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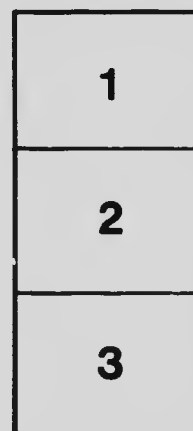
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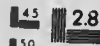
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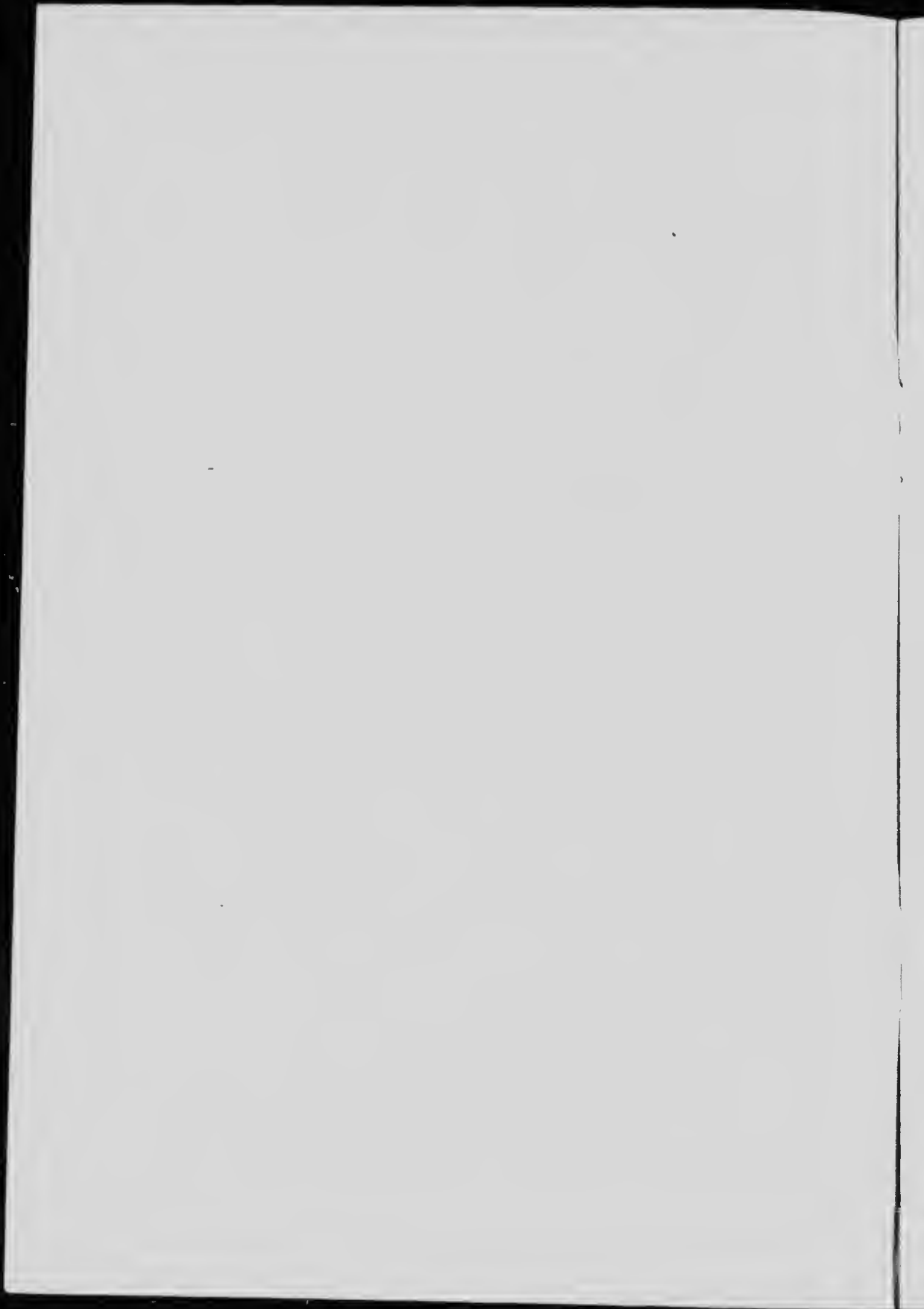


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God Reckons by Souls—not Sitting

- The Kingdom of God Cometh not with observation (or outward show.)—Luke 17:20.
- The Lord added to the Church daily such as should be saved.
—Acts 2:47.
- And they continued steadfastly in the Apostles' doctrine and fellowship and in the breaking of bread and in prayers.
—Acts 2:42.
- I will come again.—John 14:3.
- Watch therefore.—Matt. 24:42.
- Looking for that blessed Hope and the glorious appearing of the great God and our Saviour Jesus Christ.—Titus 2:13.
- Every man that hath this Hope in Him purifieth himself, even as He is pure.—1 John 3:3.



