

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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ECCLIASTICAL NOTES.

Not long before his death, the late Keshub Chunder Sen said in relation to what has been accomplished by Christian missions in India, "The success of Christian missions is no longer a problem. For myself I can say I feel no misgivings. I fully believe Christ has come into India, and has taken possession of India's heart. Some say India will be Christ's, but is not yet. I hate the idea of conjugating Christ's success in India in the future tense. It is a thing already achieved. When a native of India bears testimony, let not foreigners dispute it. I say emphatically that the spirit of Christ has gone into the depths of India's heart. I declare that the sanctifying and civilizing influences of Christ's life and teachings are working wonders in this land."

THE knotty problem of evil and pernicious literature confronts the Christian and the moralist everywhere. It is asserted that there are forty-five publishing houses in Lucknow and Cawnpore, India, engaged in printing infidel and pagan books. A Mohammedan of wealth recently gave \$4000 to aid in printing Mohammedan works, while the Hindu Prince had a million Hindu tracts lately printed and distributed at his expense. There are one hundred and three newspapers in India which advocate Paganism and assail Christianity. Fortunately for the Church there is a Church newspaper published in India which is surpassed by none of its older contemporaries in England.

SPEAKING recently at Farnham, the Bishop of Winchester expressed an opinion in favor of distinctive religious teaching. The question, he said was often asked whether it was necessary to have Church schools in order that religious education should be given, and whether it was not possible to have undenominational teaching. The answer to this was, that it was impossible for the teacher effectually to teach religious tenets unless he was deeply impressed with religious truth, in which case he would communicate his convictions to others. Undenominational teaching was, therefore, almost impossible. It was absolutely necessary to have a sound, definite basis for religious teaching.

A contemporary tells us that that man is the greatest gift of God to any people who acting for them in an emergency knows, as if inspired, just what to do and does it. It is pitiful that there are so few such leaders, when the multitude are only waiting to be led. They have no lack of confidence in a man who has confidence in himself. But the men who warrant such confidence are not over and above plentiful. Yet the law of supply and demand seems to prevail even here. When the hour comes there is the man. When the tale of bricks was doubled there appeared Moses.

THIS is an age of organization and systematic work in the Church. Guilds multiply on all sides and are found to be valuable auxiliaries to the parish. Now we hear of a distinctly pastoral guild or order which has been started on this side of the Atlantic, and which is similar to one started recently in England. It is called, "The Pastoral Order of St. Peter," and the following are the rules:—

1. To devote, at least, one hour daily to definite Theological reading.
2. To spend a definite part of income in purchasing Theological works.
3. To loyally observe the Rubrics of the Prayer Book.
4. To endeavour by word and deed to more and more elevate and spiritualize the tone of the Pastoral Office in Canada.
5. To make the Ember Days, as far as practicable, days of special intercession and self-examination concerning our work in the ministry.
6. To use daily the following Prayer:—"We beseech Thee, O Lord, to strengthen the members of this Order with the special power of the Holy Ghost, and daily increase in them Thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true Godliness; and fill them, O Lord, with the spirit of holy fear, now and ever. Amen."

The Order is fittingly named after the Apostle St. Peter, and the motto is "Feed my lambs, Feed my sheep."

THE Bishops of Durham and Newcastle have sent a letter to their clergy, in which they say:—"We are anxious to call your attention to the extreme and pressing importance of securing proper religious instruction for the pupil-teachers in our various schools. The reports of the Archbishop's Inspector of Training Colleges show a grave and, we fear, an increasing deficiency in this department of Church work. This can only be remedied by the personal influence and efforts of the parochial clergy. It will be conceded that pupil-teachers have a distinct claim to receive religious instruction from the principal teachers under whom they serve. And this instruction will be most effectively given under the superintendence of the parochial clergy. We are glad to know that in many parishes the clergy regularly hold classes for the religious instruction of their pupil-teachers, and that in some cases these classes are attended by teachers from board schools in the parish. You will, we feel sure, agree with us that the maintenance of a high tone in the conduct of our schools, and, therefore, also no small part of the future well-being of England, will depend on the present formation of a distinctly religious character in our pupil teachers by the patient industry and care of the parochial clergy."

Christianity to Renew its Youth.

Some Presbyterian professors and leading men of other Protestant denominations have lately been striving for Christian unity, and at a meeting in New York, they thought that the coming Christianity would be founded by taking to heart the SERMON ON THE MOUNT. The *Living Church* thinks that this new stadium of Protestantism which is advancing will include all that our Church and creeds teach if it follows the teaching of the Sermon on the Mount, and thinks that in the light of this announcement, it will be a pleasant duty to contemplate some of the features of the Protestantism that is to come.

1. It will honor the Old Testament, with its polity, its worship, its ethics, its supernaturalism, its Churchliness. For thus said our Lord in the Sermon on the Mount: "Think not that I am come to destroy the law and the prophets; I am not come to destroy but to fulfil." It will be pleasant in the coming years, the new time that is to be, to witness these Presbyterian professors

searching for the fulfilled institutes and precepts of the Old Law, where only they could have existed centuries before Presbyterianism began to exist in Geneva and Edinburgh.

2. The old notion of the justifying power of faith without works will no longer entrap men into Antinomianism, or at least into its congener, Emotionalism. For the Sermon on the Mount tells us: "That except your righteousness (your character and life as just men) shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the Kingdom of Heaven." It must be a personal not an imputed righteousness and not a sham like that of the Antinomians of the old law—the Pharisees.

3. The Sermon on the Mount will cure the coming Protestantism of its wicked and Christ-dishonouring prejudice against the word "altar;" for our Lord said, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Possibly this will lead to a careful study of those primitive ages of altar-Christianity when the disciples obeying the precepts of their Master were accustomed to ask each other's forgiveness before they approached the Holy Mysteries—a custom which has impressed itself upon all the Catholic liturgies, and is recognized in the rubrics of our own Church at this time.

4. The new style of Protestantism will utter no uncertain sound as to the doctrine of future retribution. Universalism, conditional immortality, and other errors of like import, will have disappeared utterly in that happier era when Christianity shall "renew its youth by taking to heart the Sermon on the Mount." For in that Sermon the Master said, "Whosoever shall say, Thou fool, shall be in danger of hell fire," or, as the Greek has it, Gehenna, *i. e.*, the abode of lost spirits.

5. Great advances are to be made in the matter of divorces. The present lax theories with their attendant grossness of practice will disappear in that purer day when the words of our Lord in His Sermon on the Mount shall be truly revered and liberally obeyed. "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery."

6. Protestantism will hereafter adopt the practice of using forms of prayer. The old prejudice will fade away. Moreover it will no more be said that the Lord's Prayer repeated in public is a badge of popery, or at least a relic of prelacy. Because it will be noted that in the Sermon on the Mount our Lord said, "After this manner pray ye, Our Father, etc."

7. It is one of the marked features of modern Protestantism that it has suffered the holy ordinance of fasting to fall into disuse, if not contempt. To such an extent is this the case that the Lenten Season is the object of cheap wit and bigoted denunciation of the average editor who displays his ignorance and intolerance in sectarian papers. All this will be changed when "another stadium" is reached, and men discover that in His Sermon on the Mount our Lord gave particular directions as to the duty of fasting.

THOSE who have finished by making all others think with them have usually been those who began by daring to think for themselves.