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The Church Guardian.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude: 3.

Vol. 1.—No. 27.

THURSDAY, OCTOBER 16, 1879.

One Dollar a Year.

REV. JOHN D. H. BROWNE,
REV. EDWYN S. W. PENTREATH,

LOCK DRAWER 29, HALIFAX, NOVA SCOTIA,
MONCTON, NEW BRUNSWICK,

EDITORS.

TUESDAY, the 25th November, is the 25th Anniversary of Bishop Horatio Potter, of New York, not Seymour, as misprinted in issue of Oct. 9.

SIGNOR LOMBARDI has been exhibiting lately in London a process, styled the poikilographic process, by which oil paintings can be reproduced in fac-simile. Its results are said to be surprisingly satisfactory.

THE *Academy* state that Mr. Heath Wilson and Mr. Pullan have forwarded to London from Florence their design for the decoration of the cupola of St. Paul's. The design is a voluntary contribution towards the solution of the problem of the interior decoration of the cathedral.

THE Crown Princess of Germany, during her stay in Styria, visited a mine at Bresno, going up the mountain to it in one of the trucks, thoroughly inspecting the works, and evincing much acquaintance with geology and mountain phenomena. She took tea with the overseer.

At Wissek, in Prussian Poland, a girl who professed to have seen the Virgin by a haystack attracted a crowd of 6,000 or 7,000 persons, although the priests warned them against the imposture. Gendarmes, however, were sent down; the hay was removed by the owner, and in it was discovered a bottle of water so corked as to leak slightly. This was apparently intended to fulfil the Virgin's promise to discover a sacred spring. German and Polish prayer-books and tracts were also found in the stack done up in a handkerchief. The girl was arrested.

THE Holy Synod of Russia is contemplating a reform of the monasteries and nunneries. The abuses in the former are said to be very grievous. Instead of leading a devout life the monks are accused of reveling in worldly amusement. Monks in Russia do not take the vow of poverty. Aside from their private property the monks hold a vast amount of corporate property. Their annual income exceeds 3,000,000 roubles. But all this is said to be as nothing in comparison with the gold and silver ornaments, pearls and jewels, costly plate and vestments. It is the intention of the Synod to take away the privilege of holding private property, and to curtail if possible, the amount of their corporate possessions.

It is estimated that the Jews are still about as numerous now as they were in the days of King David; that is to say, they are six or seven millions strong. Of these there are in Europe about five millions; in Asia, 200,000; in Africa, 80,000; America, from a million to a million and a half. More than half of the European Jews (2,621,000) reside in Russia; 1,375,000 in Austria (of whom 575,000 in the Polish province of Galicia); and 512,000 in Germany (61,000 in the Polish province of Posen, Roumania is credited with 274,000, and Turkey with 100,000. There are 70,000 in Holland, 50,000 in England, 49,000 in France, 35,000 in Italy; Spain and Portugal have between 2,000 and 4,000; 1,800 in Sweden, 25 in Norway. The population of Jerusalem is given as 7,000 Mahomedans, 5,000 Christians, and 13,500 Jews.

THE Rev. the Earl of Mulgrave, vicar of Worsley, will preach the sermon in St. Paul's Cathedral on the occasion of the consecration of the Rev. A. W. Sillitoe, the bishop of New Westminster. The consecration will take place on the Feast of St. Simon and St. Jude, October 28.

THE seventh of eight stained-glass lights in the window over Shakespeare's tomb has been placed lately. It is said to represent the "seven Ages of Man." This window has been so far filled with pictures by means of subscriptions given by citizens of the United States who have visited the church at Stratford-on-Avon.

THE tusk of Ivory sent by Cetowayo to Lord Chelmsford as a peace offering, or rather as an evidence of his desire for peace, has arrived safely at the Colonial Office, Whitehall. The tusk is 7 feet in length, and about half a yard in circumference at the girth, and it is the finest specimen of an elephant's tusk that has probably ever reached England.

It is related of the German Emperor that, inspecting a machine for tossing up glass balls used in substitution for living pigeons, at the Industrial Exhibition, he observed, "The man who has thus devised a substitute for the unhallowed sport of pigeon-shooting deserves a special distinction." A quiet-looking man was recently much to his surprise, saluted as the millionth visitor to the Exhibition, and as such was solemnly photographed.

An aeronaut, making an ascent from Rostow, on the Don, recently, was about to alight, when shots were aimed at him, and on nearing the ground found a crowd armed with scythes, hatchets and stones, preparing for an attack. On assuring them he was a mortal like themselves, a priest, extending a crucifix, told him to cross himself if he was a man and a Christian. He did so, and presently some one arrived and explained the mystery of ballooning to the people.

