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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. 17.

THURSDAY, AUGUST 7, 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.

ARCHAEOLOGY may shortly be called in to illustrate one of the most difficult books of the New Testament. It is said that Dr. Schliemann is about to ask for permission to make excavations among the tumuli of Sardis, near Smyrna, the ancient capital of Lydia, and the site of one of the Seven Churches of Asia mentioned in the Book of Revelation.

THE many friends in Nova Scotia of Rev. W. H. L. Cogswell will be pleased to learn that the Dean and Chapter of Chester have unanimously presented him to the living of St. Oswald's, Chester, which is an important one, containing 5,000 souls. The parish church itself is the south transept of the cathedral, and a new church by Sir Gilbert Scott has been erected just inside the town wall.

WE have had occasion to mention the disaster brought upon the Reformed Episcopalians by the death of Mr. Powers in Philadelphia. His surviving kindred are not at all in sympathy with the schism, but adhere faithfully to the old path, and to the Church, which he deserted. They do not feel at liberty to give the money, which is now theirs, to build up the very evil from which they daily pray to be delivered.

It is announced that the large body of dissenters from the Orthodox Church in Russia, who are known as Old Believers, hitherto not recognized, and practising religious rites under official ban, are to have entire liberty of worship and to be allowed to build churches, become members of city guilds, and engage in industrial and commercial pursuits, hitherto forbidden. By these reforms 12,000,000 of Russian subjects will be relieved from their disabilities.

It may surprise novices in Biblical studies to find that while we have Greek mss. of the Bible as old as the fourth century, the oldest Hebrew mss. do not date further back than the eighth. This is owing to a rigidly observed statute of the Talmud, in force of which the Jews are bound to bury old copies of Scripture. Every synagogue has a sort of dry well called *Gheniza*, into which even fragments of mss. are thrown. The best known collection of Hebrew mss. is De-Rossi's, at Parma.

THE late Dr. Tilbury Fox, who died in Paris on the 7th of June at the age of only forty-three years, was an acknowledged authority in the medical profession on cutaneous diseases. He was a Fellow of University College, and was appointed Lettsonian lecturer to the Medical Society of London in 1869 and 1870. He was also one of the editors of the *Lancet*, the last number of which contained the following interesting paragraph, which we have much pleasure in reproducing. Dr. Tilbury Fox left a written request that it should be reported of him in any obituary notice that might appear in the *Lancet*: "I die a Christian in the now, I fear, much despised sense of that term, a simple believer in Jesus Christ as a personal, living, and loving Saviour, without any righteousness of my own, but perfect and secure in His; and that I know in whom I have believed, and am persuaded that He is able to keep that which I have committed to Him until that day."

On the 15th ult., the Primate of the American Church, the venerable Bishop Smith, completed his 85th year.

THE Nova Scotia Provincial Exhibition, which is to be held this year in Halifax, promises to be a very successful affair. The building and grounds are large and well-arranged, and the Prize List amounts to \$10,258.

A coarse, ill-natured man died one day and his friends assembled at the funeral, but no one had a good word to say about the deceased. At length, a kind-hearted German, as he turned to go home, said: "Vell, he vas a goot schmoker."

The largest cultivated wheat farm on the globe is said to be the Grondin farm, not far from the town of Fargo, Dakota. It embraces some 40,000 acres, both government and railway land, and lies close to the Red River. Divided into four parts, it has dwellings, granaries, machine shops, elevators; stables for 200 horses, and room for storing 1,000,000 bushels of grain. Besides the wheat farm, there is a stock farm of 20,000 acres. In seeding time 70 to 80 men are employed, and during harvest 250 to 300 men.

Kossuth, in a letter to the Hungarian papers concerning the reconstruction of Szegedin, says there are only two countries in Europe where the word "Home" is thoroughly understood—England and Hungary. He adds—"Let the example of the English be followed. Let the dwellers on the Alfaeld have, as heretofore, their own little homes, however small, rather than great barracks, in which most families on the Continent are crowded together." The sanitary state of Szegedin is far from satisfactory. It is said that smallpox, fever, and even spotted typhus prevail.

LORD DUNRAVEN thinks Canada has a glorious future. In a recent article, he says:—"Even from the point of view of a traveller who cares not for field sports, Nova Scotia and New Brunswick, and in fact all Canada is a country full of interest. It is interesting for many reasons which I have not space to enter into now but especially so as showing the development of what in the future will be a great nation. That vast region which is now called British North America will assuredly some day support the strongest, most powerful, and most masterful population on the continent of America."

If no other evidence were forthcoming of the importance of our Colonies scattered throughout the world, abundant proof of their value in the eyes of others might be found in the longing glances which are cast towards them by foreign nations, and in the efforts which are being made to obtain a footing in those islands and lands which offer the slightest ground for hope that a Colony might be planted in them. The United States is known to have a strong desire to see the Stars and Stripes floating over the West Indies, while Hawaii, Samoa, and other groups of islands in the Pacific exercise as strong an influence in the other direction. Germany and Italy are both looking out for a foothold in the Pacific, while France, already richer in this respect than either of these States, is very anxious to extend her influence and territory in every possible direction.

"WHAT ANSWER SHALL I GIVE."
A Series for the Living Church, by the
REV. R. W. LOWRIE.

