

Catholic community, the existence of equal self-denial and self-forgetfulness on the part of the Anglican Sisters as had been in the past almost monopolized by those of the Roman faith. Surely it ought to be a cause of thankfulness to all Churchmen, of whatever shade of thought, that in several cities of this Ecclesiastical Province it is no longer necessary to seek the aid of Roman Sisters for the nursing of their sick and distressed. We trust, too, that this incident may lead to more effective action toward putting into actual operation the Canons existing in several dioceses as to Deaconesses.

### CHURCH PAPERS.

Our valued exchange for the Pacific Coast. *The Churchman's Gazette* and *New Westminster Diocesan Chronicle* in its September number thus refers to a matter worthy of the serious attention and consideration of Churchmen and Churchwomen, as individuals and as families, in this Eastern portion of the Church in Canada:—

"We suppose there is nothing that retards church progress more than the custom of church families living without religious papers and literature.

With our dissenting brethren this is one of the first things attended to, that each family shall have the religious paper of its denomination. Did Churchmen do the same, we venture to predict that the English Church would soon double her work and dominion. Churchmen are too much like the good old lady who always attended to a strange preacher's sermon but never to her own pastor's, because she "knew he would not preach what was wrong." So they take for granted that the Church is right, and never take the trouble to learn why, or how, or what, she does. They have confidence in her and so don't bother themselves about what she does or says. The consequence of this is that Church work, teaching and customs mean what they have seen and heard in their narrow sphere; and so they become narrow-minded and prejudiced instead of liberal, zealous, hearty workers for Christ and His Church.

How much better would it be for our people (yea some far higher than the laborer), if instead of their present life of indifference or opposition they would go to a the small expense of procuring means to know a little more of what the Church has done and is doing, than they now know. We have been led to speak of this from reading the following, copied from a Lutheran paper, in which speaking of each department—current news, the marriage and death column, doctrinal and practical articles, the children's corner, and the poet's corner, as each having its own fountain of pleasure, the writer goes on to say:

"We are utterly unable to comprehend how any Christian Church member can willingly live without a Church paper. How can he be contented without hearing directly from the members of his Church family, any more than he could not have direct communication with his kinsmen according to the flesh, from whom he may be separated? How can he voluntarily remain ignorant of the various operations, the extent and progress of the work of his Church, any more than the workings of the political party to which he belongs? How can he live and grow in Christian character without this fountain to drink from, any more than his physical nature could grow and develop without proper nourishment? How can he consent to forego all the benefits and pleasures to be derived from the regular perusal of his Church paper, when a small sacrifice in the quantity of tobacco, cigars, to say nothing of more pernicious indulgences, would secure to him all its advantages? Plain food, plainer clothing

than that to which we are accustomed, would involve a sacrifice to many of us, but how richly rewarded would we be by this great help in our work for the Master, and in training our children for the Church on earth and in heaven. Oh, for a silver trumpet-toned voice to be heard all over Christendom extolling the value of Church papers, that all might be induced to avail themselves of their benefits! But what can we do? Those who read the Church papers need not be told of their excellence, and those who do not read them will never see this. So we can only hope hereby to speak a word of cheer and encouragement to those of our editors and contributors who may fear that their labors are vain and useless."

We trust that Churchmen and women too will be like the good old soul who watched the strange preacher to see that he did not teach any wrong, but that they will also learn what the Church of God does teach and then put it into practice. Church papers are cheap, two or three will cost no more than some of our secular papers that certainly do not give us much for the money. For Canadian Churchmen we know of no better weekly paper than the "CHURCH GUARDIAN," which only costs \$1.50 per year, or a little less than three cents per copy. We heartily recommend its adoption into every B. C. Church family."

[We are much obliged to our confrere for his kind recommendation of this paper and value his appreciation highly.]