THE *London Pall Mall Gazette* contains the following item:—

"The War Office authorities have, it is stated, granted an application for a pension on behalf of Mrs. Butler, the widow of the late Roman Catholic Chaplain of the Forces at Devonport, and her two children. It is stated that as the marriage was legally solemnized, though uncanonical, according to the discipline of the Roman Catholic Church, the authorities had no alternative but to grant the pension."

SWITZERLAND has been visited this year by 1,400,000 strangers, a number which exceeds by several thousands the average of the last four years. German visitors have increased, but the English have diminished, on the other hand, one-half. The former—350,000—stayed only a very short time, and it is believed spent no more than 50f. each. The remainder are supposed to have spent at least 200f. each, which makes a total of 9,100,000f. left in the country this year by foreign tourists. The part of England in this voluntary tribute, according to the foregoing computation, is 1,820,000f.

Foreign Missions.

AFRICA.

BISHOP CROWTHER: HIS LIFE AND WORK.

(CONTINUED.)

ON THE NIGER.

Most great rivers have been discovered at their mouths, and their course traced up stream. It was not so with the Niger. That there was such a river somewhere in Western Central Africa was known in the last century; but in the edition of the *Encyclopædia Britannica* published in 1797, it was confounded with the Senegal, which flows westward into the Atlantic Ocean. On July 21st of that very year, however, Mungo Park struck its upper waters near Segou, the capital of Bambarra. "I beheld," he says, "the long sought-for majestic Niger, glittering in the morning sun, as broad as the Thames at Westminster, and flowing slowly to the eastward." But thirty-three years more passed before its whole course was determined. Park was killed in the attempt to complete the explorations; Clapperton died in making a similar attempt; and it was not till 1830 that the brothers Lander, having travelled overland through the Yoruba country to Boussa, where Park met his death, descended the river from that point to its mouth in the Gulf of Guinea.

In 1841 the British Government fitted out the celebrated Niger Expedition, the main purpose of which was to aim a fresh and effectual blow at the slave-trade. "It is proposed," wrote Lord John Russell, then Colonial Secretary, under whose auspices it was undertaken, "to establish new commercial relations with those African chiefs and powers, within whose dominions the internal slave-trade of Africa is carried on, and the external slave-trade supplied with its victims. To this end, the Queen has directed her ministers to negotiate conventions or agreements with those chiefs and powers; the basis of which conventions would be: 1st, the abandonment and absolute prohibition of the slave-trade; and 2ndly, the admission, for consumption in this country, on favourable terms, of goods, the produce or manufacture of the territories subject to them." In this project, Prince Albert, then a young man, took a lively interest; and one of the three steamers of H.M. Navy fitted out for the expedition was named after him.

The Church Missionary Society saw in this scheme an opportunity for inquiring into the openings for the spread of the Gospel which the great river might present. Permission was obtained for two agents of the Society to accompany the expedition; and the men selected for this service were the Rev. J. F. Schon, an experienced Sierra Leone missionary, and Samuel Crowther. He was then still a young schoolmaster, thirty years of age. We have gone back from our last chapter sixteen years, in order to tell the story of his connection with the great river from the beginning.

The three steamers composing the expedition, the *Albert*, the *Soudan*, and the *Wilberforce*, sailed from Sierra Leone, on July 2nd, 1841, under the command of Captain (afterwards Admiral) H. D. Trotter. The ascent of the Niger was begun August 20th. Through the slimy mangrove swamps, with their fever-

breeding miasma, for the first twenty miles—then through a region of dense tropical forest, palms, bamboos, and gigantic cotton-trees—then past the first plantations of plantains and sugar-cane, with here and there a mud hut—the three vessels slowly steamed up the principal channel of the river; the natives in terror running away from the wonderful floating towns. At Ibo, 100 miles up, the expedition was warmly received by Obi, the king. Simcn Jonas, the Christian Ibo from Sierra Leone whom we mentioned in the last paper and who acted as interpreter, read to him some verses of Scripture, which astonished him greatly. That the white man should be able to do the same was more than he could believe. He seized Simon's hand, and exclaimed, "You must stop with me and teach me and my people." Both with him and with the King of Idda, another 100 miles futher up, treaties were concluded for the suppression of the slave-trade and of human sacrifices, and for the promotion of lawful commerce. At the highest point reached by the expedition, Egan (pronounced Egga), it fell to Crowther to communicate its objects to the king.

