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# 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.

Vol. 2.—No. 14.

THURSDAY, JULY 13, 1880.

One Dollar a Year.

REV. JOHN D. H. BROWNE,  
 REV. EDWYN S. W. PENTREATH,

LOCK DRAWER 29, HALIFAX, NOVA SCOTIA,  
 MONCTON, NEW BRUNSWICK,

EDITORS.

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	585,078

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-

tions, 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.)

## News from the Home Field.

## DIOCESE OF MONTREAL.

(From our own Correspondent.)

The Sunday School Centenary has been the engrossing subject of pulpit and (religious) press during the past fortnight. Observing centenaries is quite the rage in our day. Why it is so, except that it perhaps excites that sentimental portion of our faculties, which, more or less, is to be found in every one of ordinary intelligence, it would be hard to say. In the matter of Sunday Schools, the observance of the Centenary bids fair to go a long way beyond that of sentiment, and it seems, by the confession of Prelates, Priests, and People, both on this continent as well as in England, that there is much need that it should be so. To look at the working of the Sunday School system among the denominations in the United States especially, one would think there perfection was to be found. The Sunday School literature is abundant, the machinery of school rooms, maps, rewards, etc., etc., elaborate, and, I think, the interest taken therein by the Christian public generally, a pretty warm one. Nevertheless it is a question well worth considering, and compiling an answer to "Is the fruit at all in proportion to the labor?" Has the Sunday School system as there carried out been profitable? At first sight one might say yes, for it is to Sunday Schools that Sectarianism in America is indebted for what Christianity she retains. Looking at the productions of the pulpit as represented by *The Preacher and Homiletic Monthly*, and we gather from a study of its pages that the Pulpit does not teach. So that for a knowledge of the facts of Scripture the Sunday School must have been the channel of instruction to the South. And yet on the other hand, as their Sunday Schools are generally carried out on the "liberal" plan, (some times falsely called "Catholic") of leaving aside all distinctive points connected with their respective sects, and centralizing all their teaching on a few of the articles of "the Faith," it is a question as to whether or not those very Sunday Schools have not helped on the spirit of indifference and unbelief to a large extent. It is a fact that parents can be found there by the hundred, I make bold to say, who, as a result of their Sunday School system, allow their children to grow up to adult years before they call upon them or invite them to throw in their adhesion to the religious body to which they themselves belong. And the children being taught, if not in so many actual words, at least practically, "that one religion is as good as another," do, on their part, practically carry out the logical conclusion, "that none is as good as any." If Sunday Schools only brought about this result, this Centenary would be the last as well as the first, so far as Churchmen are concerned. But while even with us there has been much loose teaching, or no teaching worth recording; while in some of our Sunday Schools the Catechism is ignored and some such substitute as the "International Lessons" takes its place, Churchmen note with thankfulness that the tone of Bishops (Low as well as High) in their addresses and Pastorals, all breathe the same spirit and express the undoubted necessity of our Sunday School children being taught the Church Catechism thoroughly, and the distinctive principles of the Prayer Book as well. Such is the lately expressed opinion of the Bishops of Toronto, Niagara, Huron and of our own, Bishop Bond. And if such, as thank God it has been already to a great extent, be the basis of our Sunday School teaching for the future, we shall have those among our children who may be, in the Providence of God, our future Bishops, "spiritual pastors and masters," so filled with the spirit and teaching of that Article of Faith, "I believe in one Catholic and Apostolic Church," that there will be no coquetting with the sects nor fraternization with them, except it be "to show unto them a more excellent way." And yet there will be, let us hope, that aspiration after unity that will make them kind and considerate to those who, because of prejudice or early training, "walk not with us," so that by the exhibition of true charity they may win some.

