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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. 16.

THURSDAY, JULY 29, 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.

REV. JAMES BAIRD, D. D., a distinguished Presbyterian Minister, was recently ordained Deacon by Bishop Potter of New York.

THE Metropolitan has formally notified the Secretary of the Lower House that it is his intention to summon the Provincial Synod to meet in Montreal on Wednesday, 8th September next.

THE terms of the Nicaragua Canal concession to an American company are published. They give an exclusive privilege, the concession being for ninety-nine years from the opening of the canal.

ON Sunday there was a severe shock of earthquake at Brieg, in the Rhone valley. Many buildings were injured, but no lives lost. The movement was felt at Zermet and Belap, and slightly at Geneva.

REV. JAMES A. McGLONE, late a Priest of the Roman Catholic Communion, was received into the American Branch of the Church on the 5th Sunday after Trinity, by the Bishop of Fond du Lac, Wisconsin.

THE *Record* states that the Rev. E. H. Bickersteth, vicar of Christ Church, Hampstead, has given the Church Missionary Society £1,000 to begin a Mission among the Bheels, a hill tribe in Central India.

A CORRESPONDENT writes to the *Guardian* under date "Christchurch, May 4th, 1880."—"The General Synod of New Zealand, has just concluded its triennial sitting. It has been attended by seven Bishops—the Primate, Bishops of Nelson, Auckland, Dunedin, Wellington, Waipatu, and Melanesia—twenty clergy, and twenty-three out of twenty-eight lay representatives.

THE census just completed shows that the U. S. has thirteen cities which contain more than 150,000 inhabitants. The four chief cities are New York, 1,209,561; Philadelphia, 847,452; Brooklyn, 554,693; and Chicago, 477,500. Then follow St. Louis, Boston, Baltimore, and Cincinnati. All the thirteen cities show an increase in population actually, though in some cases there has been a relative decrease.

AT Paris, during the alterations now being made at the General Post-office, there was found a letter which had been posted exactly fifty years ago, and which by some mischance had got stuck in a panel instead of finding its way into the box. The letter was duly forwarded to the person to whom it was addressed, who proved to be alive. The writer, however, had been dead many years.

AT the annual meeting of the Hibernian Bible Society held in Cork, the Rev. H. Seddall said that a short time ago he was travelling towards London, and Mr. William Bradlaugh, brother to Charles Bradlaugh, handed him a tract in defence of the Bible. He said that he was once an Infidel, like his brother, but he was converted some years ago, and was since trying to do everything in his power to counteract the evil which his brother was causing.

A MINISTERIAL bill against drunkenness about to be considered by the Dut. States-General proposes to limit public-houses to one per 500 inhabitants in towns of 50,000 souls, one per 400 in towns of 20,000, one per 300 in towns of 10,000, and one per 250 in all smaller places. It proposes to forbid the supply of intoxicants to children under sixteen, to impose from one to eight days' imprisonment for supplying intoxicants to persons already drunk, and to award a day's imprisonment, with a fine of ten florins, for being drunk in the streets.

THE Offertory at St. Alban's Church, Birmingham, England, on June 20th, was over \$20,000.

Joseph Daws, now an inmate of the county poorhouse at Milwaukee, Wis., and decrepit and paralyzed, before the war was worth \$6,000,000.

GENERAL GARFIELD, Republican nominee for President of the United States, is a Campbellite Baptist, General Hancock, Democratic candidate, is a Churchman.

NEVER believe what you feel, if it contradicts God's word. Ask yourself. Can what I feel be true, if God's word is true? and if both can not be true, believe God, and make your own heart the liar.

THE Church Sunday Schools of Toronto had a monster demonstration on July 5th, in Queen's Park. Nine thousand people were said to be present. Every Sunday School had one or more banners. Fifteen years ago, the children mustered in hundreds only, and the teachers by scores, this time by thousands. There was only one banner that provoked offence. Our people are getting more sociable as the years pass on.

THE Commonwealth of Pennsylvania was founded by a colony of Friends, popularly called Quakers; but it is a remarkable fact that that sect of Christians is now one of the smallest in Pennsylvania, and in the United States. It is stated that the aggregate is but 100,000. Pennsylvania has 25,000; and the State of Indiana has 20,000. Ohio, through which State, they reach Indiana, has but 14,000. Only eight States have any considerable number of them.

