

CONTEMPORARY CHURCH OPINION.

The *New York Churchman* referring to "Misdirected Preaching," says:—

It is daily more and more evident that the duty of public worship is falling out of view. People have come to think that unless they "enjoy" the service of the sanctuary, it is useless to go there; and instead of seeking the cause of their lack of "enjoyment" in their own plentiful lack of a spirit of worship, they are prone to assume that the service or the sermon is at fault. Hence it is that sums of money out of all proportions to the means of a congregation are lavishly spent for music or other ornament, not to please God, but to minister enjoyment to undevout and undutiful people. For a like cause the sermon, whatever else it is, must be "entertaining," because, unless it is so, nobody can be expected to listen to it. It must be confessed that preachers submit to this demand with altogether too much facility; and the consequence is that many sermons, if they are not entertaining, are, at least, not edifying. John Dryden excused the licentiousness of the stage in his day with the famous couplet:

The drama's laws the drama's patron give,
And they who live to please must please to live.

But what a degradation of the pulpit and of the sacred ministry it is when they are brought down to the level of the drama! A preacher whose epitaph should be "he preached and pleased," would be unpeepably below the poor slave of Antibes, of whom the stone hill bears the simple record in Latin. "He danced and pleased." The poor slave obeyed his master and so pleased him by using his one talent of dancing. The preacher whose first object is to please his Master's servants, disobeys his Master and theirs, and by wasting talents and opportunities, at once disservices and displeases Him.

The *Pacific Churchman* says:—

An Error is growing up with marvelous rapidity against which as yet the Church is not equipped with means and skill for close combat. We refer to the now popular fallacy that all fermented liquors are of the devil, and in themselves essentially evil, which is the stage of development that the "Temperance (?) Movement," as represented by its leaders, has now reached. It is not the abuse of one of God's gifts which constitutes the evil, but the evil is in the essence or substance itself of wine and all liquids containing alcohol; it is not the creature of God, these people say, but the manufacture of men under satanic influence. Therefore, as a logical consequence, they deny that the wine into which our Lord turned the water at the Marriage Feast in Cana, and that with which He instituted the Holy Sacrament of His body and Blood, could possibly be such as is now understood by the term, that is, the fermented juice of the grape. It is a clear case of the wish being father to the thought. Having settled it in their own minds in this Nineteenth Century, that any use, or to even allow the use or manufacture of wine is in itself sinful, these people now set about to make the Bible square with their position; and woe be to the Bible if they cannot do it. All difficulties are swept away with a lofty scorn. Etymology, history and all the ordinary rules of interpretation are declared incompetent witnesses, as having in some way, we suppose, perjured themselves, or been tampered with. They have built up a system of "proofs," and a line of argument in support of their theory, which has been sent broadcast, in popular form, and which is glibly and plausibly used by their disciples to perplex if not unsettle the minds of all who will listen to them. And it is astonishing how widely this fallacy has been

accepted and is being acted upon in this country. As a consequence it has become the rule with some of the great religious bodies, notably the Methodists, to use only the unfermented juice of the grape in their Communion Service. And this not merely as a precaution, but as a matter of principle, and in obedience to the demand of the "Temperance Cause!"

Now the practical point for us is this. It is fast becoming a matter of conscience with multitudes of good people, under the false, fanatical teaching, not on any account to taste or even countenance the existence of wine, even for sacramental purposes. And the error is sure to find its way among Church people, whose consciences will be troubled, under convictions gained from associations and honest sympathy with the Temperance Movement. And what we must have is the means of meeting the difficulty—the false and fanatical part of the notion—in a hand to hand combat. We must have the simple facts and proofs in the case, presented in a popular form, and made familiar to all. Let us have it in a tract. It must be written by one who realizes the extent to which this false teaching has been accepted, and has examined the premises and arguments upon which it is based, and who has the peculiar gift enabling him to answer these people in something of their own popular style. A troublesome practical difficulty is growing up before us, and we must prepare to meet it. Who will provide the special means needed?

MEMORIALS.

There is one topic that is inexhaustible—the memorials of our loved ones. Deep in the heart are their names and lives and loves treasured. This tender sentiment has been touched and elevated by JESUS CHRIST.