True Church Extension.

Is the World's Estimate of the Position of the Church Correct?

The issue of the 30th of December, 1911, of "Saturday Night," Toronto, Canada, furnishes material well worthy of the most earnest consideration of every citizen of the Dominion, but more especially of all church members, Clerical and Lay.

Saturday Night.

The following extracts from this paper call for earnest consideration and prompt action:—

"What is the matter with the churches? Are the people growing away from the churches, or are the churches growing away from the people?"

"Has the spirit which inspired the christian church nineteen centuries ago been lost sight of and are we in its place establishing the complex machine which when divested of all its fictitious values—its fine raiment—spells society?"

"There are many earnest men and women in all communities who are aware of the fact that the church as it stands is not fulfilling its mission."

"If the church is to succeed, then it must find a way to surmount these difficulties. It must go back to first principles, to a simplicity which exemplifies the Nazarene. It must get back to where it started."

THIS CHARGE OF THE WORLD IS TOO GRAVE TO BE IGNORED

Would it not be well that the Church should come out of the "fool's paradise" in which so many to-day seek to lull it to sleep, and consider the above telling indictment which the world brings against it? Let the Church examine thoroughly and honestly in the light of these charges its real state, until the source of its weakness be ascertained, and the true remedy be unsparingly and faithfully applied, by a church openly accused of "not fulfilling its mission."

TRUE CHURCH EXTENSION

The rule is on all hands admitted that great progress in material wealth and prosperity retards the growth of spiritual life. How hardly shall they that have riches enter into the Kingdom of Heaven. The great fear is lest the enlarged church should draw into it a "mixed multitude" as injurious to God's Israel to-day as it was at the time of the Exodus. As wealth and luxury bring in the worldly spirit, the "transforming power" ceases, and is rapidly followed by increased conformity to the world. The church gives out no true inspiration to its members, drawing its own inspiration from the low standard that surrounds it. How insidiously and rapidly is the "House of Prayer" thus transformed into the "House of Mammon." This influence now too largely pervades many of our pulpits and pews. A fatal spell is cast over the assembly which is lulled into a deathly stupor from which it would be a breach of worldly decorum to attempt even to disturb it.

In dealing with the question of "Church Extension" do we not mislead in emphasizing so largely the number of sittings and the attendance, while the weightier matters which give the real standing of the church before God are omitted?

Let us not be so carried away with the mere outward and visible sign that we cease to take account of the inward and spiritual grace, and let not church statistics be noted for omitting the vital matter—the presence and work of the Holy Spirit during the year, the absence of which makes them less than worthless.

THE OLD AND THE NEW RETURNS

We should learn much from the accounts of the Church in the Apostles' time and its method of making its returns.

"And the same day there were added unto them about three thousand souls." Acts 2:41.

"And the Lord added to the Church daily such as should be saved." Acts 2:47.

"And believers were the more added to the Lord." Acts 5:14.

"And they continued steadfastly in the Apostles' doctrine and fellowship and in breaking of bread, and in prayers." Acts 2:41, 42.

They counted by "souls", and they "continued steadfastly in prayers."

It was "the Lord's" work. He "added daily such as should be saved." They took note of the "saved".

What a wide gulf separates the account of church growth in the first century from that of the twentieth! The simple spiritual life and service of "believers" who looked for the call of the Lord to Himself, and counted the church by the number of "souls He added", represent the facts of church life then thought worthy of record. But now these are wanting and they are replaced by bricks and mortar, sittings, attendance at services, and ordinances, contributions, endowments, church debts and further details, and work, given after the pattern of the world.