II.

"Is your Church careful enough whom she receives into membership?"

IN regard to church-membership, I begin by reminding that this is acquired in Holy Baptism. Although this is not what is popularly meant by "membership," still as the Church's ideas on this topic are often erroneously understood, let me, before passing on, quote some words of the Rev. Dr. Huntington:

"The real ground of objection to this is to be sought in that view of Christianity which is called Puritanism. The issue is between the inclusive and the exclusive theories of the nature of the Church. If, as the Puritan maintains, only a portion of the human race is salvable, and therefore only certain individual members of any given community are to be accounted subjects of Divine grace, then it is a manifest impiety to assert indiscriminately of all infants brought to Baptism that they are therein made members of Christ. But the Church idea pre-supposes a whole world redeemed—not necessarily a whole world finally saved—rather a whole world put in the way of salvation. We may not presume to anticipate the awards of the Judge. We know not how many or how few are to inherit eternal life. Christ discouraged enquiries upon that head. But this we do know,—that forgiveness may be had to-day by all who care to claim it. We come into the world the members of a guilty, but at the same time a pardoned race. In a word, the Church treats redemption as a universal grace and Baptism as a universal privilege. To bring little children to Baptism, is in the Church's view, just as reasonable and natural a thing, as for a man who has been in rebellion, to claim for his family, as well as for himself, the benefits of a public amnesty.

"At any rate one thing is true, the inclusive and the exclusive theories of Church life cannot both be true. They part company at this initial point of Baptism, but their divergence does not end here. If one is right, the other is wrong. It is for this nation to choose between the two."

And says the same clear writer, using a very beautiful and pertinent illustration:—

"When the first Napoleon wished to signify his hope and his ambition for his only child, he took him in his arms while yet an infant, and holding him up before the assembled legions of the Old Guard, caused him to be declared and made a member of that veteran corps. There was a profound meaning in the act. Thenceforth, the destiny of the baby king was to be a soldier as his father had been before him, and from that moment the soldier life was to begin. True, the child appreciated not the solemnity and import of the ceremony. His eye and thoughts dwelt only on the burnished arms, the gaily colored trappings and the waving banners. Nevertheless, that was a moment of crisis for the little King of Rome. In spite of his unconsciousness, a thing was done for him which he never wholly could undo.

"The Church has also a resemblance to an army. The leader is invisible, the weapons are not carnal, the campaign is against a spiritual enemy, and yet the

sacramental host is no shadowy, unsubstantial thing, but real. To enroll children in this army is to undertake, that from the beginning of their conscious life, they shall be taught loyalty, and exercised in the use of arms. Unlike Napoleon's boy, the baptized child may claim the promise of God's blessing on his warfare to the end."

And so it comes that the Church "confirms" her young so soon as they can duly discriminate, and are "sufficiently instructed." True, the wolf may scatter them. He may scatter some of the older sheep, even. But he is less likely to do so, if he have a faithful shepherd to evade and pass; and, I may add, a wall to climb.

In regard to the mode of full, adult membership and privilege, I would say that, of course, some formal mode is necessary. It is too solemn an event to be, either privately or carelessly, performed. If for ordinary secular matters, due form and solemnity be required, surely the same is demanded in things of so vital a nature as this.

And the Church, having a due and ancient form for the reception of her own baptized children into full adult membership, makes use of it for her adopted children also—those coming to her at years of discretion, from other bodies of Christians.

It is called CONFIRMATION. It is of Apostolic origin. It has on its side the authority of no less than three of the early Bishops, or Apostles; that we know of; and one may ask, if of them, why not of all? In Scripture we read that Bishops John and Peter "confirmed" the disciples at Samaria; and Bishop Paul, at Ephesus. Read the passages and see how strangely they correspond to the modern custom of the Church. Philip, who was a minister of inferior degree, went into Samaria; gathered a congregation; preached to them; touched their hearts, convinced their wills, and having aroused the motions of a godly faith and repentance in them, forthwith baptized them. He then sends to Jerusalem for the higher officer—the Apostle, now called Bishop—who, coming, lays his hands on them, prays for God's blessing upon them, and the fuller gift of the Holy Ghost. It is just so, now. The Parish Priest disciples, baptizes, instructs, prepares. The Bishop comes, and, in God's name, after a solemn and orderly mode, with affecting simplicity, most loving prayer, due confession of the faith, and ratification of Baptismal vows on the part of the candidates, and a full course of instruction in Churchly and Godly things beforehand, does, by his presence, authority, counsel and ghostly help, confirm and strengthen them in their resolutions to lead that upright and devout life, and require that holiness of personal character, that shall, in the end, through the mercies of Christ, make them as glad members of the Church Triumphant in Heaven, as they have been faithful and trustful ones of the Church Militant on earth.

Says a writer whom I shall often quote:—

"The Church teaches that the religion of Christ is a religion of growth and progress, and therefore she makes it a religion of training. She cradles little children in her arms, and makes them lambs of Jesus, because He said: 'Of such is the Kingdom of God.' With Catechisms and prayers, and Holy Scrip-

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 "Usahili (generally written Kreli) 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 Kreli. 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 Kreli 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 Kreli." 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 Kreli 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.

News from the Home Field.

