

gregational worship than any Roman Catholic service; it just suits the worldliness and religious apathy of the age. The Church of Canada, or in Canada, as you please, cannot compete with a body which panders to the spiritual laziness and apathy of the people by a service made up of conversational elements, which is more like a religious social than Christian worship. As one of the chief obstacles to Church progress, *as it is of any religious progress*, I rank the popularity of such services as I have described. Their brevity, a bare hour, is very pleasant to the crowd, and I must say, is long enough to sit at a feast of chopped straw, listening to one voice. In the afternoon I went to vespers at the Roman Catholic church, where the deep reverence of the priest and worshippers, many of them children, and the solemnizing influence of the very decorations, pictures of Biblical subjects, were devotionally inspiring. With all its defects, and to my taste, folly, that service made me feel "This is none other than the House of God"—the other place being so emphatically the house of man—chiefly of one man at a desk. At night, to get the taste of these places out of my mouth, I went to evening prayer at our own Church, where the lovely service was rendered in that deadly-dull style which gives the impression of its being a mere form. The sermon was a very brilliant essay, delivered from memory, full of quotations, worthy of any magazine, but woefully out of place in a country church. We had such words as "esoteric," "idiosyncrasy," and the like in abundance, of the meaning of which not three people present knew anything. By enquiry I found the Church people were the "aristocracy" of the town; few small traders, and no artisans, of which class the place contains a considerable number, ever attended service. The church machinery is run on the "as it was in the beginning, is now, and ever shall be" principle. There is no attempt at aggressive work, no enterprise, no sign of earnest longing after more vigorous life. A wide-awake priest in such a town, who would think less of being very dignified and respectable, and more of making the Church the leading religious power of the place, could make it throb with Church life. The dry bones would creak and rattle at first; he would meet with abuse for a while; but by keeping on determinedly he would show such Church progress as would encourage others to "go in and win." Now a word about another matter. I know from personal interviews with some clergy that those of our priests who devotedly work hard to push on the Church's work, are maligned by members of a party inside our borders who play openly into the hands of the Methodists and Presbyterians. They do not show us any marvellous results from their own system of holding "one Church as good as another," and such like. If the order, discipline, Catholic doctrines, and historic position of the English Church, are matters of no more weight than those of the Methodist, Presbyterian or Congregational sects, as the party we allude to tells us, then the whole lot of them are matters of indifference, and the separate existence of these bodies is a crime against the Head of the Church. The Church cannot progress which tries to turn its face towards unity as an organic Catholic entity, and at the same time looks towards division in utter uncertainty as to its origin, and doubt as to its being a Divine or human institution. As a mere competitor of what are regarded as other Churches, the English Church "is not in it," as the phrase is. The Methodist body is now no longer a spiritual one. It is a mere social, reli-

gious society, whose great aim is to be popular by making people acquainted; by giving traders a wide connection; by enlarging matrimonial facilities, and affording opportunities for cheap amusements, such as "apron socials," teas, lectures, concerts, and other gatherings that afford an unceasing round of amusements and excitements for congregations. If Wesley were to re-appear he would spew the Church named after him out of his mouth. Its influence is most injurious and obstructive to the Church, for it is injurious and obstructive to the very foundation principles of Christianity. A true Church seeks to make its members acquainted with Christ; it is not a social club to make people acquainted with each other. The Presbyterian Church is essentially a national institution, a Scotch one, like kilts, bagpipes, haggis, St. Andrew's Day dinners, and enthusiasm for Burns. Its clergy are far away ahead of the Wesleyan in scholarship and personal dignity, hence their methods are more worthy of a Christian body, and, we believe, offer no obstruction at all to the English Church outside their own circle. The wicked and malicious tactics of one sect we have named, and its worldly manoeuvres to get members, are not adopted by Presbyterians. But our country clergy find their efforts and their devotion paralyzed by the shameless slanders of a certain class of men who, by a certain order of Churchmen, are encouraged in their mischief-making, and taught to regard the Church first organized by Dr. Bunting, not Wesley, as equal, if not superior, to the Catholic Church of England. This is a very brief sketch of the situation as seen by my eyes; other features exist which I cannot speak of now. My conviction is that the visible Church to-day has its spiritual work and progress marred and obstructed by the extraordinary combination of Church and world, which talks like the one and acts like the other, making the cloak of godliness to cover the weapons it carries and uses to damage the mother from which it sprung, matricide being in its heart. Churchmen at large will please hold "An Old Contributor" alone responsible for this article. It is too strong food for stomachs weakened by "undenominationalism."

IGNORANCE OF CHURCH HISTORY.

The Archbishop of Canterbury has recently been giving some illustrations of the astonishing ignorance of Church history everywhere prevailing: "A Great Official, etc.—You are going to teach the children," his Lordship says, "a subject which involves more than mere knowledge in teacher and taught. Religious knowledge of things that one does not believe is of no religious value whatever. It is not the knowledge that is wanted, it is the belief." We have heard a very great deal of the "Ethics" of Christianity, but no serious thinker can suppose that Christian ethics either arose, or have ever been maintained, or could long continue to exercise sway without a firm belief in the facts upon which they are founded. It is easy, then, if we admit thus much, to imagine what would be the effect, say in one more generation, of entrusting the religious instruction to teachers who regard the Incarnation as a myth, or, with Mr. Havis, consider that it wants re-stating in a form different from that in St. Matthew's Gospel. To avoid the confusion and uncertainty which must result from this casual and easy-going manner of proceeding, and to establish some sure guarantee that children shall be taught to believe as well as to know, it is not only not unreasonable, it is obviously necessary and entirely logical, to require in those who are going to teach religion the same

kind of belief that they are expected to instil into their pupils. The teacher of mathematics or geography or chemistry is required to give proof of his capacity to teach those subjects. He must show that he possesses a fair knowledge at least, together with a belief in their principles. Is it in religion only that we are to consider it a matter of absolute indifference whether the teacher knows nothing whatever about it, and, knowing perhaps something, cares nothing for it himself, and makes no effort, were that possible in the circumstances, to make his pupils believe it?

"THE CANADIAN CHURCHMAN" CATHEDRAL FUND.

The Cathedral of St. Alban's, Toronto, is in dire financial straits. The scheme was generally approved of and endorsed by the Synod of Toronto as a noble one, when it was started many years ago, and so much has been done that a handsome chancel has been finished, and is used as a parish church as well as the nucleus of the future cathedral. But the promised subscriptions have failed to come in, and it seems as if all that has been expended would be lost to the church by the apathy of the people. The honour of all of us is bound up in this matter, and the sweeping away of this land and building would mean everlasting shame to the diocese of Toronto. The Bishop has appealed without avail; the conscience of the people has not been impressed. A subscription equal to one dollar from each communicant would relieve the Bishop from this anxiety, but the clergy cannot be aware of this, or they would have taken action long ago. We now appeal earnestly to all. Send us what you can, and the funds received will be duly acknowledged and handed over. Stir up your clergy, your friends and neighbours, and see that their contributions are forwarded. Organize and act. Cheques and P.O. orders to be made payable to Frank Wootten, Toronto.

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THE BISHOP'S APPROVAL.

MY DEAR MR. WOOTTEN,—I have read in yesterday's issue of your paper your announcement of a CANADIAN CHURCHMAN Cathedral Fund, and write to thank you very warmly for this spontaneous and unsolicited enterprise on your part to come to the assistance of St. Alban's Cathedral in its great emergency. Your earnest appeal affords me much encouragement as a proof of