

**The Church Guardian,**  
A WEEKLY NEWSPAPER, PUBLISHED IN THE INTERESTS OF THE CHURCH OF ENGLAND.

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**BOOKS.**

In these days of "making many books," it is impossible to read, much less to purchase, a tithe of the works poured out from the Press in every department of Theology. One of the best tests of a liberal education is the selection of a Library. The man who knows just what Books to buy, and who can lay out his money judiciously in the purchase of the most useful and necessary books in the several departments of Literature, shows, by this, the fruits of wide reading. Such an one has probably had access to a large Library, and has improved his opportunities, or has paid special attention to the Study of English Literature, and so knows at least what work he would like to have, even if he has not the means to procure them. We feel very strongly on the subject of Clergymen's Libraries. In most cases they are very inadequate, for, unless a student has private means, it requires his utmost efforts to obtain the necessary training. All his means, from whatever source derived, are absorbed in this, and he starts out in the Ministry with a very slender stock of Books, many of them books out of date, which he has picked up very cheaply, perhaps, but which are of little use. It is admitted on all sides that there never was a period when learning was more requisite in the Clergy. The pews are not satisfied with platitudes and crude notions from the pulpit. To keep abreast, even to a small extent, of modern thought, one has to study and read. We may discard, as practically useless, much of the literature of the day; but there are many Books which must be procured, if we desire to instruct the people out of a well-furnished mind.

And how is the average clergyman to get them? He has to support a family, keep up a respectable appearance, be "given to hospitality," give away generally in charity more than any one in the Parish, and receives a very small stipend, with which he is expected to do more than some of his parishioners with a far larger income. At the end of the year, what has he for Books? Yet, if he is to be successful, he must have them. We feel the deepest regret when we see some of the clerical Libraries. But what can the clergyman do?

In most cases, he is positively unable to increase the number upon his shelves. And unless the mind becomes dulled by

lack of reading, it is a keen deprivation to have to forego the pleasure of becoming acquainted with the master minds of the age. Is there no remedy for this? There are Deanery Libraries, it is true, but most of them are small, and of little practical value. A Book Fund is needed almost as much as Divinity Scholarships. A Fund which would receive donations in money and books, and apply these either to the formation of Parochial Libraries, specially for the Clergyman, or by giving Standard Works directly to the Clergy, free of cost, or at a mere nominal rate, would be a great boon in any Diocese. We do not doubt that such an object would receive support, and one copy, at least, of new Church publications would certainly be sent by the publishers to such a worthy institution. Moreover, we feel sure that grants of Books would be liberally made by the S. P. C. K. and other Societies. And we do not know where a little money, judiciously laid out, would do more good to the Clergy, than in this way.

The Methodists have an excellent plan of providing the heavy furniture for their mission houses, which remains permanently for the use of successive Pastors. This is well worthy of imitation by us, and if, in addition, the missionary found a small, well-selected stock of modern and ancient Books, it would be his own fault if he did not grow in knowledge. And, while on this subject, we would like to call attention to a matter which, in our experience, is much neglected. It is the neglect to furnish Candidates for Holy Orders with a list of the most useful Books, in fact the necessary Books, in the profession. The late Bishop Tomline, of Winchester, in his *Elements of Christian Theology*, many years ago, furnished a list of Books which every clergyman ought to possess, divided into four classes, to form a Library, not of a learned Divine, but of a respectable and useful Parish Priest. Such a list, comprising what is absolutely necessary to own in these days of intense mental activity, with a supplement, perhaps, containing Books which might be deemed luxuries to a poor country priest, would be invaluable. A man could then lay out his money to the best advantage. We have frequently been consulted by men who wished to read up a particular subject, and did not know what was best to get, and we have frequently heard them deplore the want of such a guide in the early days of their ministry.

We promised, when starting *THE CHURCH GUARDIAN*, to be perfectly fair in the matter of correspondence, and we fully intend to fulfil our promise, and to give every liberty to correspondents, consistent with our principles, to express themselves upon subjects of interest to Churchmen; and so we publish, this week, a letter from a member of St. Peter's Congregation, Charlottetown, in explanation of certain features in the Consecration and Confirmation services held in that Church on St. Peter's Day, and which were very fully noticed in our paper of the week before last.

It is very probable, as the writer suggests, that the mistake to which he refers occurred in our office, as the sentence in which the word is found might easily mislead. For, to say, "as is ever the

custom in this Church, the administration of the sacred rite of Confirmation was disconnected from the celebration of the Lord's Supper, in order that no obstacles should hinder the Church's practice of fasting Communion," would be obviously incorrect, if by "the Church" is meant the Church of England, which the passage would seem to indicate, while there could be no doubt of its truth as regards St. Peter's Church, Charlottetown. It may have been, therefore, that the substitution of "this" for "the" was the fault of the proof-reader, and in justice to the writer of the letter, we cheerfully assume the responsibility.

We wish to say very frankly, in conclusion, in order to prevent unnecessary correspondence, that while we believe the subject to be by no means an unimportant one, and while we heartily sympathize with those who are striving to increase the spiritual life of the members of their respective congregations, yet we do not think any good would arise from the discussion of this subject in the *GUARDIAN*. It has been so very generally discussed in the English, American, and Canadian Church papers, and the arguments on both sides are so well known, that we must not allow our columns to be occupied with it, especially while there are so many questions of practical utility remaining unnoticed and overlooked.