He has made these strong ties draw us all the more closely when we have sheltered ourselves in Him. To the Christian's faith, the departed still live and love us. Hollowed rays lighten up the faces of our little ones, too, and the youngest and most dependent child is consecrated and sanctified by the SAVIOUR'S loving teachings. "Unless ye become as little children, ye cannot enter the Kingdom of Heaven," and therefore we may well trust and know that our little ones have become sharers of that glory and joy, the test of admission to which is their sweet innocence and purity. All of these precious memories should be treasured in every way, but where with such exquisite fitness and meaning as in the Church of CHRIST. The splendid monuments of our cemeteries are our heritage from Roman heathenism. Christian memorials cluster about the Church or are kept alive by charities and good works associated with the departed.—*St. John's Messenger.*

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

NOVA SCOTIA B. H. M. REPORT.

To the Editor of the CHURCH GUARDIAN:

SIR,—Comparisons are proverbially odious, and I suppose particularly so in the present instance, but in your last issue there appeared a reference to our B. H. M. Report, which in justice to this portion of the Diocese, calls for some little notice. One would have supposed that in an analysis of the B. H. M. Report, the amounts subscribed towards the fund would have formed the principal ground of comment and comparison. This, however, has not been the case in the article contributed by your correspondent. On the contrary other points have been selected, such as number of celebrations,

and the number of visits paid by the clergyman. In respect to this latter the Deanery of Amherst is singled out for especial praise as presenting a better record than any of the other country parishes. All honour to the diligence of the faithful priests who minister in the four parishes of that Deanery mentioned as supplying the highest figure. But surely not only the number of visits, but the results should count for a great deal—results as showing themselves in liberality; results taking form in the contributions towards the Diocesan funds. The four parishes leading in this regard are: 1. St. Luke's, Halifax, which shows an average contribution of 55 cents for each individual of the whole Church population; 2. North Sydney, C.B., 53; 3. Weymouth, 43; 4. Liverpool, 31.

The Deanery giving the most creditable record is not Amherst, but the Sydney Rural Deanery of Cape Breton; the average contribution in Sydney Deanery is 18, in Amherst 8. The Deanery of Amherst with a population of 5 875, gives a total of \$513, and receives back \$1,027 50; the Deanery of Sydney with 2,578, gives \$472, and gets back \$450, the greater part of which goes to one mission. The number of visits paid, the number of celebrations held, tell what the priest is doing; the amounts of contributions to the B. H. M., and W & O., gives an insight into what the people are doing.

Another good test of the condition of the parishes is the proportion of communicants to the Church population. The Report supplies the following figures: Sydney Rural Deanery, 27 per cent.; Amherst, 23 p.c.; Annapolis, 18; Tangier, 17; Manchester, 8. The percentages of other Deaneries cannot be given, as their returns are incomplete. In Sydney Deanery Louisburg stands first with 44 per cent; North Sydney coming next with 39; and Sydney Mines third with 35 p.c. Louisburg thus leads the best Halifax proportion, that of St. Luke's, which is 41 p.c. At a recent Sunday celebration in Louisburg, out of a Church population of less than 300 men, women and children, one hundred persons received. How many parishes anywhere can equal that?

These statistics are given not out of a desire to make invidious comparisons, but because it is somewhat discouraging to the Church people of Cape Breton to have those items of the Report which disclose what the laity are doing, (and in which they present so excellent a record) quietly ignored; and also in order to direct attention to a portion of our diocese, less praised than others, in which such substantial work is being done. Yours, &c.,

CAPE BRETON.

We have received the following letter from a Toronto Clergyman in the diocese of Toronto:

I beg to enclose my subscription to the "CHURCH GUARDIAN" (\$1.00) and at the same time would say, that although I see regularly no less than six weekly papers published in the interest of the Church not one of them seems so well adapted to do a useful work in our Canadian parishes as the "CHURCH GUARDIAN." Every page is readable, which is more than can be said of some of our papers. It is sound and interesting, and a most important matter in a paper which circulates largely in our Church homes, it speaks the truth in love.

(We heartily thank our subscriber for this unsought and flattering testimony, and hope it may induce others to take greater interest in extending its circulation.—E.D.)

A well known Nova Scotia Rector writes:—
"I find the CHURCH GUARDIAN a help, comfort, and encouragement—so many valuable articles appear from time to time. I always look forward to its arrival as a friend."