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**THE CHURCH OF ENGLAND
TEMPERANCE SOCIETY.**

Because we have not of late editorially referred to the Temperance question, let it not be supposed that our interest in it has abated, or that from any cause, personal or otherwise, we have striven to avoid its discussion. By no means. In heart and soul the editors of this paper support and advocate the pledges of the Church of England Temperance Society. Convinced many years ago that intemperance was the crying evil of the civilized (alas!) world, and that more souls were ruined, as well as material losses incurred, by the liquor traffic, and by the inordinate use of spirituous drinks than by any other evil, that it was, in fact, the parent of almost every other evil, the editors of this paper became total abstainers. Not drawn to this position by the feeling that all who drank were sinful men, or that alcohol, *per se* was a device of the Evil One, as some assert, but driven to it simply because feeling that *as the only way to prevent drunkenness, in many cases, is for the unfortunate victim not to drink at all*, so to be an example and guide to such, those who have the goal of their fellow-men at heart, and those who would accomplish something towards the emancipation of the drunkard, must lead as total abstainers, and thus bring others to follow.

There is no occasion, in this year of grace 1880, to form a public sentiment in favor of Temperance and Temperance Societies. Throughout the length and breadth of the Empire the evil is unadmitted and its gigantic proportions and direful results generally allowed. In this Dominion the Temperance question occupies a very prominent position among the public questions of the day, and the fact that seven Cabinet Ministers have enrolled themselves as total abstainers, points out more strongly than any words of ours could do the great advance the cause has made.

We are not now concerned in describing or enlarging upon the work generally. We wish particularly to speak of the question from a Church standpoint, and to advocate the formation of branches of the Church of England Temperance Society.

The noble work being accomplished in the mother land by this Society, and the fact that it has the Queen for its Patron, and the Archbishop of Canterbury as its President, as well as the other Archbishops and very many of the Bishops as Vice-Presidents, with many thousands of the clergy and of the nobility and others of the laity as its warm advocates and supporters, justifies us in urging its claims upon the Church in Canada.

We must not allow ourselves in this young and growing country to bring up the rear in this or any other great reform. The Church's position is in the van. She must lead, or she fails to command the respect and influence which, of right, belong to her in every English-speaking land. As in every other question which concerns the spiritual prosperity of her

children and the world, so in this special work, she must assert her dignity, and stand forth as a champion and leader among the people.

There is a point of very great and grave moment in this connection, which it would be wise for Rectors of Parishes fully to recognize. And it is this:— Unless the clergy gather around them by the formation of, and in these societies, the young people of their congregations, they will be drawn off elsewhere, and influences not only prejudicial but actively hostile to the best interests of the Church, will be thrown around them, which may ultimately lead them from the Church altogether, or make them indifferent to the claims of their spiritual mother, and members in name only of her Communion.

We would entreat the clergy, as we point out this net altogether unknown evil to hasten to be wise in this matter, and to become total abstainers themselves, if they have not already done so, and to form branches of the Church of England Temperance Society in their several Parishes.

**THE "WESLEYAN" AND THOSE
ACCESSIONS.**

The editor of the *Wesleyan* grows in turn witty, indignant and spiteful, over our list of forty-nine recent accessions to the Church from the Ministry of Rome and Dissent, which we published in a recent issue of our paper, because it contained the names of thirteen who had been Methodist Ministers.

We are not surprised to find the fact of so large and steady a stream from Methodism to the Church, which year after year is made public, producing regrets and grief, and, unhappily, bitter feelings; but why the vials of our neighbor's wrath should be poured upon our heads, we cannot quite understand. We have not been, as he pleases to put it, "the hunters"; we have not been even "the trappers" of these men; we have only "taken account of the captures." Why then attack us?

If certain Methodist ministers after, as we may suppose, deliberate thought, and earnest prayer for divine guidance, conscientiously have felt that they were not rightfully in Holy Orders; that they were not where Wesley would have been were he alive; and that doctrines which he considered, and which they have now come to consider, of importance, are treated as unimportant, and overlooked or denied by the Methodist body, and that therefore it is their duty to sever their connection with their former friends, why should we be called to account, and hard names flung at us?

During the last year forty-nine ministers, some of them of the very highest standing, have felt called upon to renounce their former connections and join the Church of England, and to enter her ministry. And these forty-nine represent but a small fraction of the number who year after year are following the same course. All that we have done has been, as public journalists in the interests of the Church of England, to record these accessions. Now, we feel pretty certain, that notwithstanding all that he has said, if the editor of the *Wesleyan* had been in a position "during the fifty-two weeks of the year just closed, in closely scanning his exchanges, to note" forty-nine, or even one "wandering sheep" from the Church of England ministry to Methodism, he would have gladly done so.