In accordance with the recommendation of the Bishop, sermons on Sunday Schools, or on the training of the young, were preached in most, if not in all, of our churches on Sunday July 4th. Some of these churches have given their

Sunday School scholars, the pleasure and benefit of an excursion to or a Picnic in some picturesque locality. One of the most noteworthy as a celebration of the Centenary was the gathering of the Sunday Schools, with a good representation of the congregations also, of the parishes of Bedford, Standbridge East, Frelighburgh, Sutton in the 'Foster Park' Knowlton. The School children and their friends came in by special train to Knowlton where they were joined by the Rector of Knowlton with his Sunday School. As the Park is a beautiful place on the margin of a large and pretty Lake, and as it is furnished, to some extent with facilities for enjoyment, the children and their friends were not at a loss for amusement. After the return from the Excursion and Picnic it will be seen by an extract here appended that the day was closed in a very appropriate and Church like manner. The gathering might have been much greater probably, only an interesting Church opening service was being held in a neighboring parish. If the time and notice had been extended there are other schools that would have been glad to have been a part of the muster.

**STANBRIDGE EAST.**—Large Gathering of Sunday Schools in the Eastern Townships.—A centenary gathering of Sunday Schools was held last Tuesday, (St. Peter's day) at Standbridge East. The proceedings commenced with choral evensong in St. James' Church, the four choirs, taking part, accompanied by Miss Constantine on the organ and members of the Standbridge cornet band. The music was very fine and reflected great credit on the performers. The Rev. H. W. Nye, M. A. Rector of Bedford, preached an appropriate sermon from Psalm 148, 12. A procession comprised of the choirs, schools, clergy and others was formed after the service and marched through the village to Mr. Cornell's grove, where a sumptuous repast was spread. After it was duly disposed of, the following gentlemen delivered addresses:—Revs. Canon Henderson, M. A., J. Constantine, M. A., and J. B. Davidson, M. A. The Rev. A. Fornoret, M. A., Rector of Dunham, was also present, and took part in the service. The whole celebration was one of the most successful of its kind that has ever taken place in the Eastern Townships.

## DIOCESE OF ONTARIO.

**STIRLING.**—St. John's Church.—A very interesting Confirmation service was held in the above Church on Wednesday evening, 23rd June, when 42 candidates received the Laying on of Hands. Most of the ladies wore white dresses and caps. As the Bishop entered the Church the choir sang "Onward Christian Soldiers" to Sullivan's tune; then the Rev. Mr. Burke, of Belleville, who accompanied His Lordship, commenced the litany, after which Hymn 270 was sung. The Incumbent, the Rev. T. Godden, thus addressed the Bishop: "Right Rev. Father in God, I present unto you these persons to receive from you the Apostolic Rite of Laying on of Hands." The opening preface was read by the Rev. Mr. Burke; then the Bishop, sitting in his chair, administered the rite to two at a time. The Bishop gave a plain and solemn address. He urged upon the candidates to be constant at the Lord's Table, and as there would be no Communion now on account of the Confirmation being held in the evening, yet there would be a celebration on Sunday morning, at which he hoped, all would be present. The collection, which was for the improvement of the Church, was very small, considering that over 300 were present. The decorations were very pretty. The text over the Altar, "Soldiers of Christ arise," on a scarlet ground with white letters, was the work of Mr. Mitchell; the floral decorations on the font, lectern, &c, were done by Mrs. Godden, Mrs. Hinch and Miss Bull. The singing was good, particularly the Nunc Dimittis, which was sung for a recessional. After service, the Church Warden, Messrs. Gilbert and Smith, called on the Bishop to see if he could place the Mission on a better footing. His Lordship expressed his willingness to re-unite Thankford with Stirling, provided no new obstacle arose. The Incumbent informed His Lordship that if Thankford was not united at once, and something done to give him more salary, he would resign at the end of the term. The Bishop seemed very much pleased with the order with which the service was

conducted and the good behaviour of the people. His Lordship appeared in very good health, and left by the morning train for Brockville.—Com.

## DIOCESE OF FREDERICTON.

The Associate Editor has received the following letter, which is published, as showing the kindly feeling of the writer and her interest in our Diocese:—

ST. JOHN,  
St. John Baptist's Day.

REV. AND DEAR SIR,—I send you by Parcel Post a piece of Berlin Wool Work which I have made for the D. C. S. Deficiency Fund. Please dispose of it in any way you think best, and apply the proceeds to the above Fund. I should be glad to know, through the columns of the CHURCH GUARDIAN, how much the work realizes. Though I am proud to say that I belong to the Diocese of Nova Scotia, I am much pleased to have had an opportunity of doing something, however trifling, for the Church in New Brunswick.

