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The Church Guardian

OF MONTREAL.

"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.

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ECCLIASTICAL NOTES.

THE National-Conference of Unitarians, which recently met at Saratoga, adopted a Liturgy leaving its use optional.

IN ten years the amount raised for new bishoprics in England itself has reached no less a sum than \$2,263,375.

THE number of communicants of the Protestant Episcopal Church in the U. S. has grown from 161,224 in 1866 to 509,149 in 1890.

THROUGH the colonial bishoprics fund established in the Church of England in 1841 there has been raised up to 1888, \$3,324,210.

MILWAUKEE.—The parish Church of St. Paul, Milwaukee, was formally and solemnly consecrated on Wednesday, November 11, 1891, by the Bishop of the diocese.

THE announcement has been made that the Congregationalists at Toledo, Ohio, have adopted the Prayer Book of the Protestant Episcopal Church of the U. S., for their Sunday Evening Services.

BEQUESTS.—William W. Dunton, of Merchantville, N. J., has bequeathed \$500.00 to the Episcopal Hospital, and \$250.00 to the house of Our Merciful Saviour for crippled children, and the same sum to the Sheltering Arms.

ANOTHER.—Martha A. Shallcross has bequeathed \$1000.00 to each of the following churches: Emmanuel, Holmesburg; Trinity, Oxford; and All Saints', Torresdale.

S. S. OFFERINGS.—The Advent offering of the Sunday Schools of the Diocese of Pennsylvania have, with the cordial approval of the Bishop, been asked for the Italian mission.

NEW YORK C. C. T. S.—The speakers for the December services of the *Church Temperance Society* in Annex Hall will be the Rev. J. H. Darlington, Ph. D., the Rev. E. H. Cleveland, Mr. R. Fulton Cutting, and Mr. Robt. Graham.

REMEMBERING THE POOR.—On Thanksgiving Day St. Barnabas' mission, N. Y., distributed 600 dinners to the poor, including the inmates of the Tombs, Alms house, penitentiary, Colored Home and others.

GOOD EXAMPLE.—During Advent a short service for busy people will be held at St. Paul's Church, Boston, every week day at ten minutes after twelve o'clock. The service will last 15 or 20 minutes.

MICHIGAN.—The new \$25,000 stone church of Grace Church, Port Huron, Michigan, the Rev. Sydney Beckwith, Rector, was formally opened for Divine service on Sunday, November 15th., the Bishop of Michigan and several visiting clergy being present.

CHURCH SERVICE.—A new feature has been added to the work at St. George's Church, New York. Every Wednesday evening during the winter there is to be a short service. A course of lectures on the Epistle to the Galatians will be given at these services by the Rev. E. Campton Acheson, the assistant minister.

GEORGIA.—The Rev. Cleland K. Nelson, D. D., has accepted the Bishopric of this diocese, to which he was recently elected with great unanimity, and it is understood that his consecration will take place in the cathedral at Atlanta, on the Feast of the Conversion of St. Paul.

NEWS has been received from West Africa announcing the death of the Rev. John Alfred Robinson, M.A., who since 1886 has been associated with the Niger Mission of the English Church Missionary Society.

THE Church Periodical Club for the free distribution of books and papers among missionaries, now has 11 parochial libraries in the diocese of Michigan, and 201 regular contributors. The office of the club is that of a go-between to make known to those who have literature to give away, the names of those to whom it would be acceptable.

THE Bishop of Manchester recently admitted ten laymen to the office of lay-evangelist at the parish church, Oldham. They had been working on probation for twelve months, and are now officially recognized by the Bishop, and will officiate at the various mission rooms in the deanery.

THE Rev. J. C. Newell, of Samoa, says that King Malietoa, who was trained in the missionary institution at Malua, and had twice given himself up to a foreign power to prevent bloodshed, testified, after his return from the Camarons, that the precious Word of God was his solace during all that time of exile, and that he had come back through the infinite love and mercy of the Father. The Samoan loved his home, and was never prepared to leave it for any purpose, but, when he had realised the Divine necessity to preach, he was prepared to go forth to the less enlightened. Sixteen islands, hundreds of miles away to the north-west, have been evangelised entirely by Samoan teachers, and many-native teachers had gone to work in New Guinea.

THE Bishop of Chota Nagpore (the Right Rev. C. J. Whitley) held an ordination at St. Paul's Pro-Cathedral, Ranchi, on Sunday, September 27th, when Mr. G. H. Lusty, of St. Augustine's College, Canterbury, was admitted to deacon's orders. The service was partly in Hindi, and partly in English. The sermon, which was in Hindi, was preached by the Rev. David Flynn.

THE Ven. F. R. Michell has resigned the archdeaconry of Calcutta, to which he was appointed in 1889. He has been engaged in ministerial work in India since 1866, and has held several important chaplaincies. Although he has well earned his retirement, he will be much missed in the diocese of Calcutta, where his wide experience and practical knowledge were highly valued.

A MOVEMENT in the interest of foreign missions was in progress last month, in London. Meetings and sermons to young men, urging upon them the claims of the heathen, were held and delivered in connexion with nearly two hundred of the metropolitan churches. In addition there are meetings arranged in about a dozen districts, the whole effort concluding on Tuesday evening, December 1st, with a mass meeting for men in Exeter-hall, at which the Bishop of London presided.

A REUTER'S telegram from Cape Town announces that the Rev. John Wale Hicks, Fellow of Sidney Sussex College, and vicar of St. Mary-the-Less, Cambridge, has been elected to the Bishopric of Bloemfontein. The new Bishop, graduated as senior in the Natural Science Tripos in 1870. He had previously taken high honours at the University of London, where he received the degree of M.D., in 1864. Dr. Hicks became a Fellow of the Royal College of Physicians in 1881, and since 1883 has been lecturer in theology at Sidney College. He is the author of several scientific and theological works.

AMONG the many advantages of a fixed ritual and formularies is the fact that such a mistake as the following is rendered impossible. A minister took advantage of a christening to display his oratorical powers. "He is a little fellow (said he, as he took the infant), and, as I look in your faces, I see an expression of scorn which suggests that you despise him. But if you had the soul of a poet, or the gift of prophecy, you would not despise him. You would look far into the future, and see what might be. So this little child may be a great poet, and write tragedies, or perhaps a great warrior, wading in blood to his neck; he may be—er, what is his name?—his name is—oh, Mary Ann."

OUR SCATTERED CHURCH PEOPLE.

May we say a word of exhortation and encouragement to them? We all, who have church privileges ought to sympathize with them and help them in every way we can, and we do sympathize, certainly. Perhaps we can help, too, by saying "be brave and consistent, cling to the church, do not so far repudiate Her and Her ways as to "join" any other denomination of Christians. It may be necessary and right to worship with others and in a measure, to work with them, to allow your children to attend their Sunday Schools, but at the same time we cannot be true and loyal to the church in which we were baptized and confirmed if we say "we have left the Episcopal church for the Presbyterian or Methodist," for we did not take our vows only for the time when it was easy to be Churchmen, in the large comfortable parish. We took them for all time. Through Christ the Church has done great things for us. Ought we not to be loyal to her in "all time of tribulation," as well as "in all time of prosperity?" It is not easy. People will wonder at it. They will say we are bigoted. It may make us unpopular in some degree. But that is what they say of the church as a whole because she will not allow other ministers to serve in her chancels and preach from her pulpits, and because she has a Prayer-Book service instead of extemporaneous worship. These are a part, at least, of the very things we honor her for. Ought we not then to imitate her and to follow her, as she "protests" against sectarianism, against individual whims in religion? In a word, ought we not remember that she is the same Church, out on the prairie, as in our old homes "back east" and in England? Not only in ways and teachings but the same in her claim on our honor and obedience. Do we say that she does nothing for us, neglects us, sends us no ministers nor worship, nor sacraments? It is only because she cannot, in these days of sectarian divisions and rivalry, do what she would. Only an occasional service or sacraments, only once in a while a visit from Bishop or minister. But she gives us the Prayer-Book. We can have service every Lord's Day if we will. She not only permits but asks us to use it. No godly man or woman who can read plain English, the plainest and most beautiful ever written, need be without a Prayer-Book service. Two people can have it together. Even the lonely Churchman by himself has before him every word of the service that is said in the greatest parish in the land. Do we want to keep our children in the church's fold and way of life and thinking? There is the Catechism. There is the Baptismal Service for a text book. If there is only one Church household in twenty miles around, that household can hear the prayers and praises and Scripture lessons. The children of no family need grow up ignorant of the Church's services and teachings. There is no simpler confession of faith, no catechism half so easy to learn, or to be taught by even the most uncultured layman or woman. Then can we not take a portion of the money we would give or used to give for the support of the clergyman and the parish, and buy with it some good church papers, some thoughtful, earnest books, that will help to keep us loyal to the Lord, and none the less, to the church which

we believe is founded on Him and built according to His plans and not according to the ideas and devices of men. To do all this we do not need to hold our fellow christians in contempt, to sneer or laugh at their ways, to regard them as other than brethren and members of the Holy Catholic Church. The Church counts them all hers, and waits and prays and labors and longs for the time when they shall all be gathered into "one fold under one shepherd." Perhaps they will laugh likewise at her lonely children who claim such things for her. But we will best help her and commend her to our fellow Christians neither by rewarding the laugh with the jibe, or the sneer with the scowl, but by steadfastly clinging to her, owning her openly, explaining her teachings, and refusing to be known as Presbyterians, or Methodists, or Congregationalists, but only as members of the Church." And those of us who are in comfortable churches, with pastoral ministrations and every help, shall we not heartily sympathize, earnestly pray, and when there is need, freely and generously give, to help and encourage these lonely Churchmen?—*Kansas Church Man.*

The Bishop of Ontario on the Winnipeg Conference.

No. III.