THE convention of Connecticut has adopted a resolution on the subject of "candidating." The preamble states that the custom of clergymen preaching in vacant parishes to the degradation, in public esteem, of their holy office, is becoming common. The convention, therefore, urged parishes needing a rector to adopt some other method of becoming acquainted with a clergyman, and strongly disapproved of any clergyman accepting an invitation to officiate in any church as a candidate for the rectorship.

SOME few years ago, in the drawing-room of a house in London, an animated discussion took place on the question, "Was Moses married or not?" The hostess (a Romanist and an authoress), said, "Protestant clergymen always know their Bibles so well; I will go and ask Mr. —." The clergyman replied, "Yes, he was married and so was Aaron." The lady gave a shriek of horror, which startled everybody, exclaiming, "Aaron married? How can you say so? Why, he was a priest." If Romanists would read their Bibles more than they do such surprises would be much more common.

THE Greek Church Patriarch of Constantinople is a tall, broad-shouldered, powerfully-built man of about 45 years of age, with regular, handsome features, large soft eyes and a flowing black beard, slightly tinged with gray. He dresses in the plain black costume of an ordinary monk, and his manner is amiable and dignified without any tinge of affectation. He has been known recently to converse fluently in Greek, Turkish, French, German and Roumanian, and his gift of tongues is probably not confined to these languages. Unlike the Pope of Rome he neither professes to be Christ's Vicar on earth nor considers himself the infallible exponent of Christian doctrine. His episcopate is the Ottoman Empire. There are three other patriarchs—one at Antioch, another at Jerusalem and a third at Alexandria.

Dean Cowie has been chosen Prolocutor of the Convocation of York by 31 votes to 21 given for Dean Howson.

REV. A. St. John Chambré, D. D., president of the standing committee of the Universalist denomination in Massachusetts, and professor of ecclesiastical history in Tufts college, has severed his connection with the Universalists and applied for orders in the Church.

A COUNCIL GENERAL representing the entire Greek Church is to meet at Moscow, August 27th, for the purpose of re-establishing the ancient customs and Rites of the Church, of drawing closer the bonds of unity between the various Churches, of recalling to the bosom of the Orthodox Church the Christian dissenters of the East and West, and of promoting the propagation by Missions of the Faith of the Church.

ON Friday, July 3, at Wind-or, his Excellency Chow Phya Bhanuwongse Maha Kosa Tibodi ti Phraklang, the Siamese Ambassador, with his suite, was introduced to her Majesty; and presented a letter from the King of Siam, with a short complimentary address. Her Majesty having returned a gracious answer, his Excellency presented her Majesty with the Insignia of the Order of the White Elephant, which was borne by the Secretary of the Embassy on a cushion. The Queen then invested his Excellency with the insignia of K. C. M. G., and conferred the honor of knighthood upon him. Her Majesty also conferred the honor of the Companionship of the Order upon Prince Prisdang, the Secretary of the Embassy.

"ONE of the most interesting archaeological finds ever brought to light in the north of Europe is," says the *Timber Trades Journal*, "now in process of being exhumed at Sandefjord—namely, a complete Viking ship, such as were used by the fierce Northmen in their raids 1,000 years ago on the coasts of Britain and North France. The portion of the ship which is already brought to light shows that it must have been at least 75ft. long, and placed in the sepulchre of some mighty Viking completely provided with the necessary sails and in full rig. An interesting thing (it is added) is the finding of a number of shields, and the position of these shields is in perfect agreement with the position assigned to such on the remarkable piece of tapestry which was found at Baillieux, in Normandy, representing William the Conqueror's passage across the Channel to England, and which it is supposed was worked about the close of the eleventh century. The removal of the entire ship has been found inadvisable: it will be roofed over where it is."

## Foreign Missions.

### SIXTH REPORT OF THE BOARD OF FOREIGN MISSIONS FOR THE DIOCESE OF FREDERICTON.

ESTABLISHED BY THE DIOCESAN SYNOD, A. D. 1874.

(Concluded.)

#### THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL

This Society aims at being the Missionary Agent of the Church of England, and is thus credited:—It was incorporated by the Royal Charter A. D., 1701 on the petition of the then Archbishop of Canterbury since which time the successive Archbishops of Canterbury have occupied its President's chair. All the Bishops of the Church of England, and of Ireland and of the Scottish Episcopal Church as well as the Colonial and Missionary Bishops in communion with the English Church, are Vice-Presidents. It loyally recognises the authority of the

Bishops abroad. The Missionaries whom it maintains, are directly responsible to the Bishops whose licenses they hold.

In its operations it identifies itself with the duties which lie upon us as a nation, and makes our Colonies and Dependencies its principal fields of labour, although as opportunity presents itself it strives to extend the blessings of the Gospel amongst the heathen who live beyond the boundaries of our dominion. From North America (1701) its operations have gradually been extended to the West Indies (1710), to Australia (1793), India (1818), South Africa (1820), New Zealand (1839), Ceylon (1840), Borneo (1849), British Columbia (1858), Madagascar (1864), Independent Burmah (1868), Japan (1873), China (1874), and Fiji (1879).

When the Society was first founded, there were probably not twenty clergymen of the Church of England in Foreign parts. The spiritual condition of our countrymen in America and elsewhere was fearful. And no effort was then made by the Church to win the heathen to Christ. But now the position which the Church holds in our Colonies and Dependencies, and in many parts of Heathendom, is recognized by all. In the history of Christendom it is doubtful if there can be found within the same space of time such a wide expansion of Christ's Kingdom. In those regions where the Society labours, and has laboured, and which, before it commenced its work, were spiritually the "waste places" of the earth, there are, including the American Church, (the first-fruits of the Society's soul-sowing) 135 Bishops, more than 5,000 clergy, and upwards of 2,000,000 members of the Communion.

In the work which the Society has been privileged, as the handmaid of the Church, to sustain and to promote during the past year, 693 Missionaries have been engaged as heralds of the mystery of the Incarnation, and of the glad tidings of man's redemption, each of them in varied measure and under widely differing conditions, and always subject to the blessing of that Divine Spirit, without Whom man can do nothing, preparing the way for Him Who is the second Adam. Of these, 162 have laboured in Asia; 124 in Africa; 65 in Australia and the Pacific; 250 in America and the West Indies, and 2 in Europe. There are also about 1,395 Catechists and Lay Teachers, mostly natives, in heathen countries, and about 259 students in Colleges abroad, who are training for the work of the Ministry in the lands which have given them birth.

#### THE CHURCH MISSIONARY SOCIETY.

Your Board has given a large space in this report to the Society for the Propagation of the Gospel, because it is one which, for so long a time, ministered to the necessities of our Church in this continent, and still continues to aid our own and other Canadian Dioceses, while it has only in later years, through the extension of the British Empire over heathen lands, been called upon according to its charter, to propagate the Gospel among the native inhabitants of those countries. But the Church Missionary Society, which arose in the beginning of this century, devoted itself exclusively to the heathen, having from the first laboured in Africa, which is still from West to East, one of its chief fields of labour. Then its operations were extended to India, China, New Zealand, and North-West America, to which may be added Palestine, Mauritius, Persia and Japan. Almost all of the work in five of the North American Dioceses, namely, Rupert's Land, Moosehide, Saskatchewan, Athabasca and Caledonia, extending over a territory of 8,000 square miles, is carried on by this Society, and God has given it His blessing, not only opening doors of usefulness there and elsewhere, but raising up faithful men as Missionaries, and supplying the means to main-

tain them. The general income of the Society during the past year having reached upwards of £1,100,000, enables it to enter upon another year's operations with unburdened finances.

#### THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

The Board would also add to the above some reference to the London Society for Promoting Christianity amongst the Jews, which carries on and maintains Evangelistic work among the people who are still so dear to the heart of God. They would express the belief that the Christian Church has been wiser, richer and stronger, since it entered on this work among the Jews, and that its labors have not been in vain in the past. Very satisfactory evidence is appended in the Society's annual reports. In connection with the last two mentioned Societies an Association in St. John has been for several years in existence, and every year contributions have been received by it, which have been divided between the Societies, and forwarded direct to them amounting in all to upwards of \$6,500.

