

18, which was listened to with attention throughout. Three young persons received the rite of Confirmation, the Bishop addressing them in a few earnest, plain words of counsel and encouragement. Nine persons partook of the Sacrament of the Holy Communion, including the newly confirmed. The attendance was good and the service hearty throughout. The day will be ever remembered as a red letter day in connection with the church at Magnettawan, everyone regretting that the Bishop's numerous engagements precluded the possibility of a longer stay. Next day an early start was made for Midlothian, where Matins was held at St. Peter's Church, the Bishop again preaching. Three persons were presented and received the rite of Confirmation, 15 receiving the Sacrament of the Lord's Supper. The people turned out well and the service was very hearty, the singing being good and deserving special attention. Subsequently a business meeting was held, and after refreshments a start made for Dufferin Bridge, 12 miles distant, which we reached at 8 o'clock. Here we were welcomed by Mr. and Mrs. Richard Irwin who had invited a few members of the congregation to meet the Bishop. Next day, Tuesday, matins was held at St. John's Church at 10.30, here there was a good gathering, prayers were read by Mr. Young, and the Bishop preached from the text, Psalm XLVIII, verses 12 and 13, Baptizing 11 Confirming 5. Thirteen received the Sacrament of the Lord's Supper. At the close a business meeting was held, several matters being discussed. The Bishop expressed the pleasure he felt at seeing the church so nearly completed, and pointed out the necessity of organizing a Sunday School. Here too, the service was most hearty. In the afternoon a start was made for Seguin Falls 2½ miles south. Here Evensong was held at St. Paul's Church at 6.30. After prayers the Bishop again preached, Confirming 6 persons, and administered the Sacrament of the Lord's Supper, 9 persons communicating. The remainder of the evening was spent with Mr. and Mrs. Fry who also kindly sheltered us for the night. This completed the Bishop's third winter tour, and he left early on the 18th March for Toronto.

UFFINGTON.—Good Friday was commemorated in St. Paul's Anglican Church as usual. In the afternoon the incumbent, Rev. J. Greeson conducted the meditations on the "Seven last words from the cross." The service opened with the Good Friday collects, and an introductory address, and after each meditation the congregation feelingly united in the singing of the hymn. There was a fairly good congregation notwithstanding the severity of the weather, some having walked from the out-stations through three feet of snow. In the evening the combined choirs of Purbrook and Uffington rendered very creditably the service of song, entitled "The Man of Sorrows," illustrating the Passion and Death of our Lord. Miss Moffatt sang very nicely the solo, "He is despised," from Handel's Messiah, and Miss Kirby ably officiated at the organ.

Religious Enthusiasm Wanted.

A SERMON FOR THE TIMES. BY THE REV. C. H. MOCKRIDGE, D.D., RECTOR IN CHARGE OF CHRIST CHURCH CATHEDRAL, HAMILTON, ONT.
(Continued.)

Let me quote from a Pastoral Letter, lately sent by the Bishop of Lichfield (Dr. McLagan) to his Clergy. It so exactly suits the feeling that I have had in this matter, and have had for years, that I give it to you, with hopes that his words will impress where mine might fail.

"What," he says, "We sorely need is more enthusiasm in the things of God. This cannot be said as yet to be, in any special sense, characteristic of the Church of England as a whole. We

have other admirable qualities, a sound rule of faith and a sober standard of feeling in matters of practical religion, and these, of course, are inestimable and in some sense sufficient for the settled work of the Church, for the perfecting of saints and for building up the body of Christ. But for our aggressive work, the work which is now forcing itself upon us, *which many who do not belong to us are doing along side of us*, for this something more is needed, a burning *love for souls*, a readiness to spend and be spent if by all means we may save some; a self-sacrificing courage which neither fears the frowns of the world nor seeks its praise; in short some measure of that divine enthusiasm which filled the heart of our blessed Lord himself and inspired his holy apostles.—(Church Bells, Jan. 16th, 1885, p. 167.)

Much of this aggressive work, the Bishop feels, should be done by the laity; it is impossible for the clergy to do it. The laity should help. "The old fallacy," he says, "that the Church is the clergy, 'dies hard';" but, brethren, die it must. We are *all* responsible before God for the salvation of souls.

"Dear friends, listening to me this morning, you hold yourselves to be good in the sight of God, and I hope you are; but, even if you are right, is it enough to be good? Should you not feel that you belong to Christ and should work for him? The prayer that was said over you at your baptism was that you might continue his faithful soldier and servant unto your life's end. A soldier! What would you think of a soldier who contented himself with being good and obedient in the barracks, but who would never advance to the battle? A servant! What would you think of a servant who observed all the rules of your house but did not work for you?"

