

desirous of introducing an additional service in order to accommodate a number of Parishioners who could not obtain seats at other times. I told him I would support him, but the opposition from the seat holders was so great that he found, if he persevered, he would lose every sixpence of the subscriptions towards his charities, and he was obliged to abandon the plan."

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.

THE NEEPIGON BOY.

(To the Editors of the Church Guardian.)

SIRS: In answer to your appeal for funds to pay for postage on copies of the "Account of the Death of the Neepon Boy," we are very glad to send \$10 for that object, the proceeds of a small Bazaar, which we held for mission purposes on Saturday, July 26th, '79.

ANNA HILL FRASER,
SOPHIA M. ALMON,
JAMES M. DEW. ALMON.

Windsor, N. S., July 31st.

(To the Editors of the Church Guardian.)

SIRS: The reduction of the annual grant to the Diocese of Fredericton from the S. P. G. is scarcely receiving the attention its importance demands. We are at present receiving about \$10,000.00 a year from this source. Our missionary work is increasing on all sides. We are obliged to forego the division of existing missions, and the opening up of new ones. This grant is annually decreasing. In a few years, we have to look forward to the entire cessation of assistance at present amounting to \$10,000.00 per annum. If we cannot keep up with our work with this grant, our condition without it will be a most serious one. The state of the Province, and the present outlook, is not such as to warrant our expecting that this sum will be made up by increased local contributions. Even if it were so, we shall still be crippled for means. Now, why not petition the S. P. G. to commute the annual grant by a block sum, to be added to our funds invested for the support of missionaries? There is a notice of motion to come before the next Synod of Montréal, to that effect. This might be supplemented by a Fund to be raised in the Diocese. We are not sufficiently alive to the serious fact that, in all probability, in ten years, we shall have \$10,000.00 per year more to make up to put us in the position we are in now. We are drifting towards this point without a single effort to help ourselves. Where are our wise financiers, and our business men of the D. C. S.? Are they going to let us drift on the rocks? If we are to apply for a commutation, now is the time to do so. It is better to have a small amount, which we can depend on, than a larger one now, which is certain to cease very shortly. I ask the Clergy and Laity—What are we going to do in the matter? Vox.

(To the Editors of the Church Guardian.)

SIRS: Will some of your readers kindly tell me, through the medium of your valuable paper, what is the population of the different Churches and religious bodies in the world, and oblige,

Yours truly,

INQUIRER.

"WHITAKER" gives the following as the

estimated numbers of Religious Denominations amongst English-speaking communities throughout the world:

Episcopalians.....	17½ millions.
Methodists of all descriptions.....	14 millions.
Roman Catholics.....	13½ millions.
Presbyterians, of all descriptions.....	10 millions.
Baptists of all descriptions.....	8 millions.
Congregationalists.....	7 millions.
Unitarians.....	1 million.
Minor religious sects.....	1½ million.
Of no religion in particular.....	7½ millions.
English-speaking population.....	80½ millions.

—[Ed.]

PUBLIC READING.

(To the Editors of the Church Guardian.)

SIRS:—The discussion on the reading of the Liturgy, now going on in your columns, is most properly creating a wide-spread interest. I am constantly hearing words of approval of your bringing up the subject. I believe the matter of reading ought to be pressed upon the attention of the Clergy, and especially on those looking forward to the Ministry. It is said that to hear the present Dean Burgon read the Lessons is more instructive than to listen to many Sermons, excellent though they may be. What is the Bible but the inspired Word of God, which, through the reader, is delivering a message to the souls within reach of the voice? The Scriptures should be read under a sense of great responsibility. The passage ought to be analyzed and thoroughly understood by the reader himself, before he presumes to attempt to convey the meaning of the inspired writer. I fear that many never attempt to study the Chapter before reading it, otherwise they would never read right on without paying attention to the change of tone required, or the sense of the passage. The Offices of the Church require an equal amount of study. And the Church has a right to require, as the Witness and Keeper of Holy Writ, that her Ministers should not only understand the Holy Scriptures themselves, but be able to convey the meaning clearly to others. The worst readers may improve themselves by attention to this matter. I trust you will support any attempt to give Divinity students advantages of instruction in vocal culture, and urge very strongly that the Bishops or Examining Chaplains should examine applicants in reading at the outset of their career as students for the Ministry, and see that they receive instruction if needed.

SENEX.

TOTAL ABSTINENCE.

To the Editors of the Church Guardian.

SIRS,—If the matter be fairly and fully discussed, and writers are reasonable in making allowance for difference of opinion, argument on the above subject must always be productive of good. The writer is a missionary of many years labor in the backwoods of Western Canada, and has had much to do with drinking people of both sexes, and can appreciate anything said by one who desires to prepare men for usefulness in this department of the struggle with sin, and all the evils following it, of which drinking is by no means the least.

When the writer took charge of his present Mission, he found that nearly all the older people, and many of the younger were heavy drinkers, and this wholly irrespective of nationality, or whether Methodists, Presbyterians, or Church people; and sad to say, irrespective of their being Communicants or not; one of the four congregations at present comprising the Mission, had been fourteen years in charge of a brother clergyman who lived many miles off, and who had done the best he could by giving them a service, as it were, at the expense of his own charge. As well as I can remember now, it was within a week of the day I set foot in the Mission, this clergyman and I were attending a

Vestry meeting, in which he was putting things in order to deliver up to me, when a funeral came into the churchyard, and we were requested to officiate, but both had to refuse, as the woman died in delirium from drink. That was my introduction to the work there, and the circumstance made a deep impression on the beginner, and led to inquiry about the field, which presented a vast amount of the same evil. In fact, for the next two or three years, almost all our Communicants drank too much, and had to be dealt with, and dealt with by me out of the pulpit, as well as in. To this thought, reading and preparation, both mental and personal, were necessary, and the question with me was, what must I be, and do, to deal effectually with these people and their sins, and what must be done for them.