After a hearty salutation, by shaking of hands in the name of the king of the ship, and telling him the reasons why the ship could not then come near, I commenced my message: That the Queen of the country called Great Britain has sent the king of the ship to all the chiefs of Africa, to make treaties with them to give up war and the slave-trade, to encourage all their people to the cultivation of the soil, and to mind all that the white people say to them, as they wish to teach them many things, and particularly the Book which God gives, which make all men happy. I added, likewise, that there are many Nuff, Haussa, and Yoruba people in the white-men's country, who have been liberated from the Portuguese and Spanish slave-ships; that they are now living like white men; that they pray to God, and learn His book; and consequently are living a happier life than when they were in their own country, and much better off than their country-people are at present. [To this many of them said that they could judge of their happy state merely by my appearance. I added, moreover, that our country-people in white-men's country had written a letter to the Queen, who lives in Great Britain, expressing their wish to return to their country, if she would send white men along with them; but the Queen, who loves us all as her children, told them to stop till she had first sent her ships to the chiefs of Africa, to persuade them to give up war and the slave-trade; and if they consented to her proposals, she would readily grant the request of our country people. The ships are now come; the King of Ibo, and the Attah, King of Igalla, had consented to all that the Queen of Great Britain sent the king of the ship to say to them; and that if all the other chiefs would consent to do the same, they would soon see their people, whom they had lost for many years, and supposed to have been dead, come up this river with their property, and some even in their own ships to carry on legitimate trade with them, as they do in the white-men's country.]

But the expedition closed in sorrow and disappointment. A daily fever struck the crews, and 42 white men out of 150 died in two months. Egan was only reached by one of the steamers, the *Albert*,

the other two having been sent back to the sea full of invalids; and at the very time when Crowther was delivering his message, only three of the *Albert's* crew had strength enough to work the ship. The sentence seemed to have gone forth, "Hitherto shalt thou come, but no further"; and the *Albert*, following the track of her disabled companions, drifted downstream, and crossed the bar on October 16th.

Simon Jonas had been left with King Obi while the expedition went up the river, and was treated by him with every kindness; and another Native interpreter, Thomas King (afterwards an ordained missionary at Abeokuta), was left in charge of a model farm, which was started near the confluence of the two branches of the Niger; but both were soon afterwards withdrawn. The Niger Expedition became a byword as a conspicuous and hopeless failure. Yet it taught some valuable lessons, and so paved the way for the more successful enterprises of the later years. It showed that the people were ready to welcome teachers; and that the liberated Africans of Sierra Leone could be employed to teach them. No one doubts this now; but many laughed at it then. In another respect the fruits have been reaped since. Mr. Schon was enabled to collect materials for the closer study of the Hausa language, into which he has since translated portions of the Scriptures, besides compiling a dictionary, grammar, &c.

But for more than twelve years public opinion allowed no further exploration of the Niger. In the meanwhile Samuel Crowther was ordained, and became a missionary to his Yoruba fellow-countrymen, as related in previous chapters, and at Abeokuta he gained the ministerial experience which was in after years to be put to so noble a use on the great water-way of Western Africa.

News from the Home Field.

DIocese OF ONTARIO.

ASHBURNHAM—Harvest Home Festival. The first thanksgiving services of this nature ever held in Peterborough or vicinity took place in St. Luke's Church, Ashburnham, September 26th. Divine service was held in the Church at 10 a.m., and 7.30 p.m. The morning service consisted of the litany and Holy Communion, the number of communicants being about thirty. In the evening the attendance was very large, about three hundred being present. The Incumbent was assisted by the Rev. W. E. Cooper, of Trinity College School, Port Hope. The service commenced by the congregation singing hymn 382 (Ancient and Modern), followed by Evening Prayer—the form used being that sanctioned by the Bishop of Toronto. Mr. Cooper read the lessons which, together with the psalms, were special and exceedingly appropriate. At the conclusion of evening prayer the Rev. Mr. Cooper ascended the pulpit, and delivered a most interesting and eloquent sermon, based on Deut. xvi., 11. He referred at some length to the services of this nature which, by the command of the Almighty, were observed in the Jewish Church, and observed that in the present age we Christians should be at least as thankful for our inestimable blessings as were the chosen people of God. He contrasted the condition of the Mother Country at the present time with our more favoured lot, and called on the people to joy and rejoice before God in the spirit of true devotion and Christian thankfulness, and to let this Harvest Festival be to them something more than a mere name. He bade them examine carefully their own hearts and lives, spoke of the prevalent sins of the day, and asked them to remember that often God punished men and nations, by withholding the blessings of the harvest because of their fearful iniquities and transgressions. The discourse was a very able one, and was attentively listened to