We want some enthusiasm from you, my friends, or else our religion will not flourish. Sometimes in my parochial visiting I try the experiment of knocking at the door of some house altogether unknown to me. I ask, What church do the people who live here attend? I often get such answers as, "No church," "Nobody asks me to go to church," "Nobody seems to care whether I go or not." "There is so much pride and coldness among church people that I long ago gave up church-going!"

Now I tell you that a few visits like that are enough to make a man think, if there is any religious thought in him whatever. Among all our congregations in this city there are thousands of people utterly neglected,—and the reason is very plain. Each congregation in this city, of whatever denomination, has its own little beaten circle of work and round that circle *and nowhere else*, it is continually going. That is one reason. Another is that each congregation expects one man to do the work of two or three hundred. You are a Christian as well as I am, and you should visit to find people and bring them to God as well as I. Infidel literature is being industriously circulated and hundreds of men are reading it; their faith is being shipwrecked. Where are you, Christian, to throw round them the beautiful protection of Christian charity or love? Echo answers where! They feel that no one cares for their souls. They know that people meet to sing hymns and say prayers and listen to preaching but they are conscious that no practical benefit has ever come from all that, to them. They look at it in the light of natural logic. Are the principles of the holy Jesus practical towards them? In a city of churches the masses are as little cared for spiritually as the heathen that have never heard the name of Christ.

Now think over this and pray, over it in the name of God, and ask yourself what is the reason of it. Is your own love for God and the Saviour as strong as it might be? Look into your heart and see if the real trouble is not here? Cold, cold, cold; as cold as this awful winter which has broken the hearts of many weeping mothers and caused hundreds of children to shiver on the very brink of the grave. Spiritually listless and cold! Wake up, good brother "It is high time to wake out of sleep." You have a soul to save and others have souls to save. In God's name be in earnest about it. The day is far spent and the night is at hand. You have energy for work; have you no energy for God? Gain the whole world if you will, what is it to the soul?

The want everywhere *live congregations*, people not only alive to finances and good statistics, not only, I may say, alive to frequent services and Church order and rules, but alive to the noblest work that can fall to the lot of an intelligent being, THE SALVATION OF THE SOULS OF MEN.

The Christian at Work says:

A little more tact, a little more liberty, two and a-half centuries ago, and the Book of Common Prayer would be the common inheritance of all the English and Scottish Churches to-day, while a little more tact on the part of the Reformed Church would have secured its liturgy to constant use and profit. But these things are past, and we have to do with the present. And the feeling of to-day unquestionably in many quarters goes out not to enlarge liberty—the liberty already exists by right—but to some modification of the inelastic, barren worship-methods so prevalent in many churches. Where this voice is heard, it will be wise to listen to it. The strong church of the future—unless present indications greatly mislead—will be a moderately liturgical—not ritualistic church, and one having some regard to the beauty and the worship idea of the Church Year.

Book Notices, Reviews, &c.

REV. ANDREW GRAY has just published a small book on Confirmation, which has reached a second edition. The book is a useful one, with the exception of one part of it, which part seems to contradict the teaching in the former pages. In page 1 we are told that Confirmation is "for this very purpose, that the weak soul may receive more strength." "The soul is confirmed or made stronger." But on page 8 occurs the following misleading and incomplete statement:

"What is the end and design of Confirmation?" "That baptized Christians should by their own deliberate choice take upon themselves that vow and promise which was made in their names by their Godfathers and Godmothers."

Now all children are taught in the Catechism to say that they are bound to believe and to do all that their Godfathers and Godmothers promised for them; and we contend that the end of Confirmation is not for this. We call the author's attention to this important point in the teaching of the book, and hope that it will be more consistent in future editions.

THE MEN AND MEASURES OF THE MASSACHUSETTS CONVENTION OF 1784-85 (Geo. F. Crook, 7 Music Hall, Boston), the discourse delivered in Christ Church, Cambridge, Mass., by the Right Rev. Dr. Perry (Bishop of Iowa), on the occasion of the celebration of the centenary of the founding of the Diocese, is issued in pamphlet form, and contains much valuable historical information as to the founding of the Church in America. He points out that the *earliest* New England colonization was *CHURCHLY*, not Puritan, not Separatist. The Church's words of Common Prayer and Common Praise were heard on these New England shores *years before* the Pilgrim Fathers sailed from Leyden, or the *Arabella* bore to the shores of Massachusetts Bay the *professed* children of their "dear Mother, the Church of England," who so soon forgot that Mother and persecuted her ministers and true children. This sermon should be widely circulated and read.