Reason and Scripture agree that total separation from the cause of drinking is the only remedy for it; and common sense teaches, that if a man would lead another to cease to drink, he ought himself first to cease to drink, in fact must do so. In preparing for the contest then, and in getting ready to be an example of what I taught and would have, it is not to be wondered at that I became a total abstainer.

Those who are wedded to drink, will of course, think more of the man who takes his glass; but the rule is just otherwise, as regards ministers, for the worst drinker will respect the clergyman, who, for the good of others, and the glory of God, gives up his own glass of wine. The worst drinker may persecute the minister who does not drink, but in his soul he respects his position, and knows well he is the man who has shown him what to do, and denied himself for his sake, and prepared himself to do him good.

Of course, there is no virtue in this act of a minister, as there is none in preparing himself to do good with persons who hold the doctrine of annihilation, but he will be more a minister of Christ to those for whom he prepares himself, and certainly, other things being equal, that must be; for what you study to prepare yourself for, mentally, morally, spiritually, or in your practices, you do get ready for and experience, most fully attests the position.

How a minister can keep up the present habits of society in the matter of drink, and deal effectually with drinkers such as have fallen to my lot in the last fourteen years, I cannot understand; but that they attempt the two things I know well.

Yours truly,

A MISSIONARY.

(To the Editors of the Church Guardian.)

CHARLOTTETOWN, P. E. I.,

26th July, 1879.

SIRS: Reading in your valuable paper an interesting account of a Confirmation service at St. Peter's, Charlottetown, I came across the following: "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 this church's practice of Fasting Communion." I believe the italicized words are a misprint for "The Church's," i. e., the Holy Catholic Church's practice of Fasting Communion; and lest some may think that the practice is peculiar to this church, (St. Peter's,) a few words on the authority for it may be useful.

In the words of an acknowledged master of the Spiritual Life, following this custom, we do honour to our Lord and follow the practice of the universal Church. St. Augustine says: "It is plain that when the disciples first received the Body and Blood of the Lord, they received it not fasting. Does any one then blame the Universal Church because it is always received fasting? Nay, for it has pleased

the Holy Ghost that, in doing honour of so great a Sacrament, the Body of the Lord should enter the mouth of the Christian before any other food, for it is the custom observed throughout the whole world." St. Chrysostom, assuming himself guilty of giving the Blessed Sacrament to communicants not fasting, condemns himself very strongly. Bishop Jeremy Taylor says: "Let us receive the consecrated elements with all devotion and humility of body and spirit, and do this homage to it, that it be the first food we eat, and the first beverage we drink that day, unless it be in case of sickness or other great necessity."

There are also many decrees of various Councils upon this subject, the one of the Council of Braga being very strict; it reads: "If any presbyter shall be found in this madness after this our edict, so as to consecrate the oblation not fasting, but after having taken any food, let him be immediately deprived of his office and deposed by his own bishop."

The practice has continued on, in some places in England, notwithstanding the lax and puritanical habits of the last century, and persons now living remember their parents omitting the ordinary morning meal on Sacrament Sunday. In the present day there is but little excuse for the laity neglecting this Catholic custom and duty; many of our Clergy would gladly have early celebrations in their churches if the laity asked for them, and, thank God, many clergy give us laity the opportunity of attending the quiet morning service of sacrifice of praise and thanksgiving. May the day soon come when the practice of both Early Celebrations and Fasting Communion are the rule rather than the exception.

A LAYMAN OF THE CHURCH.

(To the Editors of the Church Guardian.)

HALIFAX, Aug. 1st, 1879.

SIRS:—Allow me to thank you for your article on Sunday desecration, and also to express the hope that the subject will not be permitted to drop until a great change for the better is made. I, like your correspondent, have often spoken about it, but no one seems to think it his duty to interfere. There is a corner shop in my neighbourhood in which Sunday traffic is carried on so unblushingly that no attempt is made to conceal it. And as I passed it on my way home from Church last night, quite a brisk trade was being carried on, and the chinking of the "coppers" could be heard at a distance from the door, which stood wide open.

But there is a very serious phase of this subject which neither you nor "Temperance" touch upon, and to which I wish to call particular attention, viz.: its demoralizing effect upon the young. The majority of places open on Sundays sell candies, &c., and children may be seen at almost all hours of the day, taking their cents to buy those commodities; and so common has this become, that it is no very rare occurrence for children, on their way to Sunday School, to take part of their money given them by their parents as religious offerings, and spend it in this way.

Now, sir, I maintain that the City authorities are the proper persons to put this down, and if they do not do so, let a public meeting of the citizens be called, and force them to do their duty. It could be done with little difficulty now, but let the rising generation take the place of the present one, and it will be a far more difficult matter to deal with.

I am yours, &c.,

PARENT.

(To the Editors of the Church Guardian.)

NEW LIVERPOOL, P. Q.,

July 31st, 1879.

SIRS: Last Sunday was an eventful day in this Mission. Our beloved and respected Bishop paid us a visit to