THE OLD PATHS

Over fifty years ago the Church in the diocese of Toronto took stock, pondered well, and found whither worldliness and its inevitable result, formality in religion, with its natural evolution, sacerdotalism and ritualism were driving it. The Synod unanimously adopted a memorable memorial from which the following clause is taken:—

"They have resolved to invoke the aid of the Provincial Synod to assist them in preserving the pure and simple service and worship in our churches that have had the sanction of the church for three hundred years."

This "complex machine", which is complained of in Canada, is the growth of the past sixty years during which period the enemies of the church have been sowing tares.

A CONCURRENCE OF OPINION

It is not strange that the secular press of this century coincides with the view of the Synod of the last century and that both should unite in the conclusion that the need of the Church is to get back from the complicated man-made church machinery so pleasing to the "mixed multitude" that attends its services, as it does not interfere with its money-making and other worldly pursuits and pleasures. Human nature is satisfied with these perfunctory and spectacular performances, which exact only such formal assent to this unscriptural system, as does not trouble the conscience in its journey on the Broad Way. It is a travesty of the religion of the first century.

A CHURCH ON THE DOWN GRADE

The Spirit of the Founder of our religion is not there found and "the pure and simple service and worship" of the first century with their transforming power are deemed old-fashioned and are rejected, and therefore power to drive back the spirit of the world is wanting, and the Church, in marking time is rapidly on the down grade, with lamentable results patent to all.

SOME OF THE DISASTROUS RESULTS

From this fundamental error comes the diminution in the number of church members, a falling off in attendance at its services, a decrease in the numbers presenting themselves to the ministry, and a sad lack of the spiritual or higher life. There is no light to enlighten or salt to preserve, and no bulwark to prevent the inflowing of a huge wave of conformity to the manners, methods and customs of the world. There is a distinct lowering of the standard of religion and of spirituality. The old-fashioned daily family prayers and reading of God's Word are becoming unknown. The regular instruction of the children by their parents in the truths of our religion is scarcely ever found. Not only the six but the seven days of the week are largely given up to pleasure and frivolous employments. Selfishness has become a fine art, and to an alarming extent debasing literature has taken the place of improving reading. The parents dare not reprove their children, as they themselves, to their shame be it spoken, lead in these ways of sin. The Church in a noisy and ostentatious manner is playing at missions. In place of heartfelt co-operation in its work, money is lavishly expended in unhealthy competition and unnecessary duplication of buildings and services, to the attempted glorification of the Church but not to the glory of God. These evils were largely fostered by a disregard of the wholesome teaching of our Synod above referred to. And within the last sixty years the worldly element in our churches has largely replaced the much loved "simple service and worship" commended by our blessed Lord, with robed choirs, processions, recessionals, the wafer god, incense, worship of the altar, the eastward position, travesties of Rome in various phases, but all more or less substituting the mechanical for the spiritual.

Heu pietas - Heu prisca fides

A PARALYZED CHURCH.

The Church has become paralyzed so far as power to carry on the work of the Master in His way is concerned, and it has sought to galvanize its existence into activity by descending to the low methods of the world and thus fill its coffers and add to its numbers. If anyone is skeptical on this head let him glance over the daily papers of the City for the last month and he cannot but admit the truth of the statement and that the Church has allowed in many cases the world to enter into its very core. Take the three following from a daily Toronto paper showing portions of the services for Sunday, the 24th December. The first is from a Methodist advertisement and is as follows :

SUNDAY, DECEMBER 24th, 1911.

MORNING - Opening Voluntary, "Christmas Prelude," Barrett; Anthem, "Christmas," Shelley; Solo, "Christmas Song," Adam; Offertory Prelude, "Chanson de Joie," Hailing; Offertory Motet (unaccompanied), "Jesu, Word of God Incarnate," Gounod; Concluding Voluntary, "Christmas Finale," Harrison.

EVENING—Opening Voluntary ('cello and organ), "Adagio from Sonata," Locatelli; Anthem "In the Beginning was the Word," Sp-ross; Chant, "The Lord's Prayer," Vogt; Obligato and Chorus, "Inflammatus" ("Stabat Mater"), Rossini; Solo, "Night of Nights," Van der Water; Offertory Prelude (a) "Nocturnette," d'Evry, (b) ('cello and organ). "Traumerei," Schumann; Offertory Motet (unaccompanied), "God so Loved the World," Marks; Chorus, "Hallelujah," ("Messiah"), Handel; Concluding Voluntary, "Grand Choeur in A flat," Faulkes, (Mr. Leo Smith, 'cellist). G. D. Atkinson, Organist and Choirmaster.

