

## WHAT IS THE REASON?

SIR.—On looking through the religious statistics in Whitaker's almanac, I find the church population, i.e., the Anglican Church, is put down at 18,500,000 in England alone, while the various sects of Methodists together, for the whole of Great Britain, number some 750,000. On the other hand we find that in Canada the Methodists number over a million, while the Church of England can only claim a little over half a million. These figures are from the religious census of 1881. Now, as the figures for England show, the Anglican Church there has a vast proportionate advantage in numbers over the Methodists. What is the reason that the Methodists in Canada increase so much faster than the Anglicans? There must be some reason or reasons, for it is notorious that thousands of recruits in the Methodist body are from the Anglican communion. I consider this a most important question and one that will bear earnest discussion.

LANC.

## OFFERTORY AND OFFERING.

SIR.—I have always understood that *offertory* and *offering* were not synonymous terms. The *offertory* is the service in the church connected with the collecting of the alms; the *offering* is the collection so made. And yet even in the pastorals which our bishops issue, we frequently have the two words confounded, and offertory made to do duty for service and proceeds. By and bye we shall be told that the offertory is no part of the service of the church, but a mere side-issue. The word regeneration has been wrested from its rightful meaning; and now some of us are looked upon suspiciously because we hold to the legitimate meaning of the word and teach Baptismal Regeneration. We are in a land of dictionaries and of prayer books, why are they not more consulted?

N.

## ACKNOWLEDGEMENT.

SIR.—Will you please acknowledge, through your paper, the receipt of \$20 towards the Piegan mission building fund which has been collected for this purpose. But a short extract of a letter from Mr. Bourne, of Jarvis, will better show what can be done by a devoted few.

"I am glad to tell you that I have been able to raise about \$20 for your mission building fund. At the beginning of Lent I provided all my Sunday school children with missionary boxes, and on Easter Sunday they were all deposited on the altar, and when counted we had over \$12 which they voted should be sent to your mission. The balance I have collected and made up myself."

We invite others to follow this noble example set them by the small town of Jarvis. Our bishop designate writes me that he has made an appeal through the papers of Eastern Canada for this fund, which we pray may receive a hearty response. I am,

H. T. BOURNE.

Fort McLeod, N. W. T.

## QUASI-HIGH CHURCH IRREVERENCE.

SIR.—In order that I may not be deemed hypercritical, permit me to say that I am what is termed "a High Churchman"—if by that expression is meant one who desires to see the services of his Church conducted decently and with dignity, in accordance with the rubrics, and with such other reverential ceremonial as may render them both effective and impressive.

Amongst other of your Churches which I have recently visited was that of the new parish of St. Barnabas at the west end of Toronto. The external appearance of the edifice was not by any means gratifying, the order of architecture not being as well defined as one would desire, a fact which may be attributable to the somewhat unsightly accretions which have attached themselves to it in process of construction, and which, it is hoped, may be removed as soon as the conditions they may be temporarily erected to fulfil are supplemented by some less unseemly and barn-like appliances, typical of the purposes for which the structure was erected, and affording better convenience for the ingress and egress of its congregation.

Upon entering and taking my seat the unpleasant feeling with which the exterior impressed me was somewhat modified, although there appeared to be in the internal arrangements much room for improvement. There was evidently a strong ritualistic tendency in the character of the service which had the effect of reassuring me, but this pleasing anticipation was sadly and abruptly terminated by the painfully apparent irreverence with which the clergyman conducted the service, reducing it at length to a ludicrous, if not a painful, travesty of a decorous and dignified service.

I am quite prepared to admit the difficulty which too often obtains with young clergymen whose temperaments and dispositions have not always been too carefully restrained in their very early days, to assume that their office was created to magnify them, and not they their office; and whilst in every direction I could see palpable evidence that the breadth of the phylacteries was in no degree restrained, there was much evidence that the weightier matters of the law were held at a very serious discount.

In all my experience of Church service decently conducted, I have been pleased to observe the officiating priest, devoutly kneeling whilst saying the prayers, and not perfunctorily reciting them whilst irreverently reclining across the desk or lectern, as did the rector of St. Barnabas in the instance to which I now refer. It has been my experience, further, to observe that all preparation for the service, including the necessary and useful drilling of the choir boys, together with other matters of graver importance, as well as the smaller details, were properly attended to in season in order to enable the officiating clergyman to go through his duties without unnecessary embarrassment, and to relieve him of the necessity of being here, there and everywhere,—now at this and then at that end of the Church,—to the general disturbance and distress of the whole congregation. So painfully manifest was all this irregularity at St. Barnabas, that I made it my special duty to inquire, at the close of the service, whether it was exceptional or otherwise; and received the unsatisfactory assurance that it was rather the rule; and, further, that at early celebration, Communion was not uncommonly administered to one or two members, whilst the rubrics say that, at least, three shall be present to partake of that holy rite.

In conclusion, permit me to say that I have been induced to address you in the hope that this irreverence and disregard of the amenities of advanced and dignified Church observance may be corrected, and that the beautiful and impressive services of the Church may no longer be travestied, or their admirers disgusted. Please accept the enclosed contribution toward placing the Churchman in the hands of those who may most need it. Yours, &c.

J. R. CLIFTON.

## SKETCH OF LESSON.

5TH. SUNDAY AFTER TRINITY.

JULY 10TH, 1887.

Marching Onward.

Passage to be read.—Numbers x. 11.—13, 29—36.