throughout. At the close, the Rector invited the congregation to join in singing "Te Deum," as a solemn act of thanksgiving, and a fitting conclusion of the joyous services of the day. A liberal collection was then taken up in aid of the Organ Fund. The church was very tastefully and beautifully decorated with specimens of the ripened grains, fruits and flowers, and showed clearly that many loving hands had been hard at work for many days before to beautify the sanctuary of God. Windows, arches, pulpit and lectern, were all prettily wreathed with grain, interspersed with flowers and berries; devices showing the sacred monogram were most ingeniously arrayed over the door of the vestry and organ chamber, while round the chancel arch ran the words: "Thou crownest the year with thy goodness," the letters being formed of ears of wheat and the berries of the Mountain Ash. Fruits of all kinds were arrayed with much care in the windows, and the altar was simply beautiful with flowers and grapes and wheat arranged in silver vases. The font to be appreciated must be seen, as it is completely beyond our descriptive powers. Indeed the entire work evinces more than ordinary taste, care and skill, and as all is to be left on the walls for a few weeks, we hope our readers will take advantage of the seats being free to go and behold the church for themselves. There is little doubt but that services so appropriate, so necessary, and so happily inaugurated will become a yearly custom with the good people of St. Luke's, and we trust in many other churches also.

DIocese OF MONTREAL.

ORMSTOWN.—On Sunday, the 31st ult., his Lordship the Bishop of Montreal visited St. James' Church, Ormstown, for the purpose of holding a Confirmation. Long before the hour appointed, the Church was crowded to its utmost capacity, many having to stand outside at the door for want of room, notwithstanding a number of seats had been placed in the aisle and gallery. Several vases of choice flowers were placed on the Communion Table, and in other parts of the Church, giving it a bright, festive appearance, which was very pleasing. As the Bishop and the Clergy entered the Church from the vestry, the whole congregation rose while the hymn 390, A. & M., "Brightly Gleams our Banner," was sung by the choir and people. The other hymns sung on the occasion, were "Soldiers of Christ Arise," "Behold us, Lord before Thee Met," and "Thine forever, God of Love." The singing was very hearty, and reflected much credit upon the choir, under the leadership of Miss Lockhart, the organist. Before proceeding with the Confirmation Service, the Bishop addressed the candidates, thirty-one in number, in a most earnest and stirring sermon. The Holy Communion was then administered, all the newly Confirmed remaining to partake of the Sacred Feast, together with a large number of the congregation, making in all, nearly eighty Communicants, besides the Bishop and the Clergy, who were present, and took part in the Services, viz., the Rev. A. D. Lockhart, the Incumbent of the Parish; the Rev. J. Fulton, R. D.; and the Rev. A. A. Allen, Incumbent of Huntingdon. The Services were most impressive throughout, and will be long remembered by all present.

On Monday evening following, the annual Missionary meeting was held in St. James' Church, the Incumbent presiding, when addresses were delivered by the aforementioned reverend gentlemen and the Bishop, who again spoke eloquently and faithfully to all assembled. The singing on this occasion also was very good, the hymns being all taken from hymns A. & M. During the taking up of the collection, No. 365, A. and M., "O Lord of Heaven and Earth, and Sea," was very nicely rendered. His Lordship left the Parsonage the next

morning, and was driven to Valleyfield, a distance of twelve miles, by the Rev. A. D. Lockhart, and after calling with him upon several Church families connected with the Mills in that place, with a view of placing a resident Clergyman there, the Bishop crossed over to Coteau Landing, accompanied by the Rev. T. A. Young, Incumbent of that place, who came to Valleyfield to meet him.

THANKSGIVING.—His Lordship the Bishop struck the right key in the harmony of the Church throughout his diocese, by appointing the first Sunday of October, as a day of Thanksgiving. In the rural parts, it was the regular day for the celebration of the Holy Communion. The day happened to be very pleasant, which gave an opportunity of having full Churches—full choirs, and consequent hearty Services. The harvest was gathered in, and it was a bountiful one, so the people must have felt that they had great reason to thank God. And so far as I have been able to gather the thanksgiving has been unusually well attended with earnest demonstrations of sincerity. A look into one of our country Churches, might give some idea of how they were all prepared for the festival occasion. As you entered, the first object that would strike your attention was the altar. A large cross above it in the chancel trimmed with selected leaves, and bunches of wheat at the head and arms, vases of nicely assorted flowers on the altar with dishes of choice fruit. Outside the chancel rail was a table laden with the products of the fields, pumpkins, turnips, squashes &c., around the body of the Church were wreaths, festoons &c., &c. There are about sixty people present to enjoy the service. All enter into it heartily. The responding is general, and the singing congregational though led by a choir. This is not a model church by any means, but simply a specimen.

MONTREAL.—On the 5th inst., being the Sunday appointed for special Thanksgiving to God for the beautiful harvest, the churches in the city were suitably decorated, and the services in accordance with the requirements of the occasion. The Bishop preached in St. Martin's Church at evening service. His Lordship also preached in St. James' Church at the afternoon litany service, in both cases to very large congregations.

