

and the clergyman or layman who compiles such a manual will be providing a much needed assistance for the younger clergy, and would earn the hearty thanks of the whole Church.

The writer offers the following scheme, as approximating in some degree to what is required.

I. MAN ; his probation, his destinies. SIX ; its manifestation, its workings in the soul and in the world.

II. HOLINESS ; its nature, and how to attain it.

III. THE KINGDOM.—1. The Church Catholic. 2. The Anglican branch ; (a) prior to Augustine ; (b) between Augustine and the Reformation ; (c) since the Reformation. 3. The distinctive position of the Church of England ; (a) as against Romanism ; (b) against all Separatists. 4. The Apostolic Ministry ; (a) its commission ; (b) its powers and functions ; (c) its duties.

IV. THE PARISH.—1. With reference to work. 2. In regard of our unhappy divisions.

The above subjects will of course have been treated with very strict and repeated personal application and dealing with conscience. But there is a further work, which can hardly be done in the common teaching of the class, however pointed and direct it may be, that of deepening the impression of the general instruction and bringing to a focus the definite action of the will.

It will have been noticed that neither in the plan proposed for use nor in the other suggestions is special stress laid upon the Holy Communion. In the early years of the writer's ministry his endeavors were directed towards the inducing every member, if possible, of the Confirmation class to partake of the Holy Communion on the day of Confirmation.

* There is a very good article on Confirmation classes in the Literary Churchman for Aug. 25, 1877, and which has supplied some of the thoughts embodied in the present paper, and which will repay careful study.

THE CHURCH OF ENGLAND ON PRINCE EDWARD ISLAND.

No. IV. Besides, local machinery must be put in motion. A clergyman can no more cope with the world outside than a General can meet the enemy single-handed. Could not the clergy meet now and again at given centres to talk over their difficulties, to devise means for the better conduct of their Parishes ? The mere services, grand as they are, will not keep the congregations together. Bible Classes, Communicants' Classes should be working. Parochial associations for the social, intellectual, moral and spiritual culture of young men and women should be in operation for at least the Winter months. Such questions as, What becomes of our lads from 15 years to, say, 25 years of age ? Why don't our young men prepare for the Ministry, home and foreign ? And then deeper, How shall we promote the spiritual life in the churches ? should be considered. The younger clergy are prone to mistakes, and sometimes rash experiments, unless they can now and then have the advice and counsel of the older clergy. The older clergy must receive the younger as BRETHREN in the Faith, and must look over a little too much zeal, perhaps without knowledge, in the younger ones, remembering what mistakes they themselves made when first ordained. Why should not the clergy be brethren in more than theory ? How often is a clergyman pained by receiving a letter from a brother commencing "Dear Sir," and ending "Yours faithfully," not always meant to do so, but showing a great want of Christian brotherly affection. A stand-off position is sometimes maintained, though pastors of the same Church of Christ, when the relationship should be a most cordial one. A lively exchange of pulpits should be encouraged, and if on some plan agreed upon, all the better. The people become so accustomed to the same voice year after year that it loses to some extent its original force and influence. They love their own minister, but would love him none the less if he were out of his pulpit now and then. No parish should be without its Annual Missionary Meeting, when a number of clergymen should be present if possible, the rector to do nothing but announce the speakers, and keep the order of the meeting. Earnest laymen should be encouraged to speak,—though not so well up in the subject matter, an earnest layman would probably make a point which the clergy might have overlooked. If we want examples of what can be done by organization on this Island let us look at the Roman Catholics or the Methodists. It all centres in the word BROTHERHOOD. Let the clergy remember one thing—there must be life in this 19th century. Even a blundering life, if we can have no other, would be better than formal death, but an organized life would be best of all.

X. Y. Z.

Correspondence.

The columns of THE CHURCH GUARDIAN will be freely open to all who may wish to use them, no matter what the writer's views or opinions may be ; but objectionable personal language, or doctrines contrary to the well understood teaching of the Church will not be admitted.

CHRIST AND THE SACRAMENTS.

