

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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ADVENT AND EPIPHANY APPEAL.

The following is the appeal of the Board of Managers of the Domestic and Foreign Missionary Society of the Church in the United States. We in Canada may well take it to ourselves and profit by its powerful earnestness and truthfulness:—

"The voice of the Great Master of the whole Vineyard calls again to His workmen. We who have been baptized in His name and have confessed His Faith are by promise His workmen. There are stewards of His mysteries; and there are stewards of His common grace. We are put in trust with all we have—the knowledge of that grace, the Word of Life, the privileges and hopes of the Christian Family, the Gospel of Christ. Every gift in our spiritual inheritance is for use, to be stirred up, imparted, and so increased. Accountability—"How much owest thou?"—is written all over our estate. In the great love wherewith He loves us our pitying Judge is putting us in mind of our fleeting opportunity, by the solemn movement of the year, by the searching messages of the Prophets of the old Church and Apostles of the new, by the cries of souls dying in darkness. He does not suffer us to waste our substance, which is His bounty, in self-indulgence, or to hoard it avariciously, without warnings of the certain retribution. He sets clearly before us once more the sufferings and sins of His lost children, the wants of the wide world, the dreary degradation of eight hundred millions of heathen, the crimes and vices of nations and tribes that know nothing of a Saviour. He shows us their misery, the open roads to reach them, the inspiring admonitions of the age we are living in, the sorrow and weakness of unbelief and bewilderment on one side, and the power and peace, the order and joy, the manifold blessedness of Christian faith and obedience, on the other. No man of us all liveth to himself—least of all the member, follower, soldier of Christ. Constantly the deaths of those with whom we have walked tell us we are to die, and no man dieth to himself.

"Do we realize this fact wrought into our being, this tremendous truth drawing and binding us to judgment, this unchanging law of the life of our souls? Mankind are one; so preached St. Paul the Missionary in Athens, the university of the Pagan world; and God asks of each of us "Where is thy brother?" Living to eat and drink and dress, to lay up a fortune or to display it, to gratify fastidious tastes, to keep out of the way of disagreeable tasks and sacrifices, and so to slip daintily but selfishly and meanly through the allotted term, this is not sowing for God, and God is not mocked. He that soweth to the flesh shall of the flesh reap corruption. He that soweth to the Spirit, for the quickening of his own charity and the salvation of his kind, shall of that Spirit reap life everlasting. Thanks be to God that by another Advent summons and another Epiphany illumination He wakes us out of sleep, bidding us arise and labor in His light, seeing that a night cometh in which no man can work:

"We have lost the Faith of Revelation by both the first and the Second Adam; we have lost the highest glory of human nature and the divine grace of Redemption, unless we hold ourselves answerable for other souls. Accepting only the simple truth that all men are made to be helpers and deliverers of their brothers, we see the Missionary principle and come under the Missionary obligation. We can in no way escape from it.

All people, tribes and tongues are fastened together in an inwrought, hereditary, universal necessity of mutual blessing or cursing. More and more as knowledge spreads and nations intermix they drag each other down or build each other up, corrupting or purifying one another by social forces and innumerable lines of influence. The contest is becoming fearfully close. The ends of the earth are brought nigh. The accountability weighs heavier and heavier. Commerce carries with it life or death, virtue or vice, faith or despair, Disorder or Christianity emigrates on the ships and trains. New populations, restless, unsettled, excited, loosed from old restraints, take all sorts of impressions and are exposed to wild delusions. In all the enterprise, the admirable energy and skill, the intermingling of streams of blood and tradition, there is no assurance of permanent safety. The Almighty has given no pledges in history or in the Bible that any people or all people together shall be saved by their own arm or their own wit. The nation He did more for than any other, carrying it so long in His arms, neither His love nor His justice, His mercy nor His patience prevented His dashing to pieces like a potter's vessel. American or European 'progress' has in it no guarantee of perpetuity. The blossom of our flowering civilization will go up into the air as dust, the splendors of art and culture and luxury in our brilliant cities will rot and breed pestilence as they have from the beginning, unless the bond is left unbroken between them and the laws and Gospel and Church of Christ—unless they are sanctified. Who shall see to this if not the Church herself in her Missionary character? Schools and universities will not do it; wealth and industry will not; political liberty will not; statesmanship will not; ecclesiastical furniture, parochial affluence, an unrivalled liturgy, theological literature, the grandest metropolitan worship, whatever else they may do, will not do this, for it is not in them. They will not convert the sinful, sanctify the private or national conscience; unify mankind, preach the Gospel to Pagan continents, bring the 'other sheep' of every color into the Fold, or save the Republic from destruction.