DIOCESE OF HURON.

LONDON.—On Sunday, the 13th inst., the Right Reverend the Bishop held a confirmation at the Chapter House, London, when the Very Rev. the Dean presented quite a large class, prepared by the Rev. P. B. DeLom. The Bishop gave an impressive address, and also preached to a large congregation.

ONEIDA.—On Wednesday, the 17th, the Bishop visited the Indian congregation at Zion Church, Oneida, and confirmed a class prepared by the missionary in charge, Rev. H. Pahtahquahong Chase. The Indians manifested great interest in the services, and listened with great attention to the Bishop's earnest words of counsel and encouragement.

SEAFORTH.—On Friday, 25th, the Bishop held an ordination and confirmation in St. Thomas' Church, Seaforth, when Rev. A. C. Forbes, late of Bayfield, was advanced to the order of Presbyters in the Church. A large class of candidates for confirmation were presented by the Rector, Rev. W. F. Campbell. The large congregation present evinced the deepest interest in the services.

PORT STANLEY.—On Sunday, the 27th, the Bishop administered the rite of confirmation in Christ Church, Port Stanley, and St. John's Church, Yarmouth. The class had evidently been carefully prepared by the Incumbent, Reverend M. M. Dillon, who has succeeded in bringing many persons into the Church by baptism, especially at the new church in Yarmouth. These were received into full communion by the Bishop.

RESIGNATION.—The Rev. Geo. Turnbull has resigned his charge of Christ Church, Petrolia, and St. John's Church, Wyoming. At a meeting of both congregations, held in Petrolia last week, a resolution was unanimously adopted, expressive of their high opinion of Mr. Turnbull's character, both as a clergyman and a private Christian, and regretting that circumstances made a change in the incumbency of the parish necessary.

BERLIN.—Rev. E. W. Murray, late pastor of St. John's Church, has left for Dresden, his new field of labour.

DIOCESE OF TORONTO.

TORONTO.—The Bishop has leased a house at the corner of Bloor and Jarvis Streets.

Trinity East.—The Bishop occupied the pulpit in this Church, and preached a sermon from Ephesians chap. iv., 25th verse. In his remarks he appealed to the congregation to give liberally towards the Diocesan Mission Fund.

The Irish Society.—Rev. Dr. Potter, of St. Luke's Church, Sheffield, England, preached in St. James' Cathedral last Sunday morning, in aid of the Irish Society. He took for his texts the passages of Scripture to be found in Job xix., 25-27, and John xiv., 19. After dealing at some length with the external and internal evidences of Christianity, he referred to the objects of the Irish Society, in the interests of which he was speaking. He alluded, in the first place, to the causes which led to the establishment of the society, all of which were to be found in the history of the Irish Church. The adherents of that church had suffered much in Ireland. Still the 100,000 Churchmen and the 100,000 Presbyterians of 1772 had so increased that at the last census there were 693,000 Churchmen and 520,000 Presbyterians. The reason why God had blessed the Church was that she was and had ever been a Missionary Church.

LINDSAY.—His Lordship the Bishop visited this parish on Friday, July 11th,

and confirmed thirty persons. His Lordship also addressed the Sunday School children and teachers in the afternoon, when an address of congratulation and welcome was presented, and to which the Bishop replied in affectionate and feeling terms.

PETERBORO'.—On the 10th inst. the Bishop held a Confirmation in St. John's Church.

CAMERON.—Rev. Mr. Rooney, who has been nearly five years incumbent of St. George's, Cameron, and who was recently appointed to Minden and Stanhope, was, on Sunday, July 13th, made the recipient of an address accompanied by a presentation from his late parishioners.

PENETANGUISHENE.—The Bishop has confirmed thirty-five inmates of the Penetanguishene Penitentiary.

DIOCESE OF MONTREAL.

THE BISHOP'S APPOINTMENTS.—August 24th-25th, Hemmingford; 26th, Rami; 27th, Edwardstown and Havelock; 28th, Franklin; 29th, Hinchinbrooke; 31st, Huntington and Orms-town; Sept. 4th, Coteau du Lac.

On the 27th inst., the new French Church was opened. It is situated on Chatham Street. It is built of brick, and is to be distinguished as "The Church of the Redeemer." The Church is built in the Early English gothic style, and is free from debt. Rev. J. J. Roy is the clergyman in charge.

DIOCESE OF FREDERICTON.

RICHMOND.—At a meeting of the parishioners held July 23rd, in St. Mary's Church, the Rev. J. Nelson Jones, A. M., of Cambridge, Mass., was elected Rector of the parish. Chas. J. Sayre, Esq., presided as Chairman, and Caleb Richardson, Esq., as Secretary. The meeting was a most harmonious one, and there appeared to be a quiet determination on the part of the electors earnestly to aid their coming Rector in the discharge of his arduous and important duties.

One of the spires of St. Mary's Church was blown down last Thursday. It is to be hoped that the Vestry will have the church thoroughly repaired.

CARLETON.—A successful concert was given in the Mechanics' Institute, St. John, on Wednesday, last, in aid of St. Jude's Church.

GRAND FALLS.—The Bishop has confirmed six persons in this mission.

ANDOVER.—Three persons were confirmed in Trinity Church, Andover, on Sunday, July 27th.