#### THANKSGIVINGS FOR LATE MERCIES.

In conclusion some details of past mercies may serve as grounds for devout thanksgiving. "We should indeed be ungrateful if we did not thank God for blessed results abroad, and for increased zeal for Missions in the hearts of Churchmen at home, already vouchsafed in answer to the prayers of the faithful. We record with thankfulness that in this very year three Bishops have met in Southern India and observed, with us, the same Service, the centenary of the introduction of Christianity into that region. Ninety clergymen of Indian birth, whose work lies among the Christian congregations of their own race, joined those Bishops in a solemn celebration of the Holy Communion on Jan. 20th. If India can present no parallel in other parts of this vast field, in Ad Ahmednagar, at any rate, the day seems not far distant when Western India will afford a counterpart of the history of Missions in the South.

In New Zealand we can point with gratitude to a Church which received its first Bishop less than forty years ago, and has now its six Dioceses and its Missionary Bishop of Melanesia, fragment with the memories of Bishops Selwyn and Patterson. China, the very stronghold of heathenism, seems no longer impregnable, and the Providence of God by dispersing this people over the face of the globe, is bringing thousands of those under the yoke of the Gospel. In Japan numbers have been baptized, and not a few are being prepared for the ministry of the Church.

In New Westminster, Caledonia, and Travancore, new bishoprics have been founded in the past year.

In England we recognize an increased devotion to missionary work; \$50,000 have been contributed by a single Churchman towards the proposed new Bishopric in North China. We rejoice to see in the bands of earnest workers who are being sent forth from our ancient seats of learning, an answer to the oft repeated prayer that the first-fruits of England's intellect might be sent forth for the work of the Church abroad. New recruits have been added to the Cambridge Mission at Delhi, while a Mission from Oxford is about to be sent to Calcutta.

Not unto us, O Lord, not unto us, but unto Thy Name give the praise, for Thy loving mercy and for Thy truth's sake. The Treasurer's accounts for the year are submitted herewith.

All of which is respectfully submitted.

G. G. ROBERTS,  
G. M. ARMSTRONG,  
F. H. J. BRISTOCK,  
G. W. WHITNEY,  
G. R. PARKIN,  
T. W. DANIEL.

THEODORE E. DOWLING, Secretary.  
W. M. JARVIS, Treasurer.  
St. John, June 2nd, 1880.





**The Church Guardian,**  
A WEEKLY NEWSPAPER, PUBLISHED IN THE INTERESTS OF THE CHURCH OF ENGLAND.  
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The Halifax Editor can be found between the hours of 9 a. m. and 1 p. m., and 2 and 6 p. m., at his office, No. 52 Granville Street, (up-stairs), directly over the Church of England Institute, and next door to the office of the Clerical Secretary.

### CHURCH-GOING.

COMPLAINTS are being made in the columns of some of our exchanges, that the attendance upon Sunday services is being neglected, and that large numbers both in city and country never or but seldom enter God's House. We fear, from our own observations, that there is some truth in the lament, and that carelessness is being shown, especially by the men, regarding the important duty and Scriptural injunction, "forsake not the assembling of yourselves together." We do not think, however, that this neglect is by any means general, and we propose to offer some suggestions which we feel sure, if put into practice, would soon awaken renewed interest in, and an enlarged attendance upon, the Public Worship of God.

And first, the sittings in our churches should be free and unappropriated. There should be no preference shown to any body. High and low, rich and poor, should be able equally to feel themselves welcome, and free to choose what place they please in God's sanctuary.

Then, as to the services. The Singing should be hearty and there should be plenty of it, bright, familiar tunes, or such as are not difficult to acquire. The Prayers should be neither drawled, preached, nor mumbled over, but reverently and devoutly said. The Sermon should be not more than twenty minutes in length, not diffuse or redundant, with no display of mannerism, but plain, simple, and direct, both in manner and matter, having in view that man is a sinner, to whom the preacher is presenting Jesus Christ as the Sinner's Friend.

But there is something needed beside the mere Sunday services.

