

We think the publication of Mr. Bates' Questions, which we begin to-day on page five, will be found very useful to the more advanced classes of our Sunday Schools.

### SOME THOUGHTS AND FACTS ON SOME NEGLECTED ASPECTS OF PASTORAL WORK.

*Extracts from various well-known writers, treating of the nature of private individual pastoral intercourse, showing especially the various forms such intercourse may take.*

EXTRACT FROM AN OLD POPULAR BOOK OF THE 17TH CENTURY.

"I shall add but one thing more concerning the things which are to be done before the Sacrament, and that is an advice that, if any person, upon a serious view of himself, cannot satisfy his own soul of his sincerity, and so doubts whether he may come to the Sacrament, he do not rest wholly on his own judgment in the case; for if he be a truly humbled soul, it is likely he may judge too hardly of himself; if he be not, it is odds; but if he be left to the satisfying his own doubts, he will quickly bring himself to pass too favourable a sentence; or whether he be the one or the other, if he comes to the Sacrament in that doubt, he certainly plunges himself into farther doubts and scruples, if not into sin. On the other side, if he forbears because of it, if that fear be a causeless one, then he groundlessly absents himself from that Holy Ordinance, and so deprives his soul from the benefits of it. Therefore, in the midst of so many dangers which attend the mistake of himself, I would, as I said before, exhort him not to trust to his own judgment, but to make known his case to some discreet and Godly minister, and rather be guided by his, who will probably, if the case be duly and without any disguise discovered to him, be better able to judge of him than he of himself. This is the counsel the Church gives in the exhortation before the Communion, where it is advised that if any, by other means theretofore mentioned, cannot quiet his own conscience, but requires further counsel and comfort, then let him go to some discreet and learned Minister of God's Word, and open his grief, that he may receive such ghostly counsel, advice and comfort that his conscience may be relieved, &c. This is surely such advice as should not be neglected, neither at the time of coming to the Sacrament nor any other, when we are under any fear or reasons of doubt concerning the state of our souls. And for want of this many have run into very great mischief, having let the doubt fester so long, that it hath either plunged them into deep distresses of conscience; or, which is worse, they have, to still that disquiet within them, betaken themselves to all sinful pleasures, and so quite cast off all care of their souls. But to all this will, perhaps, be said that this cannot be done without discovering the nakedness and blemishes of the soul, and there is shame in that, and therefore men are unwilling to do it. But to that I answer that it is very unreasonable that it should be a hindrance; for, first, I suppose you are to choose only such a person as will faithfully keep any secret you shall commit to him, and so it can be no public shame you can fear. And if it be in respect of that single person, you need not fear that neither; for supposing him a Godly man he will not think the worse of you, but the better, that you are so desirous to set all right between God and your soul. But if indeed there were shame in it, yet as long as it may be a means to cure both your trouble and your sin too, (as certainly Godly and faithful counsel may tend much to both) that shame ought to be despised; and it is sure it would if we loved our souls as well as our bodies; for in bodily diseases, be they never so foul or shameful, we account him a fool who will rather miss the cure than discover it; and then it must here be so much greater folly, by how much the soul is more precious than the body.

But God knows it is not only doubtful persons to whom this advice might be useful; there are others of another sort whose confidence is their disease, who presume very groundlessly of the goodness of their estates; and for those it were

most happy if they could be brought to hear some more equal judgments than their own in this so weighty a business. The truth is we are generally so apt to favour ourselves that it might be very useful for the most, especially the more ignorant sort, sometimes to advise with a spiritual guide to enable them to pass right judgments on themselves, and not only so, but to receive directions how to subdue and mortify those sins they are most inclined to, which is a matter of so much difficulty, that we have no reason to despise any means that may help us in it."—*The Whole Duty of Man, quoted in Scudamore's Steps to the Altar.*

THE REV. G. H. WILKINSON,

*On the need and value of private, personal Pastoral Intercourse and our Lord's Example in such.*

A life in the perfecting of His saints and in the caring of sinners, our Blessed Lord had a separate, individual care for each individual soul. The education of S. Thomas, S. Peter, S. John; His dealings with the woman of Samaria; with the nameless mendicant in S. John ix.; with the sinner in Simon's house—are instances with which we are all familiar. His disciples came to Him 'privately.' 'If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine,' etc.

How this individual dealing can best be accomplished is one of the problems which the Church is now called to solve. I am not here to ignore its difficulties; still less to unfurl a battle-flag by dogmatizing on the subject of Confession. So far as I can understand it, it seems to me that to enforce Confession, directly or indirectly, is alien to the mind of the English Church. To refuse it, or, by silence, to ignore its silence, is to rob our people of a part of our Christian heritage.