(To the Editors of the Church Guardian.) DEAR SIRS,—“Another Layman” will, I am sure, be able to give a good answer to “Layman's” last, and I intend at present to leave this controversy, for the most part, to him, so far as I am concerned, if it is to be carried on further. At the same time an occasional letter from others who agree in general with his views may be useful in the way of clearing the minds of those who do not see as we do, and who very often do not

really know what our views are, though opposing them. “Layman” actually seems to think that we do not hold, as he does, that “repentance and faith are conditions precedent to the reception of the sacraments,” while, of course, we are just as decided as to this as he can be, and he rejects what our Church certainly seems to me to teach very plainly about the high place of the sacraments in the plan of salvation, because he thinks those who hold it must reject “salvation by faith,” so decidedly laid down in God's Holy Word. I need not ask him surely to admit that St. Paul was an example, in his own person, of the “justification by faith” which he taught. Will, listen to the words addressed to St. Paul, after his wonderful conversion, by the divinely-sent teacher : “And now why tarriest thou ? Arise and be baptized and wash away thy sins, calling on the name of the Lord.” Acts 22, 16. Similarly St. Peter, on the day of Pentecost, declared the way of salvation to the many anxious enquirers. “Repent,” he said, “and be baptized everyone of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost,” etc. Acts 2, 37, etc. And I might go on to show that the same “justification by faith” was taught to the Philippian jailor (Acts 16, 32), the Ethiopian eunuch (Acts 8, 36), &c. The sacraments are, as Canon Liddon puts it, “revealed points of contact” with our Saviour, the Incarnate Son of God and His “sweet-smelling sacrifice,” and faith, therefore, which makes men, in penitence and self-surrender, acknowledge Christ as their only hope, brings them to the sacraments, that they may be blessed through Christ in God's own ways, thankfully recognizing his right to appoint what ways he pleases. This is not at all against the truth that God may and does bless men directly when they pray to Him, though certainly it is not to be expected that He will do so in the case of those who deliberately and knowingly reject any of His own ordinances.

There are other points in “Layman's” letter which I have not time to take up, but which “Another Layman” or some one else will doubtless deal with as they deserve. I would just refer, before closing, to the words of St. Paul, in I Cor. i. 17—“Christ sent me not to baptize but to preach the Gospel”—quoted by your correspondent, as if the Apostle meant to speak of a sacrament such as Baptism, as of comparatively little importance. Let the context be here consulted and it will be found that St. Paul is not comparing baptizing and preaching the Gospel as to their relative importance, though of course Baptism without the preaching of the Gospel, which must precede and lead to it, would be useless. St. Paul never sets the two things over against one another. In this parable he expresses his thankfulness that it had not been laid upon him to administer Baptism personally, but that his work was rather the preaching of the Gospel ; the preaching of Christ and Him crucified, which, as we have seen, included pointing out to men Christ's blessed ordinance, “for,” he says—if I may be permitted to paraphrase according to what I think his meaning—“had it been otherwise, and the gift of Baptism been bestowed at all generally through one in such a position as mine, I might have received the credit instead of my Divine Master, and my converts might have considered it a ground for accounting themselves as belonging to me instead of to Christ.”

Yours faithfully,
A MISSIONARY.

MR. BORTHWICK'S BIBLE QUESTIONS.

(To the Editors of the Church Guardian.)

SIRS,—According to your kind permission, I now begin the publication of all the answers to the Biblical questions, and, as I stated before, have chosen those of “Z,” from Prince Edward Island, as the best, as far as I can judge.

I have sent above 69 prizes in books, charts, and 50 photos of Lord Lorne, the actual amount in publishing price of these prizes being over \$100. There are several who have not finished their papers, and I am anxious to know the names of some who have finished, but I can't tell where to send any note to them. I should like to hear from “Smilax,” Sydney, Cape Breton ; “Olive,” London, Ont. ; “Milly,” Halifax ; “A Church-woman,” Arichat ; “Iota,” Halifax ; and “Amar Patra,” Seme. Of these papers come near the first.