Trinity Church.—The Rev. Mr. Craig, formerly rector, preached his farewell service in this Church on Sunday evening 5th inst. Mr. Craig, is going to Niagara, to a place called Stoney Creek. While in this Diocese he made many friends, who regret his departure.

DIocese OF FREDERICTON.

CHATHAM RURAL DEANERY. The clergy of the Rural Deanery of Chatham, met in the Parish of Derby on Wednesday and Thursday 24th and 25th, ult., there were present the Revs. A. F. Hiltz, Rector of Derby and Blackville, H. H. Barber of Newcastle, D. Forsyth, R. D., of Chatham, W. B. Armstrong, of Welford, E. P. Flewelling of Baie des Verts, T. W. Jones of Richibucto.

On Wednesday evening a Missionary meeting was to have been held in St. Peter's, Derby, but unfortunately the weather was unfavourable. However, a few of the parishioners met at the appointed hour with the Clergy and instead of the Missionary meeting, Evensong was said, all present enjoying the service completely. On Thursday morning at 11 o'clock, there was Morning Prayer with the celebration of the Holy Communion, and sermon by the Rev. W. B. Armstrong. In the afternoon the Deanery Chapter met at the Rectory, and after routine business, Chapter III, 1st. Tim. was read in the original and discussed. Afterwards the clergy were hospitably entertained at tea at the house of F. Crocker, Esq., and at half past 7 p. m.,

there was evening service at St. Peter's with a sermon by the Rev. J. W. Jones. We are glad to notice several manifested tokens of progressive work in the Church in the Parishes of Derby and Blackville and have no doubt that further improvements will follow at an early day.

The next meeting of the Deanery will be held in Newcastle in January next. Subsequent to the meeting of the Clergy at Derby, the Revd. Messrs Armstrong and Jones visited the Parishes of Newcastle and Chatham, on Friday evening, the 26th there was evening prayer and a sermon by the Rev. Mr. Jones. After the Service Mr. Armstrong proceeded to Richibucto and on Saturday evening Mr. Jones set out for Welford. Thus ended a pleasant and profitable re-union of the clergy.

OFF FOR FREDERICTON.—The afternoon of Monday, October 6th, saw us en route for the "Celestial City," to attend the Special Session of the Synod. It is only a very few years since a journey to the capital in the old stage coaches was an undertaking not to be lightly thought of, and occupied more than half the time of an Ocean voyage: but now we were whirled along in luxurious cars to St. John, over a road that is not excelled on the Continent, and at a rate of speed which the Old Loyalists never dreamed of, as they felled the trees in the Counties of Kings and Westmoreland. Remaining over night in St. John, we took the train in the morning for the "Celestial City" and arrived at the hospitable house of the Chief Justice of the Province. Fredericton has many a son of the Church of whom the Diocese may be proud, but none of them is more respected for sound Churchmanship and devotion to the Church's interests than Chief Justice Allen. And we may say here that the hospitality and kindness with which the clergy are treated by the people of Fredericton are beyond all praise, and deserve as they receive grateful acknowledgment. During the afternoon, we paid a visit to the University in company with a clerical Brother, to see two students from our respective parishes. We could not but admire the commanding site of the building, the beauty of the grounds, and the neatness and order displayed in and about the College. The institution is prosperous; there are about 50 students at present pursuing their studies there, of whom 19 are in the Freshman Class. On our return we attended Prayers at the Cathedral; and as we looked at its fair proportions of stone, its elaborate interior, and listened to the sweet chiming of the bells, our thoughts wandered away from the wooden churches of New Brunswick to those ivy mantled fanes of the Old World, which are found in every hamlet, where the chimes ring in the daily evensong, and the grey towers proclaim the stability and antiquity of England's Church. In the evening, we attended an informal conference of Clergy and Laity interested in the Temperance work of the Church, when it was agreed that, in the present state of business in the Synod, it was best to arrange merely for a Temperance Conference some months later on, to discuss the Temperance question in its relation to the Church of England; and a Committee was appointed to carry out this arrangement, with the Rev. Foster H. Almon, the veteran Temperance worker, as Chairman. As we met friend after friend, we found that the proposed Canon was the one absorbing topic of the hour. All kinds of rumours were flying about, and we went to rest with the "Canon" on the brain, awaiting the developments of the morrow.

SESSION OF SYNOD.

On Wednesday morning, the Holy Communion was administered to a large number of the Clergy and Lay Delegates, at 8, A. M., in the Cathedral.

