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Canadian Churchman.

TORONTO, THURSDAY, MARCH 6, 1890.

REV. PROF. WM. CLARK, LL.D. Editor.

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(If paid strictly in Advance, \$1.00.)

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Address all communications,

FRANK WOOLLEN,

Box 520, Toronto.

Offices 32 and 34 Adelaide St. East.

Lessons for Sundays and Holy Days.

March 9th.—THIRD SUNDAY IN LENT.

Morning.—Gen. 37. Mark 9, 2 to v. 30.

Evening.—Gen. 39; or 40. 1 Cor. 1, 26 & 2.

THE FAITH.—We are to contend earnestly for the faith once for all delivered to the saints. But we are getting a little vague as to what is the faith. The other day, we are told, after long pursuit, the late Ward Beecher's congregation selected their minister and assistant minister. On the formal introduction of these pastors to their posts each made long declarations of their faith, and were subjected to questioning. Dr. Abbott, the new minister, had been educated in the terrors of the law, but under Mr. Beecher had imbibed the doctrine of love. "I believe in one God. I don't use the word Trinity, nor the expression, 'three persons in one God,' nor 'three substances and one essence.' I can never remember whether it is three essences and one substance, or the other way. To me there is one Divine Spirit, who fills all the universe with His divine presence. In Him I believe as the Universal Father. As to His relations with Christ, God is so great and I am so small that I don't know anything about it." Questioned as to inspiration and revelation, Dr. Abbott replied: "God is moving the whole human race, and evolving out of humanity a divine life. Nations have their peculiarities as well as persons. The Hebrews were a religious race, and opened their hearts to God better than the races round about them. The Bible is the gifted literature of the Hebrew race, the noblest and divinest expression of the noblest and divinest men of the noblest and divinest race. So it became the standard Gospel. Revelation is the knowledge of God in and through human experience by means of inspiration." We are told that it is our business to take a liberal attitude to all forms of thought in these days, and we want to do so. But our difficulty is of this kind. We admit the right of any one to be a Deist, an Atheist, or anything else; but we cannot admit the right of persons holding any opinions to call themselves Christians.

THE HONOURABLE WILLIAM CAYLEY.—One of the

most notable figures belonging to "Toronto or old" has passed away. A notice in another part of our paper will tell that it is a long time since the Hon. William Cayley was a public character. But whether in his public or in his private capacity, he always was, and he always must have been, a man of distinction. To see him was to carry away a memory of him which could not be obliterated. To know him was to love him. *Nature* had been bountiful to him. With physical constitution he was endowed beyond most men. He must have been one of the handsomest of men in his youth. In old age he was one of the most beautiful. His intellectual gifts were of a very high order; but the kindness of his heart was greater than even the acuteness of his intelligence. *Providence* was good to him. His education was the best that the world could supply, and in all his family circumstances he was peculiarly fortunate. Nor shall we be blamed if we say that *Grace* was also bountiful to him. He was the type of an English gentleman. Every one who knew him would pronounce him incapable of a mean or vulgar thought or word. Now that he is gone from us we can thank God, from full hearts, for the gift of one so loving and so loveable. In him have been fulfilled the words of the wise man: "The hoary head is a crown of glory, if it be found in the way of righteousness;" and those of Eliphaz, "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." No one who was present in St. George's church last Wednesday afternoon will forget the vast multitude of men belonging to all the professions, and representing every class in the community, who assembled to show respect and to do honour to the dear memory of the departed.

FAITH CURE.—Mr. Spurgeon can often expose a fallacy better in a sentence than other men in a whole commentary. Denouncing the wild fanaticism of the faith-cure brethren, he says—"If all may be cured by faith, why did Paul leave Trophimus at Miletum sick? It is curious," he adds, "that while so many are refusing to believe anything, we witness at the same time an outburst of amiable credulity which is eager to accept signs and wonders." Mr. Spurgeon might have added to his scripture references. He might have asked how St. Paul could encourage "Luke the beloved physician" in his unnecessary business; or how he could tell Timothy to take a little wine "for his stomach's sake," when faith was sufficient.

GREAT BRITAIN AND CANADA.—The *Saturday Review* is puzzled to understand the state of affairs between Canada and the United Kingdom, seeing that the vote of the Dominion Parliament is in such obvious opposition to the judgment of Mr. Goldwin Smith. "The pleasure," says the *Review*, "which was felt at the recent vote of the Dominion Parliament in the matter of separation may be clashed by the news that Professor Goldwin Smith does not agree with the Dominion Parliament. 'The end of the connexion is near,' said the Professor the other day to the city of New York and the world. A not dissimilar proposition was voted to be 'an insult,' and denied to be a fact, at Ottawa the other day. Which are New York and the world to believe?" We have before us a report of Professor Smith's speech at New York, and we hope to say something on its contents hereafter.

AGGRESSIVE CHURCH WORK.—HOW TO REACH "THE MASSES."—THE TEACHINGS OF EXPERIENCE.

BY A TOWN PARSON.

In breaking up new ground, my plan has been to visit every family in the district, with note book in hand, jotting down the name of the street, number of the house, (if any), name of the family, number of children of Sunday-school age, church, or no church, as the case might be, so that I soon had a manuscript directory of the whole district. By these means I got to know the moral and spiritual condition of the people.

I never say much about religion on my first and second visits, for they are generally shrewd enough to see whether you are a mere parson, come to make them church people, or whether you are come as a friend, seeking their welfare, and the welfare of their children. With the exercise of a little tact I have generally had no difficulty in getting access to their houses, or in obtaining all needful information. As far as possible I have endeavored to keep track of the families visited, especially of the boys and girls, making special efforts to get and keep them in the Sunday-school, and to get them interested in some kind of Christian work.

When I found trouble or sickness in the family, I generally advised, read, and offered prayer. I have also taken special interest in promoting the temporal welfare of all under my charge. They seem to understand and appreciate this, at first, more than they do direct efforts of a more spiritual kind.

I have so far spoken of individual effort only with special reference to my own personal experience in aggressive work, in breaking up new ground. I would have a small workable organization to assist, under the control of the rector or such person as may have been entrusted with the work. In this way, by constant visitation, Sunday-schools, bright and hearty services, and week evening concerts, I think the "masses" can be reached in any town or city, as in London and other large cities in England or New York. Efforts to get them to attend regular churches have generally failed.

There is more in the first little word in the "great commission" than we generally think: "Go ye into all the world and preach the gospel to every creature." It is not "Come ye into our churches and we will preach the gospel to you on certain conditions," but "Go ye," go ye to them, for many of them are "heathen" and they have as strong claims upon us as the heathen in far off lands.

Rev. Dr. Rainsford, of New York, recommends large inexpensive churches, with small endowments, right in the midst of the people. Dr. Rainsford has had much experience in this kind of aggressive church work. He opens his church to all comers, and adapts the services and the preaching to the tastes and the needs of the "common people," and he has been eminently successful in his efforts. His example is worthy of being followed by those who can adapt themselves to this kind of work. I would strongly recommend that all city churches follow his example. As regards the Sunday services, I would shorten the service as much as is possible without impairing its beauty, have a short pointed address or sermon, and more music and more lively singing. If this