

THE RELIGIOUS WORLD

BACK TO THE CENTRE

Rev. Dr. W. Robertson Nicoll,—In the British Weekly

Christ is the prophet, the priest and the king of His church. In proportion as He is preached in the fullness of these offices, His church lives and flourishes, the church which is His body, the fullness of Him that fills all in all. Whence the testimony to His work is defective and faltering, then come the seasons of retrogression, barrenness, and despondency. But it is those pathetic periods of ebb and emptiness that lay bare the deepest and most constant desires of the human spirit. They make for a return to the cross.

History shows that among the offices of our Lord His priesthood is central, and that wherever Christ is preached as the priest, ordained by the oath of God, the priest who was a victim, the priest who offered Himself immolate to God, then the world is invaded and souls are won. His history teaches that such ministries in the priesthood are, on the whole, difficult. It is not easy to dwell in the contemplation of God, then the world is invaded and souls are won. His history teaches that such ministries in the priesthood are, on the whole, difficult. It is not easy to dwell in the contemplation of God, then the world is invaded and souls are won.

But this does not mean at first, or necessarily, an abandonment of Christianity. Christ is preached still in His prophetic and royal offices. Christ the Prophet and the King is brought into greater prominence as Christ the Priest. Often, at the beginning, there is a true teaching of the prophecy of our Lord, that is, the preacher recognizes that as Christ made known the will of God the Father to His people, so the Holy Ghost makes known to them the words of Christ. Great saints have not hesitated to affirm that Christ's words would be of small use unless the Holy Spirit were applied to us by the words which He speaks. This at least is true, that the grand delusion of rationalism has been that the world can be saved by teaching the doctrine of Christ and the rest is that His words are spoken directly to the believing soul. That view is rejected, and by degrees the eyes are critically and largely repudiated on one ground or another till only a few are left,ashed from the turbid stream of tradition. Even on the few there is a difference of opinion as to the ground not so very long ago, when the sermon on the Mount was loudly claimed as containing the whole of Christianity.

From the Kingdom of Christ is preached at first in its true meaning as the actual presence and intervention of our Lord in human life, as the fulfilment of the Deity in the flesh, as the presence of God in the world. Providence is acknowledged, no real prevailing supposition. At most the authority of our Lord is taken to be an ethical reality, as His law is a law of duty, as His life is a life of duty, as His death is a death of duty, as His resurrection is a resurrection of duty, as His kingdom is a kingdom of duty.

Is not this the history of certain teachers now on the very circumference of Christianity, if not wholly outside it? Look back on their career. You will find that in early years they were converted at a mission or in a revival. They were moved by the story, by the hymns of the Lord's Priesthood. Where are they today? Some of them are still within. They have rejected intellectually the central truth, and yet in their hearts they cherish it. Some warmth survives from the lights and fires of the past. They are useful pastorally, and they are careful expositors and high-toned instructors in morality, but they can do no miracle. They see their direct religious influence gradually shrinking and their congregations dwindling. Others heap scorn upon the doctrines that first shook their souls, on the messages which they themselves preached, on the songs they sang in their youth. Others have given it all over. They are in darkness and in silence. An impenetrable cloud wraps the faith of the one, and while the fact remains that whatever Christian impression lingers, whatever Christian influence is exerted, is due to the early faith in the Priesthood of our Lord.

The world which the fire illumines and is full of wrath. Its criticism is directed against the church, against the ministry, against the teachers of the min-

CHURCH NOTES FOR BUSY MEN.

In this department facts are given, not opinions, and as far as possible, the authorities are cited.

ROMAN CATHOLIC.

THE NEW FREEMAN has the following: "It is really a good joke to hear Rev. Dr. Patterson-Smith (Anglican), of Montreal, speak of other Christians as his 'separated brethren'."

Dr. Patterson-Smith's "separated brethren" are numbered, as follows, in the world: 30,000,000 Catholics (called by some "Romans"), 14,000,000 Protestants, 14,000,000 in the various sects including the Anglican communion. Now, we know the good Anglican people cannot claim one-third of the population of the world, so, for goodness sake, why does not Dr. Smith stop joking?

