

finances to be also in a satisfactory state. Votes of thanks were passed to the Rev. A. H. Rhodes and Messrs. Sherwood, Armitage and Tancock for services rendered during the illness and inability of the Rector to perform his duties.

THORNDALE.

St. George's.—A series of special services was held during Holy week in the above church by the Rector. A goodly number was in attendance each evening, notwithstanding the unfavorable condition of the roads. Addresses were given on the following subjects: 'The Mystery of Sacrifice'; 'The Mystery of Sorrow'; 'The Mystery of Death'; 'The Mystery of Peace.' The service on Thursday evening closed with celebration of the Lord's Supper, thus leading the mind in solemn retrospect to the sad incidents of the 'Upper room' and the 'night in which He was betrayed.'

The annual general vestry of this church held its Easter session on Monday evening. The Rector, Rev. A. Corbett, presided. The attendance was large and enthusiastic. The minutes of the last meeting having been duly confirmed, the warden's report was read and adopted. The following officers for the ensuing year were then elected: Wardens, senior, A. Crawford; junior, A. Abbott, both re-elected. Delegates to Synod, Messrs. M. N. Wright and E. Large. Amongst the important matters discussed was the advisability of abolishing the pew rent system and the substitution in lieu thereof of the voluntary. The feeling pervading the meeting was in favor of the latter system, and the Rector was accordingly requested to convene a special meeting of the congregation in order that active steps may be taken forthwith in the matter.

Diocese of Algoma.

The Rev. Rural Dean Vesey has been obliged to decline the incumbency of St. Luke's at St. Mary's, his health rendering it imperative that he should reside in a less rigorous climate.

The *Algoma Missionary News*, of March 15th, states that the Bishop has not yet sufficiently recovered from his illness to enable him to resume his visitation in the Deaneries of Muskoka and Parry Sound, and it expressed the hope of soon being able to chronicle his recovery. It has been rumored in Montreal that his Lordship intended to resign owing to the state of his health.

The *News* says that, with two or three exceptions, the clergy of Algoma are men who were born and received their early training in the old land. Algoma has apparently no attraction for the native Canadian, it says, and asks: Why is it?

MISSION—VOCATION.

The incidental lesson of the call of Jonah may not be passed by. *God selects men for the work which He would have done upon earth.* The principle laid down by Christ applies throughout time to all God's servants: "Ye have not chosen me, but I have chosen you and ordained you." Failures come because the laborer is without the mission. He is not sent to do this special work. He who knows what is in man, alone knows what man is fitted for a given office or duty; and that office or duty none can discharge save he for whom it is prepared. Jonah is the man, the very and the only man to go to Nineveh. Prophets greater than he there may be, but not for Nineveh. No one else can do his part. So, too, in all ages the inward call, the *vocation of the Holy Ghost*, is the first qualification for the priesthood. Without that none

need expect to see a fruitful ministry: as well may the deaf man seek to describe the notes of the woodland birds. But as in Jonah's case so is it in many another: the mission is given, and some flee from it. They think Nineveh either beyond hope or too difficult a field. Persecution may await them there; perhaps poverty, shame and death. Such men turn aside to the Tarshish of the world and seek there a life's mission and a soul's salvation. Happy are they if God follow them until he brings them to the field in which He would have them and make their lips utter the message He has given them. On the other hand, while the laborer is worthy of his hire, the man who enters God's ministry only because it affords him a sure livelihood, or refuses to enter it because it is not as remunerative as other pursuits in life, may know of a surety that he is a man without a mission, and that he has before him no blessing that shall be unto everlasting life. Even Jonah was not bad enough when sent to Nineveh to ask, What shall I have thereof?—*American Church S.S. Magazine for April.*

SERMONS THAT TEACH.

By A LAYMAN.

From listening for several years to sermons preached in each Diocese in the Provinces of Ontario and Quebec, and observing the various congregations, it has occurred to me that a few observations on the above subject might be useful.

The sermons that are the most useful in the upbuilding and furthering of the Church of England must be of interest to every lover of the Church.

Theological dissertations, whether apologetical or polemical, are not the kind of sermons a mixed congregation wants, nor are such sermons generally useful. They are evidently not appreciated by the people, for the Gospel does not need defending, nor does a controversial attitude assist in reconciling revelation with philosophy or anything else.

