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The Church Guardian

OF MONTREAL.

A. P. Willis
for Susan I. Q. A. U. L. C.

"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.

GEORGIA.—The Rev. Dr. Nelson of Bethlehem, Pa., was elected Bishop of this diocese at a convention held Nov. 12th.

INSTALLATION.—The Dean of Chichester, Dr. Pigou, will be installed as Dean of Bristol on Wednesday, Dec. 9th.

A MISTAKE.—The reported retirement of the Chaplain-General to the Forces, Rev. Dr. Edgell, is entirely without foundation.

NEW YORK.—The corner stone of the new St. Luke's Church, corner 141st Street and Convent Avenue, was laid by Bishop Potter on 10th ult.

ANOTHER GIFT.—Mr. John Morley, of Stoneygate, has given the munificent sum of £1000 towards the funds of the Leicester Church Extension Society.

A WIND FALL.—The Bishop of London's Fund has, it is stated, just become entitled to a legacy of £10,000 under the will of a clergyman who for nearly twenty years was the rector of a church in the neighborhood of Holborn.

RETURNED.—The Bishop in Jerusalem (Dr. Blyth) has sailed for Palestine. The Bishop has received considerable help while in England for the furtherance of his work in Palestine and Egypt.

HULL.—A fund of £20,000 is being raised for church extension in Hull. The Archbishop of York has offered £1,000 on condition that £19,000 is subscribed, and a committee has been formed to promote the scheme.

A NEEDED WARNING.—The Assistant Bishop of Central Pennsylvania in his last convention address says: "Let us beware and warn others to beware of every teacher in theological seminary or Church pulpit who deals with the Holy Bible in an irreverent tone and spirit."

NEW RECTOR.—The Rev. Ernest Augustus Eardley-Wilmot has accepted the living of St. Jude's, South Kensington, in succession to the Very Rev. Dr. Forrest, recently appointed Dean of Worcester. Mr. Eardley-Wilmot has been Rector of Walcot, Bath, since 1886, and is a Prebendary of Wells Cathedral.

CARDIFF.—The Lord Bishop of Landaff, dedicated the Missions to Seamen Church at Cardiff on Wednesday, Nov. 25th, under the name of All Souls. The dual edifice (Church Institute), has cost, with the site and stone, which were given free, about £11,000, and is the finest building yet erected for the Missions to Seamen.

PROVINCE OF ILLINOIS.—The 12th session of the synod of the Province of Illinois met in St. Paul's pro-cathedral, Springfield, on Wednesday, Nov. 11th. The three bishops of the province were present; together with clerical and lay delegates from each of the three dioceses. The synod began with the celebration of the Holy Communion, the primus, the Bishop of Chicago, being the celebrant.

FOREIGN MISSION.—Canon Scott-Robertson has completed his twentieth annual summary of British contributions to Foreign Mission work. It shows that for the financial year 1890-91 the money voluntarily contributed or bequeathed in the British Isles for the work of propagating the Gospel in foreign lands amounted to £1,301,579. The total for the previous year (1889) was only £273 less. Canon Scott-Robertson estimates that in 1890 members of the Church of England supplied £700,000 of the total sum.

AN ACTIVE CHURCH.—As an example of active Church of England work in hundreds of parishes, a mission extending over nine days has just been held at Heeley, Sheffield, the Rev. Dr. Harrison, Rector of St. Mary's, Wavertree, Liverpool, being the Mission preacher. The Vicar (the Rev. W. Odom) was assisted by an earnest band of workers, and there are manifold tokens of the Divine blessing. There were altogether twenty five services, including special services for men and women, which were largely attended throughout.

STILL COMING.—The papers of Mr. Chas. Follen Lee, lately a Universalist minister, have been presented to the Standing Committee, of the diocese of Massachusetts. Mr. Lee is widely known in the body he leaves, as an able writer and preacher, and has been editor of *The Christian Leader* for some years. He is now one of the editors of *The Evening Traveller*. His conversion to the Church has come about after persistent reading of its claims and the final adoption of an historic episcopate and an historic Christianity. He is in the prime of life, beloved and honored wherever he has been, and destined to uplift the life of the Church in this city where his ability and popularity are dearly prized by all shades of religious thinkers.

CHURCH TEMPERANCE SOCIETY.—The 10th annual convention of this society was held in Annex Hall, N. Y., on 12th ult. Mr. Robert Graham, secretary of the society, read a report in which it was stated that during the year, the nation had expended \$1,034,177,618, for liquor, or an average of \$79.50 per family. There were 6,313 liquor manufacturers, 6,907 wholesale dealers, and 158,093 retail dealers, employing an aggregate capital of \$448,037,729.

THE LINCOLN CASE.—We are able to state on good authority that there is not the slightest probability of the judgment of the Judicial Committee of the Privy Council on the Lincoln appeal being given this side of Christmas. (So says the *English Churchman*, London, England, of November 12th.)

THE *English Churchman*, of London, England, strongly evangelical, publishes the following letter from a correspondent:

SIR,—The following may interest your readers, as the district is not very far from that of Sleaford, further to the north-east:—

Wainfleet, All Saints.—New chancel, raised "altar," coloured cloths and stoles, lights at the early celebration, choral once a month, linen vestments.

Croft.—Fine, large parish church, with beautiful screens, coloured "altar-cloths" and stoles, candles.

Burgh.—Another fine Marsh church, just had a chancel screen erected, coloured "altar-cloths" and stoles, candles on the "altar."

Skegness.—A fine new church, to seat 650, costing £7,000, vestments, lights, coloured "altar-cloths" and stoles, surpliced and cased choir, choral celebrations. Here is a church belonging to the Reformed Episcopal Body, but not in a very flourishing state.

Winthorpe (belonging to Burgh).—Coloured cloths, stoles and candlesticks on the "altar."

Friskney.—A small cathedral, beautifully restored.—Coloured "altar-cloths" and stoles, cross, and candles—not lighted, I believe.

Wrangle.—Another fine Fen church. Coloured "altar-cloths" and stoles, candles on the "altar," surpliced choir.

Wainfleet, St. Mary.—With mission chapel, "altar" cross, and candles, mixed choir, good congregations, especially at the mission chapel.

Thorpe.—Small, well-restored church.—Candles on the holy table, no cross, mixed choir.

These tell their own tale. At the opening of the only Low church in the neighbourhood—viz., Welton—in the summer, the vicar had floral cross and two silver candlesticks on the Holy Table.

CONTEMPORARY CHURCH OPINION.

Irish Ecclesiastical Gazette.

The question of Greek or no Greek has been decided at Cambridge in favor of the language in which Homer sang and St. Paul wrote his Epistles, and St. Luke his Gospel and history of the Apostolic Church—the language of the Primitive Fathers and of the Ecumenical Councils. We cannot help thinking it would have been a had day for our theology if the Anti-Greek faction had prevailed. We should before long have found the clergy as little required to be at home in one of the sacred languages of Holy Scripture as they are at present in the other. One victory would have been followed up by another, and after a while the clergy would have been found as ignorant of Greek as very many of them are at present of Hebrew. The chances are that the contagion would have spread after a while to Oxford, where the specialists are also active enough. We know that in Dublin some ripples of the same wave have already been felt. Students of Science and Mathematics in Cambridge will still be required to know something of Greek for their Previous Examination.

Family Churchman, (London, England).

Every now and again events occur which show that what may be called the Hudibrastic type of Churchman is still (shall we say rampant?) in our midst—

Such as do
Call fire, and sword, and desolation
A godly, thorough reformation.

It would be well if these iconoclastic personages would recollect that there is a martyrdom of inanimate objects as well as of animated beings; and that, in one case as well as in the other, the destruction of the martyr is the seed of the Church. What is more illustrative of the genius of destructive Puritanism than the havoc made in many of our old cathedrals by those who, no doubt, thought they were doing God's service by breaking down the carved work with axes and hammers? There is always a strong recoil in favor of the object thus desecrated; and such we may be sure will be the result in the case of spoliation at Maralin, near Lurgan. Supposing there was anything really to be objected to in the reredos, the rector was open to conviction. He was ready to leave matters in the Bishop's hands. Could he do more? Yes, he could pull it down there and then; and that was what he was forced to do *vi et armis*. It was dismantled in the dead of night—the proper time for such burglarious work, to call it by its very mildest name. Say rather it was an act of wanton, deliberate sacrilege, which will scarcely, we should think, go unnoticed. But even if it does, it will tell strongly in favor of the system against which it was levelled. Brute force never pays in the long run. That reredos lying on the ground was ten times more significant than it would have been in its proper place. It is not too much to say that the St. Paul's reredos will interest and tell its story to thousands who would never have been brought within range of its influence, had not such strenuous efforts been made to nullify that influence.

The Living Church.

There are two methods in the matter of church attendance. One is the right way. The other

is the wrong way. One is the Christian way. The other is the worldly way. One is the way of the comparatively few. The Christian way is for a man to make church attendance a matter of rule, of principle, of duty; if possible of privilege also, great and blessed privilege; but in any event, a matter of duty and of principle. The rule is to be at church whenever we can unless we know that it is our duty to stay away. And we should stay away only when not able to go, or when seemingly we can do more good by not being at church than by being there. That, however, will be decidedly the exception, not the rule; and as to that, every Christian should be guided by an enlightened conscience, remembering that, "If any man have not the spirit of Christ, he is none of His." This is the right way, the Christian rule, as to church attendance. The other way is the wrong, the worldly way. In effect it is: do as you please; go to church when you like; stay away when you like; do not act from principle or a sense of duty: make it a mere matter of whim, fancy, inclination, caprice; never consider the effect of your example or what would be for the greater glory of God. Should "neighbors drop in about church time," sit and gossip with them. It is a very effective way of showing them how little you care for that which Scripture enjoins and the Church prescribes. The Apostle says: "Let us consider one another, to provoke unto love, and to good works; not forsaking the assembling of ourselves together as the manner of some is." Yes, "as the manner of some is;" and not of some only, but of a great many. Now these words of St. Paul, and many like words, are the words of Holy Scripture. And these are those of the Church: "All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, in hearing the Word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation." This is what the Church says, and it is our duty to "hear the Church." Touching a matter of no more importance, the Lord's explicit direction as to the man who will not "hear the Church" was: "If he neglect to hear the Church, let him be unto thee as an heathen man and a publican."

PERSONAL RELIGION.

By CANON BURROWS.

First, let it be agreed, as a basis of thought, that in no other way can a clergyman so much benefit his parish as by his own growth in grace. We may know of many eloquent men who may preach, Sunday after Sunday, as good sermons as can be heard in England; we may know of men thoroughly clever, so that you cannot talk with them without feeling you are in contact with a mind of first-rate power. You may think of very industrious men, who are always at work in their parishes, teaching in schools the best hours of the day, unremitting in attention to the sick, perserving in knocking at the doors of those who are not sick, making acquaintance with every one, labouring in night schools, never going to bed but with the consciousness that they have earned repose by doing a good day's work; still, good as all this is, a man whose characteristic is holiness is a greater blessing to a parish, he effects more, he will be more influential, will be longer remembered, will leave more lasting traces of his influence.