STR,—His Lordship of Ontario having, to his own satisfaction, demolished the whole scheme which the united wisdom and experience of the Winnipeg Conference had evolved, proceeds with becoming modesty to say:—"I do not like to conclude without suggesting a scheme of Church consolidation, which I think would accomplish the object desired," &c. He then proceeds to assume that the object desired, "indeed the only *raison d'être* for the existence of a general Synod, is as a precaution against a possible conflicting legislation by Provinces." Now I would respectfully ask his Lordship, who told him that the real object, the *raison d'être* of a general Synod was "to prevent conflicting legislation." How such an utterly absurd conception of the object of a general Synod, can have entered any man's head is to me amazing. Synods are the legislative assemblies of the Church, and a Synod of the whole Church would one would suppose, be called into being to legislate for the whole Church—to consider and determine what was best to be done by way of enactment, and sometimes, though very rarely, by way of restraint, to promote the efficiency and well-being of the whole Body. I should have thought it would have occurred to any one, that an active, organized, energising body—needing to adapt itself to its ever varying surroundings—would also need some organization by which it could effect that adaption, and provide for new and unforeseen emergencies. A general appellate tribunal would necessarily grow out of this general Synod, as one of its first acts, but it manifestly could not take its place, if the Church in Canada is not going to lie forever in fragments. We do not merely want a legal ecclesiastical appellate tribunal, which can give decision upon the meanings of disputed enactments of past years, or past centuries. We want a legislature that can enact new laws, when needed, and repeal or amend old ones, according to the requirements of the passing years. I point-

ed out in my first letter that neither Diocesan nor Provincial Synods have any power by the Act of Parliament under which they are acting, to pass canons affecting either *doctrine* or *worship*, and yet surely the living Church must have power to deal with such living issues. Have we any Divine assurance that heresies will not arise in the future, as they have arisen in the past. Is it not more than probable that the Church will have to pronounce before long upon new false doctrines about what the Church herself is, about what Holy Scripture is, about what the Sacraments are? And must not the Church have some organ by which she can make these pronouncements. And may we not hope that before long those Pan-Anglican Synods, of which I believe the Bishop of Ontario was the real originator—will become the final legislative body with an appellate tribunal—to which, when need requires, questions of this kind may be carried from every Province of the Anglican Communion. I do not intend to discuss the details of the Bishop's appellate tribunal; as a workable scheme, it is ill-considered and absurd. After sketching his plan, the Bishop says: "There would be thus an analogy between the working of this Synod and that of a Supreme Court of secular jurisdiction. As the Supreme Court unifies states and civil provinces by keeping Local Legislatures within the lines of the Constitution, and thus secure unity of the nation, so our Supreme Synod of appellate jurisdiction might so control the legislation of Provincial Synods as to prevent conflicting canons being enacted by the different Provinces," But are not the Bishop's facts all wrong? Is it not the House of Commons at Ottawa, the Legislature at Washington, the Parliament at Westminster that controls the legislation of provinces and states, and prevents their mutually injurious enactments? Supreme secular Courts are only asked to interpret the Provincial or States statutes. They cannot annul or disallow them. The Bishop says:—"The Synod," *i.e.* this appellate tribunal, which he is urging shall have no coercive jurisdiction, "but the Provincial Synods affected shall abide by the decision of the appellate Synod." But suppose the *won't shall*. Who can make them if there is no coercive jurisdiction. I think, sir, I have given sufficient proof of the truth of the Bishop's words that he had not had time to consider the matter before he wrote about it.

Yours, &c.,

JOHN LANGTRY.

LET us learn that we can never be lonely or forsaken in this life. All whom we loved—and all who loved us—whom we love no less, while they love us more, are ever near, because ever in His presence in Whom we live and dwell.

THE Bible, without a spiritual life to interpret it, is like a trellis on which no vine grows—bare, angular, and in the way. The Bible with a spiritual life is like a trellis covered with a luxuriant vine—beautiful, odorous, and heavy with purple clusters shining through the leaves.

I LEAVE God's secrets to Himself. It is happy for me that God makes me of His court and not of His council.—*Bishop Hall.*

News from the Home-Field.

Diocese of Nova Scotia.

Londonderry.

The following additional contributions towards building the new church are thankfully acknowledged. Rufus A. Tremaine, Truro, \$2; A Friend, Truro, \$5; C. E. Bentley, Truro, \$5; J. A., Halifax, \$5; A widow, Halifax, \$1; M. S., Liverpool \$2; A. T., Parrsboro, \$5. Will a few more kind friends remember us, and send us *one dollar*? Contributions sent to Rev. W. J. Ancient, Acadia Mines, Londonderry, N. S., will be thankfully acknowledged.

AMHERST RURAL DEANERY.—The Chapter of the Amherst Rural Deanery met in Stellarton, on Wednesday, Nov. 25th; present, Ven. Archdeacon Kaulback, Rural Dean Harris, Revds. I. L. Downing, H. A. Harley, G. R. Martell, W. C. Wilson, Crawford Frost and the rector of the parish, Rev. Maurice Taylor; the Rev. Dyson Hague of St. Paul's, Halifax, was also with us and helped not a little to make the meeting full of interest.

Evensong was said in the parish church on Tuesday evening, the Rev. H. A. Harley of Pictou preaching a very earnest sermon from the text, "The love of Christ constraineth us." The offertory, for the B. H. M. was a generous one amounting to \$15.

On Wednesday morning service was held in the parish church and the Holy Communion celebrated; Rural Dean Harris in the absence of the appointed preacher, delivered a most interesting sermon from the text, "I am the light of the world."

At 2.30 o'clock the business meeting was held at the rectory, when various matters of interest were freely discussed; Rev. Dyson Hague, who was visiting the parish in the interest of the B. H. M. gave us a great deal of solid information, as to his methods in securing contributions for missionary purposes, which cannot fail to help us greatly.

In the evening the whole clerical force augmented by a few zealous Stellarton churchwoman, boarded the train for Westville, arriving there at 8.30, only to find the church in darkness, and the door securely locked.

The energetic rector, however, was equal to the occasion; by the glimmering light of a little lantern he made his rapid way to the sextons house, and the resounding double knock that he gave the door could be heard a hundred yards away.

A startled woman flung open the wide the portal; the church key was quickly handed out, and soon the pretty little church of St. Bees was all ablaze with light.

Notwithstanding the lateness of the hour, service was held, and a very excellent missionary address was given by Rev. Mr. Hague which was listened to with great attention by all who were privileged to be present.

* * * * *
The lights are out; the sextons wife takes the key; we slide down a bank, and reach the station in time to take the train for Stellarton.
* * * * *

Supper at the rectory, afterwards a little cheery conversation, then some hearty handshakings and we separated to find our billets; the morning trains carried us at clergyman's rates, to our homes again, all of us being well satisfied with the pleasant meeting: and not a little benefitted by what we had heard there.

The good people of Stellarton showed us much kindness for which we desire to return thanks. The next meeting of the Chapter will be held (D. V.) in New Glasgow, sometime in January.

Liverpool.

WESTERN HEAD.—A week or two since being in Liverpool on a Sunday I was invited to go out in the afternoon to Western Head to attend service at the Church in that district. The day was one of the lovely warm autumnal days with which November has favored us and the drive out by way of Moose Harbor and Black Point most enjoyable. The view along the eastern shore was very pretty, and on the distant horizon far out seaward was observed the steamer "Halifax" bound for the old city round Chebucto Head from which she is named. The road leads across the inner dip of a ridge of large beach stones for about half a mile: these large stones have evidently been cast up by the sea during the storms of past and present ages. A good road, however, has been made across. Grace Church—for so it was named at its consecration—is situated at the western extremity of the beach referred to where it connects with the mainland at the foot of a rather steep ascent. It is a neat wooden structure consisting of nave and chancel, and will seat some 150 (?) persons. The interior presents a very churchly appearance with spotlessly clean floor, neat varnished pine seats, well arranged sanctuary, and a good sounding organ, which was ably handled by the organist, a young lady of the neighbourhood. The service and singing were very hearty, and when the prayer for our seamen and fishermen was solemnly offered up to the throne of Divine grace by the priest, a thrill must have penetrated the hearts of all present, as it most certainly did that of your correspondent: the "Amen" being uttered with a deeper emphasis, and no wonder, when the surroundings are considered.

The finishing touch to the chancel is the recent addition of a three light stained glass east window from the firm of Castle & Son, Montreal, which sets forth a beautiful representation of the Crucifixion, with the sacred monogram underneath the cross, in the centre light; the two side lights being tracery and medallions set in lead framing. The coloring of the glass is bright, and yet the skilful combination of colors subdues any excess of brightness, and reflects great credit on the taste of the designer. The east wall from north to south is very prettily panelled in hard wood, and the panelling forms both reredos and dorsal. The self denial of the willing workers of Western Head to whose exertions I was informed the successful obtaining of the window is due, cannot be too highly commended; but it evinces more than self-denial: it shows how deeply the love of God and His Church is implanted in the hearts of these dwellers by the sea, and proves their gratitude to the Giver of all good gifts for the temporal blessings He has so richly showered on them, shewn by the comfortable houses and well tilled farms observable all round, not to speak of the prosperity indicated by the fish houses and fishing boats in the snug cove by the breakwater on the eastern side.

In conclusion the warm congratulations of a visitor are sincerely offered to the congregation of Grace Church. May they ever continue active in good works.—*Laus Deo.*

In addition to the window and panelled dorsal and reredos, mentioned by your correspondent above, the workers at Western Head have pro-

vided the chancel with a new altar, (for which a tasteful altar cloth has been made by the skilled fingers of a lady of Liverpool) and with a brass Cross and pair of Vases, which add greatly to the churchly appearance of the sanctuary.

Diocese of Fredericton.

St. John.

The annual meeting of the Church of England Sunday School Teachers' Association for the Deanery was held Tuesday evening, 8th Dec. The annual report was read by the acting secretary, Rev. W. O. Raymond. Interesting reports of the affairs of the different city schools were made by the various superintendents. The total number of scholars enrolled is 1,920, and the average attendance showed an increase of 70. About \$1,400 was raised for Sunday school Missionary and other purposes. The officers chosen were: Canon Brigstocke, president; Messrs. T. W. Daniel, A. H. Hannington, W. M. Jarvis, C. F. Kinnear, Thos. Patton, A. P. Tippet, E. J. Wetmore, William J. Irvine, H. W. Frith, Ira Cornwall, Misses J. R. Barlow, F. Murray, M. A. Peters, vice-presidents; Gerard G. Ruel, secretary-treasurer.

Diocese of Quebec.

Sherbrooke.

