

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

A TRIP THROUGH THE UPPER OTTAWA MISSION.

SIR.—I have just returned from a trip through this important and well-known Mission, and following the example of former deputations, will give you a brief account of my visit and the impressions of an outsider, as to the character and condition of the work. Accustomed to populous centres or well settled agricultural districts, one can hardly imagine that a day's journey will land you in so purely a field of mission work. Few have realised that the Ontario Diocese has such mission fields. I could not help feeling that great faith is required in those sent to labour in such a district. Instead of one or two large congregations the people are so scattered that they can be gathered in small numbers only, which renders necessary the formation of numerous congregations, each requiring almost as much attention as if three or four times as large. The travelling from parish to parish is almost incessant, especially on the part of the priest in charge, as he can rarely be with the same congregation two consecutive Sundays. Mr. Bliss has associated with him a deacon and a lay assistant. The organization is very thorough and the plan of work well arranged. I held five meetings on behalf of our Mission Fund; the largest congregation numbered 40 and the smallest 12; all the meetings but two were on week days; the largest offertory was a little over eight dollars, the smallest two dollars. In proportion to numbers the contributions bear most favourable comparison with our old established missions. A good Church tone prevails everywhere, and the little churches are substantial in their construction, well kept, and very churchly in their arrangements. The great pity is that the Church did not begin her work some years earlier. Dissenting agencies are at work in most of the stations, but our missionaries are active and never spare themselves. There is in one or two sections some very fine land, which being free grant will soon settle. It is the large quantity of poor land here and there that makes it necessary to embrace so large a section as one hundred miles. The Church population in that whole distance is, I am informed, five hundred. Mr. Bliss's plan of "Associate Mission" is admirably adapted to this work, as it appears the only way to get a *maximum* amount of work at a *minimum* cost. The travelling is by rail and on foot. It is certainly a most active life, and one which requires a peculiar aptitude in its direction and management. I was much impressed and pleased with all I saw, and all faithful Churchmen must rejoice to know that at least the Church is alive to the necessity of such new work. It is to be most earnestly hoped that the mission fund will be so heartily supported throughout the diocese that such work may be well sustained and other new diocesan fields opened up by our missionaries. Mr. Bliss accompanied me throughout the whole mission, and Mr. Quartermaine was with us until a summons came to visit one of the outstations for a funeral. When I left Chalk River, after a week's constant travel, Mr. Bliss was just starting to open another new station; Petawawa, 90 miles from Mattawa, where he had been repeatedly pressed to start a service. Since my return I have had a few lines from him stating that he was much encouraged at this new point, having an attendance of 40 at the service, and that over half the neighbouring settlers were Church people. He has arranged to give them a regular monthly service. I hope your many readers throughout the diocese may find this an interesting and encouraging account of my brief visit to our mission on the Upper Ottawa.

Yours faithfully,

Edw. A. W. HANINGTON

St. Bartholomew's Rectory, Ottawa,
Feb. 10th, 1887.

C. E. T. S. AND PROHIBITION.

SIR.—I was glad to see your remarks on the proposed Temperance Conference of the diocese in May. The C. E. T. S. here is in a very critical condition, owing, I believe, to our failure to preserve the *double basis* principle upon which it is founded. It has been managed too much in the interest of the total abstinence section: either on account of the aggressive character of these members, or the apathy of the moderate members—probably both. An attempt is being made to balance the platform this year and have it on an exact line, by the thorough representation of both sections of the Society. There was ground fo-

demanding as a moral right that this year the "Mass Meeting" should be addressed only by moderate men, previous meetings having been in the hands of total abstainers. The utmost, however, that can be achieved, is that the honors should be fairly divided this year, chiefly, because the moderate men, as a class, have shown so little enthusiasm hitherto. Let them now come forward and show themselves as enthusiastic for true temperance as abstainers are for total abstinence. We want speakers, writers, and listeners for this conference.

If the moderate section now come forward in numbers and force sufficient to assert their right to be heard as to the advantage of true temperance, the Society may be saved from extinction and absorption, and the Catholic principle (upon which it takes its stand) of true temperance can make itself felt. On the other hand, if this chance is allowed to pass, the force of a double basis may as well be given up, the Society disbanded, and the field left to prohibitionists for a "walk over."

Canon Wilberforce, the other day, stated his conviction that the C. E. T. S. in England was destined to be lost in the liquor interest, because of its moderation in dealing with that interest, and he quoted the lines:—

"There was a young lady of Niger
Who went for a ride on a tiger,
They returned from that ride
With the lady inside,
And a smile on the face of the tiger."

In our case, in Canada, the tiger is prohibition, and must be met with weapons as fierce and strong as its own. The moderate section of the C. E. T. S. has been too long content to ride along on the tiger's back; if they do not take care they will soon be—inside.—Yours sincerely,

RICHARD HARRISON.

EXTEMPORE PREACHING.

SIR.—The Rev. Geo. B. Morley, speaking of the Church not being more progressive in the rural districts, says in his letter:

"I believe the principal reason is that our men do not practice extempore preaching. Any clergyman that cannot preach without a manuscript, is to the mind of the great majority of people *unlearned*. He may be a B. A., M. A., D. D., or any other D. S.; but all is of no avail if he cannot ascend the pulpit and give—what shall I call it?—a 'rattler'; this is what draws. Therefore, if the demand is for rattlers, then rattlers we must have, or else retire from the field; a demand will bring a supply, and if the supply be not forthcoming from the Church, the supply has in the past, and will no doubt in the future come from the sects, and the Church thereby forced into the rear ranks."

