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# 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.  
I earnestly contend for the Gospel which was once delivered unto the saints.—Jude 3.

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## ECCLIASTICAL NOTES.

**PARENTS' SUNDAY.**—The Bishop of Rochester has addressed a Pastoral Letter to his clergy commending to them the proposed Parents' Sunday for the diocese and hereby pressing upon them the importance of admonishing the people on the duty and necessity of home training. His Lordship adds:

Apart from the melancholy opportunity of this subject, I am clear that we never more justify our position as teachers in a National Church, or in a right sense of the word magnify our sacred office, than when we explain and enforce the paramount claims of moral duty, and show that one chief end of the system of revealed religion is to produce that righteousness which is said to exalt a nation, but which must, in the first instance, begin with the personal conduct of the individual, and be fostered and practised in family life.

Those of you who know, from personal experience, the cherished joys and the blessed anxieties of parents, will be able, both with wisdom and pathos, to press the subject on your people without need of any counsel from me. The holy claim of the baptismal covenant, the duty of incessant yet not fretful vigilance over books, companions, and associates, the untold value of family worship, the untold importance of parental example, when pressed simultaneously from more than three hundred pulpits on congregations whose personal sympathies may reasonably be expected to be on your side, ought to produce a profound and lasting impression.

To any one sending us the names of Seven new subscribers, with remittance of \$7, we will send free Little's "Reasons for being a Churchman," one of the most highly commended books. (See advt.)

**SELF SURRENDER.—A MARK OF THE MISSIONARY EPISCOPATE.**—We quote the following striking passage from the sermon preached by the Rev. Canon Mason at the Consecration of the Rt. Rev. Dr. Bruce Knight, as Bishop of Bloemfontein:

It needs but little knowledge of outward acts, my brethren, to see the self-surrender which is being made to-day. Our brother is to be consecrated, not to a wealthy and dignified see at home, amongst people accustomed to respect the episcopal office, and where the Bishop's labours are alleviated by bands of sympathetic and loyal fellow-workers, but to a diocese on the other side of the equator, in a land arid, not beautiful, possibly uninviting, with no railways, scarcely even a good road; for the late Bishop, who never wished to tell anything which might redound to his own credit, was compelled to admit that he had often narrowly escaped being buried alive in its sand-storms, or lost in its swollen rivers. Part of the country is an independent Republic, outside the British Empire, populated by heathen and by Dutch settlers, with little love for the English nation and less for the English Church. Very few people in the diocese take any interest in the Church work, which is also encumbered by a

heavy burden of debt. The post, indeed, needs a brave heart, an inspired heart, to grapple with its difficulties. The province, too, has been the scene of sad strife and dissensions, though they are now fast healing up, and though the faith, and loyalty, and patience, and intelligence of the children of the Bloemfontein Church may well be an example to us all, yet that Church herself has borne even more than her share of reproach. In the contempt of the world implies nearness to the heart of Christ, and the Church of South Africa must be very dear, very dear, to Him. As we sit at home in our West-End mansions or suburban villas, or quiet vicarages, we may well feel a touch of shame as we think that a man of hope and promise has been found, not afraid to go, and to take with him lives dearer than his own, to do such work as that which lies before the Bishop of Bloemfontein. The same spirit moves him which moved another great man, 160 years ago, to go out, for 100l. a-year, which was never paid, to work among the savages of North America; the same spirit which moved the brilliant Cambridge scholar, eighty years ago, to go to the unconverted English of India, as a well-paid chaplain, instead of (as he longed to do) to ascetic poverty amongst the heathen; a spirit like St. Paul's, ready to forsake honour and wealth or leave them, asking only for present direction, seeking but to serve God, where He will and how He will. This is the spirit which has animated this our brother in Cornwall, and in Liverpool, and in Bethnal Green; and by that spirit, whether, like one who has lately returned to us, he shall be spared to bring home to an English diocese the experience which he has gained abroad; or whether, like another, lately called to his reward, he shall obtain the glory of the martyr's death; or, again, whether his tomb shall be shown hereafter in the Cathedral of Bloemfontein as that of one who ruled long and wisely over the early difficulties of that see, and has left behind him a memory of holiness, and endurance, and devotion, and charity, and successful work: whatever lies before him from this day forward, it will be well, if he will leave God to deal with him as He shall choose: 'Behold the servant of the Lord; be it unto me according to Thy word.'

We want 10,000 subscribers for this the leading Church paper of the Dominion:

**THE PRIZES OF LIFE.**—The Bishop of Peterborough, when distributing the prizes at the School of Art in that city on Saturday, said that the love of art created a desire to bring beauty and grace into people's lives, and everything that promoted culture in the highest sense of the word, and everything that tended to bring something of attraction, charm, or grace into the ordinary routine of daily life, and which employed the hand and the mind, was of very great value, and he believed they might highly estimate its moral value also. Referring to the examination, his lordship said there was very little pleasure in taking any of the prizes of life if one was not sure that the prize had been honestly earned. Work to be successful must be thorough, and done upon wise and true lines. There was no royal road to art, any more than there was to science or practical mechanics. He

believed that the great secret of success—supposing there was a certain amount of aptitude—was in having a fixed purpose, a steady application, a high aim, and careful thought for the purpose in which one was engaged. The higher a man raised his eyes, the higher his steps would rise. He did not believe in genius without work; but he did believe a great deal in work where there was no genius.

Every Churchman should subscribe himself, and should help to extend the influence of the Church paper, by securing other subscribers.

**THE POMPS AND VANITIES OF MODERN SEPULTURE.**—The Bishop of Peterborough recently wrote to the Funeral Reform Association: "An expensive coffin designed to delay the return of 'dust to dust,' which, for the health of the living, and even in pity for the poor remains of mortality, we should rather seek to hasten; mourning-coaches drawn by long-tailed horses; hired mourning cloaks; and complimentary scarves and hat-bands make up the most grotesque contrivance for honouring the dead at the cost and risk of the survivors that can well be imagined. Such funerals are neither sensible, solemn, nor Christian. They are really survivals of Paganism with its horror of death as the end of all, and its dark unconsciousness of that sure and certain hope, which for us Christians sheds its tender light upon the grave; while in their utter unmeaningness they fall below the grim significance of the old Pagan rites, which, at least, had a meaning, though often a terrible and repulsive one."

Every Churchwoman may aid in extending the influence of the Church by securing subscribers. Several Churchwomen have so aided, and have sent in many new names.

**MODERN SYSTEMS OF EDUCATION.**—Mr. Ruskin does not love the English Board schools. "I know of nothing that has been taught the youth of our time," he writes, "except that their fathers were apes and their mothers winkles; that the world began in accident and will end in darkness; that honour is a folly, ambition a virtue, charity a vice, poverty a crime, and rascality the means of all wealth, and the sum of all wisdom. Both Mr. Carlyle and I knew perfectly well all along what would be the outcome of that education. And I should be extremely glad to know what else was expected from it by the members of the School Board." This in answer to the complaint that the Socialist leaders are men of education. Perhaps the secret is to be found in the terrible agnostic spirit which is now fostered in high places. There was in Italy (according to Luther) a particular order calling themselves "Brother of Ignorance." They all took an oath to know nothing and to learn nothing. Modern agnosticism appears to be a mere inversion of the mediæval institution. The Friars wished to know nothing of secular learning; the nineteenth century secularists wish to know nothing of God.

Is it fair for Churchmen to give up the Church paper, when it costs less than two cents a week?