The annual meeting of the Deanery Board of the District of St. Francis, took place according to announcement on the 8th and 9th Dec., when there was a large attendance of both clergy and laity. The afternoon meeting on the 9th, was specially interesting, the papers read being of a high order and most practical, and the discussion upon the same being taken part in spiritedly by the various members present. Two papers on Catechising and Sunday School instruction, one by Rev. Canon Foster, Rural Dean, and the other by Rev. Canon Thornloe, Rector of Sherbrooke, were specially valuable, and it is hoped that they may obtain a much wider influence by being published than can possibly result from merely being read at the meeting. An interesting paper was also read by Rev. N. P. Yates, in regard to work amongst young men. A practical paper was that on the progress of Church extent in the District, by the Rev. Mr. Robertson, in connection with which an earnest discussion arose in regard to exchanges between clergy and as to the Church of England Temperance Society, and some practical remarks in support of the latter were made by Mr. Elkins, an old worker in the temperance cause, but not satisfied with the ordinary basis, heartily indorsing the Church of England platform.

MISSIONARY MEETING.—On the evening of the second day a general Missionary meeting was held in the Church hall, which was crammed to the doors, an exceptional thing in the case of meetings of this kind. The Lord Bishop of the Diocese presided and on the platform with him were the Ven. Archd. Roe, Rev. Dr. Adams, Prin, of Bishops College, Rev. Lennox Williams, M.A. Rector St. Matthew's Church Quebec, Rev. A. C. Scarth Rector Lennoxville, Rev. D. Blaylock, Rector of Danville, Revs. N. P. Yates, Colston, and others of the clergy. The meeting was opened with the singing of the hymn "Thy Kingdom come, O Lord," followed by the appointed prayers said by the Rev. Canon Thorn-

loe, after which the Bishop introduced the first speaker of the evening, Rev. D. Blaylock, who delivered an earnest and instructive address, confining his remarks mainly to the work of the Church in Japan, although referring also to other foreign Mission Fields. He was followed after the singing of an anthem well rendered by the choir of St. Peter's Church by the Rev. Lennox Williams, who delivered a very interesting address specially in regard to mission work in Madagascar of the Rev. Mr. McMahon. A hymn was then sung after which Dr. Davidson, Q.C., of Montreal spoke from the layman's stand point.

The meeting is said to have been one of the largest of the kind ever held in Sherbrooke, and it is hoped that much enthusiasm in the work of Missions will be thereby aroused.

LENNOXVILLE WOMEN'S AUXILIARY.—A special day in connection with the Lennoxville Branch of the Women's Auxiliary was held on Thursday, Nov. 19th 1891. All the branches in the S. Francis district were invited to take part in the day, and all sent delegates.

The day consisted of a celebration of Holy Communion at 12 o'clock; a conference at 3 o'clock, and a missionary meeting at half past seven in the evening. About 60 persons were present at the service and over 40 communicated.

Immediately after the service lunch was served in the church hall to about 70 persons. This gave the home members and the delegates from the outside branches an opportunity of becoming personally acquainted with one another, an opportunity of which they gladly availed themselves. The lunch was provided by the members of the Lennoxville branch of the Women's Auxiliary.

At 3 o'clock the rector, the Rev. A. C. Scarth, took the chair, and the conference was opened by singing hymn No. 358 "From Greenland's icy mountains," and prayer. The following clergy were on the platform, Revs. J. Hepburn and T. Rudd, rector and curate of Richmond and Melbourne; Rev. A. H. Robertson, rector of Cookshire; Rev. J. C. Cox, rector of Windsor; the Rev. A. Stevens, rector of Hatley, and Revd. Dr. Adams of Bishop's College. The following delegates were present—from Sherbrooke nine, including the president, secretary and treasurer; from Richmond and Melbourne three, including the president and the president of the Junior Branch; from Cookshire eight including the president, secretary and treasurer; from Compton, the president and secretary and the secretary from Windsor.

A lady was present from Hatley and it is expected that a branch will shortly be started in that place. The president gave a short address welcoming the visitors and explaining the object of the "Day," viz: that we might all be stirred up to greater zeal in the missionary work of the Church, and also take a personal interest in each other's work.

The president then called upon Mrs. Robins to read a short historical sketch of S. George's Church Missionary Union, Lennoxville. This union was formed in 1877 and became a branch of the W. A. in 1886. The secretaries of the different branches were then asked to read their reports. The following is a synopsis of the financial statements: Total amount raised by the Lennoxville Union since its formation in April 1877, to Ap. 1891, for both home and foreign missions, was \$926.76, Sherbrooke Missionary Union, 1881-1891, total amount \$764.16.

The Ladies Guild of Sherbrooke also contributed \$75 a year to the Shingwauk Home, Algonoma. Richmond and Melbourne Missionary Union 1879-1891 total amount raised \$344.04. The congregation of St. Anne's Richmond sends \$100 a year, to the Shingwauks Home. Windsor branch of W. A. from June 1890 to March 1891 \$6.41. Compton did not give a financial statement.

After the reading of the reports different subjects were discussed, and the following resolution were unanimously passed:

1. "That a St. Francis District Branch of the 'Women's Auxiliary' be formed, and that a 'Conference' be held every year;
2. "That the annual conference be held in 'different parishes';
3. "That a special responsive service be 'adopted by the S. Francis District Branch to 'be used by different branches at their monthly 'meetings. *Rider to above resolution,*
- "That whereas Sherbrooke has a special 'service already the secretary of Sherbrooke 'Branch be requested to send a copy of their 'service to each of the secretaries of the different 'branches to lay before their members and re-'port;
4. "That the officers of the different branches 'form a committee to decide when and where 'the next conference shall be held."

A vote of thanks was passed to the originator of the "Day," all agreeing that it had been both pleasant and profitable. After the conference a committee of the "officers" was held, and it was decided that the next conference should be held in Richmond as early in Oct. 1892 as possible. Miss Roe, Lennoxville, was elected secretary of the S. F. D. Branch of the W. A.

At the Missionary meeting held in the church hall at 7.30 p. m., the speakers were the Ven. Archdeacon Roe, and the Rev. Canon Thornloe, rector of Sherbrooke. Both speeches were earnest and heart-stirring, and were listened to with marked attention by all present.

The collections at the morning service and at the missionary meeting amounted to \$16.22, donations to the amount of \$2.50 were received through the day by the Treasurer, making a total of \$18.72.

ISABELLA ROE,
Secretary Treasurer
Lennoxville Branch of the W. A.

Lennoxville, Dec. 7 1891.

Diocese of Montreal.

Montreal.

ST. STEPHEN'S.—The annual meeting of St. Stephen's Church Association was held last Tuesday evening, 8th inst., His Lordship Bishop Bond presiding. The attendance was very good. The annual report was read by Mr. Matthews. It showed that there had been a steady increase in the interest in the work of the society, the series of ten minutes' papers added to the meetings having proved very successful. Interesting addresses were delivered by His Lordship Bishop Bond, Very Rev. Dean Carmichael and Mr. C. T. Williams.

SOREL.—It is reported that the Rev. Mr. Duthie has been appointed to the curacy of this parish.

ST. GEORGE'S.—The annual meeting of St. George's Young Men's Society was held on the evening of the 8th Dec., the Lord Bishop of the Diocese presiding and there being present of the clergy the Very Rev. the Dean, Revs. L. N. Tucker, J. F. Renaud and J. Cunningham. There was a full attendance of those interested in the work. Addresses were delivered by Bishop

Bond and Messrs. Tacker, Cunningham, Renaud and the Dean. The Secretary's Report was read by Mr. Walkley showing much progress during the year and a fair attendance of the members at the several meetings held during the year. The Society have very comfortable rooms and a large supply of good literature, secular and religious, which is placed at the disposal of its members and others visiting the rooms. The Dean announced in the course of his remarks that it was intended to build a Church at St. Henri in connection with the mission work being carried on by the St. George's young men and for which he anticipated they would require about \$5,000.00, "and he believed they would get it."

ST. JAMES'.—At a meeting of the congregation of St. James the Apostle, held on Tuesday evening, the 8th inst., it was unanimously resolved to erect a memorial window to the memory of the late Mrs. Chas. Phillips, near the one erected by herself to the memory of her brother.

A Chapter of the Brotherhood of St. Andrew has been formed in this parish. This makes the third Chapter in the City, and another will probably soon be formed in Grace Church parish.

COTE ST. PAUL.—A very pleasant evening was spent on Tuesday, the 8th inst., in the Parochial Hall, Church of the Redeemer, where a concert in aid of the Sunday-School was held and which proved quite a success. Mr. J. W. Marling occupied the chair, a number of ladies and gentlemen from the city taking part, all of whom acquitted themselves admirably. Mr. E. B. Meyer gave a very pleasing reading and Miss Annie Craig and Mr. E. S. Peacock were repeatedly encored for their songs. Toward the end of the programme Dr. Davidson, Q. C., who has charge of the mission, expressed his pleasure at seeing such a full house and pointed out how much could be done with a little effort. The arrangements were carried out by Mr. Staines.

Diocese of Toronto.

Toronto.

ST. GEORGE'S.—For two years past the curates at St. George's Anglican Church have been Rev. Messrs. Allan Pitman and F. C. Dickenson. They are two young Englishmen of means, and Mr. Pitman has become well-known to the city's church-goers by his forceful sermons. On Sunday nights St. George's was always well filled and the young preacher's rugged English, and plainly told truths have made him most popular. In a less noticeable way Mr. Dickenson, who is a splendid organizer and parish worker, has done good work. Both gentlemen have handed in their resignations and will sail for England very shortly. The congregation got up a largely signed petition asking the young clergymen to remain for three months at least, but has passages had been taken and all preparations made, the request was declined.

ST. GEORGE'S.—The pastoral operetta "Little Boy Blue" was given on Thursday, evening, 10th inst., at St. George's school-house by the members of the Ministering Children's League, and was highly enjoyable. Selections were given by St. George's orchestra before the operetta was presented. The Maypole dance was highly picturesque.

CHURCH OF THE ASCENSION.—A successful service of praise was held in Church of the As-

cension Wednesday evening, 2nd Dec. The singing of the choir was remarkably good. Their services are highly popular during the winter months.

CHURCH OF THE ASCENSION.—The Bishop of Algoma occupied the pulpit of the Church of the Ascension on Sunday 6th inst., at matins and at *All Saints'* at Evensong.