Holiness is the result when a man has given himself very earnestly to God, has concentrated his attention, has withdrawn himself, and relinquished his interest in much that occupies others; has gained, as we may say, an intimacy with the unseen Saviour; has a delight in prayer; is in the habit of bringing his dead self in contact with the life-giving Saviour, as the dead child was brought into contact with the living prophet. Influence has streamed out from the Saviour and is moulding the man. You see that he advancing in holiness by the disappearance of faults. He was indolent, but he is now strenuous. You find him so master of his work, so conversant with all matters in his parish, felt in so many directions, that you can scarcely believe that the man's natural tendency and besetting infirmity was indolence. You find him very guarded in his conversation, never repeating what is to the disadvantage of others. You find him reverent, humble, modest, docile, not censuring those in high places, not criticising Bishops and Governors of the Church, however much he may lament their action, or be of a diderent theological school. You feel that, though he is intelligent and sympathetic, and does not refuse to be interested in other subjects, yet that he brightens and warms when the things of God are on the tapis, and you can understand one saying of him, "Behold now, I perceive that this is an holy man of God."

Surely, dear brethren, if we could become such, we should be doing more for our parishioners than we shall ever do by restoring their church, improving their choir, or building a school. Not, of course, but that these are good and glorious works, but the Saviour of holiness it better and still more glorious.

It is to be feared that many go on without proposing to themselves growth in holiness as a distinct object; if they theorise at all, they seem to suppose that it will come to itself, or that it is found more by nature spontaneously than as result of effort and cultivation; but we have not because we ask not. It is an old criticism on the English Church that we have few saints. We have a gentlemanly clergy, a tolerably learned clergy (if we mean by that a knowledge of Greek plays, Horace and Virgil); we have men who can mix in society with ease and propriety; but we have few eminently holy persons, and those we have are often of very defective schools of theology.

Probably there is nothing more important than the first year of a man's ministerial life. If he gets into desultory habits then, it is too likely that he will be desultory all the rest of his life; if, on the contrary, he maps out his day well, makes the most of his time, rises early, gets a certain amount of his hard reading or thinking every day; if his sermons are real, not conventional, not repetitions of other person's ideas (except those sermons which are mainly expository), but original attempts of his own to hit off characters, enforce virtues, teach doctrines; if he has watched sick cases with the same kind of intelligent interest that a young medical student watches cases in a hospital that are for the first time entrusted to him by his teachers; if, feeling the importance of all beginnings, he has endeavored not to be hurried, overdone, but to do a little well, and, because of his inexperience, to lay all difficult cases before God in prayer, to wrestle with God for a blessing on all he takes in hand: then there is good hope that his ministry will be fruitful one, not cursed with barrenness, but rich in usefulness to others, and blessings to his own soul. Notice, too, what a peculiar advantage we have in the Church system that, at the end of one year or so, the young clergyman is recalled, is led to review the past, and, at a second ordination, to consider how far he has carried out the intentions with which he started. Is he going on so as to become that which is so evidently needed. "an holy man of God?"—*Irish Ecclesiastical Gazette.*

News from the Home-Field.

Diocese of Nova Scotia.

NEWPORT.—On Tuesday Nov. 10th, the pretty little church in Walton—Newport parish—which had been in the hands of the carpenters and painters, was reopened for Divine Service.

I was much struck on coming up to the church with the exterior improvements; a neat and pretty fence, nicely painted had taken the place of the old one, the grounds were in good order, and everything about the House of God showed the touch of careful hands.

The interior of the church, where the most time and money have been spent is really beautiful; new pews nicely painted, tinted walls; rich crimson felt curtains, running on iron rods, cut off a space on either side of the Holy Table, which serve as a vestry and Bible class rooms—the Church is without a chancel—suitable mottoes on the walls, make a very beautiful appearance. The Holy Table, with its rich frontal, the cross above it, on either side lovely banners, painted by Miss Bessie Cochran of Brooklyn, and given by her to the church, make a picture not easily forgotten.

The service on Tuesday evening was bright and hearty, the people making the responses, lustily. The sermon from the text, "I was glad when they said unto me let us go into the house of the Lord," was preached by the Rev. G. R. Martell of Maitland.

The church people of Walton deserve every praise for their self denying efforts to make beautiful the "House of God."

Led by their energetic and much loved rector, Rev. K. C. Hind, they have within the last 5 years, not only made a worthy temple for God, but have done much to help the work of the church outside the parish.

A more reverent, earnest congregation, it would be hard to find in the Diocese of Nova Scotia.

Mr. Hind is much loved by his people here; not only by word but by example he teaches them the beauty of the Christian life, and in the House of God, his deep reverence, showing by every action that he is ministering in holy things, has made a reverent thoughtful people, who are always glad when they hear the invitation from his lips, "Come let us go into the House of the Lord."

HALIFAX.—A meeting of the parishioners of St. George's was held in the school room on Tuesday evening, the rector presiding.

It was unanimously decided that the services of the present curate, Rev. W. B. Belliss, should be retained. Over \$250 were subscribed by those present towards the stipend and many remarks testifying to the warm regard in which Mr. Belliss is held in the parish were made.

The meeting was most enthusiastic, and the utmost unanimity prevailed.

Mr. Belliss has been laboring in St. Georges parish for the past year, and by his unflinching attention to his duties has gained the good will and esteem of all.

CHRIST CHURCH, BERWICK.—Extensive repairs are now in progress in this church necessitating the suspension of services for a time. The church has been moved out to centre of lot under a stone and brick foundation, making a commodious basement, which will be used for a

Sunday school room, room and business meetings, etc. It is also the intention to put a furnace in, which will heat both parts. The outside work is almost completed. Tenders are now out for the inside repairs, which include reseating throughout with modern pews and walls sheathed with hardwood, also road screen and organ chamber. The work is under the supervision of Messrs. Andrews, Batton and Robinson, restoration committee, who are determined to make it second to none in the Annapolis Valley in all its appointments. All this work means money; it will take about \$600.00 to do all the necessary repairs, and there are only about a congregation of thirty to do this work. Now I think it is nothing to our discredit to ask for outside assistance. Here is this handful of church people, struggling for their existence in the midst of aggressive dissent of all kinds. Who then will be the first rich churchman or churchwoman to send us a liberal donation to this noble work? Surely this appeal will meet the eye of some one anxious to assist the needy and help on a good cause. As this is certainly one of the smallest and poorest missions in the diocese, contributions can be sent to Dr. Davidson, editor of this paper, or to the very Rev. Dean Gilpin, Halifax.

St. Lukes Cathedral, Halifax, has nobly responded to our appeal for help through its energetic rector, Rev. W. B. King, with an offertory of \$53.40, the only church in Halifax (I am sorry to say) that responded to our appeal. Comment is needless. What church will be the next to send us an offertory? A decent chancel window of stained glass is needed to correspond with rest of work, also a font and altar cloth. But if some charitable disposed persons don't make us a gift of these much needed articles of church furniture, we will have to do without them for the present.

Diocese of Quebec.

A Winter in Labrador.

BY THE REV. MR. SUTHERLAND.

Harrington is one of the largest settlements of the Church of England mission of Labrador. I therefore selected it as my winter headquarters for the three months in which travelling is impossible, *i.e.*, from the first of November until the first of February. During those three months the bays are not sufficiently frozen to travel upon, and the country is too rough and mountainous.

As yet there is no church or mission-house for service at this place, so the largest house in the settlement was kindly offered to me; although it was not a very large one, consisting of two rooms, still we managed to do with it, sometimes both rooms being crowded. The most inconvenient part was that dinner had to be cooked during service. I suggested eating a cold dinner on Sundays, but we soon discovered that cold codfish and spruce tea are not good eating. Families would often come a great distance to service, considering it a sin to neglect public worship. Often there would be as many as twelve or fifteen teams of dogs, tied a short distance from the house, and during the singing they would invariably start howling so loudly that frequently we were obliged to stop and give in to them, for it would be impossible to hear the words.

As soon as service would be over and they saw their masters reappearing, they would be

most eager to start and very often would snap their traces off with their teeth; and it was necessary to start one team at a time, for if two teams happened to come in contact there was sure to be a fight and very often one or two left dead upon the battle-field.

During those months I employed my week days teaching school. The children would collect for three or four hours in the day and the grown-up people in the evenings. I had an old lady of sixty learning her letters; she can now read her Bible by spelling out the larger words. By the kind assistance of distant friends I was able to treat the children to a Christmas tree, which was very much appreciated by both old and young. In the afternoon there were athletic sports for the young men and boys, then a supper, each family contributing a basket of food. After supper the curtains were drawn, displaying a tree well laden with presents, after the distribution of which, Christmas games occupied the remainder of the evening. A most enjoyable day was spent, for it was something entirely new for that part of the coast, but alas, it began to storm about ten o'clock, a storm known here by the name of the blizzard. The men managed with difficulty to reach their homes, but sixty or more women or children were obliged to remain all night, and sit it out, for beds were out of the question for so many.

The people in the vicinity of Harrington were greatly agitated in the early part of the winter by the visit of a pack of wolves; they would prowl about the hills and woods during the day, and at night would visit the settlement and carry away the dogs' food, which was kept on scaffolds a short distance from the houses. After firing at them and finally succeeding in breaking the leg of one of their number, the wolves left for the north. A white Arctic bear also came ashore on the drift ice, sixteen miles distant, and getting into a provision store through a window and renewing his visits for three consecutive nights, devoured all the provision a poor Frenchman had provided for the winter.

The clergyman always makes one missionary journey the whole length of the mission during the winter, a distance of three hundred miles each way, calling on every family both going and returning, thus every family is visited twice during the winter, holding services at every house, catechizing the children and teaching them to read, conducting baptisms, marriages, drawing up wills, deeds of sales, writing letters, etc., for the missionary is supposed to fill various offices. Last year I started on my winter's cruise the first of February and finished the sixth of April. The people are always ready to carry the missionary from place to place with their dogs and comitque. About ten dogs generally form a team for cruising. The dogs travel in single file, there being about five feet between each dog, so that when the snow is soft they all travel in the same path. Each dog has his own trace of sealskin which attaches him to the comitque. The guide carries a whip made of sealskin thirty or thirty-five feet long attached to a stock a foot long. With this whip he guides the dogs, using it very expertly, and sometimes, I am sorry to say, very severely, for I have heard of a driver cutting the ear off a dog thirty-five feet away. A well-trained team requires no whip, obeying every word.

A comitique is generally twelve feet long and two feet wide, shod with the whalebone from the jawbone of a whale. Sixty-five miles is a common day's journey. The dogs are never fed in the morning or during the day, only when their day's work is done. The oldest dog in the team is generally used as leader, he being best acquainted with the runs. If there comes on a blizzard, which are of frequent occurrence on the coast, the leader is generally depended on, and he seldom fails to find a house. If he should get lost, which happened upon one of my journeys last winter, we generally get into the shade of a snow bank and dig out a hole about six feet square with our snow-shoes and turn in until fine weather, taking as many of the dogs as the hole will permit, for warmth, placing the comitique at the entrance of the hole. The remainder of the dogs will lie outside, or if very hungry will go in search of mice, but they seldom desert.

