

tures, she trains them for confirmation, for she retains the Apostolic custom of 'laying on of hands' as one of the first principles of the doctrine of Christ. She then takes their oath of fealty, and blesses them in her Master's name; more teaching and more prayer, and then she calls them to the Lords' table to receive the children's bread; with benison and prayer she consecrates all joys and sorrows, until with 'dust to dust,' she lays them in the acres of God, to sleep until the Resurrection. In all her teachings the Church sets forth man's sinfulness and helplessness, and his need of Christ the Saviour; she ever magnifies the office of God the Holy Ghost, who unites us to Christ, and renews and sanctifies our hearts. The discipline of the Church is for correction. She suspends the erring from the Holy Communion, that they may repent and be restored to her full fellowship."

Yes; with due care and circumspection does the Church teach her clergy to welcome *new members* to her fold. First, to impress upon them the great necessity of faith; of a true repentance; and a firm determination, by God's help, to lead an upright life; that godliness is great riches; and that without holiness of character none shall see God.

Then, to explain to them, in all due detail, the *principles and doctrines* of the Church. Also, to call their attention to her *discipline*, as found in Canon and Rubric. Also, to review with them the *history* of the Church, that they may not unite with a body of which they know nothing. Furthermore, every opportunity is given for acquiring information of the other Christian bodies around us. And all this is done by regularly formed classes; public sermons; lectures; the loan of books giving both an account of ourselves and of *all* the rival bodies about us; by personal examination of the candidate's knowledge and sincerity; by the subdivisions of the class (when large) into convenient divisions, one meeting at one time another at another, and this particularly and for obvious reasons, when composed partly of adults and partly of younger folks; and all this occupying a period of several months, that none may be hastily presented, and repent in moments of coolness the step taken in those of excitement. Books, you all know, are particularly relied on for instruction. These can be kept near by; and never tire of answering questions, though it be the same ones over and over. Some clergy even go so far as to prepare books for their own classes, such as they know from personal experience are suited to the peculiar needs of their candidates.

Anything, all things, that our candidates may be firmly rooted in Christian truths, and have a calm, deliberate and intelligent knowledge of the Church whose fold they seek.

NOTE.—"Wherever practicable, clergy should meet all their candidates in a body, regularly for several weeks before confirmation, and give them earnest and diligent instruction as to the history and nature and benefit of the holy rite itself; as to the meaning and scope of the baptismal engagements, and as to the creeds and teachings of the Church. One hour a week for two months devoted to such a purpose would have a better influence upon the tone and character of a parish than a year's preaching from the pulpit."—*From an Epis. Address.*

Foreign Missions.

AFRICA.

ST. JOHN'S KAFFRARIA.

THE only Diocese in South Africa of which we have not yet spoken is that of St. John's Kaffraria. It was formerly a part of the See of Grahamstown, but when Bishop Cotterill was called from that Diocese to be Bishop of Edinburgh (Scotland) he expressed a hope that mis-

sions to the heathen would form a link between his old Diocese and that of Edinburgh, and added, "I should be thankful if that Church in which I shall be a Bishop should be able to plant and maintain a Missionary Diocese of its own among the Kaffir tribes." An agreement was accordingly made between the Scottish Church and the S. P. G. with the sanction of the Archbishop of Canterbury, and Kaffraria became the special charge of a Scotch Bishop.

We have already spoken in THE CHURCH GUARDIAN (May 22) of the labours of Dr. Callaway in Springvale, Diocese of Maritzburg (Natal). He was now called to exercise his gifts and his energy in a higher sphere and was consecrated in Edinburgh in 1873 as Bishop of St. John's, Kaffraria. He reached his Diocese before the close of the year and the Rev. John Gordon in speaking of the Synod writes, "The loving though decided manner which our good Bishop presided, won the hearts of all his clergy. His intimate knowledge and personal experience of Mission matters, and of the native character, makes him competent to give advice and to grapple with every difficulty."

The Diocese contained about 600,000 inhabitants, including 2,500 English and Griquas. These latter are the descendants of Dutch fathers and Hottentot mothers. They TREKKED (emigrated) from the other side of the Darkenberg mountains about 12 years ago under the leadership of Adam Kok. The Griquas are nominally Christians. When Bishop Callaway arrived he found 5 English and 3 native clergymen at work among this population besides 19 catechists. Other Christian bodies had also numerous missions; of them the Bishop remarked in his first charge "Our own position is distinct and well defined, we cannot doubt about it, neither need we have any hesitation in asserting it with becoming meekness and gentleness towards others. At the same time we must allow the principle that wherever we see the fruits of the SPIRIT we must refer them to the work of the SPIRIT and acknowledge, not theoretically only, but practically, that from Him and from Him alone proceed all just works'. On this principle we shall be able to rejoice at any good work done, though not done by ourselves—done it may be outside our own church, and even in ways we do not think desirable; because if it be a good work it has been done by the help and blessing of our One LORD. . . . So we shall be effectually building up that Holy Catholic Church in which we believe, and advancing the unity of the body of CHRIST for which so many loving faithful Souls are at the present time earnestly longing and praying."

