

The Church Guardian.

"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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THURSDAY, JULY 13, 1880.

One Dollar a Year.

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THE Church in the West Indies will hold a Synod during the current year at Barbadoes. The Rt. Rev. Dr. Austin, for thirty-eight years Bishop of Guiana, will convene it.

THERE are in France 35,387,703 Roman Catholics, 467,331 Calvinists, 80,117 Lutherans, 33,119 other Protestants, 50,000 Jews, and 90,000 who cannot be religiously classed.

THE Bishop of Newfoundland, who has recently returned to St. John's from Bermuda, is expected to commence his visitation voyage in the Church-ship along the north-east coast of Newfoundland early in July.

THE foundation-stone of a cathedral for the diocese of Melbourne, was laid in the city of Melbourne on the afternoon of April 13th last, by the Governor, the Marquis of Normanby, in the presence of upwards of 5,000 people.

THE Bill legalizing marriage with a deceased wife's sister was again defeated in the English House of Lords by a vote of 201 against 99. The Prince of Wales, the Duke of Edinburgh, and the Duke of Connaught voted with the minority.

THE Polynesian islands are almost wholly Christianized. There are in these islands 350,000 native Christians, who have their own self-supporting churches, with pastors and teachers, and they sustain among themselves several foreign missionary societies.

Senator Bruce, the first colored man to preside in the United States Senate, and in a National Convention, is said to be a very successful business man. He owns two large plantations on the Mississippi, is worth \$200,000; and, better than all, his moral character has always been above reproach.

LAST year some very valuable mines were discovered in the provinces of Chantaboon and Battambang, Siam. Numbers of fortune-seekers hurried to the localities; many died, the mines being most unhealthy; others realized large profits. One sapphire was sold in Calcutta for Rs. 3,000. The largest which has yet been heard of weighed 370 carats in the rough, and 111 carats when cut.

THE Rev. J. Cynddylan Jones, pastor of the Calvinistic Methodist Chapel, Cardiff, contributes an article to the *Golond*, in which he advocates the adoption of the Liturgy of the Established Church by the Nonconformist bodies of Wales. He says it is generally admitted that the Holy Spirit recognised that Liturgy in a remarkable manner at Llangethio, where, under the ministry of the Rev. Daniel Rowlands, the first great revival broke forth in Wales.

THAT the Prayer Book, just as it is, is greatly venerated by the more intelligent people, as well as the clergy of the English Church, is sufficiently evident; and they are especially opposed to any hasty action with regard to alterations in it. At the session of both Houses of the Convocation at Westminster, on the 2d June, the Primate presented a "declaration" forwarded by Archdeacon Dennison, of the Diocese of Bath and Wells, stated to have been signed by 50,000 persons, "clergy and lay communicants," to the effect that it is not expedient at the present time, to alter the Prayer Book; that, if any future time such alteration be contemplated, the Lower Houses of York and Canterbury require first to be made an adequate representation of the two provinces; and that, inasmuch as the bill commonly known as the Bishop of Carlisle's Bill, contemplates legislation upon the concurrent advice of Convocation as now constituted, the signers of the declaration cannot approve the bill.

A GRANT of £1,000 has been made from the Indian Exchequer to the relatives of the late Mr. Jonkyns, secretary to the ill-fated Cavagnari Embassy.

NEARLY 30,000 people left Liverpool for the United States during the month of May. Of these, about 8,000 were English, 6,000 Irish, 276 Scotch, and the remainder Continentals; an increase over 1879 of 13,000.

BISHOP GREEN of Mississippi now in his eighty-third year, in his address at the recent meeting of his Council, gave a review of the history of the diocese during his episcopate. When he entered upon his field of labor there were but ten places where there were organized parishes and houses of worship, and at only two was there a rectory. Of these ten churches five have been replaced by larger and finer ones. Nine rectories have been added and thirty-six churches have been erected, and nearly as many parishes have been organized in which services are sustained with as much regularity as the poverty of the people will admit. Upward of six thousand have during his episcopate received the laying on of hands, of whom six hundred were colored. The bishop himself has baptized 2,650, and of these 616 were colored. He has ordained forty-nine priests and thirty-seven deacons, or, in all, eighty-six.

THE one hundred and seventy-ninth anniversary of the Society for the Propagation of the Gospel was held on Thursday June 17, at St. James's Hall. The Archbishop of Canterbury was in the chair, and was supported by the Bishops of Winchester, Llandaff, Edinburgh, Tasmania, Mauritius, Antigua, and Rangoon, the Master of the Charterhouse, the Rev. B. Maitland, Mr. T. Garfit, M. P., Mr. F. H. Dickinson, Sir B. Robinson, General Tremenhore and Major General Nicholls. When the society was first formed in 1701, there were probably not twenty clergymen of the Church of England in foreign parts. But now in those regions were the society labours, and has laboured, there are, including the American Church, the first fruits of the society's seed-sowing, 135 Bishops, more than 5,000 clergy, and upwards of 2,000,000 members of the Communion. The Alms which the Church entrusted to the society's treasury in 1879 amounted to the gross total of £131,174, 4s. 11d., of which £86,787, 16s. 3d. belongs to the general fund, £9,962, 18s. 11d. to the appropriate fund, and £34,943, 9s. 9d. to the special fund. There have been 593 missionaries engaged, of whom 152 have laboured in Asia, 124 in Africa, 65 in Australasia and the Pacific, 256 in America and West Indies, and two in Europe. There are also about 1,395 catechists and lay teachers, mostly natives, in heathen countries, and about 259 missionary students in colleges abroad.