Last winter being an exceedingly stormy one many houses were buried with snow and the families obliged to shovel themselves out or to be shoveled out. Upon one occasion it took eight men a whole morning to clear the snow sufficiently to get two old people out of the house. By the assistance of the Church Society, I have been enabled to start three day schools at the three largest settlements in the mission. They are at present in operation with an average attendance of twenty-five. The teachers get ten dollars a month for eight months. I intend to teach myself as I did last year. I shall take the children in daytime and the older people at night. They are all anxious to learn.

A gripe was very bad on the coast but for all that the people are fairly well off with the exception of Bradore Bay; seven or eight families there are in a sad condition. I have supplied them with clothing, and here I must thank all our kind friends in England and Quebec, especially Mr. McHugh, who have so generously sent such good supplies. But these people have nothing to eat and I shall be obliged to buy between fifteen and twenty barrels of flour, with that and some game they can catch they will be able to pull through the winter.

By the kind and able assistance of the ladies of Quebec, we are building a winter house, twenty-eight by eighteen, at Oldpost, this being the most central and likely to be the largest winter settlement in the mission. It is at present within a week of completion and everything on hand with which to furnish it. During the months of July and August we received a visit from the Lord Bishop of Quebec and his son, the Rev. Lennox Williams, M.A., this being the Bishop's year to visit the coast. Leaving the mail steamer at Natashquan, opposite the east point of Anticosti, we proceeded north west as far as Salmon Bay, a distance of two hundred and fifty miles, in an open sail boat, calling at every place, holding confirmations at six places and conducting baptisms and other services.

Diocese of Montreal.

Church of St. James the Apostle.

THE WINTER OF 1890 AND 1891.—We have before us a brochure containing reports of three societies in connection with this Church, viz:—the "Ladies Aid Society," the "Ministering Childrens' League," and the "Young People's Association," all of whom seem to have done good work in their respective spheres of duty.

The "Ladies Aid Society," for instance, under the presidency of Mrs. Hall, among several other objects, sent four parcels of warm clothing, mostly new, to Missionary Clergymen, as suggested by our Bishop, valued at two hundred dollars.

There was also distributed in money for the relief of the poor of the District, under the direction of the Rector, nearly two hundred dollars, besides a large amount of clothing, both new, and otherwise.

The work of the "Ministering Childrens' League," under the presidency of Miss Wray, has also been very successful. Among other excellent objects, two hundred dollars have been given to the proposed Mission Church, the site of which is situated in the South Western part of the parish. During the year no less than \$414 were raised of which \$405 were devoted to various objects.

The "Young People's Association," under the presidency of Miss Smith, have likewise done well, raising for various purposes, three hundred and forty-six dollars.

We may also mention that the Sunday School is in a most flourishing condition and is held under the superintendency of Capt. Douglas. The infant class alone, taught by Miss Wray, numbers upwards of one hundred children.

There is also a large Bible Class, for both sexes, conducted by Mr. George Hague.

MONTREAL, ST. JAMES'.—The parish loses a strong and old friend through the death of the late Mrs. Chas. Phillips, who has been connected with the parish since its formation; gave the land upon which the church is built; erected the tower; and lately gave the chime of bells which fills it. She has evidenced her interest in the parish further by bequeathing a sum of \$10,000 to the Rector and Church wardens toward the endowment fund of the parish. Mrs. Phillips also made the following legacies to the Church: To the Synod, \$10,000; Diocesan Theological College, \$10,000 (endowment); to Trinity Church, \$5,000. She also left to the Montreal General Hospital valuable properties in the heart of the city and a sum of \$10,000; and to the Sailors Institute \$2,000.

MONTREAL ST. GEORGES.—On Sunday the 15th inst., Dean Carmichael dealt with two subjects in his class for men: Gen. i., 26, "Let us make man in our image, and let them have dominion," etc.; and Genesis ii., 4, "And the Lord God formed man of the dust of the ground." In dealing with the first subject he stated that the "divine image" in man could alone refer to his mind, intelligence, will power. Here scientific investigation stepped in with evidence of a strong confirmatory character, the earliest traces we possess of man showing that he was a reasoning being. Physically, early man owned a skull capable of holding an average weight of brain, and his traces proved that he used his brain to good purpose, as he knew the use of fire, cooked his food, made instruments of defence and attack, and early developed trades and businesses, such as flint working, boat building, house building, weaving, etc. The promise of dominion over other forms of life was proved by the survival of man in the struggle for existence, and by the fact that his early traces showed that he had tamed animals. Physically and apart from mind, a weaker animal could not have existed than early man. Even admitting that he was a Samson in strength, still Samson could scarce have held his own in continuous struggle. But man possessed mind, which was worth all the claws and talons, and teeth, and muscles, and strength, and fur and feathers of all animal life put together. He invented weapons and the first weapon

made was the prophecy of universal dominion. The first arrow-head gave man power to say to the whole brute creation, "It is true I am only a comparatively weak and unclothed being, but I am man, plus an arrow-head and plus my weapon; instead of you killing me I am going to kill you and use your flesh for food and your hide for clothing." Hence one of the weakest of larger vertebrates became, through mind, lord and master of all. The second statement, the Dean claimed, was proved correct by an analysis of the constituents of the human body. In cremating a body the crematory is so arranged as to finally reduce the body to mineral matter that can be handed over to the survivors as the ultimate remains of the dead. This process, as described by Sir Henry Thompson, gives as a result about three pounds and three-quarters of a delicate white dust, which analyzed by the chemist, is found to be mixture of lime, phosphorus, iron, magnesia, etc., and the mineral result is so apparent that Sir Henry Thompson claims that if the dead in London were annually cremated 206,820 lbs. of ashes and bone earth could be accumulated for agricultural purposes, and a large portion of the amount expended in England for enrichment of the soil could be saved and applied to other purposes. The Dean quoted this revolting idea, not as in any sense endorsing it, but in order to show how literally true is the statement that "God made man of the dust of the earth," and of other passages such as "dust thou art and unto dust shalt thou return." How was this fact ever known to early man unless revealed to him? For apart from revelation or chemical experiment, who would ever suppose that man was a chemical compound composed of different earths. It was the very last thought that would strike a person, and yet there the great chemical act stood on the opening page of God's word: "God made man of the dust of the earth." "True," says the chemist, "bury your dead, or leave your dead unburied, or cremate your dead, and quickly or slowly the body will always give the same result—dust, ashes."

A MISSIONARY POST SINCE 1801.

Ninety years ago what is now the pretty village of Phillipsburg, charmingly located on Missisquoi Bay, an arm of Lake Champlain extending into the Eastern Townships, witnessed the first planting of Church of England services east of the Richelieu by an eccentric missionary, who always slept with loaded horse-pistols under his pillow, while making frequent tours throughout the adjacent parts proclaiming the Gospel of Peace.

When the Seigniorship of St. Armand was finally divided into east and west parishes, by the corrected issue of Royal Letters Patent, August 9th, 1834, during the Earl of Dalhousie's administration, nearly all the original records remained the treasured possession of the West Parish, at the headquarters of the original missionary. From the act of authentication of the first of the series notice the following: "This book—was this day presented to me, the Hon. Arthur Davidson, one of the Justices of the Court of King's Bench for the District of Montreal, by the Rev. James Tunstall, minister of the Protestant congregation at St. Armand, to serve as a Register," etc., "Montreal, the 20th Jan., 1801." Few Protestant registers of civil status within the Dominion go farther back.

The bedside of an aged Irish Churchman furnished an amusing illustration of the use of the term "Protestant" in this connection. Asked whether a friend was a Protestant, he replied: "He is not, your Riverence; shure he's a rare Presbyterian."

So greatly were the early settlers divided on points of doctrine by wandering preachers of rival denominations, that common ground of agreement seemed only to be found in the almost universal article of belief and practice, "the one thing needful *redollars and cents.*" The more sober minded were ready to turn from the interminable dissensions of private opinions to the simplicity of the undivided faith, whenever it should be fully presented, The Hon. and Rev. J.

Stewart, shortly after coming to St. Armand in 1808, writing home to his mother, the Countess of Galloway, says: "The people are worse in appearance or manner than in reality or principle. They have been more out of the way of true religion and inattentive than averse to it. In short, they suit my object, to be useful to them and the Church."

With a population of 40,000 the Eastern Townships waited until 1809 for the erection of the first church. In that year a wooden structure was put up at Frelighsburg. A second followed after a few months in the western part of St. Armand, near Philipsburg. The Frelighsburg Church has since been replaced by the Bishop Stewart Memorial at a cost of \$14,000. The Western Church has a singular history. Built two miles away from the village in compromise to contending factions, the site proved a mistake from the first. One stormy Saturday night, 22nd April, 1843, a tremendous gust entering by the base filled and forced the spire upwards high into the air like an immense balloon and turned it completely over end for end, causing the point to come down first and pass right through the middle of the roof and floor deep into the ground. Next morning there stood the steeple calmly pointing its finger downward to hades and leaning its base against the front of the gallery. Thus unceremoniously overturned by the powers of the air, the old timbers were brought down to the village and used in the frame work of the new church. Hence the state of the present building—rotten beams in a comparatively recent structure. So badly settled and decayed are some of the main stays, defective and unstable the walls and foundation, that the building has been condemned by practical men as beyond repair.

Shall this old missionary post be abandoned; or rebuilt by questionable methods? The Lord Bishop writes: "The church at Philipsburg is sorely needed, and I strongly endorse the principle adopted of simple reliance upon the Offertory for its erection." While those who recognize this plan as in accord with the teaching of the Word of God may be courteously invited, none will be urged to aid the humble undertaking "In His Name."

F. A. ALLEN.

I earnestly commend the above. W. B., Montreal.
Montreal, November, 1891.

Diocese of Ontario.

ALMONTE.—The services in St. Paul's Church, Almonte, on Thursday 12th Nov., deserve special notice. The rector, the Rev. G. J. Low, had made an appeal to the congregation to make the Day of Thanksgiving a reality, and to testify their gratitude to the Giver of all blessings by substantial offerings on behalf of the church debt. Some four years ago the church had become much too small for the number of worshippers, and the enlargement by the addition of spacious transepts and new furniture made the already beautiful structure one of the best and most commodious churches in the diocese. Handsomely supplied with every requirement, and enriched by many liberal benefactions, St. Paul's Church is a credit to the good taste and the christian faith of both clergyman and congregation. While duly providing for all the usual calls in and out of the parish, over \$2,000 had been paid out of the \$5,000 debt incurred in the enlargement since 1887. On Thursday the church was tastefully decorated with grain, fruit and flowers by the ladies, and the neighboring clergy were invited take part in the Thanksgiving services. The preachers were, in the morning Rev. J. J. Bogart, Rural Dean, Rector of St. Alban's, Ottawa, and in the evening the Ven. Dr. Bedford-Jones, Archdeacon of Kingston. The rector was assisted also by the Revs. W. D.