We think, too, that the efforts of the editor of the *Wesleyan* to speak contemptuously of these men because they felt compelled to change their relations to him and his, will not greatly redound to his credit, as it most assuredly will not prevent in the future many others like-minded, both ministers and laymen, from "making their way to the wide doors

of the Episcopal Communion," when their consciences tell them so to act.

**ST. ANDREW'S WATERSIDE
CHURCH MISSION.**

HALIFAX BRANCH.

We have been asked to make a special appeal for papers and other reading matter for St. Andrew's Waterside Church Mission Reading Room.

This room is the means of doing a vast amount of good. It is in close connection with the Church of England Temperance Society's Lunch Room, and very many sailors and others who would have no where else to go but to the rum holes of the city, are sheltered and comfortably entertained at these rooms during the long, cold winter evenings.

City and country and foreign newspapers, would be very acceptable and highly prized. Magazines and the better kinds of novels, and books of travel, would be specially desirable, and gladly and thankfully received.

Comfortably clothed and housed, ought not the Church people of Halifax to remember their poorer brethren, and to contribute, if even in a small way, to cheer the hard lives of our sailors, to whom we owe so much, while on shore?

We hope to be in a position to announce very shortly liberal contributions of all kinds of literature to the rooms.

Let there be no careless neglect or wilful indifference manifested, but let each one feel disposed to do something, and that promptly, to help on so good a cause.

WORTHY OF IMITATION.

One of the most pleasing features in connection with Mr. Shaw's canvass for our paper has been the interest manifested by Churchmen and Churchwomen in their fellow Church members. This is gratifying as showing that there are hearts which go out towards others, in harmony with the principles of the Christian Religion.

As examples of this spirit we speak of, we think it but proper to mention that on several occasions (three or four in Halifax, and two or three elsewhere), persons have subscribed not only for themselves, but have given a further subscription for the paper to be sent to any one who might be desirous of taking it, but whose circumstances did not justify them in doing so.

Notably, we record among these instances, that of an English lady, now in Halifax, who showed her deep and practical interest in her poorer brethren of the Colonial Church, by subscribing to this object.

May we not hope that there may be others among our readers who are in a position to contribute to the spread of a knowledge of the Church, and we suggest to them this as a simple yet effectual way of accomplishing much good.

We premise, should any response be made to this suggestion, to place the paper, unless the donors send us a name, in the hands of worthy people who are anxious to possess it. We have appeals from several quarters new before us.

DIVINITY SCHOOL.

The governing body of the Divinity School of the Diocese of Fredericton, elected at the last meeting of Synod, met for the transaction of the general business of the School at Bishopscote, Fredericton, on the 14th inst. The Right [Rev.] the Metropolitan in the Chair.

The salary of the Principal is fixed at an annual sum of \$1400, of this sum nearly two-thirds has been already guaranteed for five years, and no difficulty is anticipated in supplying the remainder. The Secretary of the Governing Body, (the Rev. F. Alexander), is instructed to

communicate with several gentlemen in the Diocese, asking their services as collectors for this purpose in their various localities, and a circular letter will also be addressed by the Metropolitan to the clergy of the Diocese, directing that an annual collection in aid of the Divinity School Fund, be made in their respective churches on Easter Sunday, or some convenient day shortly before or after, returns of such collections to be made immediately to the Lord Bishop. Subscriptions are to be made payable on the first day of June next, and on the first day of June in each succeeding year. The Lord Bishop has kindly consented to take charge of all moneys of the School until further order of the Governing Body.

PAROCHIAL PAPERS—V.

THE CONFIRMATION CLASS.

If the Bible Class be faithfully kept up, it is in itself a Confirmation class. From its members, as soon as they are fit subjects for Confirmation, the candidates are from time to time drawn.

It is to be feared that as a general rule in our parishes the Confirmation period is allowed to be too special and transitory.