ST. JAMES'.—Dean Carmichael preached at both services on Advent Sunday in St. James'. In the morning his remarks were based upon the passage "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." From this he branched off into the question of the power of the pulpit to mingle in politics. He thought that a minister should be just as quick to commend the good points in an administration as to condemn the faulty acts. In the evening the dean preached a special sermon to young men, in which he gave not only advice as to spiritual and moral concerns, but outspoken exhortations to patriotism. He urged the young men to stand by this young Dominion, to be thorough Canadians, to love their own country above every other land on earth. In one respect the Dean said that Canadians might learn a lesson from and imitate the people of the United States, namely, in the pride they took in their own land. The sermon was an eloquent one, imbued with true Canadian sentiment. It could not fail to arouse the patriotism of the large number of young men present.

ST. MATTHIAS'.—The school house in Bellwoods-avenue was filled by those who assembled to enjoy a concert and readings gotten up the week before Advent to close a series of similar reunions recently managed by Mrs. Harrison, with the active co-operation of members of the various parochial guilds and associations. On this occasion there was a conspicuous demonstration of union and strength. Those who took part were Rev. Prof. Huntingford of Trinity University; Rev. F. H. Plummer, Mrs. H. L. Dunn, Mrs. W. O. Gray, the Misses Sewell, Ida Milligan, H. and V. Wadsworth, Gertrude Tennis, Annie A. Way, Messrs. E. V. Stevenson, J. C. M. Mockridge, G. H. Birch, G. F. Davidson and Philip Tennis.

ST. MARY MAGDALENE.—Rev. Professor Clark is delivering a course of sermons during Advent on Thursdays at 8 p. m. in the Church of St. Mary Magdalene, Manning avenue. The first of the series on "Prayer" was delivered last Thursday. The other sermons will be on "Self-Denial" and "The Practice of the Presence of God."

ALL SAINTS'.—The Very Rev. Dean Carmichael of Montreal lectured in All Saints' school room last night on "Art." The large audience was delighted with the instructive address of the popular and eloquent dean. The lecture was on behalf of the literary society.

ST. SIMON'S.—A special service for children was held at the church on Thursday 3rd Dec. at which the sermon was preached by Rev. Prof. Roper.

ST. MATTHEW'S.—The Rev. J. S. Howard, M. A., rector of St. Matthew's, and the Rev. J. W. Blackler, curate of that church, have been elected President and Vice-President respectively of the local branch of St. Andrew's Brotherhood, recently organized in the eastern district.

ST. MARTIN'S.—Rev. J. Middleton was inducted to the rectorship of St. Martin's by Rev. Prof. Clark of Trinity College, who on Sunday preached an appropriate sermon.

ST. STEPHEN'S.—In St. Stephen's school-house on Monday night 7th inst., Baglow Cumberland gave an excellent address on "Christmas," and the members of the Young People's Association sweetly sang several Christmas carols. Amongst those who materially contributed to the success of the evening were the Misses Graham, Rogers and Cumberland and Mr. Easton.

ST. MARGARET'S.—Rev. Prof. Clark gave a very interesting lecture at Broadway Hall, Spadina ave., on Canon Kingsley's book, "Water Babies." It was one of a series given under the auspices of the St. Margaret's branch of the St. Andrew's Brotherhood.

GENERAL.—The Kilburn Sisterhood (Sisters of the Church) are holding a sale of fancy and useful articles at their depot, 90 York street. Yesterday there was afternoon tea, and in the evening a concert.

Churchmen will rejoice to learn that in the recent earthquake in Japan "every member of the Wycliffe College Mission escaped without the slightest bodily injury and with no loss of property worth mentioning." This good news was brought by a letter from the Rev. J. Cooper Robinson.

Chester.

ST. BARNABAS'.—St. Barnabas Church, Chester, had a very successful entertainment on November 20th, in aid of its funds. The programme reflected great credit on the manageress, Mrs. Menagh. Several friends from a distance assisted.

Peterboro'

ST. JOHN'S.—The sale held by the Girl's Guild of St. John's Church in the school room on Monday afternoon and evening, 7th December, was a success, financially and socially. Numberless articles, fancy and useful, were offered for sale and found many purchasers. In the evening an informal programme was rendered and refreshments were served. The programme included solos by Mrs. L. Seward, Miss Davidson and Mr. Lount, a recitation by Miss Hayward, a dialogue and choruses by the Guild. These numbers were happily rendered. The evening was a pleasant one and a goodly sum was realized at the door and at the sale tables.

Windsor.

The annual service of the Church Missionary Society of King's College was held in the Hensley Memorial Chapel on the evening of St. Andrew's Day, November 30th, after the usual daily Evensong had been said.

The office was read by the Chaplain, the Rev. Professor Vroom and short addresses of a missionary character were delivered by the President of the College, the Reverend Dr. Willets; by the Reverend Canon Maynard; the Venerable Archdeacon Jones and by Mr. Charles Wilcox, an earnest Churchman of Windsor.

The congregation was a fairly large one and there were present many besides the members of the Society.

The Church Missionary Society of King's College was founded about eighteen months ago to supply a want long felt among the Divinity Students. In its short career it has already been very useful and in addition to the maintaining of two missions in the Parish of Windsor its members take Sunday duty in the neighbouring parishes.

Last year the parishes of Horton, Falmouth and Newport received regular monthly assistance from the members of the Society.

As King's College is the Church University for the two dioceses of Nova Scotia and New Brunswick it is towards the mission field therein comprised that its efforts are especially directed. It voted a considerably large contribution towards the Board of Home Missions' Fund of the diocese of Nova Scotia last year and at a late meeting sent an acceptable donation towards Church expenses in the parish of Ludlow, Diocese of New Brunswick, where one of its members was working with acceptance during the past summer vacation.

The monthly meetings of the Society give the members opportunities to become familiar with the various branches of mission work that the Church is engaged in and help to keep before the Divinity Students the sacredness of the profession to which they have devoted themselves.

Diocese of Algoma.

Emsdale.

On the evening of Dec. 6th, the Incumbent of the parish in behalf of the congregation, presented to Miss Streatfeild, after evening service a special address on the eve of her departure for England, acknowledging the lively interest she had ever taken in the Sunday School and choir during the past three years, and asking her acceptance of a small purse of money (\$12.50) as a memento of her sojourn amongst them, quite inadequate were it not for the circumstances of the mission, which she well knew. The address also expressed great regret at her departure and the hope "That the same Heavenly Father who has watched over you in the outset of life may continue His watchful providence through the whole journey and bless thy going and coming in from this time forth, forever more."

Mrs. Renison, wife of the Revd. R. Renison, passed away to rest on the morning of Dec. 1st. This is an event which has been felt to be near for some weeks, but no amount of preparation could mitigate the sorrow which fills the hearts of her relatives and friends at the present time. Those who have been with the deceased in her affliction now have a fuller appreciation of the Scripture: "Whom The Lord loveth he chasteneth" for they have had before them a child of God who is like to "Gold refined in the fire." Her end was to her the realization of her heart's desire, and the calamity is only to her five motherless children, her husband and a large circle of acquaintances.

The funeral took place on the 4th Dec. from the residence to the church and thence to the C. P. R. station, from which place the remains were conveyed to Nepigon, where the interment took place.

The weather was very unpleasant there being an almost constant downpour of rain. There was, notwithstanding, a large turn out, the pallbearers being:

I. t. Col. Ray, Mr. W. Bishop, Mr. A. R. Lewis, Q. C., Mr. W. J. Clarke, Mr. F. H. Keefer, Mr. Geo. T. Marks.

When the cortege arrived at the church it was met by the Rev. M. C. Kirby with the solemn words:

"I am the resurrection
And the Life"

and the comforting service commenced. The hymn "When our heads are bowed with woe" was sung in a most beautiful manner indeed, and the rest of the choral service being rendered with great feeling.

The congregation was deeply affected by the

service, it being marvellous how the lovely character of the deceased had impressed on the hearts of the people, and genuine grief was manifest everywhere "Being made perfect through suffering," she had gone leaving behind a shining example for her daughters to emulate, and the record of a true mother in Israel.

The Guild of St. John's Church, most thoughtfully sent a wreath of white flowers which was placed on the coffin by the President.—*From Port Arthur Sentinel.*

Province of Rupert's Land.

DIOCESE OF RUPERT'S LAND.

The Synod of this Diocese met at Winnipeg on the 18th October last, and we have only just received an account of its proceedings in the last *Rupert's Land Gleaner*.

The Lord Bishop of the Diocese (Metropolitan) in his address to the Synod called attention to the necessity of greater exertions being made by the Church people of the Diocese for the support of their own work, saying that "The laity must arise to some degree of self-sacrifice, and not spare either their trouble or their money in securing suitable arrangements for a clergyman being among them with some comfort, so as to have reasonable prospects of doing his duty with efficiency.....We are much behind the Presbyterians and Methodists in the number of self supporting congregations, and I am afraid this inferiority is not to be explained by any comparative weakness in numbers or means. In some cases this may be the cause, but I fear in others the explanation is that our people do not exercise the same liberality—the same self-denial, if need be.

"The time has come when if there is to be the expansion that we are called to there must be a larger amount raised in many of our existing missions, so as to admit of a considerable reduction in their grants. And there must be a united effort over the whole Diocese to increase the Mission Fund, otherwise if we occupy all the Missions we propose it will not be in the power of the Executive Committee to pay the full grants."

According to His Lordship's address the following Missions vacant would be filled as soon as proper arrangements were made by the people, namely, Deloraine, Rapid City, Bradwardine, Russell and Westbourne, and several existing Missions would be divided.

Speaking of *outside* help, Bishop Machray acknowledged thankfully the assistance given by Eastern Canada and England, but said, "The utmost that we can hope for is that the aid hitherto given us may not be reduced for some time; though any larger measure of help would indeed be of incalculable service in our present struggle to reach our new settlements."

As a means of inducing greater liberality and increasing contributions to the Mission Fund, his Lordship suggests the appointment of a financial officer, to be known as a General Missionary, for whom a salary of \$1600.00 with travelling expenses would be required, and towards which the Bishop himself offered \$400.00 per annum.

Considerable additions had been made to the Clergy Endowment Fund through local contribution aided by the S. P. C. K. and S. P. G., and the Bishop urged upon the Diocese the ne-

cessity of raising a General Endowment Fund for Collegiate work of £1000, in which case they would become entitled to £1500 from the two Societies named.

In 1892 the reduction of one twentieth per annum in the grant from the C. M. S. for Indian Missions in the Diocese of Rupert's Land begins to take effect. This will make it necessary to raise about \$600.00 per annum more, not including further sums necessary to give one or two additional Clergy and several Catechists in new centres. Last year \$1798.95 was collected by Archdeacon Phair for the Indian Missions in Eastern Canada and Manitoba.

