

The Church Guardian

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CALENDAR FOR AUGUST.

- AUG 4th—7th Sunday after Trinity.
 " 11th—8th Sunday after Trinity.
 " 18th—9th Sunday after Trinity. (*Notice of St. Bartholomew*).
 " 24th—ST. BARTHOLOMEW, A. & M. (*Athanasian Creed*).
 " 25th—10th Sunday after Trinity.

THE BISHOP OF NORTH DAKOTA ON MONEY RAISING METHODS.

In turning to our own work of North Dakota I feel compelled to speak with earnestness at the very outset, regarding a serious evil which has developed to too large proportions in several of our parishes and missions. Thank God, it is beginning to lose its power in several places. In speaking strongly regarding it I am intending to speak no censure. My aim is to give Godly counsel to the flock as its chief Shepherd and to affectionately ask an unflinching abstinence from the evil. I refer to the immoral, the illegal and the unseemly methods to which resort has been made in order to raise funds for Church work. I have no sympathy for asceticism, I have no frown for a cheerful social life, I love the religion that wakens brotherhood and kindly sympathies among God's people. I recognize recreation as one of the necessities of life. He who honored the Cana wedding by His gracious presence and sat at Simon the Pharisees table to dine, did not endorse a Monkish austerity or a Puritan rigor. Certainly music and sunshine and flowers, are God's gifts to mankind as well as showers and the night and cold. As I recognize these truths I cannot find it in my heart to look askance upon the blithe gayety that bubbles over in young hearts or the sunny music that trills out cheer upon a confused and care-laden world. But "for every work there is a season and a time for every purpose under Heaven," says the inspired sage. The Epithalamium would sound tuneless at the funeral and certainly the dirge would send a chill to a bride's heart as she stood before the altar plighting her vows did the great organ peal it forth. So too there are certain species of entertainments presented

in the Church's name and with her imprimatur and for her benefit that are as utter discords in her life as the A flat is in a chord where any thing else than A natural has no place.

I am speaking of lotteries, raffles, balls, dances—formal or informal—card contests, plays, votings of valuable articles to the ugliest woman or the fattest baby or the most extraordinary monstrosity among the male sex, or the like.

I am not denouncing indiscriminately aliother expedients than the offertory in the Church to raise money in its interest. I admire the ingenuity, the taste, the labor, the zeal, the genuine talent which Godly women and earnest men consecrate,—I can call it nothing less than a consecration—to the dear Redeemer's service as they devise expedients to raise money for Church building, for the support of the Clergy, for works of charity and mercy. Because the entertainment provided instructs or charms or amuses or helps to refine a community it does not follow that the money it brings or the work it aids is deconsecrated or desecrated thereby, I believe that a great portion of the funds thus secured is a more hallowed offering in our dear Saviour's eyes,—in whose name it is gathered—than many a gift which goes conscientiously from the business man's pocket straight into the alms-basin and then upon the altar. Do I exaggerate? No, and why? Because you and I know that many a dollar that crosses a merchant's counter or enters into a professional fee or has come to its possessor through a shrewd speculation is dishonest or extortionate. Do you suppose such an offering, though it be laid on the altar with all fitting ceremony has any hallowed beauty in the eyes of the pure God who will not countenance iniquity. I have seen a bit of raw material of one fabric or another transformed into a thing of beauty by a deft hand which wrought upon it. It was a woman's labor or some artisan's handicraft that transfigured it. The loving toil in Jesus' name of an artist brain gave an increased value to that article so commonplace before. Do you suppose that is an unhallowed thing because its market was a Church bazaar and not a tradesman's counter, or because Godly women gave unsalaried time to its sale. No, I am an advocate—a warm one of sales, fairs, bazaars, concerts, entertainments of varying shapes where voluntary labor and true hearts, and human sacrifice and unpaid talent and toil are offered lovingly and fully for the Church's sake, for the Saviour's sake. But I am alike the foe of all enterprises of the character to which I have before referred. They have given offense to many in the Church. They have been a scandal to many who are without. They have been often the source of bickering and uncharity and even evil-speaking among those engaging in the work. Demoralization, a low spiritual standard, worldly sentiment these *have been*, these too often are, its fruit.