THE SPECIAL NEED AND IMPORTANCE OF DEFINITE DOCTRINAL TEACHING.

The Rev. O. S. Prescott delivered a sermon at the Sunday-school Conference in St. Paul's Church, Watertown, Wis. The subject was the special need of definite teaching "in our Sunday-schools." It was a very able and thorough setting forth of the importance of the matter. We give that portion of the address, which has special reference to the responsibility of those to whose care and charge children are committed:

"Every priest, when he is made a priest, pledges himself to give faithful diligence always so to minister the doctrine of Christ as the Lord hath commanded, and as this Church hath received the same according to the commandment of God, so that he may teach the people committed to his care and charge with all diligence to keep and observe the same.

"For every child who is baptized into Christ, and who has not come of age to be so instructed in the Christian religion that he is fitted to answer for himself, sponsors are provided (and these are not to be its parents unless there be need); sponsors, who are tacitly pledged to see that such child is taught,

as soon as such child is able to learn, the nature of the obligation contracted in Baptism and be instructed in the fundamentals of the Christian religion.

"All fathers, mothers, masters and mistresses are commanded to see that their children, servants and apprentices who have not learned their catechism shall come to church to learn it.

"And, finally, every parish minister is bidden diligently upon Sundays and holy Days, or on some other convenient occasion, openly to instruct or examine so many children of his parish sent unto him as he shall think convenient.

"This is the provision of the Church of God for the religious instruction of mankind. This provision cannot be rightly superseded by anything else. Sunday-schools, then, must be subordinate to this, and we must not forget this fact, nor must we allow others to forget it either.

"Parents and sponsors and others having charge of children must not think that their duty is done when those for whom they are responsible go to Sunday School, but they must themselves see that they are getting in Sunday School sound instruction. Nor must they wait until a child can go to Sunday School for such instruction to be begun. They must themselves begin it so soon as it can be begun, and a child be trained for God as soon as it can be put upon its knees, or be taught to fold its hands, while its mother for it and over it says 'Our Father.'"

"And if parents and sponsors cannot put off upon the Sunday School the duty of instruction which God has put on them, no more can the minister put off on the Sunday School or on anything or anybody, the duty of instruction which God has put on him. No matter how efficient may be the teachers, nor how successful in their work, nor how good the text books, the responsibility is not taken from his shoulders. He cannot leave it to itself without shirking his duty. He must by personal knowledge know not only what is being taught, but what is being learned, and this cannot be known from the books that are used, or from the teachers who use them, but from the pupils only, and from them by drawing out in examination what they have taken in.

"As to how and when it is to be done, is a matter for each man to decide for himself before God, but that it *must* be done somehow and somewhere cannot be a question, if the vows of our ordination are to be kept, and the commission of Christ to be fulfilled."

THE SALVATION ARMY.

Speaking at a Pastoral Aid Society's meeting, the Earl of Shaftesbury said allusions had been made to the "Salvation Army," commanded by "General" and Mrs. Booth. He never admitted the title of the "Salvation Army," for to use that word, he had no hesitation in saying, was downright blasphemy. He placed no reliance on such a movement. He wanted full and complete evidence of proof before he believed in the so-called conversion of the members. The Salvation Army had now attained such a high position in the world, being praised by Convocation, by Archbishops, by Bishops, by laymen, and by the clergy at large, that it would be very unbecoming on his part to say more than that he much distrusted such a mode of proceeding. He could not think any of the things said or done by the army would have received the approbation of Christ.