FREDERICTON.—The Governor General and the Princess Louise will spend Sunday, August 10th, in the Cathedral city. Churchmen may well be proud of their beautiful Cathedral, in which they can welcome as a worshipper the daughter of their Sovereign.

PRINCE WILLIAM.—The Most Rev. the Metropolitan visited this parish on his return from Grand Falls. His Lordship drove from Woodstock, a distance of 36 miles, and held a service in South Clements at 4 p. m. the same day, the 29th inst. Rural Dean Neales, of Woodstock, said evensong, special Psalm cxix., parts 1 and 2, and cxxi. being sung. The Lessons were read by the Rector of Kingsclear, the Rev. R. M. Edwards. Nine persons were then confirmed. The choir, and especially the organist, Miss Anderson, received much praise from the Metropolitan. Next morning his Lordship drove to St. John's, Magundy, a distance of 9 miles, and confirmed eight young persons, making 17 in all, in the parish. Four other candidates had been

prepared for confirmation, but did not present themselves. The service at St. John's consisted of Litany, said by Rev. Mr. Edwards, the Confirmation, and the celebration of the Holy Communion by the Metropolitan, assisted by the Rev. LeB. W. Fowler, Rector of the parish. Rev. A. H. Weeks, Rector of Queensbury, was also present, and, after dinner at Mr. Henry's, took his Lordship to Queensbury.

SHEDIAC.—The annual picnic in connection with the Sunday School of St. Andrew's Church, Shediac, was held on Tuesday, the 29th ult. The day was all that could be desired, and the children appeared to enjoy themselves thoroughly. Thanks are due to Mr. J. Weldon, who kindly drove the little ones to the picnic grounds in his large hotel wagon; also, to the ladies who took charge of and served out the provisions, viz., Mrs. C. Smith, Mrs. Johnston, Mrs. Barnes, Mrs. Steves, Miss Armstrong, Miss Maggie Hanington, Miss Hanington, of Dorchester, and Miss J. Jackson. We must not forget to mention the names of Mr. Johnston, Mr. Clarence Hanington and Mr. Barnes, who were present, and who added very much to the amusement of the children by working hard at the swing ropes. Considering the heat, this was no light task.

EDMUNDSTON.—His Lordship the Metropolitan visited this place on the 25th July, and administered the rite of Confirmation to five persons. Considering the fewness in number of Church members in the place, there was a very good attendance. The service was held in a private building, the church being not yet ready for use. His Lordship, in his address, gave some very useful hints as to the best mode to be adopted in giving what aid and assistance lies in our power towards furthering the finishing of the church building, and also pointed out the great desirability of having free seats. The Holy Communion was partaken of by the candidates for Confirmation, and also by the rest of the congregation, with the exception of one or two who were not members of the Church. His Lordship, and Mrs. Medley, who accompanied him, expressed themselves pleased with the great interest taken in Church matters by the members living here, and by the marked attention paid to the services, especially as this place has been without any regular services until within the past two years. We hope soon to have the pleasure of another visit from His Lordship, for the purpose of consecrating the new church.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—Bishop's Chapel.—The Sunday School children in connection with the Bishop's Chapel, to the number of about 80, with their teachers and friends, held their Annual Picnic on the grounds of the Lord Bishop, North-West Arm, on last Tuesday week.

St. Luke's.—On Wednesday, St. Luke's Cathedral Sunday School, between three and four hundred strong, spent a very happy day at Emscote, the residence of their Rector, the Rev. John Abbott. An interesting service was held at the Church, previous to the children going to the grounds.

St. Mark's.—The Sunday School of this Church will hold its Picnic on the College Grounds, Windsor, on Friday. This ought to prove a great attraction, and be well attended.

ALBION MINES.—The Lord Bishop has signified his intention to Confirm in this Parish on the 15th August, and will proceed to Prince Edward Island on the following day.

YARMOUTH.—Rev. Canon Dart has been making himself very useful during the College vacation, in some of our rural parishes. Soon after the Encenia, he very kind-

ly assisted the indefatigable Rector of Weymouth in the discharge of his manifold Parish duties. At least three Sundays were devoted to the Canon in that vicinity to those ministrations which he appears to love so truly, and discharges so admirably. He is a great favorite with the Digby and Weymouth people, as well as with those at Yarmouth, whose acquaintance he has only recently made.

The Canon, in response to an invitation from the Rector of Trinity Church, presented himself at the Rectory, (which has always a welcome for the brethren,) and truly, he was not idle during the week he spent in Yarmouth. He occupied the pulpit on Wednesday evening, and twice on Sunday. His reading, preaching, and singing, had the true ring, and reminded us of those good old Church days, when men offered up the prayers of the Church, and read God's word "distinctly, and with an audible voice."

On Friday, the 18th, the annual meeting of the "Yarmouth Branch of Home and Foreign Missions" was held in the Sunday School House on Forest street. The Rector took the chair at half-past 7 o'clock. The appointed prayers were read by the Curate of the Parish, and the 220th hymn A. & M. sang most heartily. The attendance was not as large as usual. Those who were present enjoyed a rich treat in the addresses delivered by the Curate and the Rev. Mr. Filleul on the subject of Home Missions, which they ably advocated. To the Canon was assigned the advocacy of Foreign Missions, which was rendered very instructing, by a detail of his own Missionary life in the lovely and balmy Island of Ceylon.