His Lordship spoke very highly of the Indian Industrial School at St. Pauls under the management of Rev. Mr. Burman, in which there were at the time 60 pupils, but they were unable to receive the 80 pupils proposed by the Government for want of means, as the Government declined paying any share of the many expenses connected with the receiving and leaving of pupils, and there was practically now a deficiency of nearly \$1000.00.

His Lordship also referred to the scheme for the Consolidation of Church in Canada and to the action taken by the Synods of Eastern Canada, and the matter is of such importance that we re-produce his remarks:—

"Perhaps I may be expected to notice the position of the scheme for the consolidation of the Church in Canada, in the success of which we feel so deep an interest. It is really difficult to say what the exact position is. The synod of Toronto alone has yet accepted the scheme which the conference drew up. The Bishop of Columbia and the Bishop of Ontario and perhaps the Bishop Niagara, for I have not seen a report of his remarks, are opposed to any interference with the provincial synods. The synod of Montreal, on the other hand, is against the retention of provincial synods. Various synods have appointed committees to consider the scheme and report on it. Of these the committee of the synod of Huron has reported favorably for the acceptance of scheme, but with provisos for the reduction of the powers of provincial synods and apparently the elimination of those synods as soon as possible. The committee appointed by the synod of Montreal has also reported. It is opposed to the retention of the provincial synods under a general synod, and cannot advise the synod to modify its previous decision. There seems to be two objections to provincial synods. One is that the holding of them will be burdensome. It is difficult to understand why this should be the case with our provincial synods held once in three years, when other great bodies have, in addition to their great yearly assemblies and conferences for the whole Dominion, yearly and half yearly meetings of district synods and conferences covering very much the ground of our provincial synods. The other objection is that there would be too much legislation. But why should there be such fear of too much legislation? The other bodies do not seem to suffer from this. It is not for the passing of canons that we wish the retention of our provincial synod, but for promoting the practical work of the Church. In fact, as far as legislation is concerned, I look on our provincial synod rather as a check on unacceptable legislation being forced upon us by the general synod than for legislation from itself. However, as to

such provisos, as the committee of the synod of Huron proposes, if *we enter the general synod we enter under our constitution.* That constitution provides for our *provincial synod* and for *certain rights being reserved to it, and no action of the general synod can touch this.* Meantime I do not quite understand what the procedure of the Ecclesiastical Province of Canada is to be? Are the diocesan synods to enter the general synod each with its own scheme and its own provisos, or is the provincial synod to speak and act for the province in a proper ecclesiastical way as ours is doing? If the former course is to be followed I do not see what control the general synod can have over the Ecclesiastical Province of Canada—it would be a mere rope of sand. We must await the action of the provincial synod of Canada in 1892, and as our provincial synod meets in 1893, before the meeting of the general synod, we then can either ratify the necessary changes that we have made to our constitution to introduce the general synod, or for the present drop the matter.

"The Archbishop of York, in a late address, spoke of the wisdom of Pope Gregory and Augustine in arranging from the first for two provinces in England. What can be thought of the proposals that would wantonly destroy our present useful organization? We need a general synod for the unity of the action of the Church in Canada, but we need also provincial and diocesan synods for carrying that action with intensity and force throughout the Dominion.

"As to the statement that such a superior general synod is unprecedented, it is quite true that national synods of the Church of England corresponding in a measure to our proposed general synod were only called irregularly and on comparative rare occasions, but the times are different. It is more easy now to bring together such a body, and the holding of it is agreeable to the spirit of the age. But the principle of the general synod is to be seen in the national synods of England, and we have but to carry it out. It will probly not be long before there will be some kind of national synod or general synod meeting regularly, but without eliminating the provincial convocations. The last great speech of Archbishop Magee, addressed to the convocation of York, advocated such a measure."

Notes from Synod Proceedings.

A Manitoba farmer, as a practical evidence of a good harvest, made, through the Bishop, a special contribution to the Church Endowment Fund of \$1000.

The S. P. C. K. Depository Report showed sales during the past year to the amount of \$833.35.

Much dissatisfaction was expressed by the Sunday school Committee at the absence of statistics from the various parishes. Only about one third of these had sent in any report and it was consequently impossible to give a fair estimate of the position of Sunday School work.

It was resolved to make a canvass throughout the diocese in aid of St. John's College Endowment, towards which the \$1000 from the Manitoba farmer had been applied, as also a sum of \$2000 by the Bishop, received from friends

inclusive of the kind gift on the completion of twenty years, of his Episcopate and a further sum of \$500 promised by himself. During the discussion on the resolution to canvass the diocese, Mr. J. H. Brock, instead of making a speech, handed in his subscription without stating what the amount was; but the Bishop afterwards read the communication which was a promise to pay \$500 in four monthly installments, commencing Sept. 1st. In the afternoon of the same day the Bishop announced that another of the Lay delegates had offered \$100 for the St. John's College Fund, provided three other delegates would subscribe a like amount each.

The Rural Dean of Brandon (Rev. G. Rogers, formerly of Montreal) reported an increase in communicants of 20 p. c.; like increase in number of Sunday School scholars, and 19 p. c. increase in the total amount of money raised. All moneys had been raised by voluntary contribution, and none of the pews had been rented in any of the eight parishes within the Rural Deanery. The financial position of the deanery was about \$2000 better than the previous year.

Before the Synod adjourned the Bishop announced that the \$100 offer by one of the delegates had been met, four other delegates having given \$100 each. Later on another \$100 subscription and one of \$25 from a Lay delegate was announced, and one of \$50 from one of the "Old Boys."

Correspondence.

WINNIPEG CONFERENCE.

SIR,

In your editorial on the Winnipeg Conference in your issue of Nov. 25th, you express the opinion that I have not stated *fairly* the meaning of the Resolutions then adopted in assuming, as I did, in my first letter, that any Diocese might instruct its delegates to urge any modification or reversal of those proposals it may think desirable. I am quite aware that you do not intend to accuse me of a deliberate attempt to mislead, but only of an accidental misapprehension of the meaning of what was done.

Will you allow me to say that I am persuaded that a careful reconsideration of the subject, will lead you to a different conclusion?

It is quite true that the resolutions affirm "The necessity of the retention of Provinces under the General Synod," but if you will bear in mind that those resolutions are not legal enactments, but the recommendations of a preliminary and Provisional Committee, you will see that they occupy precisely the position of a provisional constitution of any company or corporation that is in process of formation. They are merely a working basis upon which men meet for formal organization. They are not a part of the constitution until they are formally adopted by the body organized and authorized to adopt them. And the fact that they are not yet adopted fully implies the possibility of their modification or reversal.

It is quite true that any Synod or group of synods might fear that any such modification or

reversal would so injuriously affect their interests that they would be justified in withdrawing from the General Synod; just as it is now intimated that some of the synods will refuse to take part in the work of organization, because of what the Conference has recommended. Such action if I remember rightly, would find a precedent in the conduct of the Diocese of Huron in relation to the Provincial Synod of Canada when it was first organized. And however much such a course might be to be regretted, it would not perhaps be any more fatal to the final success of the General Synod than the action of Huron proved to be. At all events it is quite clear to my mind, that nothing that has yet been done is going to shut off all discussion and modification of the Winnipeg recommendations when the formal adoption of the constitution comes up in the meeting of '93.

Personally I am of opinion that the modification which you advocate will not commend itself to the judgment of the general body. But of course if the Diocese of Montreal determines to withdraw, nobody can constrain it to abide. But, sir, if you will allow me to say so, I think you are mistaken as to the intention of the Conference in affirming the "Necessity of the retention of Provinces." The necessity was not you will remember, based upon theoretical, but upon practical grounds. Rupert's Land urged what seemed to many of us very cogent reasons for being allowed to retain its Provincial character. It was not, however, intended to impose the necessity upon other Dioceses, (e. g., those on the Pacific coast), of organizing them into a Provincial Synod. Nor was it intended to prevent already existing Provincial Synods, like that of Montreal, resolving, if they should come to the conclusion, that we have too much legislation already, and that their usefulness was gone. It only implies the necessity of allowing any group of Dioceses, forming themselves into a Province, for local necessity, if they desire it, and the General Synod consents.

Existing Provincial Synods would not dissolve, at the holding of the general synod, but they will not be prevented doing so, if at any time they think it wise to dissolve, only the Bishop of Ontario will rouse his contingent against all such attempts. It surely can make no difference to the Provincial Synod whether the Dioceses constituting it remain as separate units, or combine in groups for subordinate purposes, so long as the General Synod is composed of delegates chosen from the separate synods and from Provincial groups.

Yours, etc.,

JOHN LANGTRY.

We cannot agree with Dr. Langtry's interpretation of the resolution affirming the necessity of the retention of the Provincial system. This is in no sense as we view it, a mere recommendation, but a fundamental principle upon which the future Assembly is to be built up: a principle which it seems to us all who take part in the first meeting in 1893 must accept: a principle which had it been rejected by the Conference the Province of Rupert's Land (as it was abundantly evident at the meeting) would not have proceeded to discuss the matter at all. It is in other words not mere matter of procedure but of

the very *essence* of the Corporation or Company to be formed (to use Dr. Langtry's simile) and departure from which would invalidate subscriptions for stock in such company. It is quite true that the Provincial Synod of Canada may decline to accept this principle: but so deciding it effectually disposes of the scheme; and modification of the principle in any way will in our judgment necessitate a re-submission of the matter to the Provincial Synod of Rupert's Land at least, and it may be to the several dioceses thereof. We can not agree with the Metropolitan of that Province that the action of the Provincial Synod would in this respect bind the dioceses solely because they are represented in such larger body. It would not be so in this Ecclesiastical Province at least; since our Provincial Synod, being a creation of Statute, has and can have no greater powers than are conferred by the Act creating it; and no such power is given by the Act, or was contemplated when the several dioceses accepted the Provincial system. Dr. Langtry admits that any synod or group of synods might decline to enter the general assembly: if this were done what becomes of the *General Assembly of the Church in Canada*? How could it claim to be this, with say three or four dioceses unrepresented therein and disowning it!—[Ed.]

SIR,

As you are reprinting my articles on "Why am I a Churchman?" from our magazine I desire to call your attention to three or four errors in your last issue. I was away from home when "proof" came.

