

The Church Guardian,

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THE METHODIST FORM OF ORDINATION.

We were sitting in the train the other day, looking over a paper, when our attention was attracted by the doings of the New Brunswick and P. E. Island Methodist Conferences. Glancing over the account, we were struck with the mode of Ordination in that body. It suggested a few thoughts to our mind, and we give them here, because they may open the eyes of some who stumble at the form of words used in our Ordination Service for the Priesthood.

Having previously related their experience, a passage of Scripture was read, and the usual questions were put to the candidates. After a few moments of silent prayer, the President began the "Veni Creator Spiritus," other ministers repeating the alternate verses. The President then, with several others, laid his hands upon the head of each candidate, saying, "The Lord pour upon thee the Holy Ghost for the office and work of a minister in the Church of God, now committed unto thee by the imposition of hands. And be thou a faithful dispenser of the Word of God, and of His Holy Sacraments, in the name of the Father, and of the Son, and of the Holy Ghost. Amen." A copy of the Bible was then handed to each, with the words, "Take thou the authority to preach the Work of God, and to administer the Holy Sacraments in the congregation." We pass by the question of authority, "Take thou authority . . . to administer the Holy Sacraments." We go back to John Wesley, the founder of Methodism. He is the source of what authority there is. It is not a question of a call to the ministry, but a question of giving official powers. Whence was the right derived? From Wesley? Wesley was only a Presbyter, and could not give what he had never received. He was careful to call his ministers Lay Preachers, and disclaimed any right for himself to exercise such authority, and forbade his preachers even holding Service during church hours. We do not argue this point now, but we come to the form of words used. It is very plain that the Methodists believe that the Holy Ghost is given for the office and work of a minister in their denomination, and that it is given by the imposition of hands at the time of Ordination. The words are, "Now committed

unto thee by the imposition of hands." The words in our Ordinal are, "Receive the Holy Ghost for the office and work of a priest in the Church of God now committed unto thee by the imposition of our hands," (the hands of the Bishop and the attendant Presbyters). The same objection which is ignorantly brought against these words of our Service will bear equally hard against the Methodists without raising the question of authority which of course is another matter—"Receive the Holy Ghost." For what? "For the office and work of a Priest in the Church of God, now committed unto thee by the imposition of our hands." That is, the office and work of a certain order in the Ministry is entrusted to the candidate. He has certain official powers and authority which he did not have before. When you see an Ordination, you witness then the conferring of certain official powers in the case of Deacons. These powers the Bishop has received authority to convey from those who set him apart for this purpose among others. Now, the Holy Ghost is the Author, not only of moral and sanctifying graces, but also of official gifts. No human being can confer the receiving and converting grace of the Holy Spirit. This must be sought and received by the man himself in the use of appointed means. The candidate for the Priesthood rises from his knees, no better or holier man for these words, but he rises endued with power to perform certain official acts which he had not before. The gift which he receives, technically called "The Grace of Holy Orders" is the gift of the Holy Spirit for the office and work of a Priest. Before the people, he has so to speak a three-fold character to maintain, as a man, a Preacher, an Official. The Holy Ghost lodged these gifts or powers with the whole Church and in electing the Bishops the Church delegated the expression of certain powers to them. They are the expression of these powers, as the mouth is that part of the body to which the expression of language is entrusted. This gift of official power is conferred by the Bishop, who sends the Presbyters as he himself has received authority to do. We trust this will make plainer a matter often misinterpreted.

CHURCH STATISTICS.

ONTARIO.

ABSENCE FROM HOME, on the part of the writer, explains the lapse of time between the previous and present paper on this subject.

When, in our last article, we rapidly sketched the early formation of the Church in this Province, we did not, perhaps, sufficiently allude to the many obstacles in the way of its advancement.

As a consequence of the great extent of the Province of Ontario, and the small and scattered population, the handful of Missionaries who had been sent out from England by the S. P. G. to labor in this field sixty years ago, were placed in a most difficult situation, and, from the nature of things, but little headway could be made.

We must understand by actual experience the difficulties of a Missionary's life before we can adequately comprehend the drawbacks to visiting two or three dozen

families in a Mission whose extent must be measured by hundreds of square miles. It must also be borne in mind that but few, if any, post roads then existed, and even where they were found, there could be, of course, no regular and rapid means of transit. Saddle horses were the common mode, and in that way the Missionary could get along at the rate of from 3 to 5 miles an hour, so that, it will be seen, but few visits could be made each day.

Even as late as the year 1825, there were but 22 Missionaries to a population of 35,000 families, occupying nearly four millions acres of land.

So that, when we sometimes complain that Church families were left without the ministrations of the Church, or the visitations of her Ministers, we are not by any means censuring the Missionaries for a lack of zeal, or a neglect of duty, but are simply mourning the fact that in Canada for very many years while the Vineyard was large and difficult to work, the laborers were but few, and altogether unequal to the task.

