

TEMPERANCE SERMONS IN ENGLAND.

EVERY year in the Diocese of Manchester on a certain Sunday sermons are preached on the subject of temperance. This Sunday is set apart by authority. The Bishop this year has issued a circular to the ministers of the various religious denominations, inviting them to bring the subject of temperance before their people on the same day as the Church of England, "and thus bear witness to the desire of all denominations of Christians, notwithstanding differences of religious tenets, to co-operate in a cause which is so manifestly connected with the moral and social well-being of the nation."

It is gratifying to note the zeal displayed by the Bishops in England in this matter. Intemperance is the same evil in Canada as in England. No remedy will be found until the Christian Church deals with it, and clergy and laity unite in grappling with it, and religion leads men to see its sin, and turn to the one Saviour from sin in deep repentance and amendment of life.

GENERAL CONVENTION IN NEW YORK.

FIFTH DAY.

Motion for a Committee to examine revised edition of the Bible, now being prepared in England, was tabled. Report of Committee on Christian Education adopted. Four of the Bishops met the House on behalf of increased provision for aged and infirm clergy. There are 70 pensioners in 37 dioceses. Some sad cases were attended to. A Committee of five was appointed. A motion to thank the Southern clergy and women who stood at their posts during the yellow fever plague, was withdrawn at the request of the Southerners, on the ground that they only did their duty. It was brought up again a few hours later, and after a long discussion, in which one man said "A man might as well expect thanks for being honest," was tabled, 130 to 98. Both houses concur in the propriety of electing a Missionary Bishop for each territory.

FIFTH DAY.

Little business of general interest. In the afternoon the Deputies met the Bishops at the Windsor Hotel socially.

SEVENTH DAY.

The Women's Auxiliary to the Board of Missions have raised \$125,579.40 the past year. The officers were invited to be present at the Convention, and suitable seats were provided for them. The two Houses sat as a Board of Missions. Bishop Stevens read the report of the Bishop of Shanghai. Two points were emphasized—the importance of the medical mission, and the establishment of a scientific school to counteract the false principles of philosophy on which Buddhism is based. Reports were heard from the Bishop of Kansas and from Mexico. A resolution was adopted that the time had come to endow each Missionary Episcopate with at least \$25,000.

EIGHTH DAY.

Forty Dakota children, on their way to a Church School, were introduced, and sang a hymn in Dakota. A large number of reports of Committees were read. The powers sought for the Federate Council of the three Dioceses in Illinois were granted, with the substitution of Dioceses in Illinois for "Province of Illinois."

A report stating it to be inexpedient to alter the present rules about reporting communicants, was recommitted. The resolution provided that persons who have not communicated for a certain length of time should not be included in the annual report. There was an interesting discussion.

NINTH DAY.

The Bishops divided Montana, Utah and Idaho into two missionary districts. Bishop Tuttle is assigned to Utah and Idaho, with the title of Bishop of Utah; and a Bishop will be nominated for Montana.

The Missionary district of Oregon and Washington territory was divided. Bishop Morris retains the charge of the Missionary Diocese of Oregon, and a new Bishop will be elected for Washington territory. A resolution forbidding the re-marriage of two persons, if either of them had

married in the meanwhile, based on Deut. xxiv. 1-4, was voted down.

TENTH DAY.

Dakota having applied for admission as a Diocese, the Committee reported adversely, on the ground that the people did not propose to elect a Bishop at present, that there was but one self-supporting Parish, that they had but 500 communicants, and cited other canonical objections. The debate was not concluded at the close of the day.

LETTER FROM THE NORTH WEST.

RAPID CITY,
LITTLE SASKATCHEWAN DISTRICT,
NORTH WEST TERRITORY,
Oct. 15th, 1880.

My Dear Sirs,—I am anxious to tell you of an experiment tried here in potato planting, in which we have been much interested. May I ask you, then, to allow me to again make use of your widely-circulated paper?

Our neighbour, Mr. Butehard, having in some way heard that planting the sprouts from a potato would produce as good a crop as when the whole potato is used, determined to try it; and as his garden joins the house which we are at present occupying in Rapid City, we have watched the experiment with much interest.

