

The Church Guardian

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CALENDAR FOR JULY.

JULY 7th—3rd Sunday after Trinity.

" 14th—4th Sunday after Trinity.

" 21st—5th Sunday after Trinity. (Notice of St. James.

" 25th—ST. JAMES. A & M. (Athenasian Creed).

" 28th—6th Sunday after Trinity.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

The one hundred and eighty-eighth anniversary meeting for the Society of the Propagation of the Gospel in Foreign parts was held on Thursday afternoon in St. James' Hall, Piccadilly. The Archbishop of Canterbury presided, and amongst those present were the Bishop of Carlisle, the Bishop of Ballarat, the Bishop of Melanesia, the Bishop of Antigua, the Bishop of Colchester, the Bishop of North China, Sir Richard Temple, Generals Gilliland, Lowrey, Sawyer, Tremenhoe, MacLagan, and Nicols, Colonel Hardy, and others. The Rev. A. W. Tucker read an abstract of the report for 1888, which stated that the gross income of the society for the year was £138,366, as compared with £109,765 for the year 1887. The bulk of this increase arose from a noble gift of £25,000 as a "thank-offering to Almighty God for the extension of the Church in the colonies and dependencies of the British Empire and beyond it." During the year 1888 the board of examiners had recommended to the society 27 persons out of those who had offered themselves for missionary work abroad. The number of ordained missionaries, including 16 Bishops, on the society's list was 637, there being 199 in Asia, 148 in Africa, 16 in Australia and in the Pacific, 204 in North America, 36 in the West Indies, and 34 in Europe. Of these 119 were natives in Asia, and 25 natives in Africa. There were also in the various missions about 2,300 lay teachers, 2,000 students in the society's colleges, and 38,000 children in the mission schools in Asia and Africa. The report went on to refer to the Lambeth Conference in July last as having an interest and

significance for the society which was quite unique; there was hardly a corner of the mission field which was represented but which had some time or other been under the society's care. In the past year the territory of the North Borneo Company had been entered upon, and a clergyman with experience gained in two of the distant colonies had commenced his work at Sandakan as its centre. Three new mission fields were about being occupied. For several years the idea of sending a mission to New Guinea had been before the Australian as well as the English Church. A clergyman with Australian experience would shortly leave for New Guinea, and would, it was hoped, be joined by some brethren from the colony. The society had granted £1,000 towards this mission. It was hoped a mission would be equipped for the commencement of evangelistic work in Corea before the expiration of the current year. The society had voted £2,800 for the work, and this sum was to be spread over five years. Turning to another continent, the Bishop of Bloemfontein had, at the wish of the society, made a visit of exploration to the north of his diocese, and in Mashonaland, stretching up to the Zambesi, had traversed a vast region unoccupied by missionaries, but where friendly chiefs were willing to receive teachers. This was the next field which the society were anxious to enter upon; but the resources must be more analogous to the conditions of the work. The society was carrying on work in nearly fifty dioceses scattered over the world, and needed a much larger basis of subscription to depend upon. The subsequent speeches were all directed towards encouraging practical effort at home on behalf of foreign missions. The chairman said he was sure all had listened with pleasure to the report. Hitherto, the report had, year after year, told of good work done, and this year it told of larger funds than the society had ever received. The donation of £25,000, he was permitted to say, was *five-sixths of the property of a clergyman* who desired his name to be withheld. He hoped the spirit which had moved that gentleman might extend to others. The society had many causes for encouragement. A large number of educated men are coming forward and offering themselves as missionaries, and there was a vast number of children in mission schools, which were springing up. These were signs of future progress. He thought that more attention should be given to our colonies. Amongst them there was a large number of poor, amidst whom there was a field for work. In Zanzibar and in Delhi the mission was impressing not only the natives, but, by its Christian influence and holy example, those who were opposed to missionary enterprise were being taken hold of and their opposition silenced. He hoped to see a community of missions and a policy more flexible and as broad as possible. It was not wise to have a definite policy and never to diverge from it. He rejoiced in the news from Japan, where the Emperor, who boasted of a dynasty of thousands of years, had proclaimed liberty of worship; and by the same post there had come the news that the native church of Japan had established a mission of its own. He saw in these things the providence of God.

After the speech of the Archbishop the Bishop of Ballarat was called upon, and delivered an address full of pith and moment on the present condition of missions in our remote colonies. He thought the disintegration of the Catholic Church was an evil. As an instance he referred to the fact that in his part there were five distinct churches, with five underpaid clergymen, who rode upon five half-bred horses to five churches not half full. There should be an attempt made to join their forces in missionary enterprises. Sir Richard Temple, in the course of an address, undertook to answer the objections which had been raised by some individuals of late against missions. These objections he summed up as requiring the dis-

organizing of present methods, doing away with trained missionaries, and employing ascetics, and also that only single men should be engaged in the work. In a very long and elaborate, not to say tedious, speech, he dealt seriatim with each of these points. He argued that the organization which had stood the test of fifty years had proved itself to be the best basis to work upon. While acknowledging that introduced, he entirely denied the capability, as a rule, of untrained men for mission work, and expatiated on the noble work and large amount of usefulness of women in the mission field. He asserted that married men had greatly the advantage over single men in the work of foreign missions. The Rev. Canon Body appealed for more zeal and enthusiasm for the work, both individually and collectively. He declared that the spots where martyrs' blood had been shed must not be given up. There was a blessing not only in the work but on the work, and he pleaded for more consecration and zeal in the great missionary enterprise. The Archbishop of Canterbury having to leave, Bishop Selwyn presided during the remainder of the proceedings, when the meeting was addressed by the Bishop of Delhi and others.—*Family Churchman.*

SYNDAY-SCHOOL REFORM.

It is hardly necessary to offer any apology for recurring to this subject, although the mere mention of it seems to convey a reflection upon our Sunday-schools which nine teachers out of ten, and probably a majority of clergymen, regard as an unwarranted insinuation. We do contend, however, that the Sunday-school system is capable of great improvement and almost indefinite extension. Holding that view, we welcome any expression of practical sympathy from dignitaries of the Church, and we specially thank the Archdeacon of Barnstaple for the admirable summary of possible improvements contained in his recent visitation charge. Briefly, the Archdeacon's suggestions are as follows:—

1. The adoption of a definite syllabus; and if this could be approved by the Bishop it would be an advantage. 2. A more fully-instructed body of teachers; this, we believe, the "Church Reading Societies" will gradually effect. 3. Care and effort on our part to deepen the spiritual life of teachers, for their religious influence upon others must depend upon the extent to which the truths they teach influence their own lives. 4. Some diocesan and official recognition of our teachers as Church-workers. The benefit of such recognition would be to give them not only a wider view of the great work in which they are engaged, but also the strength which comes from organic union with the Church's system. 5. And we need generally to make our Sunday-schools more bright, less of task work, more attractive, and full of interest.

"May we not effect this in some measure," says Archdeacon Barnes, "by more frequent use of brief children's services, of which catechising should be a prominent part? Such services, where there is the gift of addressing children, seem to me to have a rare power in arresting their attention, in helping them to grow sound in the faith, and strong in the principles and teaching of the Church, as well as being the best means of testing the instruction which the children have received in the school." Knowing that the friend and faithful mentor of General Gordon must have the liveliest interest and kindest sympathy for the young, to say nothing of an unique experience in dealing with them, these suggestions are eminently worthy of careful consideration. The "reading societies" are, of course, such as may be found in the Diocese of Exeter, from which