No Parish, we venture to assert, can ever hope to become prosperous, or to fulfil properly its great work, or even to retain its hold upon its own members, until one or more Societies or Guilds, are in operation. There ought to be in every Parish a banding of the women into one and the men into another organization, for parochial and general Christian work. And no Parish can expect to prosper until a weekly or monthly meeting for social and mutual intercourse, for friendly counsel, and for religious conversation, is projected and regularly sustained. This meeting ought to be held in a Parish Room provided for the purpose, but it would be worth a Rector's while to open his own house, if no other place can be found, in order that these gatherings may take place. No well-ordered Parish in the United States neglects this happy way of stimu-

lating friendly feeling, and of promoting fellowship and brotherly love, and no one who has seen the successful results attending their introduction will doubt the great importance of something of the kind. There can be no better way of reaching all ages and classes than by having in connection with these social gatherings, as we have already suggested, Guilds for children, men and women.

We are lamentably deficient in organization in these Lower Provinces in connection with the Church. We see all around us the use others are making of organized effort. We even, it may be, belong to one or more secular institutions, and greatly admire their remarkable success. We hear and see how Rome and Dissent are utilizing the lay element, and yet we of the Church, in the great majority of Parishes, are content to see our young men and women slipping out of our grasp, and the children wandering away into the schools of the denominations, without adopting a system through the use of which others have attained success.

As regards the young, Mr. Groatorex, in his valuable paper, published in another column, has shown how, in many cases, after having passed through the Sunday School, and perhaps received the Laying on of Hands in Confirmation, they are lost to the Church by not being looked after, by having no protection thrown around them to guard them from the peculiar trials and temptations of youth, or from the efforts of others to draw them away from their Spiritual Mother.

It is time that something more than an isolated newspaper article forced this matter upon the attention of Rectors and Parishes, and we are glad that Mr. Groatorex has brought the subject, as regards the young, prominently before the Bishop and leading Clergy and Laity of Nova Scotia.

We hope something will be done, and that speedily, in every Parish throughout the land, to organize a Society after the pattern of a Guild, and to introduce the social meetings spoken of.

We ask from our readers some expression of opinion upon this subject. We shall not rest, and we hope there will be found many to endorse our position, until our Parishes have been moved to action, and some such systematic efforts are being put forth to retain our people, and to draw children and men into the fold of the Church.

### NON-RESIDENT DELEGATES.

THERE was one matter which was postponed until next Synod in the Diocese of Fredericton which comes up every year, and which, we hope, will receive unqualified condemnation. It is the proposition to allow one delegate to the Synod to be a non-resident. To this we shall offer the most decided opposition. We are very willing to see St. John and Fredericton laymen representing the seven Churches in St. John and Carleton and two in Fredericton. It is surely sufficient to have eighteen men from the two cities. Why any one should want the Synod, which represents the whole Diocese, packed full of laymen from one part of it, is a mystery to us. We might be gainers in ability and debating power, but in that lies the greatest danger.

How easy would it be for these gentlemen to arrange a plan of action before hand and carry it by their force of organization and ability. We have no desire to see the country Missions swamped in this way. There are plenty in every section of the Diocese who will attend, and who ought to attend. There is already too much of a tendency to centralize power in the city, and to rule the Diocese by a few. An instance of

this was seen in the election of the Board of Home Missions. Two additional clergy and laity were added for the express purpose of having the country Missions represented. And, except one, every man is a city man. With one exception, perhaps, not one clergyman on the Board has ever had experience of a Missionary's difficulties, his poverty or his trials. We are not saying anything against the present Board, but we claim that two, at least, of each order should have been taken from the Missions of the Diocese. We are opposed to this tendency to undue centralization, and, we hope, that the question of handing more power to St. John and Fredericton will be finally put to rest at the next session.

### THE PROVINCIAL SYNOD.

THE Provincial Synod of Canada meets on the 8th of September, in the City of Montreal. Twelve clerical and twelve lay delegates have been elected from each of the Dioceses of Nova Scotia, Fredericton, Quebec, Montreal, Toronto, Huron, Ontario, and Niagara, making 192 in all, 96 of each order. While the Diocesan Synods correspond to our Local Legislatures, the Provincial Synod corresponds to the Senate and House of Commons. The Upper House comprises the Bishops under the Presidency of the Metropolitan, and deliberates by itself. The Lower House is composed of the clerical and lay delegates who deliberate by themselves, and it is presided over by a Prolocutor chosen like the Speaker of the House of Commons, on the assembling of the Synod. All propositions must be concurred in by both Houses.