The Synod assembled at 9.30, A. M., in the Odd-Fellows' Hall. His Lordship the Metropolitan took the Chair, and, after Prayers, the Roll was called, and a quorum of Clergy and Lay Delegates were found to be present.

The Church Guardian,

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PAROCHIAL MISSIONS.

PAROCHIAL MISSIONS seem destined to play a highly important part in the future of the Church. By Parochial Missions, we understand a period of varying length, in some cases eight days, in others twelve, set apart for the preaching of Gospel Truth, as the Church has received the same, with a vigorous and determined effort to bring it to bear on individual souls; and for a connected, systematic, and logical course of instruction in the position and doctrines of the Church.

Missions, to be successful, should be conducted on the following principles:—

I.—*They should be thoroughly prepared for.* Meetings for intercessory prayer should be held not less often than once a week, where the interest and co-operation of the Laity of the Parish should be sought and directed. Districts should be set off, and given to bands of workers, who undertake to personally deliver leaflets explanatory of the Mission, and printed forms of prayer at every house. The lay helpers also pledge themselves to use every endeavour, both of diligent visiting and personal persuasion, to induce as many as possible, whether members of the Church or not, to attend the Services.

Three months is not too long a time to devote to this preparatory work.

II.—*The Mission preacher should be a stranger to the Parish.* Thus he will not only be able to hold the attention of a mixed congregation, at all events for the limited period of the Mission, better than the Parish Priest, but from the absence of any fear of offending or hurting the feelings of the people to whom he speaks, he can preach much more directly to the conscience, and probe the depths of the sinful heart more completely than the one to whom the feelings and sins of his flock are well known.

Perhaps it is not too much to say that on the choice of the Missioner, humanly speaking, depends the success of the Mission. First, he should be a vigorous and easy speaker; one who can hold the minds and bodies of his hearers for an hour, or if necessary, for two hours, without flagging or repeating himself, and do so without the aid of manuscript. Next, his judgment should be good, his knowledge accurate, and well in hand, his acquaintance with human nature profound, his devotion to the principles and doctrines of the Church unquestioned, his desire for the salvation of immor-

tal souls a ruling passion, and his physical and mental strength equal to the strain. He should be able to build up and edify the faithful by suitable instruction in the devotional life; to give correct information with regard to every period of the Church's chequered history, and particularly on the critical epochs of her career; and at the same time to arouse, by soul-stirring appeals to the heart and conscience, the lukewarm, the indolent, the backsliding, and the wilful sinners. And, what should not be overlooked, he should be possessed of sufficient experience to direct aright those who may seek his spiritual advice and guidance. Who cannot see, that to set in effective motion all these powers, he should be a man of deep vital piety? For, how can he speak comfort to trembling and needy sinners, or instruct those who are halting by the way, expecting the blessing of God on his work, if he himself be but a self-convicted imposter!

III.—*The aim of the Mission must be twofold; the building up of the Church, the body of Christ, and that, by the personal salvation of her individual members.* The love of God through the Incarnation is and must be the keystone of the spiritual arch; as the life and death of the Beloved Son Himself is the head corner-stone. And both of these great Truths involves the establishment of a Visible Church, which here now exists, and whose office it is not only to proclaim a free and full salvation, neither to be purchased nor won, but bestowed on all sinful men by the sole grace and mercy of a loving God; but also to dispense the means of grace wherewith she has been entrusted for the support and sustenance and spiritual food of those who have sought in humble penitence and faith the great boon of God's forgiveness, and now desire in their new relation to God and man the help of the Holy Ghost.

Hence, the design of the Parochial Mission is not to excite sensational emotion by a spasmodic and frantic endeavour to bring men to a "penitent bench, or an anxious seat," but to send them to their knees before an offended God. It aims at producing deep earnestness; the earnestness of the soul which feels acutely its lost estate, and cries in an agony of distress, "what must I do to be saved." And if it be said that this is the principle of the "Revival"; and is not the Church's way of dealing with souls, it may be sufficient to ask in reply, "what is the Church's way? It is the want of this care in bringing home to the individual soul the sense of sin, and the need of a Saviour which gave rise to Methodism. That system, inadequate as it is to the development of the full grown Christian man, is nevertheless a witness to the aspirations of the human soul after a personal God. But the fundamental difference between the "Revival" and the Mission lies here. The "Revival," or to speak more accurately, the Dissenting system generally, leads the anxious soul into a certain condition of Spiritual experience; and having satisfied itself of his conviction, tells him he is safe, both here and forever. The Church, having led him by much the same way to the same phase of conviction, tells him that now he is forgiven for the past, that the broken covenant into which he was admitted at his baptism is

now renewed; but that the future depends on his own watchfulness and prayer, and by the renewing grace of God the Holy Ghost; and this she assures to him by her Sacraments. The Dissenting theory addresses the unconverted as an alien and an outlaw; the Church claims him as a deserter from the cause, and calls him back to his allegiance. The one lays no stress on the Sacrament of the Lord's Supper, for she has none to give, having lost the Ministry which alone could validly afford it; she contents herself with as good a substitute as she can obtain, a memorial act alone. The other holds her Bible in one hand, and says, "this is the way," and her Eucharist in the other, and says, "this is the means, use it." Can the Church at large afford to disregard the growing movement to bring her principles and Truth fairly before the masses who have never before heard them?