Mercer, Arnprior; Austin Smith, Ashton, and R. N. Jones, Pakenham. Excellent congregations filled the building and testified in a remarkable manner to their appreciation of their talented rector's work among them, and the efforts made by him to supply the ministrations of religion acceptably. In response to his appeal and those made in the appropriate and impressive sermons, the offerings of the day amounted to no less than \$540, an example of liberality that might well be followed by many congregations far better able to give out of their abundance than the comparatively small community in Almonte. It need scarcely be added that this most practical testimonial of his people's regard and of their love of the church, filled with delight the heart of their pastor, and as his old friend we beg to offer Mr. Low our sincere congratulations on the evident success of his ministry as well as the fact that he has just past the first examination for the high degree of Bachelor of Divinity in the university of Trinity College, Toronto. We cannot refrain from expressing the opinion that were our congregations generally taught or induced to give in this direct way of laying their contributions on the altar of God, without the intermixture of all lower motives, not only would an enormous amount of unnecessary expense be saved—expense inevitable in bazaars, concerts and shows of all kinds—but the cause of religion would be served and the offerings of christians be more acceptable to Him to whom they are supposed to be presented.—*Brockville Times.*

Diocese of Toronto.

THE REV. CANON MACNAB, D. D.—For nearly half a century the Rev. Canon Macnab, D.D., has been a familiar figure on our streets; but no more will his dignified form be seen in our midst. He who was beloved for his faithful ministrations in the work of the Master, for his kindness of heart, for his many deeds of unostentatious charity, and for his uprightness and manliness of character, has been called to his reward.

On Saturday, the 7th, the venerable rector officiated at the funeral of the late Robert Burden, and during the ceremony experienced a chill which was the beginning of his fatal sickness. However, he was able, with great difficulty, to conduct the services in St. John's on the 8th, and so performed active duty up to the very week of his demise. His malady proved very serious, and was pronounced by Dr. Boyce to be acute pneumonia, from which, after a week of suffering, he died on Sunday afternoon. His end was peace, and he passed away as gently as one entering upon natural sleep. The tolling of the bell from St. John's steeple announced the sad fact of the rector's death, and many a heart felt a thrill of the deepest regret, as for the loss of a most dear friend.

The funeral services were held on Tuesday afternoon, at 2 o'clock. The remains had been taken to the church the previous evening, and the open casket placed in the chancel so as to give opportunity to all friends and parishioners to look once more upon the dear face of him who had labored amongst them for forty years. The deceased rector was vested in his surplice, cassock, and white stole. During the evening up to midnight, and from earliest hours on the following morning, there was a constant stream of parishioners and townspeople passing silently up the church, and bending reverently over the body

of him who had so long been their pastor and friend. While the body rested in the church, constant watch was kept by the Rev. A. W. Macnab, assisted by relays of parishioners, who gladly rendered this last service to their loved pastor. The casket, which rested on a raised catafalque was very plain and massive, covered with fine black cloth, with handles of oxydized silver, and plate bearing the simple inscription: "Alexander Macnab, Priest." On the altar steps were placed the many beautiful floral emblems sent by parishioners and friends in town and from Toronto. Amongst these we noticed a magnificent pillow of white chrysanthemums, with the words "Our Rector;" a white cross from the Sunday School; other crosses and beautiful wreaths, one of which was the offering of the choir. On the retable above the altar were four vases of choice flowers, and in the middle a pure white cross, some two and a half feet in height. Lights were left burning in the chancel and, with the wealth and brightness of the flowers, served as a foil to the sombre drapery with which the body of the church was covered. Pulpit, lectern, prayer-desk and family pew were also gracefully draped by loving hands. At 9 o'clock on Tuesday the Rev. A. W. Macnab, of Omaha, celebrated the Holy Communion. A number of the parishioners received with the family of the deceased, and realized in the solemn Eucharist that glorious heritage and privilege of the Church, the blessed "Communion of Saints."

At 2 o'clock the bell ceased tolling, and the large congregation, filling every available space in the church, rose as the clergy entered the west door, Ven. Archdeacon Allen reading the opening sentences of the burial office. Then came a hymn setting forth the unity of the family of Christ, whether living or dead. The Psalms were read by the Rev. Rural Dean Creighton, and the Lesson by the Rev. Canon Cooper. Then followed that touching hymn, "When our heads are bowed with woe," beautifully sung by the choir and congregation. The concluding prayers were said by the Rev. Dr. Bethune, and the procession filed out of the church to the hymn "A few more years shall roll." The clergy acting as pall bearers were Revs. A. J. Fidler, Talbot, Creighton, W. Allen, Bethune and Cooper. Messrs. Wm. Armstrong, Joseph Ruebottom, F. W. Whiting, J. Nosworthy, T. Spry and Wm. Brock, parish officers, bore the casket.

The fierce storm that raged during the afternoon prevented many from going to the cemetery, some of the horses even refusing to face the driving snow. Notwithstanding this, a large number of carriages followed the remains to the grave, some people realizing perhaps for the first time what their aged rector had so often endured in the way of exposure while fulfilling the duties of his sacred office. As the cortege passed down King st., it was noticed that the stores were all closed, and in private houses blinds were drawn down in token of respect. At the cemetery Archdeacon Allen officiated. The sides of the grave were, at the request of the family, lined with white cloth, which took away much of the repellant appearance of the ground, and emphasized the perfect rest of those who fall asleep in Jesus. The lid of the outer coffin was overlaid with green boughs of cedar, to soften the dread sound of the falling clods, which always strikes a chill to the hearts of mourners.

Many friends came from Toronto and elsewhere to attend the services, and amongst them we noticed Senator Brock, Mr. C. H. Greene, Mr. W. H. Holland and others. Telegrams and letters from all parts of the country have been received, expressive of sympathy and condolence, or regret at unavoidable absence. The day will

long be remembered in Bowmanville by those who have appreciated the ministry and loving services of their faithful rector.

Much sympathy is felt for the bereaved wife and family.

Dr. Macnab's last sermon, preached on the evening of the 8th, was a very impressive discourse from Luke xvi. 11-12.

Unfortunately, the telegram summoning the Rev. A. W. Macnab to the bedside of his dying father was delayed nearly three hours through carelessness in the Omaha office, and hence the anxious son was unable to reach home in time to see his father alive.

Diocese of Algoma.

DIOCESAN LIBRARY.—The Rev. H. N. Burden, before leaving Uffington, very kindly donated 42 volumes of "Ancient and Modern Library of Theological Literature," as a memento of his connection with the Diocese of Algoma. The volumes are new, and will be a valuable addition to this most helpful and privileged institution of our missionary diocese.

DELEGATES TO THE PROVINCIAL SYNOD.—The following is the official report of the scrutineers, the Rev. E. A. Vesey and His Honour Judge Johnston, of Sault Ste. Marie, of the election of delegates to attend the Provincial Synod for the next three years, as permitted by canon 26 of the Canadian Provincial Synod:

Clerical Delegates.—Rev. Thos. Llywd, Rural Dean of Muskoka; Rev. Eustace Vesey, Rural Dean of Algoma.

Substitutes.—Rev. E. F. Wilson, Sault Ste. Marie; Rev. James Boydell, M. A., Bracebridge.

Lay Delegates.—His Honour Judge Johnston, Sault Ste. Marie; Dr. Porter, Powassan.

Substitutes.—Mr. Joseph Edgar, Sundridge; Dr. Bridgland, Bracebridge.

The Algoma *News* says:—It will, doubtless, be cause of great rejoicing to all our friends to notice the substantial progress that has been made in at least two of our funds, viz., the Widows and Orphans' and the Episcopal Endowment. The former has been increased by \$1,041.27, making now a total fund of \$14,760.49; while the Episcopal Endowment Fund has made even better progress, having been augmented by the addition of \$3,328.54, making now a fund of \$41,644.39. This fund should be at least \$100,000. But the General Church and Parsonage Fund has experienced a very sad reverse, as compared with the above mentioned funds. The receipts for the year just closed, and accounted for in our last issue, are only \$663.54, whereas during the previous year, ending June 30th, 1890, they amounted to \$1,444.53.

UFFINGTON.—The Rev. Arthur H. Allman, Incumbent of Port Sydney, has been appointed by the Bishop of the Diocese to the Incumbency of Uffington, Muskoka. All friends of this Mission will please accept these intimation, and kindly communicate with the new Incumbent as they may feel necessary.

Diocese Mackenzie River.

The Bishop (designate) of Mackenzie River wishes to acknowledge receipt of fifty dollars (\$50.00) from W. A. M. A., of Huron, towards the education of Annie McDonald; and to say that he has opened a fund for the education of the children of some of the missionaries in his diocese and will be glad to receive contributions thereto.

Contributions may be sent to Synod Office, Merchants' Bank Buildings, Toronto; Rev. Canon Empson, Montreal; or Imperial Bank, Winnipeg.

THE EPISCOPAL OFFICE.

(BISHOP OF EDINBURGH.)

The duties springing from the Episcopal Office are multiform and complex, and at times, as it would almost seem, conflicting and self-contradictory. Or to express oneself more precisely, the effective discharge of some duties is only accomplished at a sensible loss in the effectiveness of the discharge of others. Thus, a Bishop should be at once a man of prayer and a man of action. Again, he should be a laborious and painstaking student; he should be no mere dabbler in theological literature, but should aim at the thoroughness and accuracy that means (among many other things) a large expenditure of time; he should be able and willing to help his clergy in dealing with the grave intellectual problems of religion that are constantly emerging; and, with all this, it is also expected of him that he should take a leading and active part in the practical details of Diocesan administration. Nay, if possible, every individual congregation and its various organisations and schemes of work should be within his knowledge and secure his intelligent interest. But it is obvious that the aptitude and discipline that are best fitted to qualify a man for one of these sets of duties are, if not actually antagonistic, at least a distracting element at times when he attempts to deal with the other set of duties.

It is, again, not easy to combine the firmness and strictness of a conscientious ruler with the considerateness and sympathy of one who is also a brother and a friend. A Bishop should possess the charity that thinketh no evil and is above suspicion, and he should be, at the same time, quick-witted, penetrating and keenly discriminating in his judgments of character and prompt to see through hollowness and assumption. Again he should recognise the *real breadth and comprehensiveness of our Church* in its tolerance of widely varying opinions on subjects of even primary importance; but he should not forget that there are *limits* to that comprehensiveness. He should be gentle towards the religious weaknesses of good and pious people; but he should faithfully guard the *essentials* of religion from being burdened and discredited by the follies of human piety, and the revival of superstitions which the reformed Church has disowned. He should be ready to counsel others, and ready to receive counsel himself. He should

be ready to press the course that seems to him dutiful in cases of doubt; and yet he has always to remember that he may possibly be called upon to act *in the very same case* in the strict capacity of an impartial arbiter in a judicial enquiry.

Correspondence.

NOTICE.—We are obliged, owing to extra amount of correspondence therewith, to hold over Mr. Ore's next letter on Wesley, till next week.—ED.

To the Editor of the CHURCH GUARDIAN.

In the issue of the GUARDIAN for Nov. 11th, in an article on St. Aidan, mention is made of "the mission of St. Augustine sent by the Pope." It is unfortunate the word Pope is used, as it is misleading. It is well known that the claim of universal dominion was not made practically till some 400 years after the time of Gregory who sent Augustine to England in 597. The word Pope, by universal use, stands for the person who makes that claim, and should therefore be confined to those only who make it, beginning with Hildebrand about 1070. It would be much better, and in accordance with history, to say St. Augustine sent by the Bishop of Rome. For Gregory was simply the Bishop of Rome; he made no claim of universal jurisdiction, and therefore was not a pope in the present meaning of the term.