The history of our Church is identified, not with sound but with spoken discourses, and that has been a source of its power, previous to and after the Reformation. The powerful unread discourses delivered at Paul's Cross had a wonderful effect on the people. Discourses really extempore are probably but rarely delivered. More or less preparation is not only general, but necessary. There are congregations which prefer sermons to be read, others to have them spoken. Some years ago a congregation requested me not to use a MS. as the people preferred preaching without it; another congregation asked me not to speak without a written discourse as it was more Church like, and the people did not like extempore preaching. The late Bishop Hilberforce directed in his charge that his clergy should at least deliver one extempore discourse out of his two Sunday discourses. It is significant to note that whilst the habit of reading sermons has been argued against by some ministers of the Church of England, it has been on the increase by the various denominations. A Baptist minister said to me he always read his discourses, "And I say by the time we get into it, the Episcopal Church will get out of it." A venerable dame, who, on being asked on her return from Church what the great Divine from the city had been saying, resolutely asserted she "could not mind," giving as her reason that "he read;" and on being asked how that prevented her "minding," replied, "If the man could not mind his own sermon, how could he expect me to mind it." A young man from the city visiting the country, argued in favor of reading, as being more favorable to correctness of diction. His chief opponent was a miller, who closed his argument by saying, "Oh yes, you folks in the town are great grammar critics, but in the country we like best to have it hot and hashy."

Mr. Morley attributes as the principal reason of the Church not being more progressive is the want of extempore preaching; but there are other and more formidable causes. Neither written nor extempore preaching will avail much to bring men to the knowledge of Christ, unless the soul of the preacher is saturated with the influences of the Holy Ghost—unless he feels the love of God shed abroad in his

heart by the Holy Ghost given unto him; and just in proportion as he feels the love of God pervading his own heart, will he wish to communicate it to others.

It is plain that no man can teach what he himself does not know. There are two ways of knowing divine truth, experimentally and theoretically. The tone of the pulpit has been fearfully lowered by the introduction of essays on science and philosophy, and sometimes Church politics, and on such themes as the æsthetics of dress and variegated altar cloths, &c., while the people have been starved on stale platitudes and pointless generalities, or drugged with mediæval mixtures, in place of the plain and pure gospel of Jesus Christ, while some of the people have been more and more alienated from the Church.

The grand theme of Apostolic preaching was *Christ*. To-day the theme is divinely appropriate as ever. *To-day the world needs Christ* as it needed Him then. Let men preach Christ, and their preaching will bring life to dead souls.

The Bishop of Salisbury having a young man of promising abilities to preach before George III., the Bishop, in conversation afterwards, wishing to get the king's opinion said, "Does not your majesty think that the young man who had the honor to preach before your majesty, is likely to make a good clergyman, and has this morning delivered a good sermon?" To which the king, in his usual blunt manner, hastily replied, "It might have been a blunt sermon, my lord, for aught I know, but I consider no sermon good that has nothing of *Christ* in it."

Effective preaching, must be faithful, affectionate, and earnest—all three combined. It must be fearless, crushing through the prejudices and secret sins of the hearer. "Masillon, you have offended me," said Louis XIV. to the great preacher. "That is what I wished to do, sire," said he, effective preaching is 'not by might, nor by power, but by my Spirit, saith the Lord of Hosts.' In a preacher nothing can be a substitute for earnestness. "How is it," said a bishop to a player, "that your performances, which are but pictures of the imagination, produce so much more effect than our sermons, which are all realities?" "Because," said the player, "we represent our fictions as though they were realities, and you preach your realities as though they were fictions." A good deal of the preaching of the present day is from the head, it is intellectual. There are brains in it, but no soul. Such preaching is, perhaps, adapted to the wants of many, but to the needs of few. The reputation of parishes has as much to do with success as the reputation of the ministry. A set of grumbling and fossil members may give a congregation such a reputation that no live man will connect himself with it. As we grow older, we learn to prize more the simpler truths of the faith. Where never was a time at which more interest was shown in the externals of religion. We want more of the old style of preaching—the kind they had before railways and steamboats, telegraphs and telephones—the kind that did not tickle the ear and starve the soul.

It is a question whether the work of the pulpit or the pastorate is the more important. There have been men who have had no great gift as preachers, who, by reason of their kindness, common sense, and diligence as pastors, have succeeded in building or in keeping up good congregations, whilst there have been men gifted with no small power of pulpit eloquence, who by reason of their failure as pastors, have succeeded in reducing a once flourishing congregation to zero. There are clerical "dead heads" who push better men from the gospel car. The pulpit thus manned, should be powerless, is a natural sequence.

Feb. 12th, 1886.

PHILIP TOCQUE.

A TRENCHANT REPLY.

SIR.—I am obliged to you for publishing my former letter. Your editorial comments on it, however, are, it seems to me, open to exception.

The true Ecclesia Anglicana in the documents of the middle ages, I submit, means that branch of the one Catholic and Apostolic Church which had been established in England. It was the only Church existing in England, it was composed of the English people, and it was called the Church of England. Surely it is a mere paradox to say that it was not the Church of England.

But you suggest that it was not established prior to the Reformation. Is not this a mere popular error? How could any church, by any possibility, have been more established by law than was the Church of England. The Church had been established in England probably a thousand years before Magna Charta: during all that time it had been increasing its influence until the whole population had practically been drawn within its fold. It had been endowed in all these years, not, it is true, in gross, if I may so speak, but in detail, its priests and bishops had acquired by long established custom the rights of corporations; her bishops, too, were a recognized part of the body politic, and the spiritual courts were established and recognized. The laity, too, had acquired rights of

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