In every way, when statistics can be obtained, the most satisfactory proof is given that in England the Church represents the great mass of the people. Recently, the subject of Training Colleges has been discussed in the papers, and it has been shown that notwithstanding all the political and other influences which have been exerted to increase and maintain Board and other Colleges, the Church of England Colleges far surpass them all in numbers, and are maintained at a much less cost. The following table shows the number of students who were resident in the training colleges during the year 1879; and the number of scholars in average attendance in the schools connected with the various religious bodies:—

Students in residence.	Average attendance in schools.
1. Church of England, 2,170	1,868,029
2. British and Foreign School Society's, &c., 500	234,819
3. Wesleyan, 235	117,486
4. Roman Catholic, 203	126,305
5. School Boards, 203	659,078

LORD RANROCK, an Irish peer, is said to have been preaching evangelical doctrines for a long time, with singular success, to the aristocracy of St. Petersburg. Among the converts is General Pashkoff, who, in his turn, is now accomplishing much good on the banks of the Neva by his sermons. He is one of the wealthiest land-owners in Russia, and possesses vast estates in the Ural mountains.

CHARGE OF THE LORD BISHOP OF FREDERICTON.

CAREFULLY COMPARED WITH THE ORIGINAL MS.

(Continued.)

A few words of advice from me on some of the subjects first spoken of will, I trust, not seem out of place.

And first, of Confirmation: Important as it is to make a faithful preparation for the rite, it is sometimes forgotten that the real work is after confirmation. It is then that the most dangerous time of a young person's life begins; when the heart susceptible of good or bad influences has been for a short time impressed with the earnestness of a pastor but is sure to meet with counteracting influences, with ridicule, with temptation in one or more of its varied forms, with the unhealthy excitements or even heresies of the day, fostered by self-conceited pride. How many have been lost to the Church and to God from the delusive notions that our work is done when we have seen them confirmed. Considering, therefore, the ignorance and instability of the young, communicant classes may be found of advantage, that good habits may be formed or strengthened, and help may be given in the many difficulties which surround the young. The pastor will thus be looked upon not as a mere preacher, but as a guide and director to assist the conscience in forming correct and godly determinations, and in bringing them into action. Among these good habits thus nourished will be the habit of daily prayer, of strict honesty, temperance and chastity; of constant communion, and, I believe, of early communion. For without laying down this as an indispensable rule, one's feeling of ordinary reverence would lead one to see how much it becomes a sinner who owes everything to God's pardoning mercy in Christ to ask for spiritual good before, and not after, he has been all day long enjoying God's temporal bounty; just as every Christian asks a blessing before he sits down to meat. Another good habit which should unquestionably be formed in the young is that of dedicating to God a tenth of their substance, small or large. Did our laity universally act on this we should now be in a very different position. Till they come up to this scriptural requisite they can hardly expect God's blessing on their profits and possessions.

A great financial crisis is now passing over our Church. In the early times of our Church society, though our income was small we had always a surplus which for some years was funded for the benefit of widows and orphans of the clergy. We have now by the liberal legacies of a few Churchmen made investments to a larger amount, but we have lost and are still losing a good part of the annual donations of the Society at home; and we have greatly enlarged the sphere of our work, and the number of our workers. It seems to me to be perfectly clear that our retrenchments should not begin with the "new and poor Missions," to aid which our Society was founded, but with old and able Missions planted thirty, forty or fifty years ago, which ought with less liberal aid, or without any aid, to sustain themselves. Some of these Missions have become self-sustaining, some the deficiency fund, while some of the oldest Missions, still sustained by others' exer-

tious, have contributed scarcely anything worth speaking of. I would remind such backward people that when the "Israelites" worshipped their idol it turned to their own decay," and if we worship our silver and gold, our Church will decay. It will perish; and it will not be a joy forever, but a thing of the past. "There is a sore evil, I have seen," says the wise man, "riches kept by the owners thereof to their hurt, but those riches by evil travail; and he begetteth a son and there is nothing in his hand."