As both the editors of this paper expect to be present as representatives from their respective Dioceses, we shall be in a position to give our readers full reports of the proceedings.

THE Bishop of Rupert's Land is Metropolitan of another Province, consisting of the Sees of Rupert's Land, Saskatchewan, Moosonee and Athabasca, Newfoundland, British Columbia, Caledonia and New Westminster are independent Dioceses.

### THE BISHOP OF MONTREAL.

WE are pleased to learn of the successful administration of Bishop Bond. His executive ability, and fatherly rule have endeared him to the Diocese. The Missionary treasury has a surplus for the first time since the days of Bishop Fulford. According to our correspondent's letter, the mention of Rev. Edmund Wood, thanking the Bishop for his wise and fatherly administration, took the Synod by storm, the members rising by one impulse to their feet, and carrying the motion by acclamation. Thank God for such an expression of unanimity! Montreal is fortunate in being united and prosperous under a Bishop of its choice, selected from the ranks of its own clergy. A great future is before every diocese, which puts down all partisan spirit, and works for the whole Church on the broad lines which have come down to us from primitive days. We are becoming to respect each other's principles, and to allow to others the same liberty which we claim for ourselves.

### THE FREDERICTON DEFICIENCY FUND.

IT may be said, in answer to "S.," who complains of the small number of Parishes giving to this Fund, that many preferred to get additional subscribers and increased contributions to the general Fund, thinking it would be of more permanent benefit to the Society than collecting for two funds. Nearly every Parish largely increased its contributions, and the increase practically belongs to

the Deficiency Fund. Some of the clergy preferred this method. Some condemned a Deficiency Fund altogether. We think "S." ought to be satisfied, for many of the country Missions did nobly. Fredericton, however, sent as much as the whole city of St. John, with five Churches and a Chapel-of-Ease. If complaint is made, St. John should receive condemnation, for with rare exceptions, the country Parishes do not deserve it.

WE have received the calendar of St. Margaret's Hall, Halifax, the Diocesan School for girls, to which we have several times drawn attention, and of St. Mary's School, Knoxville, Illinois. The latter has buildings and outfit valued at \$75,000, over 100 pupils, nine members of the Faculty, and stands, probably, first in the Western States, among Church Schools for girls. It is located at Knoxville, Illinois, and the Rector is Rev. Dr. Leffingwell, Editor of the *Living Church*. His school apparently is as good as his paper.

### REV. G. P. GREATOREX'S ADDRESS DELIVERED AT MASONIC HALL, WEDNESDAY EVENING OF SYNOD WEEK.

(PRINTED BY REQUEST.)

*My Lord Bishop, Ladies and Gentlemen.*

The subject that I have been requested to speak upon to-night, "The Training of the Young," is undoubtedly one of the most important, as well as one of the most difficult parts of a clergyman's work. It is of great importance because we are dependant upon the children of to-day for the men and women of the future; and we cannot but be thankful to Almighty God, that the training of the young is receiving at the present day a great deal of careful consideration.

Now, My Lord, what I have to say to-night can only be gathered from the experiences of the past six years in a country Parish, where, of course, difficulties in the way of parochial organizations for the young, are far greater than in towns and villages.

Doubtless, there are many of the older clergy here who would be far better able to speak on the subject, than I can possibly be, having had more experience.

In the first place, Sunday Schools are now an acknowledged institution in most parishes. I suppose, I should be right in saying all parishes, and are, indeed, valuable; but with all admiration for the earnestness and devotion of many Sunday School teachers, I very much doubt, if, in a large number of cases, the children receive that dogmatic instruction regarding the faith, that is so necessary, if they are to become not only Christians but zealous and devoted members of the Church of England. At any rate it is of great importance that the clergy should personally become acquainted with the children of their congregations, and arrange for some means of definite Church teaching; for unless the young have a clear understanding of the claims the Church has upon them, they can hardly be expected to engage with any degree of interest in Missionary or Church work.