Why should not each of the Dioceses of the Dominion support, or any two of them unite in supporting a Missioner in whom the Bishops and Synods have confidence, and send him forth in their name, and with their official countenance to rouse the Church through the length and breadth of the land?

It will be seen by the Report of the recent meeting held in Fredericton, that the Synod have conceded the right of nomination for the election of a Co-Adjutor to the Metropolitan, but have adopted a section submitted by his Lordship, "that the provisions of this Canon, so far as they relate to nomination by the Bishop, shall not extend beyond the Episcopate of the present Diocesan, unless the Synod shall otherwise order." The result of the discussion clearly shewed that while the Synod reposed such full and perfect confidence in the present Bishop, that they were willing to entrust the nomination to him, they were not willing to say now, that this should be a standing rule. They reserve the right to grant it or not to any future Bishop seeking assistance, according to the circumstances of the case.

His Lordship and the Diocese are to be congratulated on the decision arrived at. For ourselves, we have every confidence in his Lordship's judgment, in selecting a suitable person for the office, and are confident that there will be no difficulty in the approaching election, but that all will work smoothly and harmoniously for the good of the Diocese and the Church at large.

We are forced to the conclusion that in too many of our Parishes the Church is asleep, or at least, in a state of drowsy indifference. It is all very well to deprecate spasmodic religion, the religion of feeling, which is so apt to be unreal, and, therefore, to soon pass away, leaving worse than no fruit behind it; but, while doing so, let us beware of falling into the opposite extreme. There are circumstances in which a Parish may be so situated that for a time very little headway can be made, but with a faithful priest in charge, this state of things cannot long continue. *There must be no standing still.* The religion of Jesus Christ cannot long exist in a passive form. Christianity brooks no restraints where souls need Christ and Salvation. We must be up and doing, working and praying, and never satisfied to rest, or to give up the struggle while life itself lasts. cheered by the blessed assurance and promise that we shall "reap if we faint not," and "he

that endureth unto the end, shall be saved." And then, when the Fight is over, and the Victory won, we shall enjoy the Peace and Rest "which remaineth in Heaven for the people of God."

ALTHOUGH we printed 2,000 copies of our last week's issue we were not able to supply nearly one hundred new subscribers with the paper. This week we have had a larger edition struck off, and shall be able to respond to all demands upon us. Our circulation is steadily increasing at the rate of from sixty to eighty a week.

THE HERRING COVE PIC-NIC.

WE were led in an unguarded moment by the persistency of the *Alliance Journal's* attacks upon the Church authorities at Herring Cove, to take for granted that what it said was true, and that liquor had been sold on the Pic-Nic grounds, and, consequently, to express ourselves in a much milder tone than had been known the charges to be utterly false.

We have since made enquiries in the matter, and are now in a position to affirm, on the authority of the Missionary in charge, that no intoxicating liquors of any kind were sold on the grounds.

Our readers may judge from this how much dependence can be placed on statements of the kind which appear in some of the public prints, emanating, as they usually do, from persons who take pleasure in scandalizing the Church of England. Further comment is needless.

OUR CREED.

CAN those members of the Church who day by day and year by year, meet for worship in the same Sacred Edifice, without desiring to recognize the bond of union which should characterize every member of the Church of Christ, realize the full force of those beautiful words they so often repeat: "I believe in the communion of saints"?

If in the Church Triumphant we are looking forward to entire unity and concord, let us in the Church Militant, at least, seek to know each other as members of the Body of Christ, and evince that interest and sympathy which is compatible to the same.

FREE CHURCHES.

(From the last Report of the Free and Open Church Association.)

The assumed powers of Churchwardens over Church sittings is another subject referred to, the Council maintaining that since every parishioner has a right to a seat whenever he comes to church, the Churchwardens will best fulfil whatever may be their duty in this respect by making no allotment of seats whatever.

In support of this view Messrs Blundell and Phillimore's "Book of Church Law" is quoted as follows:—

"Whether such assignment of seats is made as a yearly arrangement; whether it is made at the time when Divine Service is about to be, or is being celebrated; or whether the power to make it is only used in disputed cases—the seats being ordinarily considered free and open to the first comer—are matters entirely within the discretion of the Churchwardens, subject to the control of the Ordinary."