"UNLESS," says "Home," a paper published in English in the Holy City, "the signs of the times are all wrong we are only at the beginning of a bitter war on religion in Italy—and an Italian religious conflict in Italy is of infinitely more consequence to the Catholics of the whole world than any prosecution of the Charismatic Movement in America, which is not only the liberty, independence, dignity, but even the personal safety of the Holy Father himself. It is as well to look to the future, and not to the past, for the signs of the times are all wrong. Here in the very heart of United Italy stands the Vatican. Only its four walls separate the Head of the Catholic world from the rest of the world. What anti-clericalism and what anti-clericalism means we all know by this time."

THE FREEMAN says:—We wish Rev. Dr. Workman, of Montreal, no ill, yet we are pleased to have learned that his (Latin) utterances and teachings are not wanted in the Montreal Methodist Church.

SOME MEMBERS of the Montreal City Council propose to make the following exceptions to the Sabbath law, viz. the sale by retail on Sunday of fruit, confectionery, temperance stores, and other articles, as well as flowers, cigars, pipes, tobacco, toys and other small articles or knickknacks, as well as opticians and newspapers, both in the city and in St. Helens Island Park, nor to certain games, amusements, concerts, museums, sports and recreations (with the exception of these) on the Sabbath. The proposal is that of a party between the city and St. Helens Island and adjoining towns, cities and villages.

THE ANGLICAN SYNOD of Niagara is to recommend the Legislature to close the barrooms of the province on Christmas, Good Friday, and other religious holidays.

A COADJUTOR BISHOP differs from a suffragan bishop in this, the former is a bishop in his own right, the latter is a bishop in the present incumbent, while in the latter no such right exists.

"THE CHURCH and the Nation," is the title of an article in the National Review, by the Bishop of Carlisle. It says among other things:—The relation of the English Church to the English Nonconformity is another instance of the poisonous effect of clericalism. The whole history of Nonconformity should fit Churchmen with the crinoid shame and compel them to their knees to shed tears of humble repentance. Nonconformity was the Church's own creation. And having by the wedlock of her pride with her negligence begotten this offspring, the Church forthwith proceeded to persecute it, to treat it as vulgar; in extreme instances to dub it as the sin of schism, and till quite lately to give it the cold shoulder and the ecclesiastical shrug, although God the Holy Ghost was all the while manifestly bestowing His blessing on it. It is sometimes asserted that Nonconformity is a political party and that Christians afterwards. I know a large number of them, and believe the assertion to be utterly false. But suppose it true. Who set them the example? Nowadays, happily, Churchmen are by no means always of one party. But there was a time, and that not long since, when Churchmen were almost wholly of one political party, and that party was constituted, not the party of civil equality and religious freedom, and if Church-people are now suffering from political antipathy, it is because they are only reaping the harvest of their own seed of political anti-nonconformity.

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THE METHODISTS

WHAT IS THE MATTER with the Methodist Church? is a question asked in last week's Christian Guardian concerning the next two months that is being done for the foreigners who are settling in our western provinces. "During the past seven years about a quarter of a million of these," it says, "have come to Canada, one-third of whom cannot speak English. . . . The Presbyterians have four medical missionaries among the Galicians, and four Hungarian missionaries, but above all they have the honor of establishing the Independent Greek Church, which, during the last five years, has built over fifty churches and ministers to about 60,000 people. The Baptists report twenty German churches with membership of 1,474; seventeen Scandinavian churches, with a membership of 274; four Galician, three Russian and one Hungarian. In the same territory the Methodists have one mission in Winnipeg and one in Alberta. Now account for this state of affairs."

THE PRESBYTERIANS.

A FEW YEARS ago Chalmers' Church, Halifax, of which Dr. Millar is pastor, was started with ten children, meeting in an upper room. Today it is a well-organized congregation with families and ninety communicants. This is the work of our Augustinian Scheme is doing. Presbyterians organize little groups of Presbyterian families into congregations, and in the principle that the strong should help the weak they are matured and eventually become self-sustaining.

THE CANADIAN COURIER has made a discovery. The main cause of the separation between the church and the world today is the solemnity of its sermons. The daily round is a serious and there should not be too much seriousness in the churches. "The gloom that spreads from the churches and sometimes fills the first day of the week we sometimes spend the other six days in dissipating." The Courier's church must be a cheerful place. He ought to change.

