

The Church Guardian

UPLIFTS 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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ECCLESIASTICAL NOTES.

OXFORD has followed the example of Cambridge and issued a protest against the Welsh Suspensory Bill, signed by over 200 resident ministers, including sixteen heads of houses and sixteen professors or public lecturers.

It is stated that Bishop Pelham does not claim the full pension to which he is entitled under the Bishop's Resignation Act—namely, £2,000 per annum—but has given up one-half of that sum to his successor in the see of Norwich.

THE Dean of Melbourne (Dr. Macartney) recently celebrated his 95th birthday and the 70th anniversary of his ordination. He has informed an interviewer that throughout that period he had preached every Sunday, and sometimes two or three sermons on one day.

THE death is announced at Heidelberg of Herr Johann Wilhelm Brockelmann, to whom belongs the honour of having been the founder of Sunday-schools in Germany. Since 1863 he and his co-workers have succeeded in establishing no less than 1400 Sunday-schools in the German Empire.

REMARKING on the fact that the petitions from Wales against the Suspensory Bill have been signed by more than 360,000 persons, the *Christian Commonwealth* declares that "thousands of Nonconformists have, without doubt, signed the petitions, and expresses its belief that this is largely due to the "wild proposals" of Mr. Gee.

A LETTER was read on Sunday in all places of worship within the Roman Catholic province of Westminster from the Cardinal Archbishop and Bishops on "the consecration of England to the Mother of God, and to the Prince of the Apostles!" If Rome could further hand over the dominions of the Queen to some "Catholic" successor, as in the days of old, "the Vicegerent of God" would make the meaning of this ridiculous "consecration" a little clearer.—*The News*.

THE Dean of Norwich is about to make an appeal for £12,000 to enable him to complete the restoration of the Cathedral. Considerable progress has already been made in the choir and transepts, which will be opened, although they are not yet finished, on the occasion of the installation of the new bishop. Very little has yet been done to the nave, but the Dean hopes to complete the restoration of the entire cathedral by 1896, when the 800th anniversary of its foundation will be celebrated.

THE REV. JOHN PARRY, of Canonbury, has accepted the living of Bromley-by-Bow. He is a Cambridge graduate, and was ordained thir-

teen years ago. He was at one time an association secretary of the Church Pastoral Aid Society. The *Record* says that one feature of Mr. Parry's work in Canonbury has been the large number of Nonconformists who have sought Confirmation—men from almost all the leading denominations, including Irvingites, Unitarians, Roman Catholics, and other bodies, to the number of 100. The number of persons coming forward for adult baptism in the past six years has also been large.

THE question was lately submitted to the Inquisition by the Bishop of Bayonne, "Whether the secret leaders and henchmen of Freemasonry notoriously known as Freemasons, but not notoriously known as leaders, should be denounced, even in countries where they are tolerated by Government, and where the ecclesiastical power is unable to coerce or punish them!" (The italics are our own.) The answer of the Inquisition is in the affirmative, but the Freemasons are already *ipso facto* excommunicate, and French Courts have ruled that it is slander to denounce them from the pulpit.—*The Rock*.

IT is not unusual to find in Roman Catholic publications protests against Rome being accused of antipathy to the circulation of and study of the Bible. The (so-called) *Catholic Times*, however, expresses its surprise that the British and Foreign Bible Society "still wastes its subscribers' money in printing and throwing away—there is no other word for it—copies of the Holy Scriptures." In regard to the circulation of the Bible in China, the editor goes on to say: "They might just as well send the Chinese copies of Beethoven's Sonatas, and imagine that, by so doing, they were teaching them music, as think that they were spreading Christianity in spreading Bibles."

THE FREE AND OPEN MOVEMENT.—A statistical abstract taken from the *Tourist Church Guide*, 1892, giving the hours of service and other information in a large number of churches of the Anglican Communion in Great Britain, America, the Colonies, and elsewhere, furnishes the following information:—Free—1882, 1,098; 1884, 1,312; 1886, 1,559; 1888, 1,774; 1890, 2,070; 1892, 2,454. Open for Private Prayer—1882, 1,121; 1884, 1,335; 1886, 1,634; 1888, 1,841; 1890, 2,230; 1892, 2,744. According to these figures the increase in the churches tabulated and adopting the "Free" system in the Anglican Communion during the last two years has been 18 per cent., and during the last ten years 123 per cent. And, according to the same authority, and compared in the same way, the increase in churches throwing "open" their doors during the day for private meditation and prayer (and some are never shut, being open throughout the whole twelve hours of the day) during the last two years has been 23 per cent., and during the last ten years 144 per cent. Surely it may be said that the hand of God is visible in this work of church emancipation.

THE SUNDAY SCHOOL INSTITUTE AND SUNDAY SCHOOLS

An Abstract of the Fiftieth Report of the Church of England Sunday School Institute, read at the Annual Meeting, on Tuesday, May 9th, 1893.

Fifty years ago the founders of the Church of England Sunday School Institute most appropriately closed their First Report with the words, "Except the Lord build the house they labour in vain that build it," and it is with feelings of devout thankfulness to Almighty God that the Committee, in presenting their Fiftieth Report, gratefully acknowledge the signal marks of the Divine blessing which have followed the operations of the Society during this period.

A glance at the record of the Society's work during the past fifty years reveals the fact that, by its operations, the Sunday-school system has been widely extended and developed, and also that the quality of the teaching has been considerably improved.

Before proceeding further, however, reference should be made to the financial operations of the Society during the past year. The total receipts to the General or Benevolent Fund from Subscriptions, Donations, Offerings, &c., amount to £1,728 14s. 3d., and £484 17s. has been received for the Jubilee Fund. The receipts from the sale of publications, &c., amount to £10,869 18s. 8d., making the total receipts £13,083 9s. 11d.

1.—THE ORIGIN OF THE SUNDAY SCHOOL INSTITUTE.

The foundation of the Church of England Sunday School Institute almost synchronizes with the establishment of the Committee of Council on Education, and the progress of Sunday-schools in the Church of England may be said to have been co-extensive with the progress of the institute.

The Institute was founded in November, 1843. In the summer of that year five Sunday-school teachers met in the Boys' Parochial School connected with St. Saviour's, Southwark, to consider by what means they could best provide for their own and their fellow-teachers' improvement in the art of teaching.

As the result of that meeting a new Society was formed, and the Inaugural Meeting was held on November 19th, 1843, in St. Saviour's School-room, under the presidency of the Rev. William Curling, who was then the Chaplain of St. Saviour's, Southwark. At this meeting Mr. John George Fleet was present, and proposed, "That an Institution be formed, to be called 'The Church of England Sunday School Teachers' Institute,'" and it is to his energy, and to the active co-operation of his colleagues, Messrs. Norton, Frewer, Whitemore, Sandby, Green, and Reid that much of the success during the first twenty years of its history is under God, to be attributed.

But the passing of the Elementary Education Act of 1870 changed the whole aspect of religious education in England.