The next is a Congregationalist advertisement :

AFTERNOON.

3 p.m.—In lieu of Sabbath School there will be a dramatic recital of "THE CHRISTMAS CAROL". The general public cordially invited.

And the last by a Baptist Church :

The Choir will render a short oratorio, **THE MANGER THRONE** (Chas. Fouteyn Manney) and an exquisite unaccompanied number, "Rest Weary Earth," (Goodhart). Dr. Edward Broome, Musical Director.
YOU ARE INVITED.

This should call every Christian Church member to arouse out of his lethargy and quietly sit down and think and act.

THE NAME OF THIS EVIL SPIRIT IS LEGION.

The evil spirit which to-day so largely possesses our Church members encourages them in conformity to the world but ridicules transformation by the renewing of the Holy Spirit. It teaches its members to walk facing both ways with one glance at heaven for every score given to the world.

It feeds them on formalism, wordly pleasures and selfishness, and insults God by calling bridge-drives, bal poudrés, theatrical displays, Mrs. Jarley's wax-works, kettledrums, comediettas operettas, bean-guessing-contests for fat turkeys, with the Minister in the Chair, religious banquets, suppers, dinners, luncheons, receptions, and the like—humiliating displays with lurid advertisements and every known means for playing to the galleries of the world, absolutely dishonouring to God—the Church's means of promoting His work. These all virtually exclude the very essence of true benevolence—self-sacrifice—and replace it by the spirit of the world, which barter a dole to God, in the shape of the cost of a church amusement ticket, for the receipt of a measure of pleasure and everyday worldly amusement.

It demands a so-called "bright service," with as large and ever increasing a flavour of the concert hall as the church will admit without an absolute revolt, and which hands the service to the clergyman and the choir, reserving only an occasional scrap here and there for the starved congregation. A machine-made mechanical performance.

It calls for a service made shorter and shorter as the demands of the golf ground, the automobile, and entertainments, and pleasures become more and more imperious.

It ceases to seek to uplift the world, and permits itself in a rapid down grade to descend to its level so that the church has virtually become of the earth earthy.

All this replaces the old-time service bright with the presence of the Holy Spirit, the Divine Light of His indwelling and the holy devotion of souls raised and elevated by a spiritual service which draws them above the surroundings of time and gives them a vision of that which should be the goal of every Christian, Christ sitting at the right hand of God in Glory.

There must be a revolt against this spirit of the world. There must be conviction of sin, conversion to God and a sanctified life. The members of the Church must be duly prepared in order to do the work of God. When they are so prepared and set apart for the Master's service, then for the first time can they work in accordance with His Will, in His Way and accomplish His great purposes at home and in the mission field. "I will be sanctified IN YOU before the heathen." Ez. 20:41.

WHAT GOD THOUGHT OF A BEAUTIFUL MECHANICAL SERVICE

How splendid was the mechanical service of the Temple at the time of our Lord's visit, with its elaborate ritual and priestly formalities through all of which God saw hollowness and hypocrisy, and in righteous indignation declared that His House was being turned from "a House of Prayer" into "a den of thieves". Centuries before His Prophet gave this terrible judgment, which may well be repeated to-day "Bring no more vain oblations, incense is an abomination unto me; the new moons and Sabbaths, the calling of the assemblies, I cannot (abide), away with (them); it is iniquity, even the solemn meeting." Isa. 1:13.

What a blessing would fall upon all our Churches if there was an end of the mountebank methods of procuring the silver and gold for the service of God, and abandoning so-called christian suppers, luncheons, banquets, receptions, entertainments, whirlwinds, hustlings, noisy auctioneer contests and the like, these were replaced by the simple plan so well laid down by Dr. Andrew Murray, and in a prolonged season of prayer the presence and guiding power of the Supreme Being were supplicated so that the hearts of men should be moved to such true stewardship as would bring into the coffers of the Church all the money needed for every legitimate purpose. How wonderful would be the result if the formality, the coldness, the deadness, the want of reality in our church services and work were absolutely killed out, and by the marvelous expulsive power of the Holy Spirit entering in, our people were fitted for the incoming of the Kingdom of God within us and for carrying it on to others!