Hoping most earnestly that the deficiency may be fully made up,  
I remain yours sincerely,

L.

**ST. JOHN.**—The Lord Bishop preached in St. Paul's on Sunday, July 4th, after the close of the Session of the Synod. Rev. J. N. Jones, of Richibucto, preached in the "Stone" Church in the morning, and Rev. Rural Dean Smith, M. A., of St. George, in Trinity School House in the evening.

His Lordship the Bishop held confirmation last week in the Parishes of Lancaster and Norton.

**CARLETON.**—Rev. T. E. Dowling has exchanged duties for the month of July with Rev. J. H. Sweet, of Dalhousie. In this Diocese where it is so difficult to find any one to take a clergyman's duty, this plan of exchanging Parishes for a time seems an admirable one. It gives the clergy rest and change of scene, and we have no doubt it will grow in favour.

**PERSONAL.**—Rev. A. S. O. Sweet and family arrived from Ireland in the "Peruvian" last week. Mr. Sweet is visiting his brother, Rev. J. H. Sweet, and is on his way to settle in the Diocese of Algoma.

The amount collected for the Deficiency Fund of the D. C. S. is reported at \$2039.17, of this amount Fredericton contributed \$960; Dorchester, \$248.94; Chatham, \$180; St. Paul's, Portland, \$170; Woodstock, \$111, and \$34 was received through Rev. Mr. Pentreath, leaving a balance of \$333.23 to represent the contributions from the rest of the Diocese. This sum, \$333.23, aye, and three or four times as much, ought to have been given by St. John alone, which has given *nil*. There are some 71 Parishes in the Diocese. I have mentioned 5 of them and the amounts contributed by them, (viz., \$1,705.94.) Let us divide the remainder of the \$2039.17 among the remaining 68 Parishes and see what it will average them—*not \$5 apiece!*

Can the people of these Parishes honestly say they have done their duty in this matter, and given all they were able to? Of course some of these Parishes are very poor, and a few are building a Church or a Rectory, so that much could not be expected from them, though one would think, any of them could raise as much as \$30 (if not by voluntary gifts) by a bazaar or something of that kind. But these are the few. Are there not 50 Parishes that ought to have sent \$75 each? Had they done so, the debt would have been about wiped out. Even if they had given a little less, and the remaining 16 Parishes given say \$20 or \$25 each, the "deficiency" would have been met. Some have done something—2 going as high as \$50—but it will be seen by reference to the list, that one Parish raised \$53 by a Fancy Sale, independent of a good round sum previously collected. This shows what can be done. It will also be seen that only 19 Parishes are credited with having done anything at all. What about the remaining 52? It is to be hoped they will yet wake up to a sense of their duty in this matter. It is not too late. Which will be the first to do something—something substantial?

S.

## DIOCESE OF NOVA SCOTIA.

The Lord Bishop will hold a Confirmation at Seaforth on Sunday next. On the following Friday, his Lordship will begin his Eastern Tour, and will hold Confirmations.

July 24—Jeddore.  
" 25—Ship Harbor.  
" "—Tangier.  
" 26—Spry Harbor.  
" 27—Salmon River.  
" 28—Marie Joseph.  
" 29—Liscombe Harbor.  
" 30—Sherbrooke.  
" 31—Country Harbor.

Aug. 1—Guysboro.

Further appointments will be announced next week.

## LOCKPORT.—ADDRESS.

To the Rev. Cecil F. Wiggins:—It is with unfeigned sorrow and regret that we have learned that you are about to leave us and enter upon a new field of labor. The close intercourse which has existed between us as a Pastor and congregation for the past seven years, has been of the most happy and uninterrupted character; the indefatigable manner in which you have labored for that space of time your kindness to those in sickness and distress, have endeared you to every member of your congregation. It will, therefore, be our sincere prayer that God, whose servant you are, will so guide and guard you through the trials and vicissitudes of this life, that when you are called upon to give an account of your earthly ministration, you will hear those blessed words "Well done thou good and faithful servant, enter thou into the joy of Thy Lord." Please accept this small token as a pledge of our love and esteem. The sacred edifices in which we love to assemble is all sufficient to keep green in our memory the esteem of yourself, associated as you have been with its erection from the corner stone to completion.