Instead of the Confirmation teaching being part of a continuous work, beginning at Baptism, kept on through the Sunday School and Bible Class, and only ending when the connection between Pastor and people is severed, it is often a very different thing. How frequently does it happen that the instruction in the Church Catechism, that almost perfect manual of Christian dogmatics, which a child has been receiving in the Sunday School from infancy, is dropped just as he reaches the age of restlessness, and fancies himself too old to attend the Sunday School. Several of the most important years of a child's life are then allowed to pass, during which there is a more or less complete separation between the children and the clergyman, when they are hardest to be influenced, when they are inclined almost to resent supervision, and when they are most likely to wander away from the Church. The visit of the Bishop for the purpose of Confirmation is announced. At the age of from 12 to 16, according to the mental and spiritual capacity of the child, the intermitted work is taken up again. In nine cases out of ten, unless there is careful home training, it is found that there is almost complete forgetfulness of the truths so laboriously taught years before, and the labor has all to be gone over again. Special efforts are made to engage the attention of the candidates, to arouse spiritual sensibilities which ought never to have been allowed to slumber, and to impart to them special instruction for a special end. And then, after that end has been attained, the efforts cease; and the youth, launched for himself on his spiritual course, is left to his own resources, and it is the lamentable experience of us all that he lapses too often into a state of comparative indifference. The blessings which he had looked for in Confirmation came, but are not cultivated; his Christian faith and hope and love are blighted; and all this for want of continuous guidance.

The remedy for this state of things is the use of the Guild. As seen as the boys and girls of a parish begin to feel that they are no longer children, and to chafe at the restraints of the Sunday School, they should be drafted into the Guild. Admitted thereto as members, they are taught by that very act that they are still objects of affectionate and anxious care. The ties which in earlier years bound them to their teachers, are now transferred to the Pastor himself. From the position of pupils they are now changed to that of workers. They are trained now to feel the responsibilities

of active membership in Christ's body. They are fellow-workers with God. This is their portion henceforth. It is not only their privilege, but their solemn duty from this time to take their share in the work of the parish. To God they desire to live. For Him therefore they must labor. They are still taught; but in a different way, and on different grounds. The first thing to teach them now, in the new relation which they are assuming, is to look forward to the crisis of conscious self-dedication of themselves, their spirits and bodies, to God, with all the blessings and duties belonging thereto. To prepare them for this, so that they may enter upon it with a full knowledge, so far as it can be imparted by us, of the solemnity of the act and the fullness of the blessing, is now the work of the Confirmation class. From the Bible Class they have never been suffered to stray. And thus the active clergyman who has a Guild, will never be without his candidates for Confirmation. As the time draws near, the Bible teaching is brought directly to bear upon the momentous subject of assuming the Christian manhood. That once done, God's service accepted, they are gradually, by the help of God's grace, led onward to perfection.

The Guild Confirmation Class will also include a certain percentage of those who from various causes have missed the early training. Some, though born of Church parents, have through their neglect, had no training at all. Others there will always be attached to every congregation, who have not been brought up in the Church, or have come into the parish from other places. These are drawn into the Guild as visitors to the Bible-class; and from their number many candidates are obtained; some for Baptism, some for Confirmation. Thus for a considerable time before the Confirmation takes place, the Bible Class becomes the Confirmation Class; which thus forms part of the systematic work of the Parish. It is no longer a spasmodic effort, carried on only for a few weeks, requiring a bare intellectual assent to certain propositions and articles of faith. It is a real continuous spiritual training, conducted as regular work, consecrated by regular intercession, and watered by the dew of God's blessing. Such work cannot fail of permanent results.

The Confirmation class will be opened in the same way as the Bible Class or the Devotional meeting; by the Invocation of the Holy Trinity; a passage of Scripture, and a short service with a hymn. The writer of these papers refrains from suggesting, for the present, topics for teaching, or subjects. Each clergyman has his own methods and ideas, which experience has shown him to be best. Too much stress, however, can hardly be laid upon the fact of connection of the Confirmation class with the Guild; and of its being always open in the way pointed out. It tends to produce in the members of the Guild and Parish a sense of the constant watchfulness of Mother Church over her spiritual children. It kindles their zeal and affection for those who are set over them in the Lord, and fosters the feeling of mutual love in Pastor and people. It brings the young early into the bands of Christian fellowship; gathering them into the joy of labour and the sweetness of responsibility ere yet the soul is stained with sins of the flesh, and corrupted by the snares of the world and the devil. It draws out the freshness of their young lives into loyal and hearty work for the Master's cause, and thus reacts on the vigour of the Parish in a wonderful way. F. P.

The growth of the free seat system may be estimated by the fact that whereas in 1869 there were in London and suburbs but 49 such Churches; in 1879, or ten years later, the number had risen to 270, or an increase of 550 per cent. Truly a remarkable advance.