He broke the sprouts off the potato, and just put them in with a hoe, in the same way as when sets are planted. Of course we chaffed him a good deal, and told him it was a pity to waste so much good ground; but a week or two ago—the 22nd of September it was—as he was digging his potatoes, I asked him to open two or three hills and see what the yield was as compared with the hills in which we had planted sets. In every hill grown from the sprouts alone, there were from ten to twelve huge potatoes, and an average of from three to six little ones, besides the ten or twelve large ones. About the same yield as where sets had been planted—and certainly it was an enormous yield, especially when we consider that no manure was used—I am sure that any one at all interested in the subject must admit that the knowledge of this fact cannot be too widely disseminated, when the saving in seed potatoes is considered.

Every potato can be sprouted three times, the sprouts carefully broken off very close into the potato, all the sprouts planted, and then the potato is good to eat or still to be cut into sets.

The size to which potatoes grow here, always without manure, is wonderful, and still not in the least coarse, but delicate, white and floury. My husband calculates that our little patch, round this house we are hiring in Rapid City has yielded at the rate of from seven to eight hundred bushels to the acre.

We are charmed in every way with the country; and once we get the railways, which will soon be now, this will be a most flourishing place. We shall have, beside the Canada Pacific, the Souris and Rocky Mountain Lines, which will bring us unlimited coal. That this is already a rapidly growing place, is proved by the fact that since our arrival in May, thirty seven new houses have been built in the town, to say nothing of the numberless houses put up this summer on homestead lands. Already we have a good subscription list for the Church, which would have been built this autumn had not the lumber at the saw mill just opposite our windows here, given out; but in some ways it is as well that the building has been delayed, as by the spring the site of the railway buildings will be decided, and as of course the town will grow in that direction, we shall be able to choose a good central place for the Church, which is to be built entirely by Church people.

In Minnedosa, fifteen miles from here which is also in charge of my husband, a Church is to be built directly, they having their own saw mill; and, again, in the "English Reserve," twelve miles in another direction, being a timber locality, a nice little log Church is to be built at once, which shows the hearty interest and life among our very nice, good Church people here.

Besides the three stations I have mentioned, my husband has regular services fifteen miles beyond Minnedosa, and a station twenty miles west of this, making fifty miles between the eastern and western stations. Then he is to make occasional visits to Shoal Lake, the Indian Reserve, and other outstations, by which you will see that Missionary work in the North West is a little bit hard, but it is

work with some hope in it, and, of course, as the country grows, the number of Missionaries will increase, which will make the travelling for any one man less.

Last week we had the first agricultural show held in this district. It so happened that the Governor of the North West territory was passing through Rapid City at the same time, so they did their best to make a good demonstration. The inhabitants presented him with an address, and gave him a dinner. The whole thing was a perfect success; the exhibits at the show were exceedingly creditable, and the Governor expressed his great surprise at the wonderful growth of the place. Four years ago, when he first passed through here to Battleford, the seat of Government, there were two houses on the other side of the river, and none at all on this. About ninety-five people sat down to a perfectly served dinner, and really it was wonderful to see the style of people met together there. One feature remarked upon, in every speech almost, was the absence of wine or any sort of spirits, perhaps on that account ladies had been requested to come; but it is against the law here to have any intoxicating liquor in ones possession without a permit, which is only given to those who have a certificate from a clergyman or magistrate, that they are people of good habits; so that one great evil is comparatively unknown here; of course this law only applies to the North West territory; in Manitoba it is quite different.

The country far exceeds our expectations, the capabilities are wonderful; there is none of that isolation we were rather afraid of. Every available homestead has been taken up for miles round, and the railway lands are beginning to be bought up. Already the shops are well supplied, and it does seem wonderful, when one considers, that every article is drawn from Winnipeg, a hundred and fifty miles from here, in Red River carts, drawn generally by one bullock, or perhaps a native pony. Long trails of carts are constantly passing through here, too, going West, and the peculiar creaking of the wheels is heard for a long distance—it there are a good lot of carts, it sounds very much like bagpipes.

I am afraid I have rather wandered from the potatoes, but this country is extremely interesting to me, and I cannot help liking to interest our dear friends at home, too, in it. We are to have a special thanksgiving service here on Sunday. The collection, it has been suggested by one of the Churchwardens, to be in aid of "the Parson's woodpile."