On behalf of the congregation,  
JAS. E. RICHARDSON,  
GEO. REDDING,  
Church Wardens.

P. S.—The above Address was accompanied by a handsomely worked Silver Card Receiver, together with a wooden Cross of delicate workmanship.

## ANSWER.

To the Wardens and Members of the Congregation of the Church of the Holy Cross, Lockport:—My Dear Brethren,—I cannot find words to express as I would like the deep pleasure and feeling in receiving from you the loving address which has been presented to me, and also for the beautiful souvenir which accompanies it. The most happy, happy time of my life has been the period of my work amongst you—a work that has ever received your most hearty and complete co-operation. The sacred edifice to which you refer, and towards the erection of which you laboured so unceasingly and well, will ever be the subject of my fond remembrance and gratitude to the Great Head of the Church. May God prosper the noble work that He has begun amongst you, and send you a wise and faithful Pastor, whose labors for Christ and His Church may be blessed beyond those who went before. But let me remind you, my dear brethren, that with greater privileges come greater responsibilities, demanding more zeal, more love, more faithfulness in the things of God, and in outwardly severing the bond that has so long held us heart to heart, let me assure you that the inward bond yet remains on my part, and that I shall ever cherish the deepest interest in your welfare, anxiously watching and praying for the increase of your faith. But while earnestly contending for that faith (without which we cannot but fall) let us remember to pray for that other virtue, without which we are as nothing, viz., charity, which is the bond of peace and of all virtues. May our Loving and Merciful Father pour out upon you His richest blessings, both temporal and spiritual, and may you continue to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, until you come to His everlasting Kingdom.

Your loving Pastor and friend,  
CECIL F. WIGGINS.

**PICTOU.**—The new Church building has been finished outside and presents a very handsome appearance. To-morrow (Friday) there will be held a Strawberry

Fair for the purpose of obtaining funds towards completing the interior. Mr. Edgcomb, who seems in good health and spirits, paid us a visit on Monday, and speaks encouragingly of the prospects of the Parish. We hope before long to be able to chronicle the consecration of the building.

**WINDSOR.**—We regret to learn that King's College is to lose the valuable services of Prof. Oram. For over 7 years the Professor has faithfully and energetically filled the Chair of Mathematics.

## DIOCESAN SYNOD.

## FIRST DAY.

After the Lord Bishop's Address, which we publish on page 4, the Synod proceeded to transact the business before it. Rev. R. Wainwright was elected Clerical Secretary, Mr. R. J. Wilson, Lay Secretary, and Mr. Selwyn H. Shreve, substitute do.

The Clerical Secretary read the Report of the Executive Committee on the "Rights and Duties of Rectors, Churchwardens, and Vestries," which being so important a document, we publish in full as follows:—

Your Committee report that they are not sure that they duly understand the intention of resolution No. 7, page 53 of last Session, but they submit the following outline of some of the duties and rights of Rectors, Churchwardens, and Vestries:—

## OF RECTORS.

The Rector, according to the Church of England Act, may summon meetings of the Church Wardens and Vestry at his discretion, and is bound to give public notice of such meetings when called upon by other persons as provided by the Act.

The Rector has the right to hold the Keys of the Church, and even the Church Wardens have no right to duplicate keys without his permission.

He is to control and direct the mode of conducting the Services held in the Church, and every part thereof.

No clergyman of the Church of England may officiate at any Baptism, Marriage, Funeral, or other service, without the permission of the Rector or Minister in charge of the Parish or District in which such service is held.

It is the duty of the Minister in charge of each District to keep a Register of Births, Marriages, and Burials, and to enter therein as soon as possible the names of every person for whom any such service shall have been performed within his Parish or Mission, and to submit the said Register to the inspection of the Bishop when required so to do.

## DUTIES OF CHURCH WARDENS.

Under the authority of the Church Act, the Wardens, in case of the vacancy of any Parish, may summon a meeting for the election of a Rector.