I would now say a few words on Sunday schools. It is intended, I understand, to have what is called a centenary celebration in honor of the originator of Sunday Schools. You will all remember that long before this step was taken the Church herself had made wise provision for the instruction of the young by the Church Catechism, and by directions to the clergy for public catechising. But now that Sunday schools have become a settled institution among us, it would, I think, be the most beneficial way of turning the present year to good account, if the clergy and the teachers under them were to meet and take counsel on the difficulties and obstacles they meet with in conducting such schools, and on the best methods of making them useful to the Church at large. Having been at an early period of my ministry called both to found and to preside over large Sunday schools, I proceed to throw out some hints founded on my own experience.

There are these evils which meet us at the outset. First, the danger of leading parents to suppose that the Sunday School lessons are learned, before the children go to school. The second danger is that the children should imagine that religion is only to last until they are grown up, and old enough to leave the school; a third danger arises from the fact that many children who go to Sunday schools never go to church. This, perhaps, arises in some measure from our exalting more from young children than they are able to bear. When a child under ten years of age attends a morning Sunday school, it is unreasonable to expect that child to be present at the whole of a morning service lasting an hour and a half or two hours. The sermon at all events is both wearisome and useless to them, for they do not understand it. It also arises from the common neglect of both parents to attend morning service. Mothers (I am aware) are often prevented from attendance by the care of young children.

To meet these various difficulties I observe that it is even more necessary to teach the teachers than the children. It is often a hard matter to secure teachers. Older and experienced persons often shrink from the additional labour, and unhappily feel no interest in other people's children. Light minded and inexperienced young people offer themselves and are accepted because there is no one else to be had. In a Church Sunday school no person, I think, should be employed, certainly as a teacher of the older children, who is not baptized, confirmed and a communicant. For what is teaching worth when the teacher neglects and breaks the rules of the Church without whose authority even the clergyman himself is not allowed to teach? Nor, should any one be received as a teacher who objects to the use of the Church Catechism. Such presumption on the part of a young person argues the greatest unfitness for the teaching; for the teachable mind is needed to strengthen the like good disposition in the young. A person who is very ignorant of the Bible and the Prayer Book is of no value as a teacher. The facts and chief doctrines of the Bible it is important for the young to know, and part of their education is their instruction in the Book of Common Prayer. In a Sunday School it is highly necessary that the children should be well graded and the

classes not too large, and that every teacher should have, if possible, a supernumerary to take his place when he is occasionally absent from sickness and other causes. It is especially necessary to the diligent attendance of the children that the teacher should always visit the parents during the week, if one of the class be absent on Sunday. His labor will be most certainly rewarded, for there are few parents who will not be sensible of the kindness, and the child itself will see that the teacher feels a personal interest in its welfare. This is doubly needful when the little one is sick. The interest felt by the teacher for the child may also be thus communicated to the parent, who may materially help the teacher in his work. Every baptized child should be trained by the teacher (gradually of course) for Confirmation. This will greatly assist the clergy in their final preparation, for they will then not have to encounter a number of untrained, ignorant young people who have everything to learn, but a class of dutiful, well instructed Church members, who know why they were baptized, and why it is their duty to be confirmed, and what privileges and blessings they may hope for from God the Holy Ghost. It is very important that the books used in a Sunday School should be of a uniform character, and that if preparatory catechisms are used for the younger children they should be such as include all the great facts of Christianity. Every teacher should try to instill these facts into the minds of children. The common practice of reading little religious novelties to children is, I think, to be avoided, as it shows an incapacity for good, and does no real work. A child thoroughly well taught will make one of the best teachers when grown up; and will feel a personal interest in the success of the school. Children's services have been introduced of late and are likely to be extremely beneficial. Far too little pains have been taken by the Church to meet the wants and inform the understandings of young children. We are so accustomed to praise our liturgy, that we forget that it is really composed for adults, who are supposed to have no difficulty in finding their places in the order of the service, who are sufficiently educated to understand and enjoy the prayers and hymns introduced into it, who can keep their attention fixed for a full hour without weariness, and at the end of that hour are ready for a sermon, of at least half an hour more. Whoever can do this, I am sure a child of ten or twelve years cannot; yet this long service is the only worship offered for our little ones. I often think of a remark made by a child, which has a great deal of truth in it: "They, that is the clergy, never think how tired one is," and if that weariness end in giving up attendance at church altogether, I fear that we have ourselves to thank for it. I think the Synod would do a very good work in drawing up a short service of this sort for children's use, taken from our formularies and hymns, not to last more than twenty minutes, with, or, if time do not permit, without, an address of ten minutes, or a quarter of an hour. Once get the children thoroughly interested in it, and we shall educate them for the longest service when they are able to receive it. It might be choral or plain, according to circumstances. I certainly approve of the plan lately applied to the Sunday School for the benefit of our Home Missions. The interest felt by the children in the work is of far more value than the money which may be collected. I hope that all the clergy will favor the plan of having missionary boxes. I also think the usual custom of giving the children an annual treat requires more careful consideration. The practice of hiring large steamboats or taking young children to places of public resort has given rise to great abuses, and requires more strict watching than has been hitherto thought necessary.

(To be Continued.)