

offertories were for the Diocesan Fund. Evensong at 2:30 finished the services on Christmas Day. The Indians sang the *Adeste Fideles* at Evensong, in their own tongue, as it was taught them by Mr. Good. At the Communion service, the kyries, surnum corda were sung.

On Dec. 29th, the Rev. C. Croucher, at the request of the clergy paid a visit to the Indians at Lytton. After supper, which was served to a large number of Indians in a large house on the ranche, through the kindness of W. Michell and some of the inhabitants of the town, who very generously contributed supplies in kind—and of which it may be said that it would have done credit, both in cooking, quality, and style of serving to a most civilized community. Mr. Croucher kindly exhibited his Magic Lanterns to an audience who appreciated both his kindness and the entertainment most highly, and gave him three hearty cheers and their very warm thanks in acknowledgment. Some carols were sung at intervals by Mr. Small, Mr. Edwards and the Indians. A very pretty effect in the decorations at the Indian supper, was produced by festoons of cigarettes and tobaccos, cleverly hung from wreaths of evergreens over the tables. As the evening wore on they were gradually pulled to pieces for the satisfaction of both male and female. On the 30th, Mr. Croucher exhibited the lantern to just as highly appreciative an audience of the white inhabitants of Lytton, children and adults, in the school-room. Some carols were sung and songs given by the Rev. E. L. Wright and Mr. and Miss Hautier. A very pleasant evening was spent, and at the close hearty cheers were given Mr. Croucher and the Mission clergy for their kindness.

INDIAN CHURCH, YALE.—The chancel, reading desk, and pulpit, were very neatly decorated by the Indians themselves. Many of the Indians on the Lower Fraser, came to Yale in their canoes, for their Christmastide. There was a celebration on Monday at 9 a.m., when fifteen communicated. The services on Christmas Day and Sunday were also well attended.

"BEGGING."

There is a word which ought to be expelled from the vocabulary of Churchmen, in the sense in which it is too frequently used. If it becomes necessary to solicit money for any church purpose, how often the members of the committee appointed to look after this matter cover their embarrassment by saying, with sickly smiles, "We have come begging for the church." If a clergyman, sent out for that very purpose by the proper authority, presents the claims of some institution of learning, or hospital, or orphans' home, or mission, or other object demanding and deserving liberal support, it is said that he "came on a begging expedition." If a Rector, as is his bounden duty, reminds his people of their bounden duty to give of their means to God's service, some of those people are very likely to say, "We had a 'begging sermon' to-day," very nearly in the same tone in which they would mention an epidemic of small-pox, or a sporadic case of cholera.

Surely all this arises from a radically wrong view of the question of Christian giving. To correct this erroneous view, it is necessary to go to the root of the matter, and start afresh in an entirely different direction. If to many (as will probably be the case) our statements should appear to be mere truisms, all the less excuse is there for the frequency with which this expression is used by people who are so well-informed in theory, but so woefully negligent in practice.

The Church of God does not stand at the door of the Temple of Mammon "begging a dole" from the worshippers who throng the courts of the Baal of this money-loving age; she has, however, a right to demand, even of them, some substantial acknowledgment of the protection to life, to property, and to morality, which is, directly or indirectly, the result of her

teachings. The experiences of the French Revolution, when the attempt was made to formally carry on a Government "without God in the world," led Napoleon, as a measure of state policy, to restore the outward worship of "the High and Mighty Ruler of the Universe." He realized that an ounce of religious prevention was worth a pound of secular cure. So, at the present day, all men of comprehensive minds, however indifferent they may be as to their own religious life, recognize the value of religion as a power for good, which, even from selfish motives, it would be well for them to sustain.

How much more, then, ought the Christian, who professes to realize something of the value of the gift of God's dear Son—who claims by that very profession to have been delivered out of the power of darkness, and translated into the kingdom of that blessed Son—how much more ought the Christian to acknowledge his indebtedness, so thoroughly, so gladly, that the opportunities afforded for giving to the cause of Christ should be counted as occasions of joyful recognition of the loving kindness and tender mercy of our God! No just person questions the obligation to pay taxes for the support of the Government under which he lives, and to which he looks for protection of life and property; why then should the claims of the King of Kings be deemed an entreaty for alms, or the protection of the life which now is to be counted of more worth than the hope of the life to come?