With dissenters, this was obviated in a great measure by the lay preachers, a most numerous body, who, toiling with their hands supported themselves in part, while partly subsisting on the hospitality of those to whom they ministered.

The lives of these few faithful Church Missionaries were patterns of Apostolic zeal and self-denial, and many a life worn out by reason of an over-burdened mind and body, would, in all human probability have survived many years longer, under less trying and depressing circumstances.

But these men recognized the greatness of their work, and, with an Apostle, they could each say, "I count not my life dear unto myself," and thus amid toil and tribulation they laid the foundation of the Church which to-day numbers probably four hundred thousand souls.

In 1851, as we have seen, the Church population in Ontario had risen to nearly a quarter of a million. In 1857, the Diocese of Huron, already noticed, was formed. In 1862, there was another division of this immense field by the formation of the See of Ontario. In 1872, the Missionary diocese of Algoma was set off. And in 1875, a further division took place by the formation of the Diocese of Niagara. In 1861, the Church population had very largely increased, so that when the census of that year came to be taken, the figures had grown to 311,559, distributed by Counties as follows:—

1861.	
Essex.....	4,240
Lambton.....	5,916
Middlesex.....	11,909
Norfolk.....	3,938
Brant.....	6,393
Welland.....	5,178
Wentworth.....	7,309
Huron.....	13,440
Perth.....	8,189
Wellington.....	10,596
Halton.....	5,577
Simcoe.....	14,078
Toronto city.....	14,125
Durham.....	11,174
Northumberl'd.....	8,090
Prince Edward.....	4,486
Lennox, Addington.....	4,686
Kingston city.....	4,129
Grenville.....	5,813
Stormont.....	3,830
Prescott.....	1,583
Carleton.....	9,169
Lanark.....	7,902
Nipissing.....	226
Kent.....	5,070
Elgin.....	5,140
London city.....	3,452
Oxford.....	7,392
Haldimand.....	5,954
Lincoln.....	6,141
Hamilton city.....	5,814
Bruce.....	5,029
Waterloo.....	2,721
Grey.....	8,445
Peel.....	8,226
York.....	17,263
Ontario.....	8,662
Victoria.....	4,956
Peterborough.....	4,691
Hastings.....	10,269
Frontenac.....	6,759
Leeds.....	11,162
Dundas.....	2,856
Glengarry.....	334
Russell.....	953
Ottawa city.....	3,351
Renfrew.....	3,880
Algoma.....	623
Total.....	311,559

FREE CHURCHES.

MR. COKE FOWLER ON THE LAW OF PEWS, p. 59.

"CAN it be wondered at that such practices have done much to alienate the affections of the poor from the Church? By these means they are almost literally shut out. The law tells them that the floor of the Church is common ground; but this, like many other things, is in reality only a pleasant legal fiction!

Yet they are not so dull as not to know that the English Clergy are appointed for the cure (care) of all souls with equal diligence within the limits of their charge; that one soul is as precious as another in the sight of God, and that the accidents of wealth and rank can attach no spiritual value to one above the other. Can it be a matter of surprise then, that when knowing all this, they find the Churches furnished and arranged on a system diametrically opposite to these truths, they turn their backs on her? It is in vain to call the Church of England 'the poor man's Church,' whilst upon her present system she is emphatically the Church of the rich."

OUR BOOK TABLE.

"LETTERS AND FACTS CONCERNING THE CHURCH OF ENGLAND IN THE COUNTY OF PICTOU. Compiled by Rev. D. C. MOORE, Rector of Christ Church, Albion Mines. Halifax, N. S.: BAILLIE & ANDERSON, Printers, Victoria Buildings.

This is a neatly printed pamphlet of sixteen pages, which gives in concise form the important features in connection with the history of the Church in Pictou County, Nova Scotia.

Mr. Moore has done a good work, and deserves the thanks of Churchmen for thus making them acquainted with this interesting bit of Colonial Church History.

We hope this pamphlet will find its way into the hands of very many in all parts of the Dominion, and that others may be incited, by reading it, to compile all that is valuable about the Church in their respective Counties, until we have a complete record of the history of the Church throughout Canada.

As will be seen by advertisement elsewhere, this little work, which costs only a few cents, can be had from the Rev. D. C. Moore, on application; and as the proceeds from its sale are to be applied to most worthy Church objects, it doubly deserves a large circulation.

DEATH OF THE NEEPIGON BOY.

THOSE who read the touching account of the death of a boy from Lake Neepigon, in the Shingwauk Home, given in the CHURCH GUARDIAN a few weeks back, will, we think, read with interest the following letter from the poor pagan father written to Mr. Wilson when he heard of his son's death. We trust that it may meet with a response in many an earnest sympathizing heart.

RED ROCK, May 31st, 1879.

DEAR BROTHER,—I am told that my poor boy is dead. So, our talk is dead too. I cannot send any more of my children to the Home. But I hope you will do what you said you would do, and build us a "teaching wigwam" here, so that the Indian children may learn. After what has happened, I don't think any of the Neepigon Indians will let their children go to the Home. All my