

Mr. Balfour and the United States Ambassador Mr. Bayard have promised to speak on the spiritual needs of London south of the Thames and the rural districts of Kent and Surrey, at the general meeting at the Church House of the Rochester Diocesan Society. The Bishop of Rochester will take the chair.

Three of the most popular novelists contemplate the preparation of lives of Christ. Mr. Hall-Caine's intention has been long announced. Mr. S. R. Crockett has written some part of a projected life, but does not intend to publish it for a long time. Ian Maclaren also intends devoting himself by and by to this task.

A petition signed by Lord Ashcombe as chairman, the Earl of Cranbrook and other members of the House of Laymen of the Province of Canterbury, will shortly be presented to her Majesty's Government representing the urgent necessity of passing the Benefices Bill into law, during the present session of Parliament.

The Rev. Dr. Gordon, for forty-eight years incumbent of St. Andrew's, Glasgow, celebrated the 53rd anniversary of his ministry in St. Cyprian's, Lenzie, on Trinity Sunday. He frequently takes Sunday duty besides assisting in other Church work on week days. He is now in his 75th year, and declares he never had a headache.

DIOCESE OF ARGYLL AND THE ISLES.—The bishop of the diocese held an ordination in St. John's Church, Oban, on Trinity Sunday, when Mr. Kenneth Reid, M.A., St. Andrew's, and of the Theological College, Edinburgh, was admitted to the order of Deacons. The sermon was preached by the Rev. R. M. Nason, vicar of Ryton-on-Tyne.

The death has been announced at Bath of the Rev. Gregory Smart, vicar of Lytham St. John's, at the age of seventy. He went to Bath three months ago and caught a chill, from which he never recovered. The immediate cause of death was sudden failure of the heart's action. He was a bachelor, and had been at Lytham thirty years.

The little private chapel in Buckingham Palace, where the wedding of the Princess Maud will take place, has not been used since the Duke of Fife's marriage there in July, 1889. The Queen, when in London on ordinary days, has prayers in her own suite of rooms, and has not been once in London on a Sunday. The little chapel was once a conservatory.

At the annual Convocation of the clergy of the Diocese of Sodor and Man, the bishop, in his charge, alluded to the necessity of Church extensions in the diocese, and urged that in making provisions for new churches the diocese had some claim upon 300,000 English visitors who annually came to the island in search of health and recreation, and whose spiritual wants were catered for.

The Bishop of South Tokio and the Bishop of Osaka reached Japan from England on April 27, and the two bishops, together with Bishop Evington (of Kinshin) and Bishop McKin (of North Tokio), attended at once the meeting of the General Synod of the Church in Japan. There was a large number of English, American and Japanese delegates present from every part of the country.

At a meeting of the Christian Social Union, called for the purpose of considering "the Church's duty towards social questions in the colonies," the Bishop of Rochester urged that the measurement of everything by money was quite a feature of colonial life. That in the "old" countries there was the force of accumulating idealism and Christianity, and they should endeavour to make its influence felt in the "new."

At the general meeting of the S.P.C.K. held recently, money grants amounting to £880 and book grants of the value of £330 were voted. The former includes grants for Church and school building in Canada, South America, South Africa, India, Australia and New Zealand. Notice was given that at the next meeting a grant of £1,000 would be proposed for the further endowment of the University of Bishop's College, Lennoxville, Canada, and the annual statement of accounts was submitted.

The quarterly meeting of the Council of the Bishop of St. Albans Fund for East London over the border was held recently, at the office, 28 Great George street, Westminster, the Bishop of St. Albans presiding. Canon Procter, Hon. Secretary, announced that since the recent meeting at Grosvenor House some considerable contributions have been received or promised, including the increase of the Duke of Westminster's subscription to £500 a year, £250

from the Duke of Devonshire in five years, £200 from Sir John Arnott and £100 from Mr. W. Nicholson. The total available balance, after counting all promises, and the average receipts from Church collections, &c., was £5,503.

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” wants to know what I mean when I say, in my letter of Feb. 6th, “Infants after baptism are in a state of salvation.” I mean by that statement simply what is asserted in the first rubric at the close of our baptismal office, viz., “It is certain by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved.” And on this question, as to whether or not a baptized child is in a state of salvation, I would again, further refer “Alpha Beta” to the fourth answer to our Church Catechism.

N. HEWITT.

Manitou, Man., June 8th, 1896.

English Use of Colours.

SIR,—An article copied into your columns lately, spoke of the superior simplicity and elasticity of the Roman use. As I understand it, the English use may be satisfied (for simplicity) with one fundamental colour—red. The addition of white for certain festivals is obvious. Golden yellow is another natural and easy addition. If you add blue (as prescribed in the Curia Anglicana) we have four of the Holy or Levitical colours. Purple or violet is sometimes added to them, and the list is complete. Further shades of colour are elaborations, that is all. Better this loyal, natural and Scriptural use than the caprices of the Roman Curia.

H. R.

Voluntary Schools.

SIR,—The question of incorporating Voluntary schools with our Public school system is now fairly before us. It is most important that the fullest information on the subject be placed in the hands of the committee appointed under the resolution of the Toronto Synod, and of any other committees appointed to consider the matter, and also to let the public know more of the practical work accomplished in other countries under systems somewhat similar to the one proposed. May I therefore ask all who feel disposed to take some part in this matter to communicate with me, so that we may take united action. I will also be most grateful for any criticisms or suggestions, made either publicly or by communication, in reference to the Voluntary school scheme which I have proposed.