A man taking a long journey, though obliged to stop and rest awhile, would after resting still go on. So the Israelites having stopped in their journey to receive the laws, to set up the Tabernacle, and to prepare everything for the worship of God, must now go on to the Promised Land. While they rested at Sinai the year rolled round, and they kept the Passover as God had commanded (Ex. xiii. 8). compare Numb. ix. 1-5. But everything is now arranged. Israel has the Tabernacle where God's presence rests, the High Priest to represent them, and priests to carry on the worship of God: one tribe is set apart for God's service instead of the firstborn (Num. iii. 40, 41) and rulers are appointed over the people. All is now ready, and they receive the command from God (Deut. i. 6-8.) to go forward and possess the land which God had promised to Abraham.

To-day we are to consider,

I.—*Going Forward.*—You remember the signal for starting (Num. ix. 17) see from Ch. x. 11 that the signal was given. Describe the stir throughout the camp, tents taken down, camels and asses loaded, sheep and cattle collected. Some of the Levites, the relations of Moses and Aaron, go first, bearing the Ark; (comp. chap. iii. 30 31, with x. 38.) Then the people follow in the order of their tribes, Judah first (x. 14). A little behind come Levites carrying the pillars and curtains, etc., of the tabernacle (x. 17; iii. 25, etc.) on waggons (vii. 6-8). In the centre are others bearing the holy things, (x. 21; iv. 75.) carefully covered (iv. 15). It was no easy journey (Deut. i. 19; Jer. ii. 6.) Could this tiresome way be the right way? Yes they must be right if they follow the cloudy pillar, and they would also be safe with God for their guide and defence (ix. 18, etc., x. 35, 36 and they were on their way to the Land of Promise. Deut. i. 7.

II.—*Companions on the Journey.*—One of the relatives of Moses' wife (Ex. xviii. 1) had thus far staid with Israel; now he wishes to return to his own land (x. 30). Moses entreats him to remain permanently with Israel and share their blessings, and urges also that his knowledge of the Desert will be useful to them (x. 31, 32). Hobab yields (Judges i. 16.) In all this we have a picture of the Christian life. The Christian must move onward, he has pardon (Acts ii. 38) peace with God (Rom. v. 1), Christ for his High Priest (Heb. iv. 14), the Holy Spirit to dwell within

him (2 Cor. i. 22), bright hopes before him (St. John iii. 23). These things are not given to him that he may settle down and do nothing (St. Matt. v. 15 16). See, too, what St. Paul thought about it. (Phil. iii. 13 14), and St. Peter, (2 S. Peter iii. 18.) It is not enough to join worship Sunday, or simply to read and learn, we must really "grow in grace" "grow up into Him in all things," (Eph. iv. 15), knowing the Lord Jesus better, loving Him better day by day, and daily overcoming sin more and more (Heb. xii. 1, 1 S. John v. 4). This we must do by the Holy Spirit's help (Eph. iii. 16). Just as the pillar of cloud and of fire led Israel, so must we be led by the Spirit, Rom. viii. 14.

And the Christian must bring others with him, because Christ has commanded it, S. Matt. xxviii. 19 20.) because he has the Spirit of Christ, (Rom. viii. 9 and therefore longs for the good of others (Rom. x. 1, because he desires the glory of God (2 Thess. iii. 1). If you are not moving on, growing in grace, and trying to bring others to Christ, consider carefully *have you started.*

## Family Reading.

## THE IMPORTUNATE WIDOW.

A widow, poor, forlorn, oppressed,  
Importunate her suit could gain;  
And shall not we our joint request,  
By persevering prayer obtain?

A stranger to the judge she was,  
But we God's chosen people are;  
And, wishing us to gain our cause,  
Himself doth all our burdens bear.

To an unrighteous judge she came,  
But to a righteous Father we,  
Who bids us confidently claim  
His grace for needy sinners free.

The widow's and the orphan's Friend  
Kindly commands us to draw nigh;  
And lo, our hearts to heaven ascend,  
And boldly "Abba, Father," cry!

She had no promise to succeed,  
And but at times could find access;  
Encouraged we, and sure to speed,  
Both day and night our suit may press.

## THE MULTITUDES NEEDING SALVATION

The total computation of the inhabitants of the globe is put by some at over 1,400,000,000. Of these, 856,000,000 are heathen, 170,000,000 Mohammedan; and 30,000,000 die every year. These multitudes need salvation, and salvation, I take it, is a right relation to Christ. But how can they hear without a preacher? How can one preach except he be sent? Can any words describe their need better than those of the inspired hymn, "Knowledge of salvation, for the remission of their sins; light to them that sit in darkness and in the shadow of death, to guide their feet into the way of peace?"

China—thrifty, industrious, highly educated, infinitely interesting, absorbed in its material life—is now thrown open to the Cross. India is beginning to move and tremble under the sound of the holy feet walking to and fro among the golden candlesticks. Africa shall soon accept the faith which now it destroys. Japan is on the threshold, it may be, of accepting, what indeed an eminent English philosopher has not scrupled insolently to call a "ghost worship," but what honest thinking may presently discover to be but another instance of the survival of the fittest, in the best form of truth the world will ever see.—*The Bishop of Rochester.*

## HUNTING FOR PAPA.

A lady in the street met a little girl between two and three years old, evidently lost, and crying bitterly. The lady took the baby's hand, and asked where she was going.

"Down to find my papa," was the sobbing reply.

"What is your papa's name?" asked the lady.

"His name is papa."

"But what is his other name? What does your mamma call him?"

P. TOCQUE.

RUSSIAN

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