PRAYER THE NEED OF THE CHURCH TO-DAY.

In the following foreward written to introduce the last work of Dr. Andrew Murray, I sought to sketch an answer to the question how to meet the crying need of our Church. This I here present for your consideration.

The State of the Church

By DR. ANDREW MURRAY

An entreaty to the Church universal to join in a world-wide season of prayer

"Ask and ye shall receive. All things, whatsoever ye shall ask in prayer, believing, ye shall receive."

The Reverend Andrew Murray is a man of vision. He is one of the few prophets or seers of the twentieth century. We are under a large debt to him for presenting to us, as he does in the accompanying volume, in his own telling language, the great thought that mastered the minds of the leading men, present at the recent world-wide Missionary Conference at Edinburgh. With full time for reflection he now lays bare the true cause of our want of success in mission work.

At p. vi, he thus restates the "strong declaration" of the Conference

"That the state of the Home Church was such as to prove itself *utterly unfit* for the work that God puts before it."

At p. 2 he quotes from its call to prayer:

"As we contemplate the work to be done, we are conscious that the fundamental difficulty is not one of men or money, but of Spiritual Power. The Christian experience of the Church is not deep, intense and living enough to meet the world's need."

At p. 35 he quotes the following from an address of the Rev. F. B. Meyer:

"It seems to me we have got to get back to prayer. O God, forgive us for our prayerlessness! God knows what a prayerless people we are. I do not wonder at this—being as they are."

What answer can we make to the following charge found at p. 47:

"Has not the terrible indictment against the Home Church as to her not being fit or willing to undertake the glorious Christ-like task of bringing God's love to every creature pierced some hearts at least? Have not other testimonies to the state of the Church—its ignorance and its neglect and its rejection of the Cross—its lack of the sense of Holiness and Crucifixion to the world; its neglect of the blessed truth of the Holy Spirit; its lack of loyalty to the Lord Jesus; its terrible failure in prayer—have not these testimonies become to some of us a burden that we cannot bear?"

What is wanted in Canada to-day is a Church kneeling in sackcloth and ashes, bemoaning its unnumbered shortcomings, its worldliness, its disregard of the great command of Jesus and a prolonged season of earnest prayer from one end of the Dominion to the other, taken part in by ministers and laymen, in which pardon for the past and strength and grace to work as Spirit-filled missionaries for the future are earnestly besought.

This work will never be accomplished by a few men and women selected here and there. It must be carried on by the whole body of Christians in their homes and in the churches, over whom broods the Spirit of life, speaking again as he did of old, His word of power, "Let there be light."

May we all in season and out of season, wait upon the Lord, "continuing instant in prayer," until the "times of refreshing shall come from the presence of the Lord." "O Lord, revive Thy work!"

I humbly ask your acceptance and diligent and prayerful study of the book from which I have made the above extracts. May we all be uplifted by its personal, and led into that higher life and more abundant service that comes from a living union with Christ.

Faithfully yours,

S. H. BLAKE.

Christmas Day, 1911.



HOW TO TAKE AWAY THE ACCURSED THING FROM THE CHURCH.

And now the great question is, "how is the Church to be roused?" How shall this evil spirit of the world which to-day so largely and with increasing power possesses her members be expelled?

It must be expelled if the Church is to carry on the work of its Founder for—

"Thus saith the Lord God of Israel, there is an accursed thing in the midst of thee, O Israel, thou canst not stand before thine enemies until ye take away the accursed thing from among you." Joshua 7:13.

"His strength went from him and he wist not." Judges 16:19.

How melancholy is the thought that the Church has dallied with the world until as, with the strong man of old,—

"His strength went from him."

We must be thankful that we need not at present add—

"And he wist not that the Lord was departed from him."

Is He not even now graciously teaching us this great truth of our weakness by moving the hearts of many of our christians, and is He not leading us to look up to the original source of the Church's power, and to remember that this work which is supernatural, is beyond the competence of man alone and requires the touch of the supernatural to revive, direct and carry it on.

"Verily this kind goeth not out but by prayer and fasting."—Matt.