H. H. TEN BROECK.

Carrollton, Mississippi.

Fridays.

To the Editor of THE CHURCH GUARDIAN.

SIR,—I am pleased with "Calendar's" letter on the above subject. Our Church and Prayer Book prescribe Holy Days, Fast Days and Feast Days in her Christian year. The utility of this system can scarcely be questioned in face of the fact, that such days as Christmas, Easter and Good Friday are now being observed by many "churches" who formerly repudiated them. It does not seem to be the time then to discontinue observing Fridays. Of course it is a small point compared with other more important questions, but in view of the Prayer Book rule, it would seem more loyal and consistent to have our Festivals, both public and private, on some other day. Those who do observe, to some extent at least, the Prayer Book rule, can and do testify to the good results that accrue from such observance. Those who fly in the face of fasting and fast-days are those who have not experimented and cannot testify to the inutility of fasting, by experience. In my opinion the Prayer Book rule is not likely to become obsolete. The teaching of Christ and St. Paul and the experience of holy men in all ages, all point to the conclusion that fasting like prayer can be and is a means of grace. If it is lawful then to fast and to feast (religiously I mean) let us fast and feast when our Church tells us to. To the anti-fasting man let me say "But if any man seems to be contentious, we have no such custom, neither the churches of God."

Yours truly,

CHURCHMAN.

THE RECTORY OF ST. JOHN, CORNWALLIS,
N. S., SATURDAY 14, 1891.

To the Editor CHURCH GUARDIAN.

DEAR SIR—Adding to the suggested corrections of the paper on "Lay Baptism" in your issue of 4th inst., I would suggest the following in the issue of the 11th inst., on page 9, middle column. "The validity of the Baptism of any convert from section, or that of his *Baptism*," should read "or that of his *Baptizer*, or of the one preceeding him."

Also in the 4th paragraph in the same column, "And not to quote other scriptures, even from the Beloved *Disciples*," should read *Disciple*.

I am yours truly,

FREDK. M. AXFORD.

THE BISHOP OF ONTARIO ON THE WINNIPEG
CONFERENCE.

No. II.

SIR,—When I wrote my first letter, I had only an extract from the Bishop of Ontario's charge before me. Since the publication of that letter, I have received on an average, one copy daily, of a pamphlet which purports to be the Bishop's entire charge, but which is wholly taken up with this discussion. It is somewhat fuller than the printed extract which I had before received, but the statements in it, which I have criticised do not differ materially. I think it comes out more clearly in the larger document, that the Bishop has approached the discussion of the subject in a hostile spirit, and has been betrayed into importing into the recommendations a meaning which they were not intended to convey. But on that point I have not space to dwell. His Lordship says: "It is proposed that there shall be a general Synod, revising and superceding in many respects the Provincial Synod." I think that is hardly a fair summary of the Winnipeg recommendations. The subjects which might fall under the jurisdiction of that Synod were suggested, but it was not suggested that this should supersede any powers which Provincial Synods now possess. The law constituting Diocesan and Provincial Synods, upon which the Bishop so much relies, confers precisely the same powers upon each and in the very same terms. And yet nobody has ever supposed that Provincial Synods, which were established after the Diocesan, had superseded the Diocesan, and that all the legislation of the one must be revised and confirmed by the other. The meaning of the recommendation, that the subjects might fairly fall under the jurisdiction of the General Synod, manifestly is, that that Synod might initiate discussion and legislation on these subjects or that they might come before it by appeal from any of the inferior Synods.

But his Lordship, of Ontario objects: "This is an innovation, one too of a most serious kind... I know of no precedent for such legislation." Now I venture to submit that if the Bishop had taken time to draw from those extensive treasures of learning with which he is credited, he would have found that it would not be easy to find anything which could be denounced and rejected as an innovation upon Synodical action at some period or other of the Church's history. Synods

are not Divine institutions. They are expedients of the wisdom or unwisdom of men, and have been adapted to the ever varying condition of the Church's life.

It so happens, however, that we have evidence of the existence in primitive times of exactly that gradation of Synods which the Winnipeg conference recommends. There were first Diocesan, or Consistory Synods. Siricus, Bishop of Rome, at the end of the fourth century, says that he acted as Cornelius before him had done, he called a Synod of Presbyters, to consider and condemn the errors of Jovinian. In the same way, Synesius, Bishop of Ptolmais proceeded against Andronicus, he first laid the charge against him before the consistory of his diocese, and then he excommunicated him.

Next above these were Provincial Synods, which were required to meet twice a year. Thus the thirty-eight of the Apostolical Canons decrees. "Twice a year let there be a Synod of Bishops to examine doctrines of religion and terminate all ecclesiastical controversies that may happen."

Again Canon V. of Nicea: "Kalos echine edoxen ekastou Eniantow Kath ekasten eparchian dis tou Etous syndous genesthai."

The twentieth Canon of the Council of Antioch enacts the same rule. Then over these there were the Patriarchal Synods, embracing many provinces. Thus Theodore—Ep. 81, says that he attended the Synod of his Patriarch at Antioch, in obedience to the Ecclesiastical Canons which make him a criminal that is summoned to a Synod and refuses to pay attendance at it. Of this character were the Synods of Alexandria, Carthage, Rome, and some of those of Constantinople, &c. There is, I think, no evidence that the Patriarchal Synods only met on emergency and not at stated intervals. But if it were otherwise, it would furnish no argument against the Winnipeg Conference, as the frequency or infrequency of the time of meeting can in no way effect the gradation of the Synods or their constitution. Some of us advocated the Bishop of Ontario's plan, that the General Synod when constituted and organized should only meet on emergency or not more frequently than every seven or ten years.

Everybody knows, of course, that over and above the three kinds of Synods above described as existing in the Primitive Church, there were Ecumenical Synods or General Councils, representing the whole Christian world, which were only called on great emergencies. So that the Bishop of Ontario's sneer at a graduated series of Synods as suited to the democratic Presbyterianism of the sixteenth century and as not harmonizing with the practice of the Primitive Church has no historical basis.

Again the Bishop asks: "Is it well to withdraw this momentous class of subjects from the Provincial Synods which have coercive jurisdiction and transfer it to the General Synod which is not to have coercive jurisdiction?" There are two misrepresentations of the recommendations of the Conference implied in this statement. In the first place, the Conference has not recommended the withdrawal of these momentous subjects from the Provincial Synods. In the second place the conference has not recommended that the General Synod shall have no coercive jurisdiction, but only that its coercive

jurisdiction shall not be exercised until its enactments have received the assent which was required for the enforcement of even the doctrinal decrees of even General Councils, With that consent the recommendation is that it shall be coercive.

But the Bishop is surely mistaken as to the basis of this coercive jurisdiction. It manifestly does not depend upon the Act of Parliament authorizing the constitution and limiting the action of the Diocesan and Provincial Synods, as the Bishop more than once implies. That Act was useless from the first, and its observance is injurious now. The Church of England has the same right as any other religious body in the land, to legislate for her own people, and the Courts of the land will hold her members bound by that legislation, will coerce them, as long as they remain in union with her, to obey the enactments of her legislative bodies, whether those enactments relate to doctrine, discipline or worship. So that that part of the Bishop's contention falls to the ground.

But again, the Bishop first objects strongly to the proposed General Synod because it is suggested that it shall have power to legislate on some of the subjects with which the Provincial Synod is empowered to deal; then on page six of the pamphlet he urges: "If the Provincial and General Synods are to legislate on a *distinct class of subjects respectively*, then the General Synod can be in no sense an appellate tribunal, as each must keep within its own sphere." Surely this is mere captiousness, and is another instance of the Bishop's importation into the recommendations of what they do not contain. The recommendations as to the subjects with which the General Synod might deal, clearly means that that Synod may discuss and legislate upon any subject effecting the general interests of the whole body whether those subjects come before it by way of appeal suggestion or initiation. There is no recommendation that the Provincial and General Synods shall legislate on a distinct class of subjects, and be confined each to its own sphere.

The Bishop objects to the proposed representation according "to clerical population." Had his Lordship been at the Conference, he would, I think, have been convinced that his contention that such dioceses as Moosenee, Mackenzie River, Selkirk, &c., should have the same representation as Toronto, Huron, Ontario, &c., was impracticable, unless the representation of all the dioceses were limited to one or at most two delegates of each order. They have not the men who could be sent and they have not the money to send them. One is tempted to ask why the Bishop appealed to the civil Government of the United States as furnishing an example of equal representation for each State, whatever its population might be. Are not our own Provinces a better illustration of what our ecclesiastical legislation ought to be. Only in that case it would have been necessary to point out that British Columbia, Alberta and Keewatin, had the same representation in the House of Commons as Ontario or Quebec.

I had intended to finish this criticism in this letter, but find that I must reserve the consideration of the Bishop's "appellate tribunal" for another letter.

JOHN LANGTRY.

Toronto, Nov. 14th.

THE CHURCH GUARDIAN

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITOR —

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

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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.

ADVENT 1891.

WITH Advent Sunday the Church recommences her sacred round of fast and feast; and by collect, epistle and gospel seeks to "stir up the minds of her members" to meet their own responsibilities by acting in harmony with her teaching. Having closed her year with earnest supplication for the quickening influences of God's spirit upon the wills of her children, she now as it were bids them to action. *Cast off the works of darkness; put on the armour of light; awake out of sleep; put on the Lord Jesus Christ.* He whose Advent in the flesh we soon will once again celebrate, He desires "*all our love and activity.*" And the assurance of the nearer approach of the second coming "in majesty to judge both the quick and the dead" well warrant her use of the trumpet-like call of the Great Apostle. "It is high time to awake out sleep," realize more fully the great privileges enjoyed and the corresponding responsibilities imposed; be up and doing in the work of your own salvation and that of others for the "bridegroom" cometh; the night is far spent, the day is at hand. "Every Advent-tide, nay every month, every week, every day, every hour, every twinkling of an eye brings us nearer to heaven, and heaven nearer to us." We know not the time when the homeless and the home will meet; but the signs though sadly overcast with clouds are already indicating "a glorious and speedy dawn. The Sun of Righteousness is arising with healing on His wings. Be it ours to stand ready like the Hebrew Priests in the Temple, with silver trumpet in hand, to sound the year of Jubilee, the moment His light is observable on the tops of the mountains. Even so, come Lord Jesus."

"WHAT MEAN YE BY THIS SERVICE?"