Be this as it may, on two points I am thoroughly convinced. First, that unless pastor and people are brought into individual personal contact with each other, the spiritual life of a parish will not, as a general rule, be deepened. Secondly, if we wish to win the confidence of our congregations, we must invite them again and again, and so invite them that our meaning shall not be misunderstood. Let us speak out what we mean, in an honest, straightforward, English spirit; and let us pray God that men as well as women may be brought, in answer to our prayers." *The Spiritual Life; its Hindrances and Helps*: a paper read before the Nottingham Church Congress 1871. [S. P. C. K. ed. p. 12.]

## Correspondence.

### THE MONTREAL CATHEDRAL.

(To the Editor of the Church Guardian).

SIR,—I enclose a letter from its last issue of the *American Living Church*, which speaks for itself. This is how others see us. I trust that this friendly criticism will not be without its good results. It is the opinion of many besides our critic from across the lines that the "brethren in Montreal are losing great opportunities." More clergy, better churchmanship and greater zeal, in those parishes which have the most opportunities and the greatest means at their disposal, are wanted in the city of Montreal, and this would have a reflex action on the country parishes.

DIOCESE OF MONTREAL.

*To the Editor of the Living Church.*

Having recently returned from a trip in Canada, I wish to enter a mild and brotherly protest about the way in which American Churchmen are disappointed at the Cathedral in Montreal. We were in that city on a beautiful Sunday morning, and of course wended our way to the grand building which seemed to promise a lovely and satisfactory Service. As a gentleman from New York had said to us the day before, we "expected a delightful Choral Service, a taste of an old England Cathedral Service." But alas! a huge pulpit blocks the "aisle" and stops the vision, at the center of the chancel arch, utterly out of place, ugly in itself, and in a position where no English Cathedral ever has its pulpit.

On one side outside the arch, and elevated by

several steps, a lectern; and at the other side, around the "jamb" of the arch, a reading desk, also elevated. No proper stalls for the clergy, but a sort of pew almost out of sight, in which one clergyman was ensconced while the other up high in the reading desk read prayers at the people. The long choir stalls were occupied by a company of young men and maidens, and older gentlemen and ladies, who moved about considerably before Service, talking to one another quietly, and "visiting" from side to side; some of them coming in late and going to their places after the Services had begun. Only the organist wore a suplice. The Services were not choral, but the parts which were sung were sung very badly. The Service was dreary and uninteresting, and it was the verdict of at least eight persons whom afterwards, I met at the hotel, that a more disappointing experience as to Divine Service had never been theirs. One lady, a Presbyterian, inquired whether we considered that a good specimen of an English Cathedral Service. I could not discover that there was a weekly Communion, indeed it was difficult to find out anything about the Church Services in the whole city. In front of all the denominational houses of worship are boards having on them all needed information as to name of church, hours of service, residence of pastor, etc. We saw Presbyterian, Baptist, Methodist, Reformed Episcopal Chapels, all duly labelled. But not an Anglican Church thus designated, and no information given even in the newspapers, or (as to hours of Service) in the city Directory.

Now, I do not write thus for the mere purpose of finding fault, but in grief and disappointment. It seems to us travellers that our brethren in Montreal are losing great opportunities. Thousands and thousands of "States" people go to Montreal every year, and are delighted, as they may be, with its beauty. All who are religiously inclined, whether Church people or not, want to attend the Cathedral if they are in the city on Sunday. A great many would desire the Holy Communion, all would like accurate information as to hours of service. But while in the Directory the hours of masses in the principal Roman Churches are given, and on the front of other houses of worship the needed information is emblazoned, the churches of the Anglican Communion are as silent as if they desired no stranger to come, and the Service at the Cathedral is so tame and so indifferently performed as to lead Churchmen to say, "we do not want to go there again."

It is too much to ask that the dear old Church should be shown in her beauty to her children and so strangers, and impress them all with her dignity and earnestness, as she welcomes them to her courts

### THE CATHOLIC APOSTOLIC CHURCH.

(To the Editor of the Church Guardian.)

SIR,—I notice the following in your issue of Sept. 27th, under the head of "news" from "Diocese of Toronto," with reference to the newly appointed Curate at "All Saints": "Owing to some unexplained causes he left New York, and was just about to unite with the Catholic Apostolic Church when he came under the influence of one of our clergy who remonstrated with him successfully."

May I ask your correspondent whether the Curate in question is not now "united" with the Catholic Apostolic Church? If he is not, how can he consistently join in the Nicene Creed, "I believe one Catholic and Apostolic Church"? How can he be in a congregation which believes in "the Catholic Apostolic Church," i.e. believes itself to be a portion of that "One Body"? How could he hold the Bishop's license to minister as a Deacon in the Church of England to whose Prayer Book he must have subscribed before obtaining that license?

I should imagine that the "one of our clergy," under whose influence the Curate came, must have pointed out to him that the Church of England is a portion of the "Catholic Apostolic Church," for which he was looking, and thus saved him from being guilty of the sin of schism.

I am, dear sir,

Your faithfully,

CHAS. L. INGLES, JR.

Parkdale, Festival of St. Michael and All Angels.