They are responsible for the moveable furniture and property of the Church, and have the charge of property of all kinds belonging to the Parish, and we are to make a Return every year to the Registrar of the Diocese of the property and investments of the Parish.

They are to collect, and if necessary, enforce the payment of all Subscriptions to the Stipend of the Officiating Minister or other dues payable by the Parishioners.

They should take care that the fabric is kept in repair, clean, and fit for Divine Service, and that the Church is provided with all things needed for the performance of Public Worship, including a suitable linen Surplice in each Church within the Parish.

They should also provide proper Registers for the use of the Officiating Minister.

They are to prevent everything that may disturb the congregation assembled for worship, and to take care to provide accommodation, as far as possible, for transient worshippers and strangers.

## VESTRIES.

To the Vestry it appertains to provide ways and means for raising the amounts voted or required by the Parish, and to support and assist the Rector and Wardens when their services are required in all Parochial work.

The above was subsequently unanimously adopted.

Notice of motion was given by the Rev. Geo. W. Hodgson "That in the opinion of this Synod any change in the Constitution of the Provincial Synod, by which the number of delegates from the various Dioceses should be propor-



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### THE SYNOD OF FREDERICTON.

The Synod has held a most pleasant and harmonious meeting. The only drawback was that the meetings were so continuous that the delegates who faithfully attended to their duties had scarcely time for their meals. We heartily endorse Canon Medley's suggestion, that the clergy be given a Sunday's leave of absence that they may have some time for their own private affairs. The sympathy of the Synod was entirely with the Bishop in his prudent and cautious efforts to secure the right man for Coadjutor. It was unanimously resolved to leave the matter entirely in his hands, and make it optional whether he would call a special meeting or not.

The Delegates to the Provincial Synod were chosen fairly from all sections of the Diocese, and represent no one class of theological views. Several new names from the younger clergy appear on the list for the first time. We believe it to be a wise plan not to elect the same delegation each year. Both clergy and laity are representative men, and earnest workers in their respective parishes, and no doubt will give a good account of themselves at the Synod.

The Bishop's Charge was able and eminently practical. We were glad to find that Sunday Schools received a share of attention, and that a Committee on Sunday Schools was again appointed to care for this important work.

We regret that in a thin house, after most of the country delegates had gone home, most of whom would have voted for the measure, the very moderate constitution for a Diocesan Temperance Society was defeated by twelve votes. This matter, however, has not failed, but sooner or later will pass the Synod. If it had been brought on the day before, we believe the measure would have passed.

In the Church Society the gratifying announcement was made that almost \$10,000 have been raised against \$5,600 last year. The deficiency will be reduced to \$2,400, and there will be over \$7,000 to carry on the general work for the coming year. The increase of ten per cent on the Missions was, in most cases, accepted, and we may congratulate the clergy and the venerable Bishop on the evidences of work and good feeling throughout the Diocese.

The kind and sympathetic words of Rev. Geo. M. Armstrong to the Bishop found an echo in every heart, and every effort was made on all sides to make things as easy and satisfactory to his Lordship as possible. This feeling was warmly appreciated we are sure by him, and the Synod of 1880 will long be remembered as one of marked harmony.

### THE SYNOD OF NOVA SCOTIA.

It is gratifying to be able to announce that the marked unanimity of feeling which pervaded the Synod of Fredericton, and characterized all its deliberations, was equally present in the Synod of Nova Scotia, which held its fifteenth session on Tuesday—Friday of last week. It will be long remembered, among other things, for being the first meeting of the Synod in which every Parish in the Diocese was represented. And in the *personnel* of its members, and the ability displayed by both Clerical and Lay delegates in the several debates, the Church at large has great reason to feel satisfied and thankful.

A great amount of important business occupied the time of the Synod, and every thing passed off without an ill-natured or unkind word to mar the Christian character of the Assembly. The Bishop presided with his usual remarkable tact and ability, and his Charge, which by vote of the Synod he has been requested to have published, was an able and exhaustive *résumé* of the notable things and subjects which have transpired and have provoked discussion in the Church of England, both at Home and Abroad, during the past six years.