On Sunday last, in the city of Winnipeg, the Metropolitan of Ruperts Land, assisted by the Bishops of his Province (and it was expected by two of the Prelates of the Church in the United States), laid hands upon the *presbyter* W. D. Reeve, and thereby admitted him to the higher order of *Bishop*—not of Mackenzie River in the frozen confines of the far North—but of the Church of God; the one Holy Catholic Apostolic Church. Archdeacon Reeve had already been ministering for years in the North-West; had preached the good news of salvation to the Indians and admitted some into the Church of God by Holy Baptism, and had doubtless often administered Holy Communion: Why did he come from this far land to Winnipeg to receive this further consecration? Why? unless it be that thereby he received that fulness of authority and commission which otherwise he had not and could not have—and which therefore must be *necessary*—and not merely expedient—for the being, the existence of the Church. In Her formularies she gives no uncertain sound on this point. It is no mere form, no mere matter of order which is referred to in the words—the awful words viewed in regard to what is implied thereby as possessed by the ordainers and transmitted by the act of ordination—of Consecration, "Receive the Holy Ghost for the office and work of a Bishop in the Church of God NOW COMMITTED UNTO THEE BY THE IMPOSITION OF OUR HANDS: in the Name of the Father, and of the Son, and of the Holy Ghost, Amen. And remember that thou stir up the GRACE OF GOD which is given thee by this Imposition of our Hands." How dare men take such words upon their lips; how dare mortal man allow another to say such words over, and to him in the specially invoked presence of the Godhead, if the act of Consecration be merely expedient but not *necessary*, if there be no grace and power conveyed? Would to God that our Bishops recognized more perfectly the inestimable and yet awful gift and power they possess in virtue of their office and as successors to the Apostles; and that in no hesitating, mealy mouthed, half-apologetic tone they claimed and acted upon their God given power. Would that they who from time to time receive at their hands this gift of the Holy Ghost, in the order of the Priesthood, more freely realized their high and holy calling and claimed their heritage as Priests by divine authority duly conveyed, and not by the grace of the people. "It is evident unto all men diligently reading the Holy Scriptures and ancient authors *that from the Apostles' time* there have been *three Orders of Ministers in Christ's Church*; Bishops, Priests and Deacons; which offices were evermore had in such reverend estimation that no man might *presume* to execute any of them except he were first called, tried, examined and known to have such qualities as are requisite for the same; and also by Public Prayer with imposition of Hands were approved and admitted thereunto by lawful authority * * * and therefore "No man shall be accounted or taken to be a lawful Bishop, Priest or Deacon. * * * or suffered to execute any of the said functions except he be called, tried, examined and admitted thereunto, according to

the Form hereafter following or hath had *formerly Episcopal* Consecration or Ordination." These words, too, indicate *necessity* not expediency. The Church of England claims to be a part of the Church Catholic, and by making this declaration, has undoubtedly it appears to us, declared that the Church Catholic, on her opinion and judgment requires the three orders as essential and not merely for the well being of a Christian Church.

Many an earnest prayer, we doubt not went up to the Throne of Grace on Sunday last for this new accession to the ranks of the Episcopate of the Church in Canada. Many a thanksgiving that through the divinely ordained channel the power has been conveyed for the further extension and upbuilding of the Church in this great northern land. And many a prayer will follow the Bishop in his self-denying and heroic work in his isolated and unattractive portion of the Great Mission Field. But more than prayers will be required; and those who pray in earnest will not we feel sure be behind hand in contributing liberally according to their means for the maintenance of this work, and then fulfil the public precept 'Love the Brotherhood.' Nought but the highest, purest, most Christ-like motives could induce one in Bishop Reeve's position to abandon all the joys and comforts of refined life, for not merely the discomforts and isolation, but the actual dangers and want consequent upon a sojourn in such a diocese as the Mackenzie River. Let the Church's appreciation of his noble services—the past period of his consecration of himself anew to this work—be evidenced by a hearty and continuous response to his demands for means and men.

IS THE WELSH OUR MOTHER CHURCH?

THE valuable speech of the Archbishop of Canterbury at the Rhyl Congress may be an epoch-making speech—one of those which, dealing with a subject known only to the learned few, comes like a revelation to the general public. The Welsh Calvinistic Methodists have been declaiming against the Welsh Church as an alien Church. That Calvinism—the fad of a French lawyer, who some three hundred and fifty years ago found out a scheme which he thought would contend against the errors of his day—is alien to Wales and to Britain, goes without saying. It is a foreign system, hatched in Geneva, and adapted a century or so ago to Wales. It has nothing to do with early British Christianity, any more than with the teaching of the Gospel according to either St. Matthew, St. Mark, St. Luke, or St. John.

But the Welsh Church is a survival of the earliest form of Christianity in Britain. It dates, possibly, from the period of Constantine the Great, when Christianity in Britain, relieved from persecution, spread from its seat at Caerleon, Lincoln, London, and York, westward into the vales and mountain lands of Cymri. Caerleon-on-Usk (the capital of Britannia secunda) was the old mother city of the Welsh Church, and even in the persecution of Diocletian it offered martyrs to the faith, for Julius and Aaron died there for Christ. In any case, the Welsh Church existed and flourished not long after the Edict of Milan.

The invasion of the Pagan Saxons, fatal though it was to the early Christianity of most of what we now call "England," did not destroy either the Welsh, or the Scottish, or the Irish Church. The establishment of the national Church of Wales may be said to date from this age. St. David, the patron of Wales, was a Briton, so were most of the saints of old Wales. The establishment of the Church in Wales dates from a period long before St. Gregory saw the fair English boys in the Roman slave market, or St. Augustine, the Prior of St. Andrew, landed in Kent. It is one of the oldest established Churches in Europe, and is older far than the establishment of the Church of England, and many centuries older than the monarchy of England, and some eight hundred years older than the Parliaments of England. It is one of the most wonderful hallucinations of our age (which, ridiculous though it is, does exist, we believe, among some of the ignorant in Wales), that the "English Parliament established the Church in England and Wales," when the Church was established in both countries centuries before the first House of Commons was summoned. In the recent "Folk-lore Congress" in London many very queer survivals of fairy beliefs and quaint superstitions in modern Europe were mentioned, but none was so utterly groundless as this comical superstition that the Church was founded by Parliament.

But there is one other question opened by the Archbishop's speech. Did the Welsh Church spring from the Church of England, or the Church of England from that of Wales? As for the former notion, it may easily be dismissed as an hallucination unworthy of acceptance by intelligent people. The Welsh dioceses are older in continuous existence than those of England. It is true that York, London, and Lincoln existed in the fourth century, but they were suppressed for a time by the Saxon Conquest. The Welsh sees (as the successor of St. Augustine, of Canterbury, honestly and modestly owned) are senior to the metropolitan see itself, and practically to the other dioceses of England. Truro (or the Cornish bishopric rather) alone can claim to be compeer with the Welsh sees; but Truro was practically absorbed for eight centuries into Exeter. The fact is that the Celts in Britain were Christians, while the Saxons were Pagans, and the Christianity of Wales is older than that of England.

But the other question is not so easily answered. We are inclined to think that the Archbishop, however, is right, and that much of the Christianity of England was derived from the Brito-Celtic Church. The worst is that evidence is not overwhelming on either side, from the limited number of contemporary authorities. The Britain of the age of the Heptarchy was not a literary country. There is a strong probability, however, as the Archbishop suggests, that the Brito-Celtic descent in Apostolic succession actually mingled with the foreign in the consecration of the Saxon bishops in Archbishop Theodore's times; and certainly the missionaries of Iona had much to do in the conversion of Saxon England to Christianity. The line of evidence tends to prove that we owe more of our Christianity to Wales, and to Celtic missionaries, than to Italy, though, doubtless, Christian Gauls had a good deal to do in spreading the Gospel in

this island. The subject is most interesting, if obscure, but whatever conclusions we may come to as a matter of historical research, it is irrefragably proved that the Welsh Church is not an alien Church, and has not been so for over a thousand years.—*Church Review, London.*

THE CHURCH IN ENGLAND AND "FOREIGN" MISSIONS.

With us in Canada "foreign missions" mean missions to pagan lands, such as India, China, Africa, etc. In England, all missions are considered "foreign" when the field of operation lies outside of Great Britain. In no other sense can they be any longer called so, in view of the increased and ever-increasing interest taken in them by the Mother Church. Indeed, in this direction we find one of the best indications of the revived energy of the Church of England, as well as one of the truest standards for the measurement of her deepening spiritual life. The question of foreign missionary work is no longer one that occupies the attention only of great societies, such as the S.P.G. and C.M.S., or of individual Christian men and women interested, each of them, in their special field. The collective Church in her corporate capacity is rapidly realizing that her responsibility here is very weighty, and that she cannot any longer delegate a sacred trust which her Head *laid on her as His "body"* to any voluntary organization, however energetic or progressive it be in its methods of work and administration. How effectively these organizations have occupied the mission field, every colonial diocese, our own among the number, bears grateful witness. Still, they are none of them the *Church's authorized representatives*. They can none of them claim that they go forth with the Church's official imprimature. Good men have banded themselves together voluntarily in this sacred war, and God's benison be on them for the noble work they have done, and the offerings of time and thought and service they have made in Christ's behalf. Still the Church is feeling her way more and more steadily towards even a better, because more orderly, method of work, and so various movements are on foot. The Convocation of Canterbury and York have discussed the question, and both, if we mistake not, have organized "boards of missions." One of the happiest memories connected with the Lambeth Conference three years ago was a gathering of bishops in Zion College, under the presidency of the Archbishops of Canterbury, when the writer was privileged, at his Grace's request, to give some information as to his field; taking the opportunity while doing so of expressing the hope that both provinces, Northern and Southern, would decide, if possible, on the organization of one common mission board, which could speak and act with the maximum of force and weight as the authorized exponent and representative of the English Church. So, again, scarcely one among the bishops addresses his clergy officially without giving the subject of missions a prominent place in his public utterances. One, recently elevated to the archiepiscopal throne of the Northern province, strongly recommended the young clergy to begin their ministry in the missionary field, and spend three or five years there for the sake of the

knowledge of human nature and interest in missionary work it would bring them, anticipating possible objections and difficulties by suggesting that the years so spent abroad should count to them as though they had been spent in England, and, indeed, should be considered as good ground for special consideration at the hands of the bishops in the question of promotion. The good bishop's recommendation and suggestion have not, it is to be feared, fallen on very good ground, judging by the results, so far as Canadian missionary dioceses are concerned. Still, seeds must germinate before they bear fruit. Quite recently another move has been made in the direction of increased missionary interest in a northern English diocese which cannot but be productive of good. "Missionary facts," it has been said, "are the fuel which feed and fire missionary fervor." Acting on this principle, the present learned and scholarly Bishop of Durham, the successor, so fittingly, of the great Lightfoot, has inaugurated a series of public lectures or addresses, at various points in his diocese, on the subject of the colonial Church, and, in order to insure thoroughness and variety in the treatment, has assigned different dioceses to the clergy selected, so giving each speaker the opportunity of getting himself up thoroughly in his allotted subjects. Our readers will be glad to know that Algoma, though she be "little among the thousands," has been honoured with a place in the series, having been assigned to the charge of the Rev. W. Proctor Swaby, Rector of St. Mark's, Millfield, Sunderland, Durham, who, with the assistance of the documents now on their way across the Atlantic, will doubtless do full justice to his theme, and present our claims and needs so forcibly as to call forth, not only the interest of his hearers, but, what is sorely needed just now, the *principal* as well. Dr. Swaby's address is given in full for the guidance of any of the clergy or laity who may have it in their power to forward him any material which might possibly be helpful in the discharge of the duty which he has so kindly undertaken.—*Algoma News.*

PARTY SPIRIT.