There were in the Diocese 5 principal centres of Mission work—St. Alban's, St. Augustine, All Saints, Clydesdale, and St. Mark's; the latter is under Archdeacon Waters; it struggled into existence about 20 years ago amidst a corrupt mass of the worst kind of heathenism; now it is a prosperous Mission village with trade of all kind flourishing around it, the centre of christianity and civilization in this part of the country. To these stations the Bishop added another, chosen with much care, after consultation with the clergy. It is in the centre of the Diocese on the river Umtata. There a spacious iron church, procured in England, was erected as a pro-cathedral. It

was opened for service on St. John Baptist's Day, 1877. A correspondent tells us, "It looks very handsome and churchlike inside, as friends (chiefly in Scotland and England) have sent out appropriate fittings. Some had worked a beautiful altar cloth, another lady had given a handsome silver gilt set of communion plate, as well as an organ, whilst one lady in Scotland had carved and given a very handsome wooden pulpit. In a new country where people are obliged to do without so many things which we consider necessities in England, it is specially pleasant to have one cathedral church, showing forth the beauty of holiness to men's eyes, as well as teaching their hearts. We must not forget to mention that a large church-bell has been one of the gifts sent out by friends at home, which, as it sounds far away over hills and valleys, reminds the colonists around of the quiet English Sundays, as nothing else could do. At the opening of the pro-cathedral, the Rev. Peter Masiza who had been in deacon's orders for many years, was ordained priest—the first native priest in that land, though there have been, and are, several deacons."

The Bishop hopes that a town will spring up on the spot he has chosen for a settlement, and his anticipations seem in a fair way of being verified.

At the close of 1877 a Kaffir war broke out. It is hard for those who are so far from the scene of conflict to form a correct opinion of it, we therefore quote Bishop Callaway's account of the origin of the difficulty. His calm judgement and long experience of native character makes him better qualified than others to speak decisively in the matter. He writes "Usahhili (generally written Krel) the Chief of the Gaelekash has always been a troublesome man to the government. The government has been very lenient and forbearing with him and his tribes, and spent \$200,000 on them during the famine. Still they have not been taught by this that England wishes the improvement, the true interest and progress of the natives. There have been frequent petty contests with Krel. The Gaelekas and other tribes have been long growing in a feeling of jealousy of the Fingoes. They were slaves, and have through the nurture of the colonists under the government's wise management, become a wiser and more advanced people. The Kaffirs could see without much wonder the white man's superiority, but they do not like to see Fingoes—black men—like themselves, progressing and coming to occupy lands which they have forfeited by their sins against social life, their robberies and witchcrafts and murders arising from it. At a beer-drinking in Fingo land there were some Gaelekas, and when they got excited by the beer they quarrelled and fought and the Fingoes' handled the Gaelekas roughly. The Gaelekas returned the next day and stole a lot of the Fingoes' cattle. This was an open armed attack on British subjects in British territory. The authorities tried to settle it by arbitration and peaceful means, but the difference grew greater and the Fingoes in self-defence were obliged to fight. I do not know how things would have gone on had it not most providentially happened that Sir Bartlet Frere was in the neighbourhood and visited the seat of disturbance to see for himself. He tried the peaceful

method at first but Krel would not come to see him. And with statemanlike insight, he soon saw that the 'hush-up policy' must be abandoned and this chronic state of threatening must be stopped. At once preparations were made for the Gaeleka invasion. War was declared on Krel." For many months the conflict was carried on. Archdeacon Waters writes:—

"Many sharp actions have been fought at the junction of this valley with the great Kei river. On the opposite bank one of the most deadly fights took place. Captain Harvey and his men, Europeans and Fingoes were bathing, when surprised by the Kaffirs; they rushed to their guns from the river, buckled their cartridge belts round their naked bodies, and then closed in fight with rifles and revolvers, against assegais broken short, so sure were the Kaffirs of their prey. Sixty Kaffirs were killed, while Harvey and his men came off with scarce a wound. Accounts of this kind form the staple for conversation at present in the kraals and huts of the Transkei, but the night never closes without a hymn of praise, and a prayer for grace among the Christian warriors, whether at home or in the camp. Let me remark that although a few professing Christians have joined the rebel party, yet a hundred to one have been loyal, and not a few have died fighting for the queen."

In the autumn of last year the Gaelekas were finally repulsed, and Krel became a fugitive. At St. Mark's Mission, Archdeacon Waters held a day of thanksgiving for the termination of the war.

The last letters from the Bishop speak of his great want of funds for the erection of a printing office. A press has been sent out to him. He has himself found time to translate portions of the Bible and the Prayer Book, and he says he feels "every day, more and more, the importance of giving the natives the Holy Scriptures in their mother tongue."

UNITED STATES.

NEBRASKA.—This is a specimen of the activity of the Protestant Episcopal Church. In 1855, the first Church service was held in Omaha, Nebraska. Now there is a resident Bishop, a Church used as a Cathedral, which is soon to be replaced by a building, to cost \$25,000. The Cathedral maintains, in addition to its own services, three missions and Sunday Schools, and one Industrial School. In the various Sunday Schools of the Cathedral there are about 54 teachers and 450 scholars. There are 250 communicants in the parish. The Holy Communion is administered every Sunday and on every Festival of the Church.

NEW MEXICO.—The House of Bishops will probably be convened in the autumn to elect a Missionary Bishop of New Mexico and Arizona. The railroads that have penetrated those territories are bringing into them a tide of population. Chief Justice Prince, who is an ardent Churchman, warmly advocates the election of a Bishop.

CONNECTICUT.—The Rev. Wm. Cooper Mead, D.D., L.L.D., Rector of St. Paul's Church, Norwalk, Conn., is dead. He had been 43 years in the Parish. He was a man of great influence in the Church, and did more than any other to shape its canonical legislation. For 45 years he was a member of the General Convention.

PENNSYLVANIA.—What a generation of Churchmen the Diocese of Pennsylvania will possess in about 15 or 20 years! Her Sunday Schools in their Easter offerings for the Mission work of the Church gave this year \$3,080.35! Why cannot more of our dioceses go and do likewise.