The people of a Platonic and Gnostic stamp, who do occasionally go to church, will, in nine cases out of ten, be moved by exegetical and dogmatic preaching more than by any other style. The preacher whose heart is full of the spirit and love of God, and begins his sermon by making at once an inroad from his text to some part of the Bible or Prayer Book in an exegetical style, and these with earnest dogma and a face beaming with that "joy that is full," shatters the opposition of an opponent more thoroughly than all the apologetical preaching in the world.

Gospel preaching is what is in demand to-day. If the orthodoxy of the Apostles is to be preserved and the teachings of the Church understood, then each preacher requires to pluck the beautiful flowers from the Apostolic and prophetic meadows and hold them up before the people on every occasion, so that their souls will be filled with pure love and genuine knowledge.

If this is done with a pure heart and humble voice, and at the same time with dogmatic tenderness, the effect will be marvellous and the preaching part of our most excellent service be such as will draw people to the Church more than anything else. It must not be understood that special efforts are to be made for the purpose of simply drawing a crowd. That is the curse to-day of modern dissent. The special work of the Church to-day is to teach Church doctrines and get the people to understand them. During the services that precede the sermon, among other things, the people have repeated the "General Confession." If the preacher makes a by-path from his text, as soon as practicable, to some part of the Confession, and asks the congregation, during his exegeti-

cal reference to it, if any of them felt themselves so holy and pure that they did not require to say that they had "erred and strayed" and had not followed the "devices and desires" of their own hearts *too much*, it will at once arouse attention. This will enable him to go on to show how this Confession had been used for centuries and repeated by all congregations in all lands where the Anglican Faith was taught, and none had yet lived such pure and holy lives but that they had need to use the same words. Or, if this does not fit into the sermon properly, it is easy to make reference to some other portion of the service, and take time enough to pluck a few flowers, the fragrance of which will give a sweet odor to the whole sermon. The Book of Common Prayer is full of beautiful flowers and precious gems. The people generally do not see them, and so it is necessary to hunt them up or dig them out to polish up, explain, and describe their value. In every sermon this can be done from some part or other of the service book, and granting that many in the congregation fully understand all about them, the references and explanations will be new to others, and especially to the juvenile part of the audience, as well as to new-comers to the Church, who want to understand why these things have been practiced for centuries without any deviation in form or expression.

Was not this the style of preaching adopted by Christ and His Apostles? Certainly it was. It is the one thing necessary. The people want instruction as to the why and wherefore of the Church's ways. The Calendar, the Litany, the forms of prayer, the Creed, the liturgy, and all that pertains to the service requires to be referred to, for as soon as the people get to fully understand all about them there will be a fuller appreciation of this way in the worship of God. The Church's way of teaching the Bible and Prayer Book will make them books of their heart and of their understanding. Why do the people stand to read the Psalms, and read each alternate verse or sing them, but to become familiar with them, and stand up as an act of reverence. These books are treasure houses, full of all manner of riches, precious gems, and pearls of great price to the Christian. When their value is properly exhibited in sermons that teach, the people will crowd to hear them more than to sensational treatises, anecdotal lectures or "current event" references from the political, literary or sporting world, such as are heard from the pulpits of dissent on almost every Sunday in the year. The people are growing weary of "current event" references in the pulpit. The climax was almost reached during the Sundays in March that succeeded the resignation of Gladstone and the appointment of Rosebery to the position of Premier of England, as a bit of sensational news on which to feed hungry souls. Better a thousand times refer to incidents in the Bible and lessons on the Prayer Book, by which the people would be fed with spiritual food and at the same time have their faith and knowledge increased. A clergyman the other day, while in conversation on this subject, said, "No matter what my text is, I am going to make a by-way in every sermon to some part of the Prayer Book, for I am persuaded the people need teaching, and once they fully understand our Church's doctrine and discipline, they will be stronger Churchmen and better Christians."

To the Editor of the CHURCH GUARDIAN:

SIR,—In my letter which appeared in your issue of March 14th, 1894, are two slight printer's mistakes. In the second paragraph "has as regards its form" should be "was, as regards its form, AN AFFUSION."

In the next paragraph "John Smith's rebaptism" should be "re-baptism," which I explain to mean (self-baptism?)

Yours truly, JOHN LOCKWARD.
Port Medway, March 24, 1894.