LAWRENCE BALDWIN, 24 King St. W., Toronto.

Early Church Miracles.

SIR,—I am much obliged to Mr. Jarvis for his references to St. Chrysostom, although he is assuredly quoted on the miracles. The quotations, therefore, seem queer, and I shall look them up as soon as possible. Meantime, Mr. Jarvis might consider the following points: (1) There is no use in putting St. C.'s theories and impressions in the east, with St. A.'s experience and testimony to facts in the west. The former must give way. Perhaps he wrote before gaining full knowledge of the matter. St. A. uses his argument against the taunt of infidels, that the Church's miraculous power was only apparent. (2) Now Mr. Jarvis will find an interesting note in Staley's Catholic Religion, on 7th Sacrament, also in Butler's Coptic Church, etc. (3) What is a miracle, if a wonderful answer to prayer is not? (4) What is the use of our Church prayers for the sick, if such miracles do not occur?

RICHARD HARRISON.

Justice.

SIR,—As a matter of justice I trust you will allow me to correct a misapprehension as to the meaning and intention of my remarks in the Synod during the debate on religious education. It is no fault of mine that there is any misunderstanding, as the right of speaking without continual interruption was denied me. When I said that I believed that no one was the better morally for learning the Bible by

rote, what I had in my mind was the indeavour study of God's Word, to which, I think, may be attributed in a large measure the want of reverence for sacred things which is becoming a characteristic of the present age. The flippant use of Scriptural expressions and illustrations drawn from sacred history, even in the heat of political debate, seem to indicate that there are far too many persons who are acquainted with the bare letter of the Scriptures. Anyone who knows the difficulty of getting children in our Sunday-schools to treat the Word of God with reverence will question, I think, the advisability of making the Bible merely “a text book in the Public schools.” The devil knows the Bible by rote, as many a poor soul can testify to its own hurt, and no blessing, but rather the reverse, attends the study of the Word of God when it is not stimulated by a reverent and earnest desire to “learn of Him” who is the Great Teacher. Had I been courteously allowed to say what I intended to say without interruption, and to exercise my undoubted right as a member of the Synod, I do not think my arguments would have been characterized as “abominable.”

ALLAN M. DYMOND.

June 15th, 1896.

Where do the English Immigrants go?

SIR,—The letter of “Rector,” and certain recent painful occurrences, induce me to advise the new Provost of Trinity College that he should, as far as possible, personally inform himself as to what becomes of the English immigrants. I mean, of course, their ecclesiastical destination in this country. So far as my observation goes, four out of every six drift to the Methodists. Before the Provost gets hide-bound, I would advise him to don civilian clothes, and go through the country free from Trinity College in every way. He will find things that will surprise him; he will find a very different opinion regarding the result of the life-long work of the late Provost Whittaker than what is usually expressed in his hearing. “Rector,” in his letter, states what this teaching was which the older clergy opposed, and the laity disliked. He will find that, although the personal excellence of Provost Whittaker is universally admitted, it is alleged as the result of his teaching that we are looked on as a small, narrow-minded, decreasing sect, and I understand that the present Provost has been delivering addresses and meeting all sorts and conditions of men, and for this “Rector” undertakes to take him to task. We had one clergyman in Toronto, now Dr. Rainsford, of New York, whose style and method was the opposite of the Provost's. But it is the opinion of a mere layman that if the English are to be retained in the Church, Dr. Rainsford's, not Provost Whittaker's example, is the one to be followed.

W. D.

Religion in the Schools.

SIR,—As I see a great deal written in the CANADIAN CHURCHMAN, also in our secular papers about religious instruction in the schools, I thought I would give my views on the subject. In the *Evening Journal* of the 11th inst., in giving an account of a meeting of the Deanery, they suggested devoting the first half-hour to the reading and study of the Scriptures. In my opinion, if the children were coming from homes where the Bible was read, and family prayers offered morning and evening, there would not be so much need of religious teaching in the schools. The home is where children get impressions most readily. I think I would not be very far astray in saying that there are not fifty per cent. of the families who profess to be members of the Church that ever have Bible reading, with instructions they are able to give, or family prayers. If the clergymen would make the enquiry as they visit from house to house, they would find that I am correct. Now is it right for parents to shift the great responsibility that God has placed upon them, upon teachers of Public schools and Sunday-school teachers? I believe in having the schools opened and closed with Bible reading and prayers (short and instructive), also the commandments taught once a week. Anything further, parents should teach their children in their homes. If it is so that the father's business calls him away before the children are able to be together, let the mother gather her children around her and read and pray with them. I count it a privilege to do this.

A MOTHER.

Girls' Friendly Society.

SIR,—The last number (June 11) of your paper does you great credit. Advancing years brings brightness and strength. We love to hear of the Church in the old land, to see the pictures of her magnificent minsters and grand parish churches. Dull must be the mind which feels no inspiration in looking upon these stately piles raised through the perseverance and devotion of the loyal soldiers of the Cross of another age. What splendid self-sacrific-