I will now give the noms de plume of all those to whom prizes have been sent, and may state that very many letters have been received, thanking me for my trouble and the amount of Biblical knowledge which the writers have gained by my questions. Many have asked me to continue them. Several request that I may do what I said, and give questions on the History of our Church in Canada. I may do both after awhile, but when I am publishing two separate vols. at once, and attending to my clerical duties, etc., I find it impossible for a short time yet to do so. If they are given, I cannot find any prizes, but they must be only for the sake of improvement.

In the subjoined list of prize-holders there is no invidious distinction, and I will put them down just as I take up their letters ; the last may be the best, nearly everyone having received their papers back corrected can see how near PERFECTION they are, when the first prize contained less than a dozen errors of all kinds in the 375 questions, and the largest number I think contained 28 or 30. The list is : “Churchwoman,” Ormstown, Que. ; “Lodovick,” Flamberg, Ont. ; “Mayflower and Bobolink,” Cowanville, Que. ; “L'esperance,” St. John's ; “Nomen,” St. John's ; “Bridget,” St. Stephens ; “Mary Lems,” Shediac ; “Hanc studia,” etc. St. John ; “Philoclesia,” Apsby, Ont. ; “Miss Coates,” Lansdown, Ont. ; “Kappa,” Caledonia, Ont. ; “Beatrice,” Moncton ; “Celia Lancaster,” Fredericton ; “Little Dorritt,” Yarmouth ; “Hope,” Tracadie ; “Nihil and Elmhurst,” Maitland ; “White-heather,” St. Andrews ; “Gipsy,” “Moncton ; “Castra,” Chester, “Mayflower,” Barrington ; “Arcitonens,” Halifax ; “Carrie F.,” Bloomfield ; “Z,” Charlottetown ; “A.,” Yarmouth ; “A. W. D.,” Sackville ; “Blacknorth,” Newcastle ; “Rob Roy,” St. Martins ; “Fernlaw,” Rothsay ; “J. R. Hayes,” “Magus,” Dorchester ; “Flossy Fowler,” Fredericton ; “Max Royden,” Round Hill ; “Champion,” Florenceville ; “Muriel,” St. John ; “Inceguito,” St. John ; “Deborah,” St. George ; Alice Mand, Kentville ; “Minta,” Burton ; “S. S. C.,” Joggia Bridge ; “Sarah,” Kingston ; “Eliza E. McE.,” Halifax ; “Grace Robinson,” Annapolis ; “Aloxis,” Petite Riviere ; “Pychoe,” Acadian Mines, “St. John xv.,” Lunenburg ; “W. J. C.,” Liverpool ; “Wentworth,” Windsor ; “Rhoda,” Peterborough, Ont. ; “Mary Willoughby,” Liverpool ; “Tyro,” Liverpool ; “Ehrenbräutlein,” Yarmouth ; “Bloomie and Trumbs,” Windsor ; “Churchwoman,” Halifax ; “Esmeralda,” Summerside ; “Mamie,” Belmont, Ont. ; “B. B.,” Lake Beaufort, Que. ; “Hlyth,” (Caledonia ; “Little Sarah,” Loughboro, Ont. ; “Zorra,” Burlington, Ont. ; “J. D.,” Wolfville ; “Luna,” St. John's ; “Ella D. and Martha T.,” Fredericton. You can see from the above list that the competitors were scattered in many different parts. I would like you to give me the name of the boy or girl who sent in the largest number of names of new subscribers for your paper to 1st January, and I will send, as promised, the books as a prize. Wishing you a Happy New Year, and great prosperity in your paper, I remain,
Yours, fraternally,
DOUGLAS BORTHWICK.
Hochelaga, Que., 28th Jan., 1880.

THE CHURCH AND SACRAMENTS.