The Archdeacons of Buckingham and Manchester are quoted as having recently expressed similar opinions, and Dr. Espin, Chancellor of the Diocese of Chester, in a letter read at a recent Eastern Vestry meeting a Cheadle, is stated to have said:—"The Churchwardens may, if they think fit, in the interests of the parishioners, abstain altogether from making any fixed allotment of sittings."

DIOCESE OF NOVA SCOTIA.

ARICHA, C. B.—On the 19th ultimo, I drove over to St. Peter's, to meet the Rev. R. Wainwright, Clerical Secretary of the B. H. M. At 7.30, p. m., a missionary meeting was held in the Hall. The Rev. gentleman clearly and eloquently pointed out to the crowded audience the necessity, duty, and privilege of individual help in the missionary work of this diocese. All returned home edified and unwearied. Collection amounted to \$7.15, to which, on the next day, was added another dollar. We were hospitably entertained by Mr. Wm. Clements, one of the staff for enlargement of canal, who, on the following morning, kindly drove us down to see said work, which is rapidly progressing towards completion. After dinner, we left for Arichat, which we reached about dark, Sunday, 21st. The Clerical Secretary gave stirring and eloquent sermons to crowded and appreciative congregations, at the morning and evening services. Monday, 22nd, several gentlemen, including wardens, called by invitation, and received more light relative to the "bound up" Endowment Fund, and general work of the "B. H. M." At 7.30 p.m., notwithstanding the unpropitious appearance of the weather, the missionary meeting—a crowded one—was held. As at St. Peter's, so here, the financial state of the E. H. M. and necessity of individual furtherance of our missionary work was elucidated by the Clerical Secretary, who also gave very interesting experiences of his missionary labours in Labrador. The eloquent sermons and addresses of the Rev. R. Wainwright will not soon be forgotten by those who had the privilege of hearing them. I have no doubt but that good results will follow. Thanks are due to the choirs here and at St. Peter's for their hearty assistance. Offertories in Arichat realized \$20.05. Good, considering the "hard times," and that the parishioners, within a year, have had a substantial wall and new fence erected round the graveyard, added a shed to the barn for clergyman's waggon, &c., and whitewashed, painted, and varnished the interior of the parish church, which, with the exception of pillars, was entirely renovated a few years ago. The Diocese may well congratulate itself on having such an energetic and experienced Secretary.

In conclusion, allow me to remark that, if the members of our branch of the Catholic Church have not hitherto understood the needs and wants of the B. H. M., it is because the majority have only read subscription lists in its reports, which (lists) do not reflect—generally—credit to subscribers. Since my arrival in this diocese I have been surprised at the small amount annually subscribed for the D. C. S., now "B. H. M." But for the general apathy of the Church members (60,000) \$20,000 might have been the amount annually subscribed. Only one cent a week, from each member—on the average—would realize more, and still more if given as an offering to God, for would not very many be ashamed to offer so little to the given of all good gifts? Let us all work, and give as those who feel their great and honorable responsibility as laborers—laity as well as clergy—for that great harvest, which shall be gathered in at the end of the world.

F. M. M. Y.

MARTYRDOM OF A ZULU CHRISTIAN.

The following story of the death of an African convert is taken out of a Natal paper. It happened just before the war broke out but the exact date is not given. The man's name was Umayamazela. "An induna (petty chief), named Ujubane's, sent for Umayamazela, and on his return from Ujubane's kraal an impi (troop) came to him saying he had orders to kill him. He asked for what reason, and on being told it was because he was a Christian (ukukolwa), and for nothing else, he said again, 'Well, I rejoice to

die for the word of the Lord.' He begged leave to kneel down and pray, which he was allowed to do. After praying he said, 'Kill me now.' They had never seen any man act in this manner before when about to be killed, and seemed afraid to touch him. After a long pause however, a young lad took the gun and shot him, and they all ran away. On the following day the people of the Mission Station were much alarmed. Zulus who were there at work left, and all the women and children were put in a place of safety, while the men kept watch. An impi was said to be gathered at Ujubane's kraal, not far off, and an attack was apprehended. However, the following morning (Sunday) dawned without anything of the kind. It is, however, currently reported and believed throughout the country that the king says the Mission Stations are full of abatakati (witches), and that more bloodshed is to be expected."

When a untutored Zulu is thus able to die in the spirit and with the fortitude of a true martyr, surely we need not despair of Christianity in South Africa, or even of the fierce tribes which own Cetwayo as king.—The Gospel Missionary, June.

SUBSCRIPTIONS RECEIVED.

(Continued.)

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