17:21.

Jesus must again as of old cast out.

But we must make use of the appointed means and plead the promises which cannot be broken. How the Lord will love to answer the prayer of the whole Church, pleading His command, with promise,—"Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Matt. 7:7, 8.

Remember that our Lord, not only our Saviour but our example, "continued all night in prayer to God."—Luke 6:12.

Forget not the injunction of the Apostle—

"Pray without ceasing." 1 Thess. 5:17.

"Continuing instant in prayer." Rom. 12:12.

"In everything by prayer and supplication with thanksgiving, let your requests be made known unto God." Phil. 4:6.

And then the splendid assurance given to us by Jesus:

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him."—Matt. 7:11.

Let every christian test the truth of these words and begin prayer meetings in every Protestant Church in our City, and ask God to extend them all over the

Dominion and the world! This will give to our mid-week services a splendid uplifting reality and make them the power house of the Churches. This must not be an occasional spasmodic effort. The heavenly fire on the altar of prayer must, through the Divine power of the Holy Spirit burn ever and brightly. Let us thus begin the New Year and obtain "a feast 'of fat things'"—the best ever had, the best in the world.

THE ORDINARY CHURCH MEMBER NEEDS AND CRAVES FOR A SIMPLE SERVICE

A most striking instance of how the mind of the ordinary member of the Church of England craves for the simple service of our Church is given in the "Parish Notes" for this autumn (1911) of St. Thomas Church, Toronto.

Notwithstanding the number of Sunday services and of daily celebrations and services during the week days, a great want is there disclosed which might be compared to the aching void of the poet Cowper. This is a typical instance of a demand which is being made in many of our congregations. It is thus spoken of in these "Notes":

PARISH NOTES OF THE CHURCH OF ST. THOMAS—1911

"ALTERATION OF SERVICES. For some time we have felt that the attendance at our Sunday evening service has been getting more and more unsatisfactory as regards numbers. Whether our service at evensong is too musical and does not allow the congregation enough scope for taking part in it, or whether there is an increasing tendency to give up attending evensong, we cannot definitely say. But we propose to try for a period of three months, an arrangement that will at any rate correct the former difficulty if it really exists. Commencing on October 8th, the Sunday after the Harvest Thanksgiving, there will be two evensongs, one at 4 p.m., and one at 7 p.m. The 4 o'clock service will be evensong without a sermon and will be a musical service. It will last about half an hour. The music will be the best that the choir can offer. . . . It should interest all those who take an interest in the church music of what is known as the Cathedral type."

A SERVICE FOR THE CONGREGATION

"The service at 7 o'clock will be evensong, but the Psalms will be read, the Magnificat and Nunc Dimitis will be sung, the congregation chants, in which all can take part, and the sermon will be as much as possible of the nature of instruction, dealing with the Church's teaching, history, and purpose. At these services it is intended also to discuss any questions of the Church doctrine or usage that may be sent in to the preacher. Generally the idea is to make it a service for the congregation, and one in which all the singing and responses will be left to them."

THANK GOD FOR THE INTRODUCTION OF THIS PLAIN SERVICE FOR THE CONGREGATION

However much many of us may differ from the teaching of the Church of St. Thomas, and however much we may regret to know that according to that same paper there are weekly meetings of the "Confraternity of the Blessed Sacrament"—a Society which has been peculiarly anathematized by some of the Bishops of our Church—and also meetings of the "Altar Guild" and "Acolytes Guild," yet still we thankfully see that the demands of the congregation have been thus far considered. Instead of throwing its members, as is so frequently done, little scraps from the volume which is called "The Book of Common Prayer", but of which so little is now left to the congregation, this movement seeks to make the service what it should be—one for the congregation "in which all the singing and responses will be left to them." It is gratifying to know that in this Church the rights of the Laity are being considered. We trust that it will be followed in other congregations, instead of making our worship so largely a game between the Clergyman and the Choir, where prayer is almost an unknown quantity, and the voice of the congregation almost a dead letter. It would be greatly in the interest of the Church if other ministers would educate their congregations, as is here indicted, in many matters in which instruction is sadly needed. Take, for instance, the following Romish effusion which appears in the Christmas Number for 1911, of a paper styling itself

"A JOURNAL FOR THE CHURCH THROUGHOUT CANADA"

under the heading :

"LOOKING FOR HIS COMING"

is found a paper for the instruction of the young from which the following synopsis is made :—

"It was Christmas Eve and Freda and Marjorie Sedgewick had just been put to bed and tucked up by Mummie, and had said 'good-night.'

