

chequer 3,500,000 roubles. The number of persons killed in the crash is said to be 4,500.

Ven. Archdeacon Daykin, Mattawa, has been appointed by Bishop Hamilton to the Church of St. Margaret, Japewille.

The oldest living English composer is Charles Salaman, whose song, "I Arise from Dreams of Thee," was published sixty years ago.

It is said that Rudyard Kipling's great ambition is to be a war correspondent and that the next great war will see him in the field.

The Archbishop of Ontario has been obliged to cancel all appointments for the present, being quite unable to fulfil them until he has had complete rest.

The plumes in the helmets of the French dragoons are made of human hair.

The missionary in charge of the English Church in Jerusalem has baptized 120 converts from Judaism.

The Queen has had the happiness of giving her consent to 18 marriages among her 32 grandchildren now living.

Great Britain contributed over six and a half million dollars last year to the cause of missions.

Rev. T. H. Graham, B.A., Brantford, Ont., has been appointed to the rectorship of Trinity Church, Montreal.

The Fiji Islands boast of five regular newspapers, four of which are printed in English, and one, *Nu Mata*, in the vernacular of the natives.

Drought has produced a severe water famine in the east end of London, Eng., and prolonged rains are needed to avert serious consequences.

A Gaelic society for the study of the Irish language has been established among the students of Trinity College, Dublin. In the *Tuam News* one tradesman advertises his wares in Gaelic.

Rev. Principal Miller, M.A., late of Huron College, London, will take temporary charge of the parish of St. Thomas' Church, Hamilton.

More than 10,000 persons are engaged in the manufacture of explosives in England. Last year 40 persons in the business were killed, and 167 injured by accidents.

When Sir William Harcourt resigned his practice at the parliamentary bar in order to enter upon political life, he was earning £14,000 a year. His ministerial salary for 27 years is put at £45,000.

During alterations to Trevor Hall, Llangollen, England, the workmen found in the roof 160 £5 Bank of England notes and a bank book containing deposits amounting to £1,200. The money is believed to have lain there for 72 years.

Bishop Hamilton has divided the county of Renfrew into two deaneries. Rev. W. A. Read, of Pembroke, will be Dean of the upper part of the county, Rev. Rural Dean Bliss retaining six parishes in the lower section.

St. Augustine's Benedictine priory at Ramsgate, has been made an abbey by the Pope, being the first English abbey of black Benedictine friars since the Reformation. The new abbot has the old title of Abbot of St. Augustine's, Canterbury.

An old lady in Brussels who recently celebrated her 100th birthday, relates that when Napoleon passed through her native village of Fumay, in 1810, a peasant having fallen on his knees to ask a favour, the Emperor said: "Get up, and never kneel except to God!"

The Very Rev. Dean Grisdale, of Winnipeg, has been elected Bishop of Qu'Appelle.

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.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Conversion.

SIR,—Alpha Beta charges me with having "avoided all through the main question at issue." The fact is I have been writing on one subject and Alpha Beta wished me to discuss another. My letter of Feb. 6th was a plea for the proper Christian education of our children. The almost universal neglect of this matter is appalling. It is a disgrace to professing Christians. The hope of helping a little in this work was my sole object in writing. My contention is that a religious instructor should regard the little baptized child as being now in a state of salvation (a state from which, by God's grace, he need never lapse), and not from the first ill that

child's mind with modern notions about "Conversion." In other words, I believe that every baptized child is in a state of salvation, that there is neither a rational nor a revealed necessity for him to lapse from that state, and that these facts form the starting point for all who would give proper religious instruction to a little child. Alpha Beta does not seem satisfied because I decline to discuss the question of Baptismal Regeneration. I presume he would have me declare at what precise moment the Blood of Christ avails for the salvation of a child—whether it is at the moment of his baptism, before baptism, or after baptism. I believe baptism to be supremely important—made so by the command of Christ Himself; and I simply believe a baptized child is in a state of salvation, but I do not presume to answer the question "How can these things be?" I, therefore, leave my readers to judge as to whether or not I have acted wisely in declining to enter upon the discussion to which I was invited by Alpha Beta. N. HEWITT.

Manitou, Manitoba, July 31st, 1896.

Our Policy.