We publish the Address of His Lordship, in which our readers will see we have been referred to in a most kind and highly complimentary manner. We have also cause to feel very grateful to the members of the Synod for the following resolution, moved by the Rev. Canon Dart, D. C. L., and seconded by the Hon. N. W. White, which speaks for itself:—

Whereas, By the establishment of the CHURCH GUARDIAN a great and long felt want has been supplied to the Church in the Maritime Provinces;

And whereas, This paper has been and is judiciously conducted by the enterprise of two clergymen at great pecuniary risk to themselves, and is issued at the lowest possible rate of subscription;

It is therefore resolved, That in the opinion of this Synod the CHURCH GUARDIAN is deserving of encouragement and support, and that the thanks of the Church are due to the said clergymen, the Rev. J. D. H. Brown, and the Rev. E. S. W. Pentreath, who are the editors of the same.

### SYNOD OF NOVA SCOTIA.

#### FIRST DAY.

The Fifteenth Session of the Diocesan Synod of Nova Scotia met at St Luke's Cathedral, Halifax, on Tuesday, June 6th, at 9.15 a. m. Holy Communion was celebrated, and about one hundred and fifty Clerical and Lay Delegates partook of the Sacrament, His Lordship the Bishop being assisted in the service by the Venerable Archdeacon Gilpin, Rev. Canon Dart, and the Rev. Dr. Uniacke. Immediately afterwards the Synod was called to order by the Bishop, who offered the prescribed form of prayer. Roll of the clergy was called and 69 answered to their names. W. C. Silver and Wm. Gossip, Esqrs., with the Lay Secretary, were appointed a Committee to examine credentials of Lay Delegates. Sixty Lay Delegates were found in attendance at Roll call.

A considerable number of both Orders entered, and took their seats after Roll-call.

The Bishop then read his Address as follows:—

In meeting again, the Clergy and representatives of the Laity of the Diocese at the opening of the 15th Session of our Synod, I have to observe with satisfaction that there is no longer any Parish separating itself from the Synod, the Parishes of St. George, in this city, and that of St. Paul's, Charlottetown, P. E. I., having elected and sent representatives since our last Session. It is now exactly a quarter of a century since we adopted our Constitution, which we have

retained essentially, as it was at the first, and although at the commencement our movement was thought to be illegal and unnecessary, I suppose that all are now convinced by the "irreparable logic of facts," that owing to the change in our relations to the Crown, resulting from decisions of the English Courts and other circumstances, Synods are essential. In fact, since the Crown has ceased to appoint Bishops for the Colonies, there is no mode of filling a vacant Diocese except through the action of a Synod.

The necessity for the establishment of Synods, both Diocesan and Provincial, was declared in the minutes of a Conference of the Bishops of Quebec, Toronto, Newfoundland, Fredericton and Montreal, held in Quebec in 1851. In that same year the expediency of establishing a Synod was considered in the Diocese of Toronto, and in 1853 the first Synod assembled for the transaction of business. In the following year, foreseeing the changes which have since come to pass, and which were then, to my mind, clearly foreshadowed, I consulted the assembled clergy and representatives of the laity sent by the several Parishes at my request, and it was determined, by a large majority, that a Synod should be established, and in 1855 we adopted a Constitution and Rules of Orders similar to those which had been previously adopted in Toronto. The Canadian Dioceses obtained, in 1856, an Act of the Legislature, which was then supposed to be necessary to sanction their proceedings, and in 1863 we applied for a similar Act to our own Legislature, but the application was refused by the Council, although granted by the Assembly, and only an Incorporating Act was passed, which is, in reality, all that is required. In order to be admitted into the Provincial Synod, which sits under the authority of an Act of Parliament, we were obliged to obtain an Act empowering that Synod, as then constituted, to receive us, and in 1874 we were duly admitted, and took our seats as an integral part of that important Assembly, which is, in fact, the chief legislative body of this Branch of the Church. You are aware that we petitioned, but in vain, to have a reduction made in the number of representatives to be sent to the Provincial Synod from each Diocese, and I shall again submit to you a proposition to the same effect, for so long as the Synod meets in Montreal, we must be at a disadvantage in consequence of our great distance from the centre; and since 4 clerical and 4 lay representatives from each Diocese in the United States are found to be sufficient, I do not know why 12 should be required here, and as now Dioceses are created from time to time, even 8 of each order from each Diocese will constitute an Assembly inconveniently large.