Hymn 358 was sung, a vote of thanks was given to the speakers, officers were appointed for the year, and the meeting closed with the Doxology and Benediction.

Yarmouth has always recognized the claim of the D. C. S., and we trust that even in these hard times, she will not lose her position among the foremost contributing Parishes of the Diocese.

DIOCESE OF NEWFOUNDLAND.

St. John's.—The Annual Celebration of Holy Communion for the Sunday School Teachers of the City was held on the Feast of St. James, when the Rev. F. R. Murray was Celebrant, and the Revs. E. Botwood and A. C. F. Wood, M. A., Epistoller and Gospeller. A very useful and suggestive address on the work and calling of a Sunday School Teacher was delivered by the Rev. E. Botwood, Rector of St. Mary's Church.

The Annual Festival for the children of the Sunday Schools in connection with the City Churches was held on the 7th Sunday after Trinity, in the Cathedral Church, at 3.30, p. m. The Scholars, Bible Classes and Teachers filled the entire space of the Cathedral, except a very few seats at the west end of the south aisle. During the singing of two hymns, the collection in aid of the Sunday Schools' Libraries' Fund was made. Prayers were said by the Rev. W. Pilot, B. D., the Lesson was read by the Rev. A. C. F. Wood, M. A., and the Rev. C. J. Machin administered the Sacrament of Holy Baptism to two little ones; and the address was given by Rev. F. R. Murray, S. T. L., on the "Journey of Life." This very interesting service was concluded by the singing of two hymns, and the pronouncing of the Benediction by the Rev. F. R. Murray. Nearly nine hundred scholars and teachers were present.

The Annual Feast and Picnic for the children of the Cathedral and St. Thomas' Schools is to be held on Wednesday next, (D. V.) at Mr. Jocelyn's farm, on the borders of Quidi Vidi Lake, in the suburbs of St. John's.

Deaths.

BURDEN.—At Albion Mines, July 24, Mrs. Sarah Anne Burden, aged 73.

The Church Guardian,

A WEEKLY NEWSPAPER, PUBLISHED IN THE INTERESTS OF THE CHURCH OF ENGLAND.

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BOOKS.

In these days of "making many books," it is impossible to read, much less to purchase, a tithe of the works poured out from the Press in every department of Theology. One of the best tests of a liberal education is the selection of a Library. The man who knows just what Books to buy, and who can lay out his money judiciously in the purchase of the most useful and necessary books in the several departments of Literature, shows, by this, the fruits of wide reading. Such an one has probably had access to a large Library, and has improved his opportunities, or has paid special attention to the Study of English Literature, and so knows at least what work he would like to have, even if he has not the means to procure them. We feel very strongly on the subject of Clergymen's Libraries. In most cases they are very inadequate, for, unless a student has private means, it requires his utmost efforts to obtain the necessary training. All his means, from whatever source derived, are absorbed in this, and he starts out in the Ministry with a very slender stock of Books, many of them books out of date, which he has picked up very cheaply, perhaps, but which are of little use. It is admitted on all sides that there never was a period when learning was more requisite in the Clergy. The pews are not satisfied with platitudes and crude notions from the pulpit. To keep abreast, even to a small extent, of modern thought, one has to study and read. We may discard, as practically useless, much of the literature of the day; but there are many Books which must be procured, if we desire to instruct the people out of a well-furnished mind.

And how is the average clergyman to get them? He has to support a family, keep up a respectable appearance, be "given to hospitality," give away generally in charity more than any one in the Parish, and receives a very small stipend, with which he is expected to do more than some of his parishioners with a far larger income. At the end of the year, what has he for Books? Yet, if he is to be successful, he must have them. We feel the deepest regret when we see some of the clerical Libraries. But what can the clergyman do?

In most cases, he is positively unable to increase the number upon his shelves. And unless the mind becomes dulled by

lack of reading, it is a keen deprivation to have to forego the pleasure of becoming acquainted with the master minds of the age. Is there no remedy for this? There are Deanery Libraries, it is true, but most of them are small, and of little practical value. A Book Fund is needed almost as much as Divinity Scholarships. A Fund which would receive donations in money and books, and apply these either to the formation of Parochial Libraries, specially for the Clergyman, or by giving Standard Works directly to the Clergy, free of cost, or at a mere nominal rate, would be a great boon in any Diocese. We do not doubt that such an object would receive support, and one copy, at least, of new Church publications would certainly be sent by the publishers to such a worthy institution. Moreover, we feel sure that grants of Books would be liberally made by the S. P. C. K. and other Societies. And we do not know where a little money, judiciously laid out, would do more good to the Clergy, than in this way.