I do not deny that in this frontier land of ours there are few opportunities to throw sunshine into the workday life of the people. I do recognize that more genuine recreation is the universal need. And too I have to confess that it is a wise thing for the Church to supply some relaxations for our weary toiling people who are walking such a monotonous treadmill day by day; a wise thing that the Church shall have some suggestions regarding the recreative life of her children, shall have some regulation of their amusements. Long may the day last when she shall so minister to the flock. But the law of use and abuse is to govern. She is to aim in all she presents to avoid even "the appearance of evil." She is to recognize that there is more than a paper wall between her and the world; She is to remember that although she is in the world the world is not to be in the Church. Thus all who care for her honor will aim not too lower her standard, but to elevate it. I hear men saying that the Episcopal Church represents a broad

liberty. Too often they mean a larger license in worldliness; I repel the false charge—for it is such though it be intended for flattery. It virtually says that my Church teaches a lower spirituality than other Christian bodies, I know no sweeter piety, no more vital religion than her standards present. No voice can be raised with a more determined emphasis against vanity and worldliness and sin than is the voice of this Church of which we are members—in her Canonical enactments, in her Bishops' pastorals, in her Lenten discipline and teachings, in her yearly round of holy ceremonial—of frequent sacrament and daily worship. Let us all recognize this nurture of our Mother and give no farther occasion to the gainsayer to blaspheme, to the sneering world to call our good evil.—*North Dakota Churchman.*

THE BISHOP OF QU'APPELLE AS TO THE USE OF WAFER BREAD IN THE HOLY COMMUNION.

The Bishop having been asked his opinion several times as to the use of wafer bread in the Holy Communion; and as there is a good deal of misunderstanding on the matter thought well to make his opinion generally known, and wrote the following paper on the subject, which appeared in the July number of *Our Messenger*, the monthly Church paper of his Diocese:

"I have never been able to understand the very great objection that some people seem to entertain to the use of wafers in the Holy Communion, from a doctrinal point of view, as though there was something essentially erroneous in the practice. Indeed, I have heard that it has been said by some persons that they would not receive the Blessed Sacrament in any church where wafers were used. Surely there must be a grievous misunderstanding where so much importance is attached to the character of the bread used as the Element for Consecration. It is true that the Church of Rome uses wafers in the Holy Sacrament, and probably this is the real reason of the objection of such persons. But the unprejudiced mind will not argue that therefore the practice must necessarily be wrong. It is an amply sufficient answer to such prejudice, for it can be nothing more, to remind the objector that we have, and must have, very much in common with that Church, which is still a branch of the Catholic Church, though it has erred grievously in several particulars. Wholesale indiscriminate condemnation of all the doctrines and practices found in that Church does more harm than good. We should judge each doctrine or practice on its own merits. Is it contrary to any truth revealed in Holy Scripture, or to any practice or teaching of the real Catholic Church to which our Church in the Preface of our Prayer Book distinctly appeals?

Now, it cannot certainly be said that the use of any one kind or form of bread more than another violates any scriptural truth, or involves any special kind of doctrine as to the mode of Christ's presence in the Holy Sacrament. Indeed, it might not at all unreasonably be argued that the use of many distinct portions, like wafers, is rather antagonistic, than otherwise, to that gross material idea of the Presence that is popularly supposed, at least; to be involved in the doctrine of transubstantiation. Each separate portion, it might be argued, ought to be consecrated separately.

There can, then, be nothing in the use of wafers involving false doctrine; and I believe that the Clergy who think it well to use wafers do so simply for two reasons: first, because they esteem it a nearer approach to the actual Institution, in which, at the Passover, our Lord would have used *unleavened* bread; and, 2ndly, from an earnest desire to avoid, as far as possible, any risk of that irreverence which too frequently occurs from the falling of crumbs of