In 1st column, line 11, there ought to be no full stop after Christ but only —

Column 2, line 7, read "probably *one* of the chief."

Column 2, line 11, insert "even" between "of" and "by."

Column 3, line 16, after Incarnation *comma*.
Yours faithfully,

ADELBERT,
Bishop of Qu'Appelle.

NOTICE.—Owing to the extra quantity of matter received we are obliged to hold over several letters, and also an interesting account of the Consecration of Bishop Reeve, and of the opening of Christ Church Winnipeg; and the Report of the Rural Deanery of St. Francis, P. Q.

EVERY violation of truth is not only a sort of suicide in the liar, but is a stab at the health of human society. On the most profitable life the course of events presently lays a destructive tax.—*Emerson*.

"PEACE, good will toward men," is the old reading of the Gloria in Excelsis. The revised version reads: "Peace among men in whom He is well pleased." Some ancient authorities also have: "Peace, good pleasure among men." The Greek reads: "Men of good will." Amid these differences we may see clearly that Peace is the outward condition which depends on good will in the heart. Seek too for the good of others, and in that path you will find your highest peace at last.—*Nov. S. S. Mag.*

THE CHURCH GUARDIAN,

—: EDITOR AND PROPRIETOR:—

L. H. DAVIDSON, D. C. L., MONTREAL.

— ASSOCIATE EDITOR —

REV. EDWYN S. W. PENTREATH, B.D., Winnipeg, Man

ADDRESS CORRESPONDENCE AND COMMUNICATIONS TO
THE EDITOR, P. O. BOX 504. EXCHANGES TO P. O.
BOX 1968. FOR BUSINESS ANNOUNCEMENTS
SEE PAGE 14.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, *whether the paper is taken from the office or not.*

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR DECEMBER.

- Dec. 6th—2nd Sunday in Advent.
" 13th—3rd do do (Notice of
Ember Days, Ember Coll:
daily.)
" 16th }
" 18th } Ember Days
" 19th }
" 20th—4th Sunday in Advent (Notice of
St. Thomas Christmas, and St.
Stephens.)
" 21st—St. Thomas, Ap. and Martyr.
" 25th—Christmas Day—Pr. Psalms M, 19,
45, 85; E, 89, 110, 132; Atha-
nas'n Creed; Prop. Pref. in
Comm. Service till Jan. 1st:
Coll. for Christmas until New
Years Eve.
" 27th—1st Sunday after Xmas. St. John Ap.
and Evangelist. (Notice of In-
nocents' Day and the Circum-
cision.
" 28th—The Innocents' Day.

EDITORIAL NOTES.

We regret that in "making up" the matter for last number several mistakes occurred, chief amongst them being the severance of our concluding remarks on Mr. Orr's letter from the rest of the context, on page 7, and insertion thereof on page 9 as an independent editorial note. Our printers also make us use the word "reverence" in the last line, instead of 'renounce' as written. Will our readers please note?

The Special Committee of the Board of Managers of the Missionary Council of the Protestant Episcopal Church of the United States, call

upon its members to contribute \$600,000 during the fiscal year for Domestic and Foreign Missions.

THE PRAYER BOOK.—A suggestion was made by Rev. Dr. Langford in his sermon before the Missionary Council at Detroit that the General Convention should order an edition of 100,000 copies of the Revised Prayer Book of the P. E. Church to be distributed among the 100,000 ministers of the various denominations in the States "as a wise and practical contribution to the cause of Christian Unity."

There can be little doubt that the church possesses in Her inimitable Book of Common Prayer an invaluable instrument for missionary work: but one which we fear has not been fully recognized or used. The Depositories in our various dioceses should be kept fully stocked, and the Prayer book, if not distributed gratuitously, at least be sold at the slightest advance possible above cost. The S. P. C. K. has done a noble work for the church in issuing the Prayer Book in so many different styles and supplying it at rates which places it within the reach of all. One means of increasing largely its circulation and extending its influence would be to enclose in every box sent out by WOMAN'S AUXILIARY a parcel of Prayer Books for free distribution by the Missionary. Dr. Langford well says: "It is an instrument which can travel farther and stay longer, reach more people and teach them with more wisdom, than the voice of the living missionary:—an instrument which we alone possess and which places us at an immense advantage over every other missionary body in the land. The Book of Common Prayer is our peculiar inheritance which in the Providence of God we hold for the good of this people and for the distribution of which we alone are responsible. It is the talent or five, or ten talents if you please intrusted to the church. Shall we use it, or keep it wrapped up in a napkin?" We much fear that there has been a good deal of the "wrapping up" process in the past, and heartily concur in Dr. Langford's declaration: "I would sow this land with the Prayer Book as the greatest spiritual benefit that can be bestowed upon our generation. I would take it into every house, and offer it at a price, or leave it as a gift, so that no family should be without it."

Dr. Langford's eloquent commendation of the Prayer Book ought to be read and remembered. He said the Prayer Book is the one bond of unity between all Churchmen. However we may differ among ourselves, we are all Prayer Book Churchmen. We all believe in it and love, and vie with each other in the value we set upon that inestimable treasure. And the people will learn its worth. "After the Bible," said the great nonconformist, Adam Clarke, "the Book of Common Prayer is the book of my understanding and my heart." It carries the Gospel in fullness and in due proportion in the system of the Christian Year. Its festivals and feasts expound the great facts and doctrines of Divine revelation, and group the incidents and teachings of our Lord's ministry. Its creeds embody the faith of Christendom. Its anthems and canticles lift up the soul in loftiest acts of

worship. Its Psalter, in portions for daily use, sweeps the whole range of human experience. Its catechism instructs childhood in the elements of religion, and its various offices fitting into all the changes of life, carry cheer and solace to the sick, the aged, the afflicted, and sanctify the varying conditions of human existence.

"In purity of language, elevation of thought, chaste and sublime eloquence, it is a model of literary style. In reverence and humility toward God, and in respect for law and order, it is a wholesome teacher. In mercy, justice and charity, toward the lowliest it breathes the spirit of brotherhood. No other book is so worthy to become the religious book of the households of America: taking its place beside the family Bible, as a witness to the truth, a treasury of devotion and an incentive to right thinking and righteous living. * * * * *

There is a strong *desire* among protestant Christians toward liturgical forms of worship, and this our contribution to satisfy that desire and longing should be sent forth in winged speed in numbers sufficient to reach everybody."

THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

WE have, at various times, made reference to this Association, which we feel has not received that attention at the hands of the Clergy and Laity of the Church which it deserves, as well by reason of its being a distinctly Church organization, as from the basis upon which it is formed. As our readers probably know, the Church of England Temperance Society aims at combining together in one common effort against the evil of the excessive use of intoxicating liquors, not merely those who feel constrained to be and are *total abstainers*, but also such as recognizing their duty to God and the obligations of their Baptismal vow, although not total abstainers are ready and willing to heartily co-operate with the former. Its basis is co-operation on equal terms between abstainers and non-abstainers, clearly recognizing the liberty—the God-given liberty—of each class, the one to abstain, the other not to abstain from that which many claim is not condemned in Scripture as an evil. The Society, so far as we can learn, has made good progress in England and in other colonies.

Various efforts have been made from time to time in different dioceses of this Ecclesiastical Province to form branches and extend the Society and in some dioceses distinct endorsement has been given by Synodical action. We would respectfully urge upon the Clergy and also upon all temperance workers in the Church, the claims of this Society. More *esprit de corps* is required on the part of the Church members in supporting such organizations as belong *distinctly* to the Church, and this is specially requisite in regard to that to which we now refer. It offers an opportunity for work to the many Church women who cannot conscientiously support other organizations, which in many ways disregard Church principles and which are sometimes made the means of withdrawing members from the Church. The principles of the C. E. T. S. are so strongly scriptural that it requires only the earnest and sympathetic adherence and support of the Clergy

and Laity of the Church to put it in the fore-front of all movements for the repression of the awful soul-destroying sin of intemperance.

The Society publishes a large amount of the literature suitable for temperance work ; some of it, however, owing to the difference in conditions not so suitable for work in Canada as in the Old Country. In another column, however, will be found an advertisement of three of the publications of the C. E. T. S., which might well be circulated in this country. We have examined the "Illustrated Monthly" and also "The Young Crusader," the former intended for young people of somewhat advanced age, the latter for children and Bands of Hope ; and we can heartily commend both of them and would be willing to lend any aid in our power towards introducing them into the various parishes and missions in this Ecclesiastical Province. Both are attractive, but the Young Crusader we feel quite sure would be a welcome addition to Bands of Hope and Juvenile branch work, and would also answer as Sunday School paper.

CHURCH v. CHURCHISM.

It would be an immeasurable gain to the peace and unity of the Church, if debatable questions could be discussed without mentioning such offensive distinctions as High Churchman, Low Churchman, Broad Churchman. So long as people think at all, they can hardly avoid thinking more or less differently upon certain subjects which deserve and demand thought, and their difference will be expressed from time to time. Truth may be compared to a sphere, which requires examination from various points of view, before its entire surface can be surveyed, so that most observers inevitably neglect some aspects of it. But apart from matters of opinion, as to which mutual toleration is a point of courtesy and duty, if a man has deliberately assented and subscribed to the formularies of the Church, surely he deserves the name of Churchman, and ought, in Christian charity, to be credited with loyalty to the Church. If he is a *loyal* Churchman, what more is wanted ? and where is the necessity, or wisdom, of drawing unbrotherly distinctions and multiplying divisions ?

There may be some who glory in having their special opinions labelled with an exclusive name, or who feel they would be lost sight of in the crowd, unless they carried such a picturesque signboard in front of them by way of advertisement ; but to those who have not lost all sense of proportion, and who desire the peace and unity of the Church more than the exhibition of their own infirmities, these nicknames are exceedingly distasteful and seem better fitted to produce party bitterness and propagate division than to serve any useful purpose. A speaker, or writer, has, of course, a choice of language at his disposal, and, therefore, every lover of peace should hesitate before he puts such distinctive words as High Church, Low Church, Broad Church into circulation, unless it be for the purpose of condemning them. Factious words are like bad coin, which should be withdrawn from currency ; the language of dissension insidiously destroys the peace, and must inevitably break up the unity, of the Church. Men who sincerely wish to be friends, do not talk a great deal about their

chances of quarrelling, nor do they call each other bad names. The bandying of such epithets, is not the way to obey the Scriptural injunction, which bids us endeavour to "keep the unity of the Spirit in the bond of peace." Discourtesy breeds dispeace ; and dispeace, disunion.