"'Freda,' whispered Marjorie, 'will Mummie go to Church 'fore we're up to-morrow?'

"'Course she will,' replied Freda. 'Oh, I wish we could go, too.'

"'Cause she goes to see Jesus.'

"'Mother says that Christ comes then, that He is really there.'

"'Marjorie, we'll go ourselves to-morrow, early, before anyone is up, and have a nice talk with Him all alone.'

"'We'll go up to the Altar, that's His Throne, Mummie says that's why we bow to it.' And she curtsied reverently. 'Come on.'

"The two little girls went up to the Altar and knelt down before it.

"Freda struggled with her sleep for a few minutes longer, then she murmured, 'I'll stay 'till He comes,' and soon followed Marjorie's example and went fast asleep.

"The sleeping children were unnoticed until two acolytes with torches to light the candles, followed by Mr. Sedgewick going to the Altar, came into the chancel.

"The acolytes stopped and turned to the Rector, 'Your little daughters, Sir!' exclaimed Manning, the senior acolyte, a young man with an angelic countenance.

"Marjorie was the first to wake, she looked into Manning's beautiful face, and she thought it had come true.

"Freda,' she exclaimed, 'Jesus has come! I'm in His arms! Oh, dear Jesus, I'm so glad you've come.'

"But Freda was now awake, and she burst into tears. 'No, Marjorie, He hasn't come, it's only a server!'"

"After service the father said, 'My darlings, come with me and I will tell you about it,' and with one on each knee he told them in simple words of the Eucharist, in which Jesus Christ is really present though hidden under the forms of Bread and Wine.

"When may we go the Communion?' pleaded Freda, and her father answered smiling, 'When you are a few years older.'"

I wish I had the power to impress upon the minds of our Protestant clergy and laity how busy are the emissaries of Rome, male and female, in our city at all times and seasons, inside and outside of our Church in seeking to fill the minds of our children with this advanced teaching. In one of the "Manuals for the Million", prepared by Father Bull, of the community of the Resurrection, freely distributed throughout our city recently, as a preparation for the further Missionary work of these agents of Rome, the following instructions are given in the very teeth of the teaching of our Church.

Page 31—"Bring your children with you. All who are Baptized are allowed to be present and assist at the offering of the Holy Sacrifice."

"If from their childhood your children have learned to worship our dear Lord in the blessed Sacrament of His Body and Blood, they will eagerly long for the time when they may come to the altar to receive the Communion."

Page 25—"In England people have forgotten that the Holy Communion is the one service of Divine appointment. It is the true and only 'Gospel Service' instituted by God himself."

"When Morning Prayer or Mattins is made the chief service of the Lord's Day then the whole plan of Christian worship is destroyed."

"Resolve to join in offering this Holy Sacrifice at least on every Sunday and Holy Day."

And so whether in our so-called "Church Journal," or in Father Bull's "Manuals," the same false doctrine is propagated among old and young.

Watch well the priests and churches engaged in this nefarious work of unprotestantizing our Reformed Church and seeking to bring us back to the thralldom of Rome. Warn constantly your children and your friends of these sources of evil and give them no support.

Remember the strong language of Paul in his letter to the Galatians:

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached, let him be accursed," Gal. 1:8.

The "other gospel" is the man-made, mechanical message of salvation through a wafer or losenge. How appalling is it that in this 20th century, surrounded by the failures, revolutions, soullessness of Rome, members nominally of the Church of England, should dare to present this monumental heresy of Rome as the "true and only gospel service instituted by God Himself."

Let us seek by God's blessing to make this a year of church extension ever to be remembered from one end of the Dominion to the other—a year in which the gospel message has been faithfully proclaimed, sinners have been converted and sanctified, Christ's kingdom has been widely extended even from ocean to ocean, and a waiting Church has been "looking for that blessed Hope and the glorious appearing of the great God and our Savior Jesus Christ."

Yours in that blessed Hope,

S. H. BLAKE.

New Year's Day, 1912