Those who press the claims of any worthy object connected with the work of the Church are not "begging," but demanding, in Christ's stead, a portion of what is our bounden duty and service. Let all, then, who love the Lord Jesus Christ in sincerity, eschew the use of this unworthy term for a task which is difficult at best, and which is made still more so by such flippant and unjust criticisms.—*Systematic Giver, the Paper of the Society of the Treasury of God.*

CORRESPONDENCE.

To the Editor of THE CHURCH GUARDIAN:

SIR,—Your correspondent, "Churchman," in your issue of November 10, dealt with the question of Provincial Synod efficiency. The correspondence this elicited does not seem to have taken hold of the main subject. "Another Churchman," in your issue, 24th November, welcomes the formation of the Society spoken of, but seems to have a limited idea of the scope of its operations. An "American Churchman," in yours 1st December, gets away from the question of the corporate life and efficiency of the Provincial Synod, and begins to discuss the question of name. As any change of name can only come through the action of the Provincial Synod, it is our first business to get that institution to the highest point of efficiency; the Synod resolution referred to by "Churchman" showing that within the Synod itself the feeling is deep and widespread for a fuller manifestation of life.

Subsequent correspondence has not got beyond discussing change of name. To me this appears somewhat premature, the immediate question being, How can the large corporate life of the whole church in Canada be best quickened, and her moral power best utilized and applied to the world?

For that large action, which is the first step to real unity, the Provincial Synod working is indispensable. Diocesan Synods certainly cannot do the work. "Churchmen" refers to the expressions of Mr. Leggo, of Winnipeg, on the subject. This gentleman, at various times, contributed to the Church Press a number of very powerful articles on the necessity for such united action of the whole Church, demanded by modern conditions, as would best conduce to its extension and prosperity, and strongly

reprobated the system of isolated diocesanism which checked growth. Before last Provincial Synod, he wrote in the *Dominion Churchman* a most suggestive letter as to what the Provincial Synod ought to aim at. Another article of a most comprehensive and thoughtful character appeared about the same time in the *Globe* as to the policy and work of the Provincial Synod. Many thinking minds in the Church are evidently considering this question very seriously.

As to what the Provincial Synod did at its last assembly, the criticism of the *Evangelical Churchman* appears to give the truest estimate, not materially differing from the utterances of Hon. Thomas White, based on former experience, at the Church Congress in Toronto in October, 1884.

In reference to the motion quoted in "Churchman's" letter, the *Evangelical Churchman* advises the Provincial Synod to discharge its present duties more thoroughly before taking up new work or larger jurisdiction, and about the same time commends the action of the Synod of Niagara for refusing to be bound by the legislation of the Montreal Synod in the matter of the Permanent Diaconate.

The *Evangelical Churchman* strongly advocates Diocesan Synod independence, which is all right as far as it goes, or can go, but the Provincial Synod cannot possibly be made more efficient, unless by some re-arrangement of the entire Church system, which will recognize the proper obligations, rights, powers, and privileges of the individual, the parish, the Diocesan Synod, and the Provincial Synod.

We are thus at the point where the motion passed takes up the question, but the education of Churchmen in it must go on now through the usual channels, as it will take all the consideration that can be given it before next meeting of Provincial Synod to give the requisite momentum there, for the attainment of any practical result.

Meantime, it is the duty of every lover of the Church to give this matter all the thought and discussion and study that he can, and assist in the formation of such Church opinion as will ensure a decided step in advance. The questions that will be raised in the course of the discussion will prove to be of the utmost importance. The proper settlement of this Provincial Synod question means an advance along the whole Church line, a better understood harmony between the corporate life of the Church and the individual life of the member, and a perceptible approach to that unity which we all so much desire.

The Auxiliary Society, "Churchman" talks of, seems to be indispensable for the proper and necessary action of mind on mind, and the large consideration required in such a supremely important matter. While a Church Society, in one sense, must be exclusive, in another sense it must be inclusive, and must afford room enough for all varieties of people, all modes of thought, or degrees of culture and experience, provided there is agreement on fundamental principles. I hope the Society will be high enough and low enough, and broad enough to take every loyal and true Churchman in.

I further hope that, now the movement has begun, that it will go on with unabated vigour; that those who have anything to say in the way of suggestion or criticism will do so, and that by discussion through the press, or in such organizations as "Churchman" talks about, the position will be cleared, the real wants of the time found out, and the proper means employed to enable the Church to take the high standing she should.

A very little thought will enable us to realize that if the Church is to "enlarge the place of her tent and lengthen her cords," she must of necessity "strengthen her stakes."

Yours truly,

LAYMAN,

Petrolia, 3rd January, 1887.