The Methodists have an excellent plan of providing the heavy furniture for their mission houses, which remains permanently for the use of successive Pastors. This is well worthy of imitation by us, and if, in addition, the missionary found a small, well-selected stock of modern and ancient Books, it would be his own fault if he did not grow in knowledge. And, while on this subject, we would like to call attention to a matter which, in our experience, is much neglected. It is the neglect to furnish Candidates for Holy Orders with a list of the most useful Books, in fact the necessary Books, in the profession. The late Bishop Tomline, of Winchester, in his *Elements of Christian Theology*, many years ago, furnished a list of Books which every clergyman ought to possess, divided into four classes, to form a Library, not of a learned Divine, but of a respectable and useful Parish Priest. Such a list, comprising what is absolutely necessary to own in these days of intense mental activity, with a supplement, perhaps, containing Books which might be deemed luxuries to a poor country priest, would be invaluable. A man could then lay out his money to the best advantage. We have frequently been consulted by men who wished to read up a particular subject, and did not know what was best to get, and we have frequently heard them deplore the want of such a guide in the early days of their ministry.

We promised, when starting THE CHURCH GUARDIAN, to be perfectly fair in the matter of correspondence, and we fully intend to fulfil our promise, and to give every liberty to correspondents, consistent with our principles, to express themselves upon subjects of interest to Churchmen; and so we publish, this week, a letter from a member of St. Peter's Congregation, Charlottetown, in explanation of certain features in the Consecration and Confirmation services held in that Church on St. Peter's Day, and which were very fully noticed in our paper of the week before last.

It is very probable, as the writer suggests, that the mistake to which he refers occurred in our office, as the sentence in which the word is found might easily mislead. For, to say, "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 the Church's practice of fasting Communion," would be obviously incorrect, if by "the Church" is meant the Church of England, which the passage would seem to indicate, while there could be no doubt of its truth as regards St. Peter's Church, Charlottetown. It may have been, therefore, that the substitution of "this" for "the" was the fault of the proof-reader, and in justice to the writer of the letter, we cheerfully assume the responsibility.

We wish to say very frankly, in conclusion, in order to prevent unnecessary correspondence, that while we believe the subject to be by no means an unimportant one, and while we heartily sympathize with those who are striving to increase the spiritual life of the members of their respective congregations, yet we do not think any good would arise from the discussion of this subject in the GUARDIAN. It has been so very generally discussed in the English, American, and Canadian Church papers, and the arguments on both sides are so well known, that we must not allow our columns to be occupied with it, especially while there are so many questions of practical utility remaining unnoticed and overlooked.

SOME warm-hearted young Church people of Windsor, Nova Scotia, have promptly responded to our appeal for funds to pay postage on the "Account of the death of the Neepigon Boy," 5,000 copies of which a gentleman had previously promised to have printed, by forwarding to us \$10, the proceeds of a Fancy Sale. As it will require more than this amount to circulate the pamphlet, we have to ask others to follow this praiseworthy example, so promptly set, and send in further contributions for this object. Fifty donations of twenty-five cents each would, we think, suffice.

The action of these young people, added to the liberal offer which led to it, is an indication that the exclusiveness, once too common in our Church in these Provinces, which could see no further than its own door-step, is fast giving place to a warm and generous sympathy for the missionary work of the Church.

CHURCH STATISTICS.

ONTARIO.

FOLLOWING up our article in No. 15, on the Church in the Province of Ontario, in which we gave the census returns for 1861, we proceed, in this number, to complete the subject by furnishing the latest census, and giving in tabular form the Church population by Counties in 1871.

When we contemplate the future of the Church in this Dominion,—a country which is now spoken of by such travellers as the Earl of Dunraven, and by such statesmen as the Duke of Argyll, as destined to occupy a most important position among the nations of the world, a few generations hence—we, of course, must consider this Province as the principal one capable of sustaining the millions of Old Country emigrants who will yet make the Dominion their home, and, consequently, it is largely to it that we must

look for the great future which we trust and believe is before her.

And while the writer has no desire of inclination to disparage or depreciate the country, or to overlook the work that, under God, is yet to be done for His Church in Quebec and the Maritime Provinces, still, the march of progress being westward, England's, if not the world's granary will most surely be situated between Ontario and the great North-West which lies beyond it, and both the future of the nation and the future of the Church must be considered as more immediately and inseparably connected with this great Province.

With the further division of the Diocese of Ontario by the formation of the See of Ottawa, and by the formation of still another, perhaps, out of the present Diocese of Huron, at an early day, the Church of the Province of Ontario, will have seven or eight Bishops, her six or seven hundred other Clergy, and her four or five hundred thousand trained and educated Laity, and with a warmth of love and unity of purpose for Christ and His Church pervading all ranks within her fold, may well hope to expand and multiply, not only with the expansion and increasing magnitude of the country, but until, with the blessing of her Lord, she can claim as of her a large proportion of those who bear the Christian name.

1871.

