

away from disturbing influences, many of the men would be benefited by such works as are above mentioned. French literature of the right kind is likely to prove useful also. There are several families whose lives we can help to beautify if Church workers will help us. Living miles away from every good influence, perhaps a dozen miles from the nearest neighbors, with the chief bread-winner away in the bush, house and stable drudgery fill up most of the days for the mother and her little ones. Good, healthful reading matter, and pleasant games, such as draughts, dominoes, letters, &c., would make such a change in the home, and pictures, sheet almanacs or texts would lend a wonderful cheerfulness to the grim log walls.

Nearly all of the men who have left this parish for the bush this autumn have taken with them reading matter to distribute in the *chantiers*. We ought to send a bundle to every *chantier* along with the men now, for it will be some time before the woods allow of our reaching them. So will friends please send along their parcels as soon as possible? There will be probably three thousand men to look after this winter in the bush, gathered from all parts of the Dominion. We ask that Churchmen and Churchwomen will help us to do the Church's work—purely Missionary work it is—amongst them, for who can deny that the poor fellows, compelled to spend half the year away from homes and from churches, have equal rights with any of us to the loving care of the Church.

With apologies for the length of this letter,

I am, dear Mr. Editor,

Yours very sincerely,

W. PERCY CHAMBERS.

Parcels, when too large for the mails, should be sent by express or freight to the Hull office. The Parsonage, Aylwin, }  
Oct. 15, 1886. }

### "TO DO WHATEVER THEY ARE BID."

To the Editor of THE CHURCH GUARDIAN:

DEAR EDITOR,—I was extremely amused, and not a little hurt, during the last Provincial Synod, at the remarks of a certain clergyman, who repudiated, with a face expressive of disgust, the idea of cultivating "turnips" and such "menial" work. Allow me to bring before the Church in Canada, through the GUARDIAN, the following words extracted from your English namesake, describing the opening of the Wordsworth Wing of St. Paul's Mission House, Bmgh.

ONE WHO HAS FOR YEARS BEEN HIS OWN GROOM.

The Principal went on to speak of the kind of men they wanted in that Mission House.

"Not men with long faces—they must pardon him if he spoke plainly—who had a fancy for frequent services and abundant ritual, without any distinct realization of the kind of work Mission work was, and thought it was what any one could take up; but men who could endure hardness, who could obey orders, who did not think it beneath their dignity to do the menial work of the house, men who, as had been said by a great Missionary Bishop, would 'take off their coats and work, and go wherever they were sent, and do whatever they were bid.'"

Precentor Venables having spoken of the kind of men who were wanted for entrance to the Mission House, and of the high standard which it was necessary should be maintained, the Bishop of Lincoln pursued the subject, remarking that what they needed were gentlemanly minded men; by which he meant not men of a particular social rank or men with a good balance at their bankers, but men free from self-assertion, ready to live anywhere and do anything; men content to be put about without being put out; who could live with uncomfortable people and not make themselves uncomfortable; who could receive anonymous letters,

photographs or newspaper paragraphs without retaliation. Such men, from whatever rank they came, were true gentlemen, and such men they needed for the Mission work of the Church.

SIR,—The Montreal Theological College has of late acquired a somewhat unpleasant notoriety. Founded originally by Bishop Oxenden in 1873, it, unlike most educational institutions, instead of becoming broader and more comprehensive with them, has to all appearance narrowed in tone and teaching. Many at the time of its institution failed to see its *raison d'être*. A Church university intended for the whole Province was already in existence, and offered to students a Divinity as well as an Arts course. And indeed, if the Diocese of Montreal had accorded to Bishop's College only a fair measure of support and confidence, there could have been no necessity for the establishment of the Montreal Institution. But it is a fact that the University of Lennoxville has for some years found no favour in the eyes of the dominant church party in this city. Then of course it is natural that a Bishop should desire to have his young men, training for the ministry, near him, that he may supervise their studies. Nevertheless this supervision may be too minute, and even a Theological College should possess some independence. Bishops pass away. They may be succeeded by others of different types of Churchmanship. Is the College in that case to change the complexion of its teaching? However, in the early days of the existence of the College, no particular objection could be brought against it, and many Churchmen originally opposed to it, were content to support it out of respect to the diocesan, out of loyalty to his desires, and in ignorance of the conditions on which the present building is held. No doubt also, some earnest young men have come forth from its walls, and since its affiliation with McGill University the general education which it had offered to students, is confessedly of a higher order.