### EDITORIAL NOTES.

The result of the recent French elections appears to have surprised everyone, although those who have watched the course of events in France for the last fifty years ought not to be surprised at any change, however sudden, in the political action of that gallant, but fickle-minded people. As a writer in the *New York Herald* points out, a kind of evolution seems to take place in the minds of the French people about every fifteen years, and after any particular regime has lasted that length of time, the country begins to be ripe for, and to desire a change. The Consulate and the First Empire lasted fifteen years; the Restoration exactly fifteen years more; then Louis Philippe had his turn for eighteen years. Napoleon III. held his throne during nineteen years. The Third Republic has now lasted fifteen years. Can it be that the sentiment of France is really changing again, and that the late elections are but the beginning of the end of the Republic? It would be premature to express any decided opinion on this point, but we may, at least, avow our satisfaction at the indication given by current events, that the French nation is getting tired of the Atheistic crew which has latterly had control of its affairs.

The Radical party in England appears to be the only one that has any definite programme of Home policy, or, at least, it is the only party that has the courage to proclaim its aims. These, as enunciated by its able spokesman, Mr. Chamberlain, are distinctly socialistic, if not communistic, and their adoption by a majority of the electorate would effect a social revolution unparalleled in English history.

The opinion is rapidly gaining ground that the fate of Louis Riel rests with the Imperial Privy Council, and that, if the highest Court of the Empire affirms the validity of his con-

viction, the sentence of death will be duly carried out. If this opinion proves to be correct, we hope that the people of Canada, without distinction of race or creed, will loyally acquiesce in the decision of the Executive.

### CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

To the Editor of THE CHURCH GUARDIAN:

SIR,—John Wesley's sermon may not inaptly, I think, be followed by the following extract, which I have had among my "scraps" for some time: "A rather apt anecdote is told of Martin Luther. 'One not personally known to Luther, introduced himself as a teacher of the pure faith. "Well," said Luther, "let me see your credentials; by what Bishop have you been authorised and sent forth?" "By no Bishop," was the response. "I am appointed and sent by God." "That may be better," said Luther; "then you can give me the evidence with which God always furnishes His extraordinary messengers—Work a miracle. God sends to us His teachers in only these two ways: ordinarily teachers are sent by God's Bishops, others prove their authority by the exhibition of miraculous powers." Yours,

TRUE CATHOLIC.

### ALGOMA MISSION.

BURK'S FALLS, ALGOMA, }  
Sept. 29th 1885.

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—Some of your readers may recollect perhaps that we had the misfortune to lose our Church in this village by fire early in the summer of 1884, since which time we have had to content ourselves with the use of the public school house, which the trustees kindly placed at our disposal for holding Divine service in.

With the aid of our good Bishop, however, we were enabled to commence the erection of a new church this spring, the work on which has been steadily progressing during the summer, and we hope by the commencement of next month, October, to have the building entirely completed.

In Bethune, another station of this Mission, we have just so far completed the erection of a new church as to be able to use the building for Divine service; but now that the two buildings are ready for use, we are confronted by the question, where is the requisite furniture—chancel or otherwise—to come from? Our church cannot be comfortably used until some of our kind and more opulent brethren come forward and aid us in our extremity.

Both in Burk's Falls and Bethune the church population is scanty, and we are, therefore, but a struggling flock; yet the members of both congregations have come forward nobly and done all in their power to assist in providing the churches with their furnishings; yet when they have done all that they can it amounts to but little. To complete the Church in Bethune, and also furnish the two Churches decently and comfortably, about \$300 or \$400 is necessary to be raised. I am, therefore, now constrained to appeal to the liberality of our fellow churchmen to assist us out of our present pressing difficulty by sending either furniture or contribution money, which may be addressed either to the Bishop of Algoma "for Burk's Falls," or "Bethune," or else direct to the Incumbent of the Mission,

W. BURBURY MAGNAN.

A LOWER PROVINCE Missionary writes:—"The paper (the CHURCH GUARDIAN) is improving steadily, and bids fair to prove the *summum bonum* so long desired."