

Here it is. The "enigmas" of science may be in part solved at some future time; the "enigmas" of religion, we believe, will be solved on an appointed day.

In this point of view, we see that religion has an advantage over science. The Second Coming of our Lord will take place on an appointed day. The coming of the "Sun of Righteousness" will enlighten all that look for His appearing. All doubts will vanish then, no "earth-born cloud" will remain. And we know that our enigmas will then be solved. The certainty of His return is founded on the sure evidence of His own words: believing in Him, we believe that He who came will come again.

It is time for us, then, to come to friendly agreement. Religion and science can afford to despise and ignore the cavils of ignorant people; paying no attention to the cavils, but only seeking to convert those who utter them. While both suffer, more or less from ignorant assailants, they should sympathize with one another and help one another.

Religious people need not be discouraged by sneers or denials. "So persecuted they the prophets" of science: it is no strange thing that has happened unto us. Only let us be sure that we study our religion, and know that we have not followed "cunningly-devised fables." Our experience should be that "we speak that we do know and testify that we have seen." We do this, for we are members of that Body of the Lord, whose first members conversed with Christ "in the days of His flesh." When we have "spiritual bodies" like his, the enigmas that trouble us now will come into clear light.

Of course this argument is of little use to people who deny all religion and do not believe in God. But it is more than sufficient for those who believe in God, and yet are inconsistent enough to reject the mysterious doctrines of the Bible and the Church.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

PERTH.—A bell has been presented to St. James' Church by the Matheson family in loving memory of two of their number who have been called away this year. It was cast by Meneely & Co., of West Troy, N. Y., and weighs 2,585 lbs. Its tone is peculiarly sweet. A special service was held at the door of the tower on August 23rd, attended by a very large number of people, when with prayer and praise the first sound of the new bell was sent forth in the name of the Most Holy Trinity.

BELLEVILLE.—The sudden, though not unexpected, death of Rev. Vincent Price is deeply felt by many friends in this city. Although his stay among us, as Curate of Christ Church, and later, as Priest in charge, lasted only about six months, he endeared himself to all with whom he came in contact. His kindly, cheerful spirit, under the trying circumstances of broken health and failing strength; his earnest work and outspoken, yet loving, teaching, made a deep impression upon all who knew him, particularly upon those under his immediate care. He has passed away to his rest; his virtues will long be green in the memory of us who are left to copy, if we will, his good example. A memorial Eucharistic Service was held for him in Christ Church, on Monday, August 12th. Rev. D. F. Bogert was Celebrant, Rev. C. J. Hutton (Rector), Epistoler, and Rev. Canon Burke, preacher. The service was choral and appropriate prayers were offered, and hymns sung. Canon Burke, in his short address, gave a clear and most interesting instruction upon the "Intermediate State." He took as a text Heb. xiii. 7. (R. V.) The Rev. Canon showed that this verse is a direct warrant for remembering in our prayers departed friends—especially departed priests, commending them to the merciful care of God, and asking Him to grant them "peace, repose and heavenly light in Paradise." The Canon made a clear distinction between the Roman doctrine of praying to the saints and praying for them—as also between the doctrine of Purgatory and the Catholic teaching of a state of progression in Paradise. Among other things, the Canon said: "We are met in this holy place to-day, not to glorify man, but to praise God, and to thank Him for the example of His saints. Our young friend—dear to us all—passed away painlessly and peacefully,—let us thank God for that! But we who are left may well remember him in a higher and better sense than merely 'not forgetting.' We are, the Apostle says, to 'consider the issue' of his life, and to imitate his faith; but, surely, we may make a memorial—an act of remembrance—of him before God in our prayers, especially in our Eucharists. Our Prayer Book

encourages this and even puts into our mouth the words which all may use. The saints departed and those on earth are one—we are not divided, all one body, we—we profess to believe in the communion of saints, and if those in Paradise, with their increased light and knowledge, remember us before God,—and who shall say that they do not,—why should not we also remember them in our prayers? The 'Intermediate State' must, it seems to me, be a condition of progress—of advancement and growth in light, knowledge, and holiness, since, assuredly, not one person on earth can be accounted fit, at death, to enter the all-holy, glorious presence of God. Our prayers for their rest, repose, and continual growth cannot be wrong—and even if such prayers do those in Paradise no actual good, they certainly will do much good to ourselves." The Rev. Canon concluded by urging his hearers to try and imitate the virtues of our departed brother, and so to live as to meet him and all God's saints in a better world. The whole service was most impressive and most comforting.

LOMBARDY.—On the evening of the 21st August, a most successful Lawn Social was held at the residence of Mrs. John Duffield, under the auspices of Trinity Church. The grounds were very prettily illuminated with Chinese lanterns, etc.; an excellent programme of instrumental and vocal music was rendered, and, as usual, a bounteous tea was provided by the ladies of the congregation. The proceeds are to be devoted to insurance and repairs on the church.

KINGSTON.—At a special ordination on St. Bartholomew's Day, the Rev. J. H. H. Coleman was advanced to the priesthood by His Grace the Archbishop of Ontario. The candidate was presented by Rev. Rural Dean Carey in the absence of the Archdeacon, and the Rev. Canon Spencer bore the crozier. The other Kingston clergy were also present.

The Church Social Union does not flourish in Kingston. Most of the clergy and a few laymen, won by the magic of Father Huntingdon, enrolled themselves in the Christian Social Union, but no work was ever done, and when at the re-organization a membership fee was imposed they nearly all dropped out. The rector of All Saints, who is still a member, preached the annual sermon on August 25th, taking as his subject, "Labor, a condition of Christian life." After dwelling on work as a necessity of life, he dwelt upon the Incarnation as an example for all Christian workers in its unwearied unselfishness. Prayer, worship and communion were of importance because only through the communicated life of the Incarnate could men work unselfishly, and without unselfish work the Christian life could not flourish. Working men should themselves study social problems, because they knew where the shoe pinched, but they should study them by the light of the Gospel, for in that way only could the true solution be found.