"CHURCH UNION," says a correspondent of the Presbyterian, is a matter so important as this, a matter on which our church and other churches have spent so much time and pains, must not remain a dead letter. While the property of the proposed union, it is highly desirable that the church be so informed in regard to the progress of the discussion and the position reached as to be able to pronounce intelligently upon the question. To some extent literature will supply this need, but nothing can take the place of a public voice. We all can do something in the way of presenting the matter, but naturally those who have had a personal part in discussing and formulating the proposed basis can do so more intelligently upon the question. To some extent literature will supply this need, but nothing can take the place of a public voice. We all can do something in the way of presenting the matter, but naturally those who have had a personal part in discussing and formulating the proposed basis can do so more intelligently upon the question.

Presbyterian missionaries in the Philippines have no cause to rejoice over the ingathering of the past. More than 2,000 members were received into the various churches under the seven stations of the board. This is the largest number ever received in any of the islands. But they were followed almost immediately by eight teachers from the Loyalty Islands, taken out in 1871.

From that date there has been an unbroken succession of Polynesian missionaries to the big island. As often as the John Williams has voyaged from the islands of the Pacific to the island of Hawaii, he has had a number of island missionaries. They have many dangers to face. They go to a land 2,000 miles from home. They have had to struggle with the natives, who are cannibals. Many who have gone have died at their work; some have been cruelly murdered. But the supply has never failed.

One of the most distinguished pastors in Japan, Rev. Miyagawa, of Osaka, recently said: "There are in Japan more than 1,000,000 people who have not publicly professed Christianity, but who are ordering their lives by the teachings of the Bible and who receive the benefits of a public confession of their faith." This statement was repeated to Dr. Nakahima, Professor of Psychology in the Imperial University, by the same man. "Yes, there are more."

Protestant Christianity in Korea has increased over 50 per cent. in the past year, and is now 1,000,000. His organization under the auspices of the American missionaries, Catholicism is apparently stationary.

SATURDAY SERMONETTE

MUZZLED PREACHERS AND PRESS. A city pulpit complained the other Sunday and a city paper took up the complaint on Monday that both the pulpit and the press were muzzled. I was very sorry to hear it, or rather read it, for there is an old law (and it is not obsolete, I think) that the "ox and ass that treadeth out the corn shall not be muzzled," and the pulpit mentioned, but I can't leave out in twenty minutes, and the pulpit and the press are between them, which is the ox.

I knew that the press was muzzled in Russia and other places, but I did not know that it muzzled were worn in St. John. There are places where they should be used I know. They ought to be used in some council chambers—by some members—not a thousand miles from St. John. And there are legislators, a few of whom might wear them with profit to their constituents, if not to themselves.

But there must be some mistake about the pulpit being muzzled. I have never seen them worn in the pulpit, or at an altar, or as regularly as I can. Of course, I have sometimes wished they were worn there. When the pulpit or even when the altar is muzzled, it is not without being arrested, I think I am the one that wears the muzzles.

The press was muzzled first, though. But you hear them bark back at the pulpit or hear them whine? If they do they wait until they get home, and if they don't go back to that court they get the big bits out of our plenty to take their places for there is nothing we enjoy more (not even a prize fight among the aldermen) than hearing the pulpit denounce our neighbors' sins.

And, as for the press, what are they talking about? If they were muzzled would they get the big bits out of our characters as they do? It is no use to see them for defamation of character, they are too poor to pay any damages, even if we were damaged.

THE CONGREGATIONALISTS.

HIS MAJESTY THE KING has conferred the honor of knighthood upon four Congregationalists—E. R. Rickett, M. P., President of the Congregational Union; Alfred Appert, a prominent member of the church; E. T. Holden, another member of the church; and Daniel Goddard, M. P., for some work of habit.