If there was one thing more than another which in the e days was weakening the Church of England, it was the party spirit which too much prevailed on both of the great sides of theological thought, and which made men into adversaries of one another who ought to be standing side by side against the common foe. It was perhaps an evil inseparable from an age of great activity, energy and intelligence, but it was an evil against which they were bound to contend, for it must be as hindering to the progress of their spiritual life as it must be hateful to their Lord and Master. This was no day for Churchmen, for Christians to be quarrelling amongst themselves, and to be ranging themselves on opposite sides, or enrolling themselves as members of antagonistic societies or associations, when there rose up before them that seething mass of vice, ignorance and corruption which were a scandal to their Christian country, and when infidelity and scepticism were every day more boldly raising their heads and challenging the very foundations of the Christian faith. He knew of few things which were more hindering to the progress of the Church, and he was sure they were as hindering to the spiritual life of the individual, than these contentions—whether in newspapers, in societies, or on platforms—of which they heard far too much, when they ought to be standing shoulder to shoulder against the three great enemies of their faith—the world, the flesh and the devil.—*The Arch. bishop of York.*

Family Department.

CHILDLESS HOMES.

God pity the homes where no children's feet
Run in on the carpet with mud from the street;
For their merry laugh and their love intense,
For faults like this more than recompense.

God pity the homes, the whole world round,
In which no children bless'd are found:
For be it the home of the poor or great,
A home without children is desolate.

God pity the mad, who with all life's care,
Has no roguish baby to pull his hair.
As home he returns, at eventide,
And sits him down by his own fireside.

God pity the woman whose snowy neck
No children encircling arms bedeck;
For no jewels of gold, or rubies rare,
In beauty and richness with these compare.

God pity the woman upon whose breast
No child was e'er sung to its evening's rest;
For no song e'er tossed on the peaceful air
With a mother's lullaby can compare.

God pity the homes, the whole world round,
Wherein no children sweet are found;
For be it the home of the poor or great,
A home without children is desolate.

—Lynn Item.

THOSE BOYS.

CHAPTER IX.—GOOD NIGHT, MIKE! (Continued.)

With considerable ingenuity Ted had made a division of pieces of board. In one half of the mansion lived, crowded together, Spot, Longears, and Beauty; but in much the largest division resided, throned in state, Mistress Fluffy and her family.

But what was this wrapped round them?

Mike put in his hand, and pulled out the Shetland, no longer the white, Shetland shawl. He looked at it with astonishment and alarm, then with a gesture of fear was stuffing it back into the hutch, when suddenly a hand was laid on his shoulder.

Ha! what's that, boy?" said his Uncle Edward's voice.

He took the shawl from him, held it up and looked at it, then threw it on the ground.

"Mike, do you know how this came here?"

Silence from Mike.

"Mike, are those your rabbits, or your brother's?"

"Ted's rabbits."

"Had he this shawl? Did you find this shawl in the hutch?"

"Yes, in the hutch?"

His uncle kicked the dirty shawl on one side.

"Don't touch it, boy," he said, "there's poison in it," and taking Mike's hand, he strode with into the house. His uncle walked with him as far as the dining room door, then suddenly letting go his hand, walked into the room himself and shut the door, leaving Mike standing in the passage. His father and mother were both in the dining room, and Mike could hear through the closed door the confused hum of their voices. What *did* his uncle mean by that last speech of his?

"Don't touch that shawl, there is poison in it."

Poison! what was poison?

His father had once given poison to some rats, he had spread it on bread and butter, and the rats had eaten it. Poison, then, was a kind of food—something to eat—but there was nothing to eat in the shawl. It had been so pretty, and

soft, and white, when he had seen it last, now it was dragged and dirty, still it was a harmless poor thing.

What did his uncle mean by talking of poison? He must either have made a mistake, or be a very silly man. But though Mike argued thus, his heart was thumping against his sides, and he was trembling with an undefined terror.

After all, his uncle *was* a very wise man, the wisest man he ever met, he would not likely to make a mistake. Suppose there was poison in shawl? Well, what then?

Hark! a memory has come over the boy, his face grows deadly pale, he clasps his hands before his eyes

Poison! poison!

Why, poison *killed* the rats.

Unable to bear this thought he burst open the dining room door, and stood before his father, mother and uncle.

"Uncle Edward, what *do* you mean by poison?"

He stopped short. His mother was crying; his father's face was as pale as his own; Uncle Edward came and took his hand.

"Did I frighten you, Mike?" he said. "Yes, that is a nasty shawl, and I am going to have it burned. I can't think," he added, turning to Mike's mother, "how it came into Ted's possession."

"Mother," said Mike, springing to her side, "why are you crying? Did the shawl hurt Ted? But there was no poison on it then," he added, "it was clean and nice."

At these words which came from him involuntarily. Mrs. O'Donnel stopped crying, and his father and uncle coming up to him laid a hand each on his shoulder.

"Mike, what do *you* know about this shawl?"

"Be sure your sin will find you out."

Like a roar of thunder in the boy's ear came back those awful words. He himself had betrayed his sin. In his anxiety and alarm he had said what gave the clue to everything. Concealment was no longer possible, his *sin had found him out*.

"Mike," asked his mother, and her tone went straight to his miserable heart, "did you see Ted with that shawl?"

"No, mother."

"Had you it yourself?"

"Yes."

"When, and where?"

"Last Friday, with Tootsie in the garden."

"Mrs. O'Donnel gave a cry of terror.

"Mike," said Uncle Edward sternly, "you have been concealing something. What do you know about Tootsie?"

"If you have done anything wrong tell the whole truth now, it is the only right thing left to you, my son," said his father.

"You have nothing to fear from, us my boy," said his mother.

In the tones of those three voices, in the expression of those three faces, a bystander could discern the different degrees of love each bore to Mike. Uncle Edward's voice was all severity, for at the thought of deliberate deceit, his first feeling was indignation. His father, while showing righteous anger, could not forget his relationship to the boy, and even before confession held out hopes of pardon. But his mother had forgiven already, her tone was all love and sorrow. Poor, little sin-stricken heart! you have, indeed, as she tells you, nothing to fear, as your mother for gives you so does your God, he loves you better even than she does, Mike looked at the three faces, read aright the expression on each, and then, burying his curly head on his mother's knee, he made a full and free confession of his week of sin. It was hard to listen to such a tale from a child they had thought so honorable—it was bitter, ah! it was bitter, ah! it was bitter to tell that tale. How worthless Mike felt himself beside his noble little brother! for sin, now shorn of all its charm, looked the black and dreadful thing it ought in his eyes.

"Mother," he said, looking up at last, "I don't

mind how big a punishment you give me, I deserve it all."

But wonderful! his mother put her arm round him, and her eyes swimming with love and tears, kissed his forehead. It was impossible for her to turn away from her erring, sinning child.

"My boy," said his father sadly and gravely, "we will not punish you, for God has done that."

"How, father?"

"Come out with me into the garden," said Uncle Edward, "and I will tell you how."

CHAPTER X.—THE REASON WHY

Perhaps in all the beautiful county of Kerry there was not a more miserable boy than little Mike O'Donnel, as he followed his uncle on that sunny June day into the garden.

God was going to punish him!—

God was going to punish him!

How, and where, would God's punishment begin?

What would God's punishment be like?

His uncle walked on till they reached the river Flesk, which ran at the foot of the lawn. As in Mike's dream, it was swollen with the recent rains. The little boy shivered as he came near to this peaceful river, where so often he had tried to fish with Ted by his side. His dream was very present to him; he could almost fancy he saw the shining one on the other shore; he could almost hear his voice as he carried Ted away saying:—

"I only come for my own."

Uncle Edward sat down and drew the boy to his side.

His tone, when he began to speak, was angry; it was grave and sad; had his eyes looked into Mike's with a glance fully of pity. But this only made Mike more uncomfortable. He had rather his uncle had looked angry. The very kindness and pity shown to him by his father, mother and uncle but added to his fears. Surely they were sorry because of the great punishment God was going to send him. In truth this was the case, they dreaded much that a life-long punishment was before the little boy.

"Mike," said his uncle, "shall I tell you the story of Tootsie?"

Mike raised his eyes listlessly: even Tootsie's story had small interest for him now.

"You were to have heard it in any case today, my boy; you were to have seen Tootsie when you came back from Glengariff."

"Yes, uncle—go on," said Mike in a husky tone.

"Tootsie is your little cousin, Mike; she is my daughter, my little motherless daughter. You have seen her, so you know what she is like now, but you can form no idea of how lovely my little child looked six weeks ago. I am an army doctor, Mike—you will know what that means some day—and when her mother died I felt that I *could* not part from the child, and I carried her about with me from place. It was wrong of me, it was selfish of me. I should have done what your father and mother wanted me to do long ago. I should have sent the child to live here."

At these words Mike started, and that first ray of pleasure he had felt that day flitted through his heart.

"But I did not, Mike; I was, as I said, selfish, and I kept her with me. And God, who always punishes us for doing wrong, sent me my punishment. A little more than a month ago, my baby fell ill, so ill that I thought she would die. I thought God would take her from me, Mike, and oh! how very miserable I was. But God was better to me than my fears—he spared my darling. She had been very, very ill, at the point of death; and for a time, even when the fever left her, I feared her strength would never come back, and then, Mike, came a fresh trouble on me. Long before she was fit to be moved, an order came from head-quarters which would oblige me to leave her—to leave her alone in lodgings, without even a faithful

servant like your kind nurse Nora. Then in my great difficulty I wrote to your dear father and mother, and your father came at once. We were stationed at Tralee, which is an hour's drive by rail from Killarney. He came at once, and would hear of nothing but that the baby should go home with him, which she did wrapped in a red shawl early that morning. So now, Mike, you know who she is and why she is in the house with you."

Mike was silent for several minutes.

"Was it very of kind father and mother to bring Tootsie home?" he asked at last.

"It was what few fathers and mothers would have done," replied Uncle Edward, in a strange awe-struck tone. "And Mike," he added, laying his hand heavily on the lad's shoulder, "I would give all I possess at this moment that Tootsie had never come here."

"Why Uncle Edward?"
"Because of your sin."

Mike did not quite understand his uncle, but there was something in his tone which struck on his wretched heart with a strange sense of suffering.

"I did not hurt Tootsie," he said after a long silence, "I only kissed her and loved her."

"Dear Mike, you must know it," and Uncle Edward stood up and looked the boy the face. "Your father and mother did not wish you to see Tootsie, or to touch Tootsie, because"

"Why, Uncle Edward?"

"Because they dreaded your getting the same illness as Tootsie. They knew that for a short time the touch of my poor little daughter might make you ill. That was why they put her away into unused part of the house, and why they did not allow even your nurse Nora to come near you."

"But I touched Tootsie, and I am not ill," said Mike.