Every principle, however, is best known by its fruits, and the too common practice of using these *party* names, can only cause suspicions, and suggest divisions to the minds of a great many Churchpeople, and lead them to think that the "One Holy, Catholic, and Apostolic Church" is, after all, not one, but split into three or more antagonistic parties, each striving to extinguish the others. Indeed, to many, High, Low, and Broad Churchmanship are the names of ecclesiastical diseases ; their circulation, after the manner of disease germs, is certain to produce unhealthy action in the members of the body. In the popular mind, the High Churchman is supposed to revel in outwards forms, the Low in inward feelings, the Broad in oratorical fancies ; the High darts nimbly from one acute angle to another of ludicrous peculiarity, the Low plods heavily along in his weary and narrow circle of emotional salvationism, the Broad ranges at large over the flowery meadows of imagination : the first is a Ritualist, with strong leanings to Romanism ; the second an instantaneous Conversionist ; the third given to Unitarianism ; they severally produce superstition, irreverence, scepticism : the first ever tends to believe too much ; the second, too little ; the third, nothing at all. In High Churchism, religion is divorced from morality, reason silenced, and conscience superseded : in Low Churchism, there is abundant profession, but little practice, much singing and sighing, solifidianism paralyses the will ; in Broad Churchism, the door is opened to unbelief ; the respective practical results are stagnation of the spiritual life, endless schisms, and atheism.

No wonder that the divine beauty of the Church should be obscured, her influence on the minds and souls of men weakened, and her unity imperilled, when she is dressed up in the unlovely guise of three or more mutually destructive Churchisms, and thus presented to the world as sect-torn. If in the political sphere, when danger threatens the integrity of an Empire, men can sink their superficial differences, and be content to become, and to be called Unionists, in maintaining the supremacy of the States, and in frustrating all attempts at its dismemberment ; then, surely, in the highest realm of thought and action, where still more tremendous issues are dependent upon unity, and where the opposing powers are far more firmly leagued for the Church's overthrow, men of all shades of theological opinion should heartily unite in defence of the unity of the Church, and, laying aside all competitive party cries, co-operate under the modest but glorious name of Churchmen, in the spread of Evangelical Truth and Apostolic Order. What says St Paul on this subject ? "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you ; but that ye be perfectly joined together in the same mind, and in the same judgment. For it hath been declared unto me that there are conten-

ti ons among you. Now this I say, that every one of you saith, I am of Paul ; and I of Apollos ! and I of Cephas ;" etc. The spirit the Apostle here rebukes, is a spirit which prevails widely to-day ; it is not the spirit of the Church, but the spirit of man-made sects. If any man thinks lightly of party names as unhappily used by Chutchmen, it only shows how deeply the Church has in some quarters become imbued with the spirit of the world. Individuality she recognises as a power for good, but she condemns individualism as its correspondent vice, a vice which has selfishness for its root, and for its fruit confusion. The Church is the common brotherhood, where competition ceases, and co-operation is the law of the Charter.

To many who from their earliest years have been members of the Church, who have been steadily taught the meaning and divine authority of her ordinances, who have been instructed in the truth of her principles and her primitive descent, and who have verified and adopted, after long inquiry and the well-tried results of experience, the full meaning of her formularies, and some of whom stand before her altars, and carry her message of salvation to her children, it is an inestimable honour to be reckoned as Churchmen with the holy dead and the honoured living, but a deep and distressing *humiliation* to have these new-fangled and uncharitable names flung at them, whether they like it or not, and to see these seeds of discord sown broadcast over the whole Church. High Church, Low Church, Broad Church ! All who really desire the Church to be *one*, will naturally avoid speaking of it as *THREE*. The Church is One Holy ; but High Church, Low Church, Broad Church are names of disaffection and division, not honest and earnest words, but slang words, the cant of a censorious ecclesiasticism. *Cito percont ; percont in Aeternum ?—The Scottish Guardian.*

ADDITION AND SUBTRACTION.

How often do we hear the words, "If any man shall *add* unto these things, God shall add unto him the plagues that are written in this book," quoted as condemnatory of the Church of Rome ! As they are so quoted it is unnecessary for our purpose to argue the point whether or not they can be taken as applying to the whole Bible or only to the Book of Revelation, in which they occur. Neither do we purpose to enquire whether or not the Church of Rome has added to "the faith which was once delivered to the saints." For our own part we are inclined to think she can hardly be acquitted of the charge, but we leave it to those whom the investigation may tempt, to prove that the prophecy has been, or is likely to be, fulfilled.

The point to which we would direct our readers' attention in this—The warning against addition has its correlative, a warning against subtraction, and an even more awful penalty is threatened for those who take away than for those who add. "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." To be plagued is very awful, but to be shut out from God and His holy city is more awful still.

And to whom can this solemn warning apply,

if not to those who would mutilate the holy faith, who would tamper with the sacred deposit, taking now one part of it, now another, and throwing it away, because they do not like it. Christ said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." The Church has recently taken Him at His word: but are there some who now say "Baptism is nothing but a sign; being born again is a purely spiritual matter; water has nothing to do with it?" Are not such taking away from the Word of God? St. Luke, the inspired chronicler of the early history of the Church, records—"Then laid their hands on them and they received the Holy Ghost." What do some unworthy Churchmen say now of confirmation, when the successors of the Apostles lay their hands on the heads of the candidates? "Oh, yes, Confirmation is a very good thing, it marks a crisis in the young people's lives: it should, in fact, be the time of their conversion, and by helping them to decide aright, it may, if properly used, be a time of much blessing. The imposition of the Bishop's hands adds solemnity to the ceremony, and is beautiful as symbolic of blessing, but we cannot accept the 'High Church' idea that through that act the Holy Spirit is conferred." Is it a High Church idea they are rejecting or a truth of the Word of God?

Christ said "This is My Body," "This is My Blood." The Church offers to her members the sacred elements as "verily and indeed the Body and Blood of Christ." Do they all receive them as such? Do not too many, in effect, say "Christ said those words certainly, but He these are *not* My Body and Blood, but meant, something quite different. He meant merely emblems, just signs to remind you that it is necessary to spiritually feed upon Me."

Many similar instances of subtraction might easily be adduced, but these should be sufficient to warn us to see how we stand ourselves before threatening God's judgments against others. First, let us remove the beam of negation from our own eyes that we may see clearly to help to remove the motes of addition which are dimming the eyes of our poor country.—*Irish Ecclesiastical Gazette.*

Family Department.

THE DAY OF JUDGMENT.

GREAT GOD! who shall abide that day,
That final, fearful reckoning day,
When the last trump shall sound?
When every son of Adam's race
Shall stand in his allotted place,
Midst flaming worlds around.

O Lord! on that tremendous day
When heaven and earth shall pass away
With majesty of sound;
When suns no more shall give their light,
In darkness plung'd by greater light,
O where shall I be found?

Where, where, O God! shall I appear?
What sentence ring into mine ear
At that most dread assize?
When Thou shalt judge the quick and dead,
O where shall I uplift my head?
Amongst the fools or wise?

Shall it be mine, O Christ! to hear,
With quivering frame and abject fear,
The Lamb's condemning voice?
Or shall my soul be welcomed home,—
"Come, blessed of My Father, come,
And with Me ye rejoice?"

—From *Church Magazine.*

THOSE BOYS.

CHAPTER XII.—WE KISSED AGAIN WITH TEARS.

But alas! Ted was not out on Sunday. The new hut was complete. Through its neat, shining lattice looked out the bright eyes of Fluffy,

Long Ears and Beauty; and there, comfortably settled in her new dwelling house was the lovely Snowflake herself, but no Ted was there to see.

Disconsolately round and round the garden walked Mike. Ted was not better yet. Ted was still tossing on his hot bed.

Mike was accustomed now to lying down night after night in the nursery alone; he was accustomed to Ted's empty cot. Every night he had kissed the little pillow where Ted's curly head had lain, and every night hoped that before the next he should see his brother; but as yet he had hoped in vain. His parents have often said how good and patient he was during these days, how well he learned his lessons, how hard he tried to atone by a thousand loving ways to them for his previous sin.

All his leisure time he spent in Ted's garden, or with Ted's pets; and the little plot of ground was blooming in great beauty, and the pigeons and rabbits looked their best, but still the child for whom they were meant was no better.

At last there came a day, when to Mike's inquiry he was told that his brother was not only no better, but not so well as on the previous evening. On this day Mike saw his father ride away somewhere very quickly before breakfast, and when he asked where he had gone to, he was told that Uncle Edward wanted another doctor to see Ted, and his father had gone to fetch him.

"I'm glad of that," said Mike promptly. "The new doctor 'll maybe hit on something to make him well soon. I'm glad he's comin'."

The boy ran off quite cheered at the idea, sure now that very soon Ted and he would play together. He stationed himself at the gate to watch for his father and the man who was to make Ted well. When they arrived he came panting and shouting to the house to announce the fact. Here Biddie caught him and carried him off to the kitchen—Mike was very happy in the kitchen—Biddie provided him with flour and water and a little fruit, and with these ingredients he manufactured sundry pies, with a comfortable feeling that all the time the new doctor was upstairs helping Uncle Edward to make Ted well.

"If he's made quite well to-day," said Mike, confiding his hopes to Biddie, "by to-morrow he'll be a bit weak perhaps, but the next day he'll be out same as ever—won't he, Biddie?"

"Hark to the child," said the good-natured Irishwoman, tears she endeavored to repress raining down her face. "Whist, aisy, Masther Mike, don't mess it all about, darlin'."

"Why, what a silly you is to cry, Biddie," said Mike. "Is it about Ted you is cryin'? That 's 'dicious when the new doctor is making him well as quick as possible. There! he's gone! he's drivin' away! Let me out—I want to see mother. *She* won't be cryin', you silly, silly Biddie!"

He unfastened the kitchen door, bounded into the passage, and the next moment was pressed to his mother's breast.

"Mother, mother, mother, is he better? did the new doctor cure him? does he like his new medicine, mother?"

Alas! the child never saw his mother's tears, never felt how his mother's arms trembled,

"Biddie was crying, mother—wasn't it silly? and—why, mother, *you* is cryin'?" with a start and a keen look into her face.