SIR,—Rome has a policy and we admire her for her straightforwardness. She does not hide her position for a moment. Every priest in her communion knows she seeks a world wide conquest. Each dissenting body has its policy. It goes forth on all sides declaring that its mission is to make Presbyterians, Baptists, Methodists, or Congregationalists, etc., of us all. Has the Church a policy? One would almost imagine that as such she has not, and, as a consequence, our people cannot place confidence in us and we inevitably fail. We pass from school to college and from college to the grave, knowing a great deal about the differences between High and Low Church, but, as to a real Church policy, i.e., as to what the Church is, and must become, where, I ask, can we find it? Look out any average clergyman to-day and put to him these two questions, and see how puzzled he will become if you press them in *extenso*: (1) What is the Holy Catholic Church? (2) What in reality is, and ought to be, the Church of England? In practice, if not in theory, the world over, the lesser with most of us has long ago tried, to absorb the greater—the Church of England being everything everywhere, and the Holy Catholic Church being nothing, and what are some of the results? Scotland has a lesson in this direction from the Church of England, and Presbyterianism arose out of the ashes of Episcopacy as Scotia's national faith. Ireland had her share of Church of England influence since the eleventh century, as opposed to a national development, and Rome naturally became the dominant factor in the land. America was for years subordinated to the Church of England and "episcopally" neglected, and we can observe her state now—torn by sectarianism of all kinds. For over one hundred years Canada has been a mere mission of the Church of England, and is likely to remain much longer such, and what is our position to-day? We cannot build a cathedral in the Queen city. This is to our great shame and discredit. You are not as advanced as the mere village of Ely in Cambridgeshire. Unless we change there is no hope whatsoever that this generation will see much Church growth. Policy we are ever moving in a circle, and because our movement is of ourselves, and to ourselves, or otherwise in a wrong direction, we cannot thrive as we should. Is it not time therefore that we adopt a true policy? Certainly it is if we are not to stagnate. What policy can we adopt? We must not adopt that of running to Rome and to Grindelwald, or to Washington with the Endeavourers, nor must we be content with mere "missions" of the Church of England on the European or any other Continent. By doing these things we are directly working against the expansion of the Catholic Faith. If we are sincere Churchmen and desire to win the world to Christ and His Church, as we ought, then we must seek to produce in all lands independent, national, Episcopal Churches revolving round Jerusalem as our true and only centre, or else, in the name of common sense, retire from the struggle. As there is a centre of gravity for the earth, so the Church has its organic centre. It is Jerusalem and nowhere else. It is not Canterbury, Grindelwald, Washington, nor Rome. We may work and write from now till the end of the world, but unless we work from and towards our spiritual mother all is in vain. The world, we may rest assured, will never subject itself to Rome, Canterbury, Grindelwald, Constantinople, or Washington. It will be and must be subject to Jerusalem. Let our cry be England for the English, Scotland for the Scotch, Ireland for the Irish, Canada for the Canadians, and Jerusalem for the Jews. When a patriarch of the seed of Abraham sits on the Episcopal throne of Jerusalem, as I have no doubt he will, then there will be a great change in the world's history. Till that day we must be patient. In Church and State the true and only true policy is a national policy. Imperial Rome knew this of

old and was careful to bind nations together, not to obliterate them. All roads with us must lead to Jerusalem, keeping intact the national spirit and growth. We must preach a new crusade—the crusade not of the sword, but of Christ and His Church.

C. A. FRENCH.

P. S.—I cannot agree with Professor Clark that the Bishop of Rome is the first bishop of the Christian Church. I have contended and still contend that this title belongs to the Greek patriarch of Jerusalem. He it is who sits in the chair of St. Peter. Politics buried the Eastern Church to our great loss.

Algoma General Mission Fund \$6,000 in Arrears.

To the Clergy and Laity of the Church of England in the Ecclesiastical Province of Canada.

REV. AND DEAR BRETHREN,—I am confronted with a financial crisis which demands the most serious attention of the Church at large. My "General Mission Fund," from which grants are made towards the stipends of the clergy, the erection of churches and parsonages, and other diocesan objects, is now \$6,000 in arrears. Such was the intelligence with which our diocesan treasurer greeted me on my return, when about to resume my missionary work with new heart and hope, in the health and strength which God has, in His great goodness, restored to me. The causes leading up to this lamentable condition of things are manifold: (a) The extension of our work in the occupation of new missions, and the sub-division of old ones, involving a corresponding increase in the number of my co-workers.

(b) A very serious diminution of late years in the sums received from the D. and F. M. B., consequent, I am informed, on the great shrinkage in the amount of undesignated funds placed at the Board's disposal.

(c) A marked reduction in the contributions of individuals, attributable to (1) an idea, wholly unfounded on fact, that Algoma ought by this time to be all but self-supporting. (2) to the fact that ever since the Board declared against appeals, for individual fields, as not consistent with an even-handed justice to the whole area of the Church's domestic missionary enterprise, Algoma has almost totally abstained from them. (3) to the diversion of the support of former sympathizers into new channels, created for the maintenance of foreign missionary work.

(d) Add now to all this the recent receipt of an official notice from the committee of the S. P. G. of a serious reduction in their annual grant, and of its intended total withdrawal in 1900. These then being the facts of the case, and their assignable causes, what is to be the solution of the grave financial problem which confronts your missionary diocese?

1. Algoma is willing to help herself to the full extent of her ability—I can answer for it—but her ability is very limited. (a) Several of her stronger parishes, at centres such as Sault Ste. Marie, North Bay, Bracebridge, etc., are just now struggling to enlarge or rebuild their churches, and the effort completely exhausts all their available resources. Until they have succeeded in it, I cannot, with any justice, call on them to increase the local quota to their clergyman's stipends. (b) In the rural districts the farmers have a hard struggle to maintain themselves and their families, what with light crops, mortgaged farms, heavy taxes, hay, e.g., \$18 and \$20 per ton last winter, and feed, therefore, so scarce that many cattle died—three-year-old steers were sold for \$12, horses for \$10, etc. Nor are the prospects much more favourable this season. Yet despite all this we are doing our utmost to develop our local resources, deputations being appointed to visit the missions, and a pastoral letter issued urging the laity to increase their contributions where at all possible, and so relieve the pressure on our "General Mission Fund." 2. Yet another solution has been suggested, viz., the reduction of our expenditure by the contraction of our work. Should the consensus of Church opinion point in this direction, so be it, but otherwise I shrink from taking the responsibility of such a retrograde step, involving, as it must, the cutting down of my staff of co-workers—injustice to a number of faithful and devoted missionaries—the abandonment of promising fields of labour—the consignment of hundreds of loyal sons and daughters of the Church to spiritual destitution, and, last but not least, deep reproach and dishonour to the Church of England in Canada. These, then, are the simple facts of the case. I submit them for the consideration of the clergy and laity. Action is needed and that immediately. Justice is not being done to the missionary diocese of this ecclesiastical province. The pledges entered into fourteen years ago are not being redeemed. Far off fields possess more attractions than those nearer home. The Church is wearying of her firstborn. If this be punishment for neglect or unfaithfulness on our part, we will accept it without complaint. Otherwise, while very grateful for past assistance, we claim the continuance of it as our rightful due.

July, 1896.

E. ALGOMA.