"My poor little fellow, it is hard to make you understand. Sometimes, Mike, after a person has been very ill, what they wear, little bits of their clothes, become full of what is called infection. That means that if those clothes were used or touched by other people they would be very likely to give them the illness. You remember, Mike, how, when you left the garden, you took Tootsie's shawl with you? Now of all her clothes none could be so dangerous and full of infection as this little shawl. Tootsie herself would not be half so likely to give the illness, for she has been out in the open air, and has had several baths; but this little shawl she wore all through her illness, and it was I believe never even washed since. Then, Mike, you dropped the shawl, and Ted evidently found it, and Ted is not so strong as you are, so this dangerous shawl took greater effect on him, and now he is ill with the same illness that attacked little Toosie."

"Was that why you said there was poison in the shawl, Uncle Edward?"

"That was what I meant, my boy. Infection is a kind of poison."

"And the shawl has poisoned Ted?"

"He is certainly very ill."

"But he will get better, he will soon be well again?"

"I hope so. We have taken it in time."

"Is he going to be, very very sick? Will it be a bad cold?"

"Alas! my poor Mike, what ails Ted is worse, far worse than any cold."

"But he will soon be better?"

"We must hope so. Mike, I would bid you pray to God very earnestly to make your brother better."

"May I see him to-day?"

"No, Mike, you cannot; you cannot see him for many days."

"Just this evenin', for one minute; just to say 'Good night, Ted.' I never said it yesterday when he asked me."

"My boy, it hard to say no; but I must. You shall see him when he is better."

"Is this God's punishment?"

"Yes. Mike, dear lad, you will try to feel that you deserve it; you will try to bear it patiently."

"Yes," said Mike, raising his white, stunned face to his uncle. "Yes," said Mike, "I'll bear it patiently."

And then, without another word, he rose to his feet and wandered slowly away.

(TO BE CONTINUED.)

DEATHS.

NOTMAN.—On Wednesday, Nov. 25th, at 557 Sherbrooke street Montreal, William No'man, in his 66th year.

PHILLIPS.—On the morning of the 19th Nov., 1891 at Montreal, Ann Bain, widow of the late Charles Phillips, Esq., merchant of this city, in the 97th year of her age.

ROLLIT.—At 121 Chatam street Montreal on the 20th Nov., 1891 William Adams Rollit, third son of the Rev. Canon Rollit, aged 20 yrs.

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CONTINUED.

Now, there were serious matters which demanded interference. There was the so-called witchcraft and its attendant "smelling out," and there were the intertribal wars, which at times were attended by bloodshed, and much hardship and misery to the women and children. I do not judge of the justice or injustice of the various acts of annexation. I speak merely of facts, and I do believe that our *regime*, if left to itself, does degrade these races to an extent which outweighs the material advantages it brings with it. We make peace, and we stop the cruel deaths inflicted on those who are supposed to be guilty of witchcraft, and all that is good; we take the government entirely out of their hands, and, no doubt we govern with more even-handed justice than the native chiefs. Their courts of law are changed, and here comes in a clear loss; the people learn to employ our agents and lawyers, instead of each man using his own wit and powers of speech to defend his cause. Their minds are no longer employed in these suits, at which the encounter of wits used to be so keen: now, unhappily, they believe the longest purse wins.

Then they are taught that they are British subjects, that each man has his own individual rights; and so the old custom of collective responsibility is dying out, by which the community was responsible for the individual, and a happy facility is given to thieves to escape, for it is nobody's business to catch them. And their peace being ensured, plenty of food is to be had; every household has its plough, and instead of the whole population being occupied for months in the cultivation of the fields, winning a scanty subsistence at the best, the ploughing is done by boys in a few weeks. And the men are at liberty to follow the one source of excitement, their native beer. Now that war and hunting are no more, and lawsuits are settled by agents, and the country is governed by the white man, there is nothing now left worthy of a man but to drink beer, which at present is doing more harm to them than brandy, for it occupies their whole time and destroys their moral fibre.

Our *regime*, in short takes away all the real employments of the peo-

ple which required energy, mental and bodily—war, politics, the chase, and the intellectual activity of the forum: it renders the conditions of life easier, so as to make industry unnecessary. The self-denial called forth in the old Kafir way of living; the self-control through submission to the chief; the care of women and children in times of scarcity—they lose all this. Life is becoming more and more animal, the old moral restraints of clan responsibility are being removed, and what will become of the people under these conditions? I am only recounting facts. No blame can be thrown on Government—it is fulfilling the responsibilities God has placed on it. Indeed it does more than we could expect, for it is strengthening our hands by the education of the people. More it cannot do. It is we Christians and Churchmen *who must act*; for Christianity is the only remedy, not only to save their souls, but to save the people socially and politically too.

I suppose there are few people in responsible positions among the natives but would acknowledge the power which Christianity is already beginning to exercise—e.g., in restraining thieving, testimony is very strong on this point; in improving the social position of the people, especially of women. I believe it could be shown that Christian people are more orderly and amenable to the law, as certainly they are almost invariably on the side of law and order, in war or rebellion; they are the people of progress.

I will not attempt to enter into the details of our Missionary methods; they have been arrived at after many years of careful work, of failure and disappointment. Briefly, I would sum our experience, in a word, as the awakening of a conscience in the native. I suppose we are all struck, in dealing with these people, with the want of it—the absence of the idea of sin; but how soon does a conscience respond to any appeal: it is as though the faculty were latent, not absent; and as a proof of this ready awakening, I would refer to what has taken place amongst you here in Capetown—little sums of conscience-money sent up into far off Kafirland to make reparation for thefts of long ago. A conscience as the correlative of a faith in the creed of the Christian; the realization of becoming a citizen in Christ's kingdom; this faith coupled, I say, with a fear of sin, is what we try by all the means which the Church affords to implant in the hearts of these people, without entering unnecessarily into modern controversies or differences; this will and does make them Christian men and Christian citizens, better husbands and wives, with souls to feed and care for as well as bodies.

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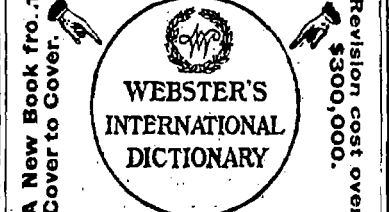
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"And if thy right hand offend thee, cut it off and cast it from thee.—St. Matthew v. 30.

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Sin is a debt, a burden, a thief, a sickness, a leprosy, a plague, a poison, a serpent, a sting. Beneath its crushing, intolerable pressure, the whole creation groaneth. All sufferings spring from this root, all crime lies at this door. "Sin is the hoary sexton that digs man his grave. Sin is the murderess that destroys his life. Sin is the temptress that steals his virtue. Sin, with icy breath, blights the sweet blossoms of youth, breaks the hearts of parents, and brings grey hairs with sorrow to the grave." Sin makes man in his heart and habits baser than a beast, and him who was once but little lower than an angel but little better than a devil—a spiritual madman. "Man," says James Montgomery—

"Man in the image of his Maker formed,
Man to the image of his tempter fallen!
I saw him sunk in loathsome degradation,
Companion to the brute—himself more brutal."

Can we marvel that God hates sin? Nay, let us rather marvel that God loves the sinner: that redemption has been wrought by the precious blood of Christ: and that now by the power of the Divine Spirit the spiritually lost may be found, and the spiritually dead brought to life again. And if as redeemed ones, taught by the Spirit, we have acquired ourselves an aversion towards sin—towards *our own easily-besetting sin*—let us marvel that the hatred is not more intense; let us marvel that we are so slowly "perfecting holiness in the fear of the Lord"—so prone to forget a Christian's duty, to abstain for, our own sake and for the sake of others, from even "the appearance of evil."

I have been asked to consider with

you this morning the subject of Intemperance. The very word speaks sadly of human degradation. And yet I think we seldom realise the extent of the drunkard's degradation. There are those who will even smile at the drunkard—they forget his home, or what should be his home, and the broken hearts there! There are those who draw the line at the measure of their own indulgence, lawful it may be: and are not, as they would tell us, *severe* in judging a fellow-creature who has taken "one glass too many."

Brethren, Jesus Christ was "severe:" tenderly, lovingly severe. He was the Good and Wise Physician; and amputation is better than the life endangered by the virulent poison that has entered the hand and is ready to course through the blood to the heart. "If thy right hand," the reader and the dearer of the two, "offend thee," be a "trap-spring," or as it means here "an occasion of stumbling" to thee, "cut it off, and cast it from thee." Be indignantly prompt in dealing with the foe of thy peace, the destroyer of thy communion with God, the peril to thy soul. Act at once, heedless of whatever cost to feeling the act may involve. Strike at the root of the indulgence which threatens to lead thee captive, or has already done so: as well as cut off the occasions which tend to stimulate the indulgence. He who despises the warning to "cast from" him with indignant promptitude an offending member, will find his "whole body" speedily in subjection: "cast," with a retributive promptitude of indignation—the indignation of Divine holiness, perfectly consistent with the intensity of Divine love—into the chains of bondage which are as "hell" to the enslaved and willing victim.

TO BE CONTINUED.

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Some Hints on Church Furnishing and Decorations, and on the Robes and Vestments,

designed to aid those having charge of furnishing churches, chancels and altars, and of the robes and vestments; with nine illustrations of vessels and vestments.

The Clergy List is enriched with the statement of the sources of all doctors degrees, with a tabulated summary of the number conferred by each college, thus:

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DOANE WM. CROSWELL, D.D. [Col. Tr., Oxon.], I. L. D. [Un. So. Camb.] Bishop of Albany; 29 Elk St., Albany, N. Y.

By referring to the alphabetical index, it will be observed in the former case that the degrees were received from Columbia [Col.] College and the University of the South [Un. So.]. In the latter case from Columbia [Col.] Trinity [Tr.], Oxford [Oxon.], University of the South [Un. So.], and Cambridge University [Camb.]

The editor has been compiling this list for more than six months, and the actual expenditure in time and money in order to make it complete, has been very great. He believes it will be appreciated by the public.

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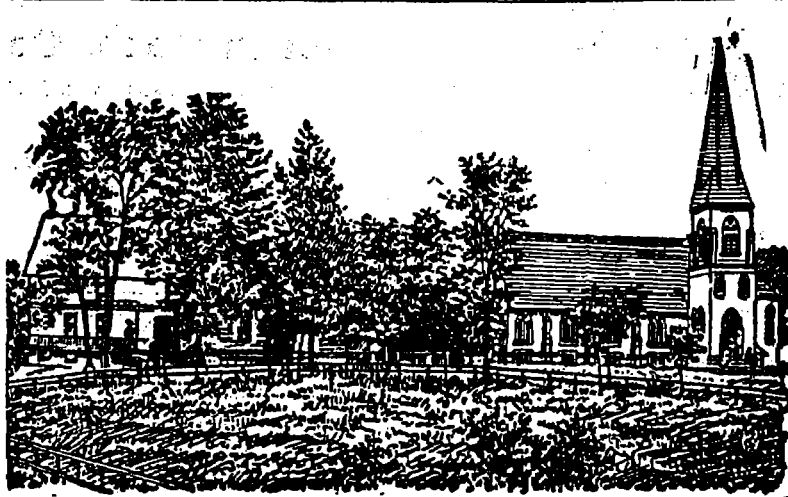
and many other useful departments are all corrected up to the last moment before going to press.

Followed, as usual, by the Clergy List corrected, March, June and September, 1892, to all subscribers, without charge.

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