But now it aspires to be a University. It aspires to prerogatives unknown to Theological Colleges in Great Britain. It desires to confer Degrees in Divinity. The demand for these distinctions would in all likelihood be infinitesimally small, and thus a great and important principle would be violated, without any particular benefit accruing to any large number. The whole scheme wears a suspicious appearance, as if the authorities of the College feared that their Theology would not commend itself to the educational world outside.

But the last stage of the proceedings of the Governors leaves no doubt in the mind of an impartial observer. The Students, who have been for years in the habit of attending the Cathedral Service, are now debarred from participating in the Sunday morning service, and are called upon to attend instead a private service in the College Building. It is alleged that this new department is in conformity with the usages of older institutions. But as far as our knowledge extends, the public are admitted to the services at the College Chapels in England, at all events, if introduced by a member, and if there is no difficulty as regards room. In this case however it would appear, that the public will be rigidly excluded, and that a special sermon will be preached for the students, and for them alone. For what reason is this exclusive system, except to heat the students as hot-house plants, that cannot face the far reaching healthy atmosphere, which characterizes the Anglican Church? Conceive the effect on these young men, if this plan be carried out! They will see but one, and that the narrowest side of a Theological question when they become their own masters, will they not be likely to burst their bonds, and in all probability go to the very opposite ecclesiastical extreme. The probability can be foreseen of quondam students of the Montreal Theologi-

cal College standing in the forefront of advanced Churchmen, as a natural reaction from their present condition. Then again, how will they be likely to find a welcome in other Dioceses, or in the mother country. Fenced in, as they have been, by the outrageous Gault conditions, they can have no knowledge of *bona fide* church teaching on some important points, and will feel that their solitary "*locus standi*" is the Diocese of Montreal. In the venerable name of the Church of England, in the name of common sense, and decent acquaintance with the elements of Ecclesiastical History and Anglican doctrine, we should protest against this narrow way of dealing with young men, who are destined in the course of time, to minister under the flag of that Church, that glories in her liberty as well as in her orthodoxy.

FREEDOM.

SIR,—It appears that the *Evangelical Churchman* in a recent number said of a certain service at St. Peter's, Charlottetown, that "Great clouds of incense from the swinging censers filled the chancel. The Churchwarden of St. Peter's, in a letter in the *Evangelical Churchman* of Sept. 9th, contradicted the assertion in these terms, "Incense has never been used in St. Peter's Church." In an article on the subject, in the same number, at page 210, under the head "editorial" this explanation is given: "There is one inaccuracy for which we ourselves are responsible. Our informant did not say that incense was used, but that it would probably be the next innovation, as it was currently reported in Charlottetown that the necessary vessels had been presented to St. Peter's, but it was not yet thought prudent to use them. He gave this as current report, but for its accuracy he could not vouch." This is not a very humble apology for an "inaccuracy." Though the editor misunderstood his informant, still he must be held responsible for the description, "Clouds of incense, &c.," and either the "informant" or the gentleman who wrote the article must have taken little pains to avoid "inaccuracy."

I asked a friend how the assertion could have been made out of the "information." His reply was that it was telling "an inaccuracy" in a good cause, as was acknowledged, he said, in the article. Let us hope not. And allow me, sir, to say that my friends view of the case is unfair and uncharitable. It was rumoured that the vessels for the use of incense had been procured, that only prudential motives restrained the people at St. Peter's from using them—therefore plainly, subject to the possibility that the rumour was unfounded, they are as if they had used them, and morally, though not physically, "clouds of incense filled the chancel." This is the charitable view, and has a philosophical savour withal. Otherwise the B. C. has made an egregious failure, and in its own words, "The spectacle must arouse feelings of profound sorrow in the minds of all loyal members of our Reformed and Protestant Church."

I am, sir, your obedient servant.

RUSTIOUS.

We regret that in making up the forme for press, pages 6 and 7 of our last number were misplaced and reversed.

We are obliged to hold over (through want of space this week) several letters received, and also items of Home Field News, including one regarding the reception of the Captains of the Church Army at Toronto.

For General Convention Notes see p. 10.

When the wind blows hardest the traveller girds his cloak to him the closest; and when temptations are the most violent we cling the more to Christ lest we fall; and Christ holds us.