Yours very truly,

E. SARGENT.

We are sure that Mrs. Sargent's letter will be read with very great interest; and that many will hope soon to hear from her again.

A CHURCHMAN WITH A CAPITAL "C."

By the Rev. R. W. LOWRIE.

A CHURCHMAN is one who believes fully in the Church; a churchman believes in it a little. A Churchman belongs to her, out of principle; a churchman out of mere choice. A Churchman stands by his parish, no matter who the Rector is; a more churchman, if he likes the Rector. The Churchman is in his place at worship, stern circumstances alone preventing; a churchman, if weather, and convenience, and inclination, or any one of a half-a-dozen other things be favorable. A Churchman kneels; a churchman only leans over. When we kneel, let us kneel. To shrug the shoulders and crook the spine over the pew top in front of us, is not kneeling according to Webster. Kneeling is being on the knees!

We don't read that "Daniel shrugged his shoulders and crooked his spine three times a day, towards Jerusalem," but "kneeled" &c. Hunch-back kneeling is a compromise, mostly on one side. All Church-folk kneel; church-folk bend over.

In the name of good taste, never stare. This anywhere, particularly at Church, is vulgar. To stretch the neck around and gaze back at the door to see who is coming in, is bad taste. Never mind other folk, attend to the service.

A Churchman gives of, his means, as a privilege; he who is only a churchman, as a kind of tax. And in a great many other ways there is a great difference between Churchmen with a capital "C," and those without.

Never find fault with your Rector as to what services shall be held; or, I may add, how he conduct them, or anything else about them. He is the only person in the whole parish, who has anything to say about what services shall be held; how they shall be held; and when they shall be held. He may s. g. have the Holy Communion every Sunday; every other Sunday; once a month; or every day of the week, and there is no one who can say him, nay. It is important to take him to task about his official acts; his Bishop and his own conscience are his only ecclesiastical superiors. The churchman of the lower-case initial may violate this rule; let him alone do it.

No intelligent informed Churchman will ever commit the historic falsehood of saying that the Church began with Henry VIII; "What agency, then, had Henry VIII; in the Reformation of the Church of England?" Very little. About as much as the United States had in the placing of Maximilian on the throne of Mexico. The Government of the United States and that of the Confederate States were engaged in a bitter contest. This gave France a most excellent opportunity to carry out a favorite policy. Henry VIII, and the Roman Bishop were engaged in a controversy. The Church *sic* her chance; and she—the Church; not he—the 8th Henry began and carried grandly on, the work of Reformation. Henry lived and died a Romanist.

A Churchman with the capital initial, is never a party to asking a clergyman to preach a "trial sermon." There are delicate ways of taking that precaution which the vestry, as the agents of the congregation, owe to the welfare of the congregation, but "come and preach for us," is not one of them. Let them send a deputation, men of taste and judgment. Let these go quietly to the Church of the minister proposed to be called, take their places unknown among the congregation, and hear how he conducts the service and expounds the Word; not when he is in a strange building, before a strange audience, with which he is not in personal sympathy; having a consciousness of being criticised and measured sticking like a thorn in his side; for his position will be either embarrassing to him as to cause him to fall far below himself, or, under the temporary excitement, to give greater expectations than he can fulfil hereafter. Take him when he is at home, in his ordinary atmosphere, discharging his duty, just as he will discharge it in his new field, if he should accept the invitation.

A word of silent prayer after service. After the benediction, let there be some time allowed by the congregation for final devotion. A pause of silence should always be made. If A. B. do not desire any such period for his or her final silent prayer, C. D. may. Let not, then, those who do not, interrupt those who do. The grabbing of the hat, and shuffling on of over-coats until, among our less reverent—brethren, the final doxology has come to be called the "overcoat doxology;" or anything, (be it what may) which looks as if you felt—"well, all this is over and I am glad of it," is to say the least, out of taste.

Capital "C" Church-folk never do such things. You can generally tell a true "Churchman" by his reverence.

The "Capital C" Churchman never speaks of confirmation as "Joining the Church." The Church then says to him, now one of her members, enjoy the privileges of your membership, take that step that leads to the Holy Communion, be a regular and faithful partaker of that Sacrament, fear God and do justly, and your membership shall be to your good and not to your detriment.