Now, My Lord, the first thing to be done in regard to the training of the young, is to win their confidence and affection. How is this to be done? I have known children to run half a mile round a back street, rather than meet the Parish Priest, and tremble whenever he spoke to them. Why was this? Because the sublime truths of religion were placed before the children with harshness, and they were driven into certain narrow grooves. That sort of thing will never do any good. The way to win the love of the young is to show them that religion is not a thing of gloom and sadness, but of joy, and that, being a Christian boy or Christian girl, does not prohibit them from enjoying all innocent pleasures; let the clergyman encourage such games, as cricket amongst the boys, and go up to the field occasionally himself, for half an hour or so; let him endeavour to remember the christian names of the young ones, and call them by those names; let him never pass any of his children in the street, without a kind word, and above all; let him occasionally speak to each one separately, not in a

harsh manner, but in a kind, loving way, asking them always to regard him as a friend, and to come first to him when in any trouble or difficulty; and then he will find that he can do anything with the young ones that he wishes. This point, winning the love of the children, must undoubtedly be considered the grand secret of success.

Now this point being gained, what is the best method for instruction and organization? There is little doubt that organization of some kind is needed in order to keep the children together and give them an interest in the work. There is one great difficulty that appears in country Parishes, almost insuperable, and that is, the mixing of the sexes. We know that in England it is rarely that we meet with any classes for boys and girls both, but on this side of the Atlantic, the customs, which cannot but be regarded as a very bad one, prevails, of instructing both together. Of course the result is that plain speaking has to be, to a great extent, if not totally, sacrificed. Wherever it is practicable, it would undoubtedly be a benefit to organize the girls and boys separately.

Some 12 years ago, in St. Mary's, Hull, England, of which Canon Scott, of York, is Vicar, and with which Church I was then as a layman connected, a brotherhood was organized, called the "Brotherhood of St. Andrew." I was glad to hear, only a short time ago, that the Brotherhood was still in existence, and in a flourishing condition. The idea originated with the Senior Curate, the Rev. C. E. Cockin. It was seen that the boys passed from the Sunday School into the Bible Class, from the Bible Class into the Confirmation Class, were Confirmed, and then, to a great extent, the Church lost sight of them. This "Brotherhood" was especially for the purpose of holding them together.

Meetings were held fortnightly in the Vestry of the Church, and a paper read each evening by one of the members upon some Church topic. Each boy chose a mate, and there were certain obligations resting upon each boy regarding his mate. Thus, if a member was absent from a meeting it became the duty of his mate to look after him and enquire the reason. If a member was heard using bad language, or seen coming out of a public-house he had first to be warned by his mate, and, upon the second offence, to be reported to the Warden.

I would strongly recommend such an organization for boys in places where it is possible to separate the sexes, that is in towns and large villages. Where it would be impracticable, a Guild, embracing both sexes, might do good service. Now, the question may be asked: "Why depart from the good old custom of the Bible Class?" Well, the great reason is that a Guild, with officers elected by the young ones from amongst themselves, gives an interest to it in their eyes that it would not otherwise possess. Why! My Lord, in the little Guild that I have at home, I know that sometimes the election of a Deputy Master or Secretary becomes invested in their eyes with an importance before which the election of a member of Parliament or even of the President of the United States falls into perfect insignificance. The young ones feel that the Guild is theirs, and they value it accordingly. It is probably not well to altogether banish secular matters from Guild meetings. After any business has been done, Church work arranged, a chapter of Holy Scripture read and explained, or an instruction in doctrine given, then encourage the young ones to bring readings, submitting them, of course, first for the approval of the Master of the Guild. I have been sometimes surprised at the beautiful readings that have been given.

The great benefits in a Guild to a Clergyman is, that he has at any time a band of willing helpers in any Church work that may be required. In Churches where flowers are placed on the Altar, he can arrange for the girls to take each, on certain Sundays, the work of providing them. Collecting for the "Board of Home Missions," or any other purpose, can be arranged at the weekly meetings. It is probably a good plan to call over the roll of members at each Guild meeting, by which means any absences can be immediately detected. We find, of course, that the same enthusiasm does not exist in Nova Scotia regarding Missionary work that prevails in England. I suppose it is hardly to be expected that it should, but we are undoubtedly very much behind hand, our people have so long had their Church privileges provid-









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