Since our last Session, a change in the nominal condition of the Church has been effected in P. E. Island, and the only obstacle has been removed which might have been supposed to affect in any way their position in the Synod. An Act has been passed similar to the Nova Scotia Church Act, repealing the old Act by which the Church of England was nominally established in the Island, and recognizing the right to license, institute and induct of the Bishop exercising jurisdiction there. It differs from our Act, in that the previous system is continued under which each Church is a separate Parish, and there are no Districts assigned; and, I think, that it may be well to consider the terms of Rule 9 with reference to this peculiarity. There are conventional Parishes recognized by the Bishop containing sometimes 2 or more Churches, so that there may sometimes be 3 or 4 legal Parishes within one Ecclesiastical District, and it should be determined how the representation is to be arranged, whether according to the Ecclesiastical or the legal division. I endeavoured to obtain the recognition of these Ecclesiastical Districts as Parishes for the purposes of Incorporation, but there appears to me an unwillingness to allow any one Church of those committed to the care of my clergymen to be the Parish Church or in any way superior to the others.

One feature of the Island Act is better than our's, that only communicants can be Wardens of Vestrymen.

As the Provincial Synod is to meet in Montreal next September, it will be your duty to elect 12 representatives of each order with substitutes to fill the places of any who may be unable to attend. Our representation will not be as satisfactory as it might be until you are able to devise some means of paying the heavy travelling expenses of your representa-

tives, for it must sometimes happen that the very men whom we would especially desire to send will be unable to pay their own expenses without serious inconvenience.

There are some motions standing over from last Session, upon which it will suffice to speak when they come before us. In addition to these, your attention will be particularly called to the attempt made in the last Session of the Dominion Parliament to render valid marriages which our Church affirms to be contrary to the Law of God, and you will be asked to petition Parliament not to tamper with the Marriage Law, and to make arrangements for sending petitions from the women as well as the men of our congregations throughout the Diocese. I am happy to inform you that the Fredericton Synod has unanimously adopted a resolution to this effect. I will not detain you with this subject now; for I purpose to treat of it at length in my Charge this afternoon.

You may expect from me some report of the great Conference at Lambeth, to which I was about to proceed at our last Session, but for this also I refer you to my Charge, with the further statement that I shall be happy during our Session to answer any questions, and to give any information concerning its proceedings that may be asked or desired. The Acts of the Conference do not bind any Diocese which does not formally accept them, and I do not know that any were of such a nature as to demand action on your part.

At our last session a resolution was passed recognizing St. Margaret's Hall as a Diocesan School for Young Ladies, and, as Visitor, I am happy to report that a good work has been done there, and that the enterprising Principal is helping to supply a serious defect in our Church organization. But I feel that this ought not merely to be left to private enterprise, and that we ought to do as much to secure a good education for the girls as for the boys. We have erected a suitable house for the Collegiate Academy at Windsor, and we ought to provide one for our girls here in Halifax. I, therefore, call your attention to the last paragraph but one of the report of Committee on a Church Seminary for Females, presented by the Chairman, Dr. Hill, at our last session, (page 46 of Journal). It is a serious reproach to us that when a need is thus recognized there is still a want of energy and determination sufficient to remedy it. The value of a thoroughly sound and complete education is little understood by our people, otherwise parents would make any sacrifice necessary in order to secure for their children the most valuable heritage that they can bestow upon them.

