

# 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.

ARCHDEACON FARRAR, writing of Westminster Abbey as a centre of spiritual activity, says that the Abbey pulpit is in the best sense Catholic. It recognizes no distinction of party, while the members of the capitular body represent different schools of thought, and work together in perfect harmony. The preachers, he says, are selected with perfect impartiality.

THERE is something of the ring and manner of the minor prophets in the utterances of Mr. Ruskin, and there is something almost startling in his last lecture on the "Plague Cloud of the Nineteenth Century." "For the last twenty years," said the Professor, "England and all foreign nations, either tempting her or following her, had blasphemed the name of the Deity deliberately and openly, and every man, by the advice of his superior, had done as much injustice to his brother as it was in his power to do. The seers of old predicted physical gloom; and we had had so much physical gloom the last few years, that it had been said that England was no longer the Empire on which the sun never set, but had become one on which the sun never rose. What was best to be done? Whether they could bring back the sun or not, they could assuredly bring back their own cheerfulness, their own honesty, and their own tranquility of mind. The paths of rectitude and piety once regained, who should say that the promise of old time would not be found to hold good, and that the windows of heaven being opened blessings would be poured out so that there would not be room enough to receive them?" A kind of preaching appropriate for these times.

A PARISH MAGAZINE asks some pretty plain questions in this way:—"Why is it that good Church people find it so easy to give from three to five hours to an entertainment or social gathering for their personal gratification, and are in such a hurry when asked to meet the vestry committees, occasionally, to transact important work of the Lord? Why does ten dollars seem so large when asked for Church purposes, and so small when it is to be expended on personal indulgence? Why is time so scarce when the Church bell calls to worship, but so plenty when the world calls to pleasure? Why are Sundays and other Church days colder, and hotter, and wetter, than any other days? Why do people who seldom, or never, respond to special calls for money, find most fault because the calls are made? Why is Sunday sickness the sickest sickness? Why are excuses that will keep people from Church not thought sufficient for 'regrets' when social requisitions are made?" We ourselves could never get satisfactory answers to such questions.

SPEAKING, recently, at Farnham, the Bishop of Winchester expressed an opinion in favour 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.

"Be a minister, be a minister," if you can," said the clergyman who gave the charge to a young brother at ordination, "but at all events, be a man." Reputation is one thing and character another, the man's office very different sometimes, from the man, as learning is different from wisdom. But the education of the race is going on. Spectacles and white cravats are no longer certain certificates of wisdom or of virtue; pretension is more and more at a discount. What have you done? What can you do? are the questions put to all romers. Manhood, ability, courage, are becoming more and more the passports to success, to fame and fortune, and character is the diamond that scratches every other stone.

THE Bishop of Fond du Lac, in his pastoral letter about the rebuilding of the Cathedral recently destroyed by fire, gives the following rules:—"Let everything be done for the glory of God. Let there be no debt. Let there be no sham." Rules which should always be borne in mind by those who are working for God and His Church.

THE Season of Lent is well fitted to draw the minister of God to think more of his ordination vows and of his real duty to the organization in which he is called to labour. Every member of the congregation, in fact every person with whom the parson comes in contact, scans every word and notices every little defect and inconsistency in his life and work. We cannot be too careful, either in our words or actions. Constant watchfulness and living in the Presence of God will make us walk aright. A careless ministry will soon kill all Spiritual progress in the Church. Let the world see that we are at least endeavouring to be living examples of the faith we preach.

WE are glad to notice that some of the ways taken at Christian fairs to raise funds for religious objects are receiving due attention. At a meeting of clergy of all religious bodies held recently, united action was taken in strong disapproval of the present method of raising money at fairs and festivals by chances, and other modes of gambling. A card has been issued declaring such means contrary to religious principles, as well as illegal, and promising to withhold all countenance from such methods now so prevalent.

To alleviate in some way the great loss which Dr. Barry has sustained in the foundering of the *Simla* and with it his valuable library, the Dean of Westminster last week made an appeal to replace the lost 2,000 volumes, and in answer he has received from the Bench of Bishops £200, the Skinners Company, £50, and various sums amounting to £360 or more, and every post, he writes, "brings some kind offer in money or in books." Dean Bradley adds:—"Before any mention of Bishop Barry's loss had appeared in print, he had received an expression of sympathy from the Queen. Not the least valuable part of his new library at Sydney will consist of carefully selected volumes which he will owe to Her Majesty's thoughtful and gracious generosity."

## The Bishop of Bedford on Parochial Missions.

IN prospect of a simultaneous Mission in East London next Advent the Bishop of Bedford, Dr. Walsham How, has issued a pastoral letter to his clergy, in order that they may weigh the matter carefully beforehand, and make all due preparation. In the course of his remarks, the Bishop observes, "a Mission is not a thing to be played with."

"The character of a Church Mission," says the Bishop, "should be grave, reverent, and practical. Its spirit should be that of solemnity rather than of excitement. I do not think we should, because we hold a Mission, either imitate the methods of other bodies of Christians, or run the risk of an unworthy and lowering presentation of religion to the people who may be attracted to our churches. I do not for a moment deny that God uses excitement, as He does all other powers and emotions, to help souls to unwonted efforts, and to give them courage to face and overcome difficulties, but there is a tumultuous and superficial excitement, and there is an excitement which is full of trembling awe and holy reverence. If we accept excitement at all as an element in our Mission work, let it be of the latter sort. The feeling we may lawfully and profitably strive to excite is that which would naturally spring from a deep sense of the reality of the things unseen, and of the presence and power of God. I need hardly say that a wise missionary will repress rather than foster excitement, and will be very suspicious of emotional demonstrations."

Instruction should be a prominent part of the work. "Whatever appeals are made to the feelings, a Mission would be very imperfect if it did not embrace plain practical teaching in the elements of religion, and in the faith of the Church. And under the head of instruction I would include not only doctrinal teaching, but also the very plainest teaching on practical matters of every-day life and duty. People must be made to feel that, while religion is, in one aspect, a revelation of divine truth, it is, in another aspect, a power in the heart and life. It is a very common objection on the part of unbelievers that religion has to do with another world and not with this—that it means the acceptance of a number of abstruse propositions, and not the helping men to live better and happier lives. I think an effort should be made, at least in some places and by some persons, to give instruction, in connection with the Mission, upon the evidences of Christianity."

A Mission cannot do everything. It is not meant "to regenerate in one week a dead parish. Perhaps not even to win at once many converts. Its immediate fruit is more likely to be the deepening of the spiritual life in the souls of those already serving the Lord. But its immediate fruit is not its best fruit. It ought to gather up and lay out abundant work for the future. If it is at all best, it will bring in many for after-teaching and training. It ought to fill Bible classes, and Confirmation classes, and Communicants' classes. It ought to enlist many fresh workers, and find them the work they are ready to do. A Mission is not an end, but a beginning. Of course its success very largely depends upon the nature and thoroughness of the preparation. But its success still more depends upon the heartiness and earnestness of the *after work*."