SOME warm-hearted young Church people of Windsor, Nova Scotia, have promptly responded to our appeal for funds to pay postage on the "Account of the death of the Neepigon Boy," 5,000 copies of which a gentleman had previously promised to have printed, by forwarding to us \$10, the proceeds of a Fancy Sale. As it will require more than this amount to circulate the pamphlet, we have to ask others to follow this praiseworthy example, so promptly set, and send in further contributions for this object. Fifty donations of twenty-five cents each would, we think, suffice.

The action of these young people, added to the liberal offer which led to it, is an indication that the exclusiveness, once too common in our Church in these Provinces, which could see no further than its own door-step, is fast giving place to a warm and generous sympathy for the missionary work of the Church.

**CHURCH STATISTICS.**

**ONTARIO.**

FOLLOWING up our article in No. 15, on the Church in the Province of Ontario, in which we gave the census returns for 1861, we proceed, in this number, to complete the subject by furnishing the latest census, and giving in tabular form the Church population by Counties in 1871.

When we contemplate the future of the Church in this Dominion,—a country which is now spoken of by such travellers as the Earl of Dunraven, and by such statesmen as the Duke of Argyll, as destined to occupy a most important position among the nations of the world, a few generations hence—we, of course, must consider this Province as the principal one capable of sustaining the millions of Old Country emigrants who will yet make the Dominion their home, and, consequently, it is largely to it that we must

look for the great future which we trust and believe is before her.

And while the writer has no desire or inclination to disparage or depreciate the country, or to overlook the work that, under God, is yet to be done for His Church in Quebec and the Maritime Provinces, still, the march of progress being westward, England's, if not the world's granary will most surely be situated between Ontario and the great North-West which lies beyond it, and both the future of the nation and the future of the Church must be considered as more immediately and inseparably connected with this great Province.

With the further division of the Diocese of Ontario by the formation of the See of Ottawa, and by the formation of still another, perhaps, out of the present Diocese of Huron, at an early day, the Church of the Province of Ontario, will have seven or eight Bishops, her six or seven hundred other Clergy, and her four or five hundred thousand trained and educated Laity, and with a warmth of love and unity of purpose for Christ and His Church pervading all ranks within her fold, may well hope to expand and multiply, not only with the expansion and increasing magnitude of the country, but until, with the blessing of her Lord, she can claim as of her a large proportion of those who bear the Christian name.

1871.

Essex.....	5,247	Ontario, North, 4,230
Bothwell.....	4,652	Durham, West, 3,320
Elgin.....	3,423	Durham, East, 5,600
Middlesex, North, 4,478		Victoria, South, 3,300
Kent.....	4,073	Victoria, North, 1,700
Lambton.....	7,458	Northumberland, West..... 3,900
Middlesex, West, 3,989		" East..... 3,000
Middlesex, East, 7,410		Peterborough, West..... 2,400
London.....	5,282	" East..... 2,310
Norfolk, North, 1,640		" North..... 1,200
Norfolk, South, 2,235		Prince Edward, 3,400
Oxford, North..... 4,083		Hastings, West, 3,110
Oxford, South..... 4,773		Hastings, East, 3,300
Brant, South..... 6,393		Hastings, North, 3,400
Brant, North..... 1,837		Lennox..... 3,200
Haldimand..... 4,589		Addington..... 3,110
Monck..... 1,845		Frontenac..... 3,300
Welland..... 4,156		Kingston..... 3,600
Lincoln..... 5,200		Leeds, South..... 5,400
Wentworth, So. 3,369		Brockville..... 3,130
Wentworth, No. 2,586		Grenville, South, 2,600
Hamilton..... 7,436		Leeds and Grenville, North..... 3,600
Huron, South..... 4,963		Dundas..... 2,630
Huron, North..... 7,406		Stormont..... 1,900
Bruce, South..... 4,470		Cornwall..... 1,500
Bruce, North..... 2,609		Glengarry..... 310
Perth, South..... 3,899		Prescott..... 1,500
Perth, North..... 4,733		Russell..... 2,600
Waterloo, South, 1,741		Ottawa city..... 4,200
Waterloo, North, 1,149		Carleton..... 7,800
Wellington, So. 2,410		Lanark, South..... 5,500
" Centre, 4,005		Lanark, North..... 2,600
" North, 4,702		Renfrew, South, 1,700
Grey, South..... 3,933		Renfrew, North, 2,710
Grey, North..... 6,691		Nipissing, South, 1,100
Halton..... 4,786		Nipissing, North, 1,000
Peel..... 4,121		Muskoka..... 1,700
Cardwell..... 4,294		Parry Sound..... 300
Simcoe, South..... 7,139		Manitowlin..... 300
Simcoe, North..... 8,465		Algoma, East..... 800
York, North..... 5,256		Algoma, Centre, 500
York, West..... 4,253		Algoma, West..... 800
York, East..... 5,427		
Toronto, West..... 11,920		
Toronto, East..... 8,748		
Ontario, South, 3,777		
Total.....	330,900	

Having concluded the Church population by Counties, we shall, in our next beginning with Nova Scotia, give the statistics more in detail.

**PEWS IN CHURCHES.**

THE following sad statement, made by the Bishop of Lincoln in Convocation, of February 10th, 1858, shews that the hardening effect of the Pew system on those who are intended to benefit by it, is not the least of its manifold evils. "In one Church in my Diocese, where there were morning and evening services, all the seats were appropriated. The incumbent was