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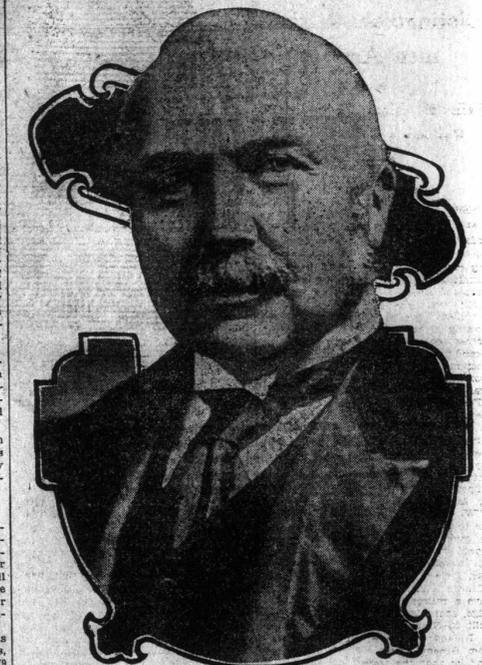
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Premier of Britain Barely Rallies from Heart Spasm



Sir Henry Campbell Bannerman, the British Premier, who was over come yesterday with sudden attack of heart spasm.

No it is not the ox who treads out the corn for us in the pulpit who is muzzled, and it is not the ass in the corner for us who wears a muzzle, but the pew and the public.

Thaddess

TREND IS TOWARD THE SMALL COLLEGE

Educational Sermon by Rev. Dr. Hutchinson

Such as is Given at Acadia— Evening Sermon

The new president of Acadia University, Dr. W. B. Hutchinson, preached yesterday morning in German St. Baptist Church and last evening in Main Street Baptist Church. Both of his sermons were on education. His organization under the auspices of the American missionaries, Catholicism is apparently stationary.

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DELEGATION IS IN NEW YORK

Distinguished Irishmen Arrive

Talk of Blacksod—All-Red Railway and Steamship Route

NEW YORK, Dec. 1.—Arriving on the steamer Carmania from Queenstown today, was a delegation of distinguished Irishmen who are interested in making Blacksod Bay, Ireland, the eastern terminal of the Atlantic service in the proposed All-Red railway and steamship route. The contemplated system provided for a ship line direct connection between Great Britain and Canada, across the continent service over the Grand Trunk R. R. and steamship connections between the west coast of Dominion with Japan, China and Australia.

The delegation is made up of the Most Rev. Dr. Clancy, Bishop of Sligo; Dr. R. Ambrose, M.P.; John Arraghy, M.P.; Rev. Daniel E. Reilly, and Rev. Mr. Sherry. The delegation will lay its case before Premier Laurier at Ottawa.

Speaking of their mission tonight, Dr. Ambrose said: "We maintain in Ireland that if we are to play our share of the subsidy, we should receive some of the benefits. Our proposition is to have Blacksod Bay, Ireland, the eastern port of the Atlantic service; the route to have a railroad built from the bay to Sligo, connecting with the lines already built to Greenore, on the east coast of Ireland, to have a ferry across from Greenore to Fleetwood, Scotland, so that the trains can be carried across to Scotland and placed on railroads that will take them down the Atlantic coast. Ireland will receive a profit thus from the bay and from the new Irish railroad. The latter will cost a million and a half of dollars."

WILL SUCCEED DEAN PARTRIDGE

Placed Resignation in Hand of His Congregation Last Night

SYDNEY, Dec. 1.—The Rev. C. Schofield, for the last three years rector of Christ church, this city, formally placed his resignation in the hands of the congregation during the course of his sermon tonight.

Mr. Schofield has been appointed to the important position of dean of the cathedral of Christ church, Fredericton, and will leave to assume his duties sometime during the next few months. The appointment was announced in the New Brunswick official last night.

Following the death of the late Dean Partridge the duties of the dean were discharged in particular in the person of Frederickton, the then coadjutor bishop of the diocese. The demise of the late Bishop Kingston, however, necessitated the appointment of an incumbent to the position.

This has resulted in the selection of Mr. Schofield. Mr. Schofield, who received his early training in England, is a graduate of King's College, Windsor. He came here from Hampton New Brunswick, three years ago.

Besides being ranked as one of the most brilliant of the clergy of the church in eastern Canada, Mr. Schofield has attached himself to the interests of the city in general and to the welfare of the diocese in particular. It was the occasion of much general regret when the diocese of Nova Scotia will experience a loss which it will find difficult to fill. It is not known who Schofield's successor here will be.

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