring that he was an attached and determined member.

RELIGION IMPERISHABLE.

Religion is reproached with not being *progressive*; it makes amends by being *imperishable*. The enduring element in our humanity is not in the doctrines which we conscientiously elaborate, but in the faiths, which unconsciously dispose of us, and never slumber but to wake again. What treatise on sin, what philosophy on retribution is as fresh as the fifty-first Psalm? What scientific theory has lasted like the Lord's Prayer? It is an evidence of *movement* that in a library no books become sooner obsolete than books of science. It is no less a mark of *stability* that poetry and religious literature survive, and even ultimate philosophies seldom die but to rise again. These, and with them the kindred services of devotion, are the expression of aspirations and faiths which forever cry out for interpreters and guides. And in proportion as you carry your appeal to those deepest seats of our nature, you not only reach the firmest ground, but touch accordant notes in every heart, so that the response turns out a harmony.—*Dr. Martineau.*

WHAT Principal Shairp thinks of much of the erotic stuff called æsthetic poetry may be inferred from the following: "It has taken eighteen centuries of Christianity to make practical among men the true idea of purity, and are we now, under the guidance of a morbid and unmanly art and poetry, to return to that from which the best pagan poets—Virgil, Æschylus, Sophocles—would have recoiled? The laws of modesty have been well ascertained, and are as truly natural, as deeply rooted in the best part of human nature, as is the law of truthfulness. It is an evil sign that there exists in so many quarters a disposition to rebel against these laws."

"THE Apostolical Succession is, like Christianity itself, and the Canon of Scripture, a matter of fact, conveyed to us by historical evidence."—*Stephens's Hist. Ch. of Scotland, IV. 625.*