(To the Editors of the Church Guardian)

SIRS,—One of your correspondents says that he cannot believe that the Sacraments are means of grace, and yet he says that he has lived a life of unswerving loyalty to the Church. I cannot see how he can reconcile those two statements, unless he misunderstands the meaning of the term “grace.” For the Church requires him to believe that a Sacrament is “an outward and visible sign of an inward and spiritual grace given unto us, as a means whereby we receive the same” “inward and spiritual grace,” and a pledge to assure us of the reception of the inward and spiritual grace. Let any one analyse the sentence in the Catechism, by the common rules of grammar, and he cannot make it mean anything else. Those who would place a comma between the words “grace” and “given,” would take an unwarrantable liberty with the Church's language, which they would not venture to do with that of an ordinary writer. Next, the XXVth Article of our religion tells us that “Sacraments ordained of Christ be not only badges or tokens (notes) of Christian men's professions, but rather they be certain sure witnesses

and effectual signs (signa) of grace and God's good will towards us, by (per) the which He doth work invisibly in us, and doth not only quicken (excitat), but also strengthen and confirm our Faith in Him.” I have given the Latin for some of the terms used, because they were originally written in both languages. Any ordinary reader can see that a “sign” is not a “symbol” or “figure,” but a “mask” that grace is given in the Sacraments, which accords with the words of the Catechism.

The quotation from Article XXVII is not to the point. The Body of Christ is not a Sacrament.

With reference to our Lord's words in St. John vi., I would refer unprejudiced readers to “How's Plain Words,” Vol. II., No. 22. To my mind, no one who reads them will afterwards be wishing to dispute about the Sacred Mystery. I would also refer to the same author with reference to the flippant expression in the letter of “Layman ;” “Forebear to tell that it is tied and bound by ordinances.” That truly spiritually-minded man reverently says : “God is not tied to means ; but we are tied to God's means.”

The clergyman who really believes the whole truth of God's words, will lay before his people all the doctrines of the gospel. He will preach Christ as born, as suffering, as dying, as rising again, as ascended into heaven, as Head of the Church. Thus will he preach Christ effectually as the Saviour. So he cannot avoid teaching what the Church is, and what is required of all its members. Then the soul of man will be instructed as well as stirred. People will learn how to be obedient servants of Christ. In that way, their religion will not consist in feelings only, which have continually to be stirred up. Their religion will be a habit, and will bring forth fruit in them. For they will have solid ground for their faith to rest upon. They will look upon Christ as the Head of a living Body, and so will be more likely to be living members of Christ. CHIRO.

A CORRECTION.

(To the Editors of the Church Guardian.) Sirs,—I find your printer has made me responsible for two or three slight mistakes, of which the manuscript was innocent ; but as they in no wise obscure the sense, I should not have troubled you about them. But there is one which is too serious to be overlooked. He has made me say—“had it not been for the Parish authorities, they would now have been paying \$600 per year,” whereas, I wrote \$300. Please insert this, and oblige.

W. J. ASCHEOT.

[We very much regret these blunders ; and also one which occurred in “Lambada's” communication. On the 17th line, “observed” should read “observed.” This alteration will give the intended force to the sentence. We shall try and prevent such mistakes in future.—Eds.]

A VALUABLE BOOK.

(To the Editors of the Church Guardian.)

SIRS,—Some little time ago you recommended Curteis's Bampton Lectures as containing a useful chapter on the Roman Controversy ; but I have lately met with a still more complete handbook, which will be invaluable to any one who desires to be furnished with trustworthy information about the system of the Church of Rome. It is entitled, “Plain Reasons against joining the Church of Rome,” by Dr. Littledale, and being published by the S. P. C. K., should be obtainable at our Depository in Halifax. The name of the author is a sufficient guarantee, that the reasons given are real and substantial, and that the objections are all well-founded. The Book should be extensively circulated, being small and cheap.

A CATHOLIC NOT ROMAN.

APPOINTMENT OF INCUMBENT TEMPLE-DERRY.—At a meeting of the Board of Nominators held in the Lecture Hall of this town, on Wednesday, the following members attended: The Lord Bishop of Killaloe, Admiral Otway, D. L. ; Archdeacon Robbins, Major Stoddert, James Ardell, and George Powell, when the Rev. F. H. W. Archbold, A. B., of Tracton, Kinsale, was unanimously elected Incumbent of Temple-derry, in room of Rev. W. B. Fry, appointed to Rathdowney Incumbency. The gentleman alluded to above is the only son of E. P. Archbold, Esq., of Halifax, N. S.