We "join the Church" in Baptism. Another matter; sometimes a Sunday school teacher sends word, a few minutes before the exercises of school begin, that she will not be at school to-day. Let every teacher, who knows he or she is going to be absent, provide a substitute in due season.

That is another way of showing whether you are Capital "C" Churchman, or only a churchman.

Never say—Sabbath, unless you mean a Sunday.

"Sabbath," for Sunday or Lord's day, is not English. Sabbath School, therefore, is not English. Church people with a capital "C," never say it.

Never say "the Sacrament" when you mean the Holy Communion—for there are two Sacraments, Baptism and the Lord's Supper.

The adoption of the name "Lord's day" to displace "Sunday" or the "Sabbath"

is, I see, urged by some of the religious newspapers.

"By the phrase 'a good Churchman,' ought to be intended a Churchman who is good; and a Churchman who is good, will love to acknowledge goodness wherever he sees it; and will even go out of his way to find it; for there is no danger of our compromising our Churchmanship by taking large-hearted, as well as large minded, views upon the great social and religious questions of the day."

Correspondence.

The columns of THE CHURCH GUARDIAN will be freely open to all who may wish to use them, no matter what the writer's views or opinions may be; but objectionable personal language, or doctrines contrary to the well understood teaching of the Church will not be admitted.

WHY DO SOME PEOPLE STAND?

(To the Editors of the Church Guardian.)

SIRs,—Some months ago, a letter appeared in your paper, signed "Churchman," asking if there was any reason why a member of the Church of England should stand when the offertory is being laid upon the holy table, and also when on Communion Sunday, the bread and wine are being placed upon the same table. As no answer has yet appeared to that communication, I am forced to the conclusion that no valid reason exists why either should be done, and that the persons who do so would follow any other meaningless innovations they might chance to find fashionable.

These extraordinary practices have of late years been adopted in the Cathedral Church of this diocese, and, so far as I am aware, are unknown in any other Christian Church in the world. They certainly, form no part of the ritual of the Anglican Church, either High, Broad, or Low, and therefore it seems to me that the Bishop or the Pastor of the Parish should tell the uninitiated what meaning is attached to these ceremonies, and under what authority they were introduced, and are still continued in a Church which should set an example to all others in the diocese.

I am aware that the late lamented and beloved Dean of the Cathedral—in whose time the former practice was commenced by a few ladies—urged uniformity in the actions of the congregation, and was in favour of all standing. Although why so enlightened and zealous a Churchman should advocate a form peculiar in itself, and introduced under such circumstances, remains a mystery. It was stated in the communication to which I have alluded, that the best reason given by the advocates of this novel practice was, that the laying of the offertory upon the holy table is the act of the congregation in presenting it to God; and they ask with much apparent force, if a delegation in bringing a gift to our Queen would quietly sit down during the ceremony of presentation.

Apart from the bad taste, and I might say irreverence displayed in comparing the Creator to any earthly Sovereign, the answer to this is, that the congregation offer up their "prayers and oblations" to God upon their knees, as they ought to do in a prayer wisely provided by the Church for that purpose, and that it is superfluous and ostentatious to make two presentations of the same offering.

But the second innovation to which I have alluded, viz., that of standing when the bread and wine are being placed upon the holy table seems still more unaccountable, unreasonable, and contrary to the teaching of Holy Scripture and the Church. To make my meaning plain, I would refer to the last rubric after the Communion Service, which must be familiar to all Churchmen, in which it is clearly stated that "no adoration is intended, or ought to be done unto the sacramental bread and wine." * * * * "for that were idolatry to be abhorred by all faithful Christians." But the adoration done, or intended to be done by those who follow this singular practice, is done before the elements are even consecrated, and therefore must be still more abhorrent to all true lovers of the Church of England.

If I am wrong in any respect in my views, I trust some one capable, and whose duty it is to teach in the Church, will set me right. If I am right, it is not unreasonable to expect to see these unauthorised and objectionable practices omitted from the Services of a Church to which I feel strongly attached.

CHURCHMAN.

Halifax, 26th Oct., 1880.