Essex.....	5,247	Ontario, North, 4,23
Bothwell.....	4,652	Durham, West, 3,32
Elgin.....	3,423	Durham, East, 5,67
Middlesex, North, 4,478		Victoria, South, 3,98
Kent.....	4,073	Victoria, North, 1,75
Lambton.....	7,458	Northumberland,
Middlesex, West, 3,989		West..... 3,97
Middlesex, East, 7,410		" East..... 3,07
London.....	5,282	Peterborough,
Norfolk, North, 1,640		West..... 2,53
Norfolk, South, 2,235		" East..... 2,31
Oxford, North... 4,083		" North..... 1,23
Oxford, South... 4,773		Prince Edward, 3,42
Brant, South... 6,393		Hastings, West, 3,11
Brant, North... 1,837		Hastings, East, 3,52
Haldimand..... 4,589		Hastings, North, 3,42
Monck.....	1,845	Lennox..... 3,22
Welland.....	4,156	Addington ... 3,11
Lincoln.....	5,200	Frontenac ... 3,52
Wentworth, So. 3,369		Kingston..... 3,63
Wentworth, No. 2,536		Leeds, South... 5,42
Hamilton ... 7,436		Brockville... 3,13
Huron, South... 4,963		Grenville, South, 2,63
Huron, North... 7,406		Leeds and Gren-
Bruce, South ... 4,470		villes, North... 3,63
Bruce, North... 2,609		Dundas..... 2,63
Perth, South ... 3,899		Stormont..... 1,91
Perth, North... 4,733		Cornwall..... 1,52
Waterloo, South, 1,741		Glengarry ... 311
Waterloo, North, 1,149		Prescott..... 1,52
Wellington, So. 2,410		Russell ... 2,64
" Centre, 4,005		Ottawa city... 4,27
" North, 4,702		Carleton..... 7,80
Grey, South... 3,933		Lanark, South... 5,52
Grey, North... 6,691		Lanark, North... 2,62
Halton.....	4,786	Renfrew, South, 1,76
Peel.....	4,121	Renfrew, North, 2,71
Cardwell.....	4,294	Nipissing, South, 1,11
Simcoe, South... 7,139		Nipissing, North, 1,02
Simcoe, North... 8,465		Muskoka..... 1,72
York, North ... 5,256		Parry Sound... 33
York, West..... 4,253		Manitoulin ... 33
York, East... 5,427		Algoma, East ... 8
Toronto, West... 11,920		Algoma, Centre, 50
Toronto, East... 8,748		Algoma, West... 8
Ontario, South, 3,777		
Total.....	330,99	

Having concluded the Church population by Counties, we shall, in our next beginning with Nova Scotia, give the statistics more in detail.

PEWS IN CHURCHES.

THE following sad statement, made by the Bishop of Lincoln in Convocation, of February 10th, 1858, shews that the hardening effect of the Pew system on those who are intended to benefit by it, is not the least of its manifold evils. "In our Church in my Diocese, where there were morning and evening services, all the seats were appropriated. The incumbent was

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 Neepigon 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.

SENEC.

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

hold a Confirmation previous to his departure for Europe, whither he goes for the benefit of his health.

His Lordship came over from Quebec the evening before, accompanied by Mrs. Williams. To our great disappointment and dismay Sunday morning was ushered in by one of the heaviest rainstorms of this rainy season, and there were great fears that the candidates from the country—who had eight miles to drive—would fail to come in time. But to their great credit they set the rain at defiance, and appeared in church punctually. The congregation was, for such a morning, excellent. The candidates for the holy and Apostolic rite, twelve in number, seemed fully to feel the solemnity of the occasion, and to listen with serious attention to his Lordship's most impressive address.

The Confirmation concluded, the Bishop preached, as usual, an able and telling sermon. At five in the afternoon his Lordship left on his return to the city, where he was again to preach in the evening.

The Bishop's visit will be remembered here with many pleasureable feelings, and we all join heartily in the wish so universally felt, that he and Mrs. Williams may thoroughly enjoy their trip to Switzerland, and return strengthened and refreshed to spend many happy years in this Diocese, where they are so highly and deservedly esteemed.

His Lordship was greatly pleased with our new parsonage, which is indeed a model one—comfortable, convenient, healthy and finely situated. There is but one drawback to the satisfaction with which we regard it, and that is the debt which encumbered it; but that we trust gradually to discharge, with the assistance of kind and generous friends.

Faithfully yours, E.

REMINISCENCES.

To BISHOP STANLEY succeeded Bishop Hinds in the See of Norwich. When he was appointed I was awaiting Priest's Orders; and I only saw him on the day previous, when he addressed a few words to us in his dining-hall, and at the Ordination in the Cathedral. His West Indian origin showed itself in his dark, curly, curling hair, and in the features of his face. His Episcopate was chiefly remarkable for the manner of its beginning and of its ending.

The story goes, that Archbishop Whately, of Dublin, had the offer of being translated to York, but the Prime Minister, finding that the move would injure him politically, wrote to ask Dr. Whately to forego his claim,—to which he replied that he would consent to do so only on the condition that the English See next vacant should be filled by his friend Hinds. Norwich became next vacant, and Dr. Hinds was appointed.

Probably Bishop Hinds would have made a more efficient overseer, had he been blessed with better health. He was troubled with a painful disorder, and required much nursing. At last he felt his own unfitness so keenly that he resigned, and lived in retirement.

While speaking of Bishops, I must not omit to notice him under whom I first worked,—Bishop Peps of Worcester, brother of Lord Chancellor Cottonham. His kindness I shall always remember; the depth of his learning many have doubted.

An honored friend of mine was present in the Town Hall of Birmingham, on the occasion of a meeting to resist what was called "The Papal Aggression,"—when English Titles were conferred by the Pope on Roman Bishops. The good Bishop of Worcester was presiding, and got unusually warm while deprecating Roman teaching, which, unfortunately, he persisted in calling *Catholic*. The Bishop's voice was very round, and not very clear, and he burst forth vehemently declaring: "We have had too much of this *Catholic faith* in England; I say we have had too much of this *Catholic faith*."

"Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly," pealed forth in a peculiarly sharp voice from my friend, much to the confusion of his Lordship.

Both Bishop and Priest have been at rest some years, and the Roman faith is on the wane, while against the Catholic faith, the gates of Hell cannot prevail.

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under a proposed Contract for three years and eleven months from the 1st November next.

Printed notices containing further information as to conditions of proposed Contract may be seen, and blank forms of Tender may be obtained at the Post Offices of East Side of Pubnico Harbor and Pubnico Beach, or at the office of the subscriber.

CHARLES J. MACDONALD,
Post Office Inspector.

Post Office Inspector's Office,
Halifax, 18th July, 1879. 31-17



MAIL CONTRACT.

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Children's Department.

DICK AND HIS FRIENDS.

(Written for The Church Guardian.)

(CONCLUDED.)

WHAT a long desolate winter that would have been for the poor widow, after her son's death, had not Dick been with her. It seemed, indeed, as Willie had said, as though God had sent him to be her comfort. The promise they had made to the dying boy bound them very closely together, and in their affection for each other they knew that his earnest, tender wish was being fulfilled. Those last loving words of his could never be forgotten, either by the childless widow or the orphan boy, who was henceforward to be as her son. From the hour of Willie's death Dick had shown Mrs. Burton all the thoughtful care of a dutiful child.

When Spring came round once more the green mound over Willie's grave was fair with early flowers; the sweet, pure snow-drops first, then primroses and violets, and a bright tuft of early crocuses. Dick was saving up money now to put a little stone cross at the head. He had consulted Miss Montfort about it, and she had shown him some designs, and promised to order the stone and see that it was properly placed. Willie asked the young lady to choose a text to be engraved upon it, and they spoke of several, but Miss Montfort said she would like Dick to choose the words himself—she liked to think of the whole thing as coming from Dick. So when he had earned the necessary sum he took it to Miss Montfort, and with it a slip of paper with the words, "He shall gather the lambs with His arm."

A few weeks later a small, Latin cross of granite marked Willie's resting-place, with his name and age and those lovely, comforting words engraved beneath.

Dick had now worked for and accomplished two cherished plans. First, he had written to Mr. Selkirk, telling him how good God had been to him, and giving a short account of all that had happened since the day when he had parted from the clergyman at the gates of the Bolton Cemetery. And in this, the first letter which Dick had ever written, were enclosed his first savings, in the form of a post office order in payment of the small sum Mr. Selkirk had lent him, and with which poor Dick had purchased his escape from his drunken persecutors at the village ale-house. The money had lain in readiness for months past, but Dick's penmanship had not warranted his attempting such a letter as he was desirous of writing. Without poor Willie's help and encouragement it seemed so much more difficult to get on, and learning by himself seemed so lonely. But Miss Montfort, who had been deeply touched and interested in Willie's labor of love, and by Dick's efforts to improve himself, would not allow so brave a beginning to end in failure. "You must not give up," she said to Dick one evening when she called at the cottage soon after Willie's funeral. "Don't disappoint me. I want to see you do credit to the dear boy that we have lost. Come up to me once a week and let me see how you are getting on, and I will help you." So Dick had thrown off his discouragement and gave

a good part of every evening to his lessons. And in the early Spring he had written his letter to Mr. Selkirk—a letter which occasioned as much pleasure and surprise to the person who received it as it had caused the writer anxiety.

Dick's honest, down-cast face was still fresh in the clergyman's remembrance, and he had not forgotten him in his prayers. He now wrote the boy an affectionate, earnest letter, full of pleasure at his success and encouragement for the future. I need not say how happy it made Dick to receive it. This was the beginning of a correspondence which became an influence, like that of Miss Montfort, for Dick's whole life, suggesting good resolves and worthy aims, and helping, and encouraging him to carry them out. The boy might well be deeply thankful, and remembering the godlessness of his former life, he could not but feel the strong desire that others like himself might be brought under the pure and blessed influences of the Church of Christ.

Time went on, taking Dick's childhood with it, and bearing him on to youth and manhood. He had long since been confirmed, and a communicant, and from that time Miss Montfort had felt a great degree of hopeful confidence in him. Working faithfully with his hands and head, he had gained the liking and esteem of Mr. Montfort, who had advanced him from being the gardener's boy, step by step to the charge of a large outlying farm, of which at last he became the tenant. And here Dick put in practice the life-lessons he had learned—a kind and thoughtful master to the laborers on the farm, he set them the example of industry, sobriety, and beyond all else of a humble faith in Christ. No poor boy asking for work ever met with the rebuff he had himself received from the surly farmer, but ever found with our friend Dick a helping hand and warm heart. Here Willie's mother lived with him as his own, and her last days were soothed and comforted by the love of her adopted son, and his kind and good wife—for by this time Dick himself had married—showed her the affection of a daughter.

My little story of Dick and his Friends must end here, but I must not forget to say, that among the very happiest days of his life were those when his first friend, Mr. Selkirk, came to pay him a visit in the pretty and happy home, the fruit of an honest, earnest life which God had blessed.

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Secretary Central Board of Agriculture of
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