One of the features of the mission at All Saints, in October, is to be a "children's mission" conducted on the plan of the French catechisms taught in Mgr. Dupanloup's Ministry of Catechising.

The Harvest Festival was held at Tweed on Aug. 28th. Rev. J. K. Macmorine preached and the Rev. H. J. Spencer assisted in the service.

STAFFORD.—The long-looked for day has come and gone, and our new church is no longer in prospective but a substantial reality. Wednesday last witnessed a sight long to be remembered by all in these parts, and a pardonable pride was felt by all in witnessing the surprise and pleasure of our many visitors who saw our new church for the first time. One of the clergy present said it had no superior in the county among all the Anglican churches. Built of solid masonry with western tower, apsidal chancel and vestry on south side, the building presents a striking appearance from which ever direction you approach. The interior, on passing through the western tower entrance, impresses one with its quiet dignity, and the coloured windows so tone down the light as to give one a pleasant feeling of rest and peace. The opening service on Wednesday was well arranged, though the capacity of the building was more than taxed, probably three hundred being crowded within its walls and about a hundred left outside. The clergy present, besides the rector, Rev. C. O. Carson, were Rural Dean Bliss, Rev. W. A. Read, Rev. J. A. Shaw, Rev. R. Orr, Rev. John Fairburn and Rev. R. J. Harvey, a former rector. The clergy all vested in the old church and proceeded through the tower entrance to the sanctuary, Rev. Mr. Harvey being celebrant, Rev. Mr. Read, gospeller, and Rev. Mr. Shaw, epistoler. The sermon was preached by Rural Dean Bliss, who on short notice kindly consented to fill the place that it was expected would have been occupied by the Venerable the Archdeacon of Ottawa.

A second service was held in the afternoon at which each of the clergy made a short address. It is gratifying to be able to announce that the church is entirely free of debt and has cost something over \$3,000, all contributed by the congregation. To the hearty congratulations expressed by the speakers we now add our own, and extend to the excellent and zealous rector of Stafford our good wishes that he may long be spared to preside over so liberal a congregation. The proceeds of the collection and dinner on opening day amounted to \$175.

TORONTO.

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

HOLY TRINITY.—Rev. Barnes Reeves, who has been filling the position as curate in this church during the past three months, while Rev. Frank DuMoulin was touring Europe, has been presented with an address and a handsome communion service by the members of the Sunday School Young People's Guild and Choir. C. F. Agar read the address and Rev. John Pearson made the presentation. Mr. Reeves replied feelingly. He has been appointed curate to the Rev. Mr. Simonds of Ashburnham.

NIAGARA.

CHARLES HAMILTON, D.D., BISHOP, HAMILTON.

Rev. Canon Tribble, of Port Dalhousie, Ont., has exchanged parishes for a year with the Ven. Archdeacon White, of Kingston, St. Vincent, West Indies.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

HANOVER.—A very successful garden party was held at Mr. J. Cunningham's, on the 22nd of August. Everything went splendidly. Mr. Cunningham provided the grounds and accommodation, while the other Church members supplied the lunch. Every one did their best to make the evening enjoyable, and the wardens were not behind. The regular Wednesday evening lecture has been postponed until the holidays are over. The lectures commenced last October and continued until now; we expect to take them up again in a short time. The subjects taken up were: The origin and different parts of the Prayer Book, with attention to holy days. Also Church history from the earliest times—Church government, and distinctive teaching as to the position and claims of the Holy Catholic Church. Much good has been the result—a better interest is taken—a new interest has arisen in the hearts of the people. They do not tread on doubtful ground—they know why and what is the reason for things, and they can readily grasp what they understand. It is well known that when people are not certain of a thing that is the time they are ready to be led—that is the time they speak with a wavering voice. But the man who is thoroughly informed, he strikes with no uncertain sound, he feels himself a factor of a great whole, and to keep silence would be a discord.

NEW WESTMINSTER.

JOHN DART, D.D., D.C.L., BISHOP, NEW WESTMINSTER, B.C.

The Lord Bishop has arrived within his diocese and spent his first Sunday with the Rev. Charles Croucher, M.A., vicar of Yale. On Monday, August 19th, he arrived at New Westminster, where three or four of the local clergy met him, but there was no public reception. On August 22nd, His Lordship preached in St. Mary's, Sapperton, and on Sunday, August 25th, he celebrated the Blessed Sacrament at 8 a.m., and was the morning preacher in Holy Trinity Pro-Cathedral. In the evening he occupied the pulpit of St. Barnabas Church.

On Tuesday evening, August 27th, the Bishop and Mrs. Dart were present at a parish gathering in connection with Holy Trinity Pro-Cathedral, but it was in no sense a public reception.

On September 1st, the bishop preached in St. James' Church, Vancouver.

At the meeting of the New Westminster Clerical Society, held on the 19th of August, the Rev. Heriz Smith, M.A., Dean of Pembroke College, Cambridge, read a paper on "Religious Life at Cambridge University."

The Right Rev. Samuel Schereschewsky, D.D., formerly the Bishop of the American Church in China, accompanied by his wife, sailed for China on August 26th, in order to superintend the publication of his Bible in the Chinese language—from Vancouver.

Mr. Edward Bond, B.A., of St. John's College, Winnipeg, who is a candidate for holy orders, is engaged in outside mission work in connection with St. James' Church, Vancouver.

It is expected that the Synod of the Diocese will be called together by the bishop at an early date.