We shall miss in this Synod the Rev. Dr. Cochran, who was wont to give us his interesting reminiscences of the past, and who has lately been taken from us. He labored most abundantly while strength remained, and, having passed the limit of fourscore years, he gradually became weaker, until obliged altogether to withdraw from active work, and he now rests from his labors. We are also deprived, by his ill health, of another of our generous clergy, who has never failed to take an active part in our proceedings—Dr. White. We are in want of men, and equally in want of funds, in order that the work of the Lord may be carried on efficiently in some destitute places, and now that the Missionary work is a branch of the operations of the Synod I hope that some means may be devised for securing more general and substantial support for the Board by which the funds contributed for this purpose are administered. The S. P. G. has reduced its grant for next year by another £100, and we have previously received notice that on the death of certain persons specified the amount granted for them will lapse, so that there must be a considerable increase in subscriptions if even our present work is to be maintained. It is to be observed, for I doubt whether this is clearly understood, that the place of the old D. C. S. is taken by the Synod, not, as some appear to suppose, by the B. H. M., which only occupies the place of the former Executive Committee of the Society, and every member of the Church having, by his representative in the Synod, a voice in the appointment of the Board, and in the general control of the funds, should consider himself bound in honour to aid its work to the utmost of his ability, and, as a matter of course, to be a subscriber to those funds. In P. E. I. the old organization has been continued, and there would be a practical difficulty in the way of merging that Society in,

or placing its funds under the control of the Synod, but it would be possible for the Synod to nominate a separate Board of Missions for the Island, and the anomaly would not differ in character from that which exists at present, since Island members may vote with reference to the Nova Scotia Mission Funds to which they do not contribute. The Widows' and Orphans' Fund has always been common to the two parts of the Diocese.

In conformity with your instructions to the Executive Committee, (page 52 of Journal), a sub-Committee was appointed by them to examine and report so as to enable the Committee to prepare the desired outline, but the terms of the resolution were found to be too indefinite to admit of a satisfactory compliance with it. If information is required, the particular points supposed to be doubtful should be specified, for the omission of any such point in a report supposed to be exhaustive might lead to serious confusion.

I have to call your attention to the state of the Law with respect to grants to Denominational Colleges, as under the Act of 1876 (page 46). They will all expire some time in the course of next year. We receive \$2400 for King's College; and as we can barely maintain our staff and carry on our work with that assistance, the loss of it will be most disastrous. The limitation to 5 years of these Educational Grants, which have been long enjoyed, was connected with the endeavour to establish a Provincial University intended to swallow up all others. But, I think, that you will agree with me, and, I believe, the feeling to be general, that the separation of religion from the education of our youths would be an unmixed evil, and that these separate Colleges of the leading denominations should be maintained as the only agencies whereby the religious instruction of the young men can be secured.

I would suggest, therefore, that you adopt a Petition to the Government to provide by Legislation in the next Session for a renewal of the Collegiate Grants, which will otherwise cease and determine in the middle of next year. I hope that the other religious denominations interested in the maintenance of their several Colleges will also bring their influence to bear upon the Government for the continuance of the Grants, the loss of which would, more or less, impair their efficiency.

In this and in all matters in which it may be necessary to instruct and to arouse the members of the Church, we have a valuable agent in the CHURCH GUARDIAN, and I heartily congratulate you, as the representative body of the Church of England, that such a paper has been provided for you. Our warm thanks are due to the Editors, who, for the sake of the Church, undertook the serious responsibility and risk, as well as the heavy labour of publishing and editing the paper. It is issued at such a low price, that a very large circulation must be obtained in order to secure them against loss; and, I am sure, that the same amount of useful information, and profitable reading matter for a Churchman's family cannot be obtained at the same cost—2 cents per week—in any other way. We have had similar efforts for the benefit of the Church heretofore, but I fear they have always resulted in serious pecuniary losses to those who have undertaken the work; and it has been stated that no paper costing more than \$1 per annum would be generally taken by our people. The experiment of this low charge is now made, and, inasmuch as the value or even the necessity of some organ of communication upon the affairs of the Church is self-evident, I sincerely hope that it may be successful. It appears to me to be characterized by an earnest, loving spirit, and while some would like a more decided party tone, on one side or the other, I think that he must be very narrow-minded indeed, who, having any regard at all for the interests of the Church, of which he is a member, refuses to support the only available agency through which a fair exposition of her principles can be circulated, and a general interest in her work throughout the world awakened.

I will now request you to proceed with the business of the Session, expressing a hope that any member intending to introduce any subject will give notice of motion as soon as possible, and as the time during which members can stay in town is limited, I recommend you to









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