His hopes went down, down to zero at sight of his mother's tears. He followed her quietly into the dining room.

"Maybe the new medicine will soon do him good," he said, for he felt that the new doctor had as yet made Ted no better. "Mother, *why* do you cry? *How* soon will Ted be better, mother?"

"O Mike, my child! how can I tell you? Your brother, your sweet, sweet brother; will never be better any more." The mother said the words, and for a moment there was dead silence in the room.

"Never!" said Mike at last, in a puzzled tone; "not in a week, nor a fortnight? Won't

he be better in a whole fortnight, mother, what do you mean by *never*?"

"My darling, how can I break it to you? how can I make you understand me? Do you remember, Mike, how baby Eileen went away; God is calling our precious little Ted to be with Eileen, to be with himself, Mike."

She paused; yes, she need say no more, the boy understood her. She saw the knowledge in his white face, in his parted lips. The room seemed to swim round to him, the air seemed to stifle him; he looked round, ran to the open window, and, vaulting lightly over its low ledge into the garden, disappeared.

Again, in his sore trouble, he went down to the river and gazed at the fast flowing waters. Again his dream came vividly before him. It was true, then, that dream! The shining One was really coming for Ted to bear him in his arms away from Mike's love for ever. His pretty Ted would never again be his little play-mate, he would never again listen to his merry laugh, or see his dear, loving face. Fluffy and the beautiful Snowflake, the new hutch, the carefully trimmed garden, would wait, and wait in vain for Ted. For Ted would not be better in a week, nor in a fortnight, nor in a month.

He would never be better any more.

Mike repeated these words over and over. Over and over in his sore little heart they kept ringing, Ted will never be better any more. The new doctor can do nothing for Ted. He will never be better any more.

Mike said these words, but he did not really believe them, it was impossible for him to realize them. As he said them, he was picturing to himself the meeting he and Ted would have, when this illness worse than a cold was over. He was picturing how Ted's soft, brown eyes would flash up at him with love and gratitude, how entirely he would forgive him for all his unkind words and deeds, how his dear little arms would encircle his neck when he saw the new hutch and *his* pretty Snowflake inside, and how they would love each other and be happy, happier than of old.

But as the undercurrent of everything came back and again that terrible refrain—he will never be better any more.

Mike felt very angry with his uncle, and with this other doctor.

How stupid! how ignorant they must be not to be able to make a little boy like Ted well! There was some excuse for old people, and big people dying, but how easy to keep a boy so small as Ted alive!

Why did not his father try some other doctor? Surely any one who was clever, the least bit clever, would soon have Ted well again.

Oh! if Jesus was only on earth now, how soon *he* would have Ted playing in the garden and sitting by Mike's side. What lots of people *he* cured, *he* did not let them die; *he* did not let them go away from the brothers, and their fathers and mothers; he was the good—what long word was that?

Mike could not say it, but he knew it meant doctor.

Yes, Jesus was the Good Doctor; and if he were here Ted would not die. Suppose—Suppose—Suppose he asked Jesus now to make Ted well? Suppose he spoke to God about this great trouble? Would God, who was angry with him, hear him? He could but try.

He knelt on the short grass by the river, he folded his little hands and looked up earnestly.

"God," said Mike, "you is punishing me very hard, but not a bit harder than I deserve. But oh! please God, I is terrible sorry for my sin, and for that lie, and all the naughty way I did act. So please, God, don't let Ted die, but send down the Good Doctor, Jesus, to make him well, for Jesus's sake. Amen."

And when Mike rose from his knees he felt that Ted would get well, that the other doctors who had failed would see that Jesus could make his brother well. His great sorrow had departed, he felt happy again. Why was this? why had the boy forgotten his trouble and his sin?

Why? Because God had heard the little prayer, and sent down to the conscience stricken, perplexed young heart his own gift of forgiveness and peace, and with this blessed gift had come also the most perfect faith that his petition for Ted would be answered.

Mike was happy again. He amused himself throwing pebbles into the stream, while his bright imagination dwelt on the time when he and Ted would be together.

But a fresh thought presently began to disturb him, he knew that Ted would get well, that though the earthly doctors had failed, the heavenly Doctor would cure his brother; but his father and mother did not know this, and perhaps that had told Ted those solemn and dreadful words that he would never be better any more. Well! what then?

The words to Ted would be solemn, but not dreadful; he would think of the little Eileen whom he would soon see again, he would think of the dear Saviour whom he loved, and who loved him.

"For there are lambs within the fold Of God's beloved Son, And Jesus Christ with tender care Does in his arms most gently bear The helpless little ones."

Jesus would surely bear this "helpless little one" safe to heaven, and Mike knew that Ted would not be at all afraid to die.

But this satisfaction in the prospect of death did not meet Mike's present wishes; he wanted Ted to long to return to him, to look forward to many more plays with him, to many years in which Mike would endeavor to atone for that last, and week they spent together; and he thought if Ted only knew of his prayer, only knew that his case had been put into the hands of the Good Doctor, Jesus, and that his recovery was certain, he would think no more of death.

But how should he let him know this?

Would his mother tell him? No, his mother was quite sure Ted would die. Would Nora. There were two things against his making Nora his messenger. In the first place he never saw her, in the next he could not trust her to remember the right words.

No; the only way, the only chance would be to see his brother himself. How could he manage this? All day long that strong oak door was locked. He could not pass it to where his brother was lying. Suppose he went boldly and demanded to be let in? But no; father, mother, uncle, nurse, would all be cruel, all bid him keep away. Ignorant of his message and of his words they would keep him apart from his brother, and Ted would know nothing of his prayer and of his strong belief.

Mike thought, and thought, and the more he thought the more he fidgetted and the more anxious he became, until at last he had persuaded himself that it was necessary for Ted's well being for him to see him, and bid him put away these thoughts of death.

[TO BE CONTINUED.]

BIRTH.
ADCOCK—On Friday the 4th December, 1891, at the Parsonage, Fitch Bay, Q., the wife of the Rev. W. A. Adcock of a daughter.

MARRIAGE.
DEAN—EISAN—Married on the 19 ult., at S. Stephen's Parish Church, Ship Harbour, N. S., by the Rev. R. A. Heath, Rector, Charles Edward Dean, to Isabell Eisan, both of Ship Harbour, N. S.

DEATHS.
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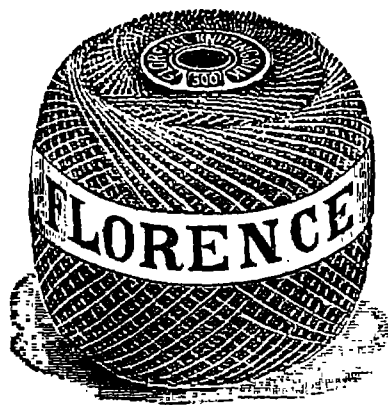
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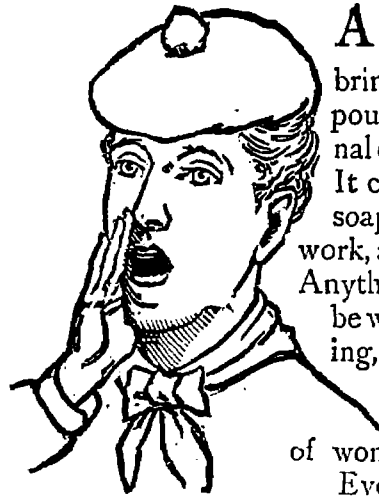
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Temperance Column.

TEMPERANCE TALKS.

II. - The Effectual Remedy.

By the Rev. CHARLES BULLOCK, B.D., author of "The Temperance Witness Box," &c.

(CONTINUED.)

I have generalised my statements, and pointed only to final results. But the steps of the ladder of Intemperance are all downward steps, and each step is only more painful than the last. "The Drink"—alcohol—may be and doubtless is a useful medicine, just as poisons are medicines: but I do not think any man in health can fix the limit when a measure of evil influence is not felt from its use as a beverage. Stimulant, if it be not natural, is I believe always attended by re-action. The good nature generated by the evening's indulgence does not always endure till the morning. As a rule, one of the "Convocation Reports" on our country, framed by some of our most judicious and unbiassed representative public men, said truly, the influence of intoxicants "Sours the temper, inflames the passions, brutalises the whole nature."

But I must leave you, brethren, to fill in for yourselves more fully the features of the hideous portrait of intemperance. Let me in closing commend to you the work of the Church of England Temperance Society as supplying an effective remedy for the evil.

The Society as you are doubtless aware embraces amongst its members those who use and those who do not use alcoholic drinks. I think this basis of membership is a wise one. It is comprehensive without any betrayal of principle. It enlists, as I doubt not it will enlist this morning in this congregation, the kindly and unanimous aid and support of those who think that total abstinence goes too far. I remember receiving such a remonstrance from a leading brewer who was in his lifetime a generous supporter of Christian and philanthropic movements. My reply was to this effect, that his experience had not been that of many who have seen their dearest one's prospects wrecked by the drink, or he might feel as strongly as they did. I added that I felt sure if he could by raising a finger arrest in any degree the present influence of the temperance movement, that finger would never be raised. He responded that I was quite right. So I believe would it be with every one in this congregation. At the same time, I must confess total abstinence appears to me to be the natural, if not the inevitable, outcome

of all temperance efforts under present circumstances. To my mind there are two steps to be taken, and I have taken both for many, many years, and without great physical strength I have done my fair share of work on natural beverages. The first step, however, is not to be despised. It has its immediate measure of influence, and often it prepares the way for the second. The non-abstaining members who, as it were, prune the evil tree, cutting off here and there a branch, will, I think, if they are thoroughly in earnest soon see the wisdom of digging to the root and under the root. In short, I think they will soon feel that our Lord's decisive counsel respecting the offending hand is the best; "Cut it off, and cast it from thee."

This is what I regard as the effectual remedy for Intemperance. All must see that it is the effectual remedy for the drunkard: though it might be difficult to define what constitutes a drunkard—I mean whether one fall or a dozen stamps a man as a drunkard, I should unquestionably say one fall; just as one act of theft is sufficient to establish dishonesty of character. But in any case, whether the drunkenness is isolated or habitual, wherever there is a tendency, as Commodore Goodenough once said: "It's no use talking of being more careful, and trying to ease a thing off. My principle is, that if I find a thing interfering with my duty to my life, I cut it off root and branch. Make an end of it at once: that is the only way."

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