

win's view. It is a Jesuitical trick rather than a fair argument, to take a service, such as the service for adult baptism, which is intended only for intelligent and responsible adults, and apply it to the case of unintelligent and irresponsible infants, as your correspondent has done. He sends us from the Word of God to the Prayer Book for authority on this vital matter; the Prayer Book sends us to the Word of God. We, in the diocese of Huron, are tired of hearing the "Catholic" cant to which we are constantly being treated by such men as your correspondents who challenge the bishop's book. It is easier to call men "Plyms" than to show you have any definite knowledge of what it means to be a "Plym." It also is far easier to suggest to intelligent men their obligation to accept the Sacramentarian doctrine of Baptismal Regeneration, than for them to accept it. There are many of us who look upon the *opus operatum* theory, enunciated by some of our antiquated brethren, as a denial and ignoring of the official work of God the Holy Ghost, and a reducing of the greatest of all changes which can possibly revolutionize the human soul, to the mere observance of an external rite. Perhaps your correspondent does not know that there are many intelligent and devout Churchmen who regard the Prayer Book usage of the words baptism and regeneration as interchangeable; and that there are many of the Church's grandest sons who in all honesty and sincerity stay in the Church, holding the "hypothetical theory" of baptism as tenaciously as he does to the Roman Catholic view. It is a fact patent to all who have given the matter thought, that men who know but little of the practical presence and power of the Holy Ghost in the work of the ministry, and who have but little experience in personal dealing with men who, under conviction of sin, feel their need of the converting power of the Holy Ghost, constantly find it convenient to call all who feel the burden of souls "Plyms," "Methodists" and the like, and then take refuge in "endless genealogies," and apostolic and post-apostolic clergy-lists. Mr. Beardmore respectfully calls Mr. Hewitt's attention to the fact he spoke of a clergyman as "the individual," but he conveniently forgets that both he and the friend he is defending are not afraid to class themselves with those who "speak evil of dignities." Their language is scarcely respectful, let alone dignified, towards a bishop of the Church. I have not only read the book in question, but distributed it, and will do so again, because I believe the Holy Ghost has used it to lead "seeking sinners" to an intelligent rest in the "seeking Saviour." The radical defect in the teaching of our ministry to day is the non-insistence of the necessity for personal, conscious conversion, and this defect "Life in a Look" seeks to remedy. The devout drawl of sympathy which your correspondent gives to the diocese of Huron is not required. It is wasted on us. We never hear the miserable Gregorian groan or "wail" his churchly soul laments, except occasionally through the medium of your correspondents. But I will tell you what we do hear from all who leave us for the "Churchly" Eastern dioceses. We hear lamentations that they miss our bright, hearty services with their simple gospel preaching, and receive in their stead the gabbled, garbled farce of a peevishly monotoned service; and a schoolboy-essaylike sermon from one who, boasting of his apostolic succession, is more like the simpering, smoothfaced Romanist whom he apes, than the strong, manly man, who like our good bishop—bold for the truth—earns apostolic success in the work of God. I hate fighting, and try as much as lieth in me to live peaceably with all men, but when one invades our diocese, attacks its bishop and clergy, I feel like the Quaker who, when the ship was boarded by pirates, as they scaled the bulwarks, got one and another by the throat, and thrusting them overboard said, "Friend, thee's not wanted here."

F. G. NEWTON.

Strathroy, Sept. 20, 1895.

BRIEF MENTION.

Rev. J. P. Smitheman, the former incumbent of Billings' Bridge Anglican Church, has been appointed to a parish in Algoma.

The Duke of York is to be made a Rear Admiral.

Queen Marie, of Hanover, who has recently undergone an operation, has entirely lost the sight of her left eye.

The Prince of Wales has said that his sister, the Empress Frederick, is the cleverest woman he has ever met.

George Eliot received for "Felix Holt" \$25,000, which is a little more than \$1 a line.

The weekly pay roll of the New York *Herald* is \$10,000, more than \$40,000 a month, and about half a million dollars a year.

The Rev. H. Jekill, rector of St. Mary's Church, Montreal, who has been seriously ill with typhoid fever, is now convalescent.

Mohammed inculcated politeness in the Koran. He himself was one of the most courteous of men.

The Woodstock Hospital has been presented with a fine ambulance imported from Scotland.

Montreal has a committee to raise \$25,000 for a monument to the late Honore Mercier.

The Rev. E. Jackson, B.A., formerly assistant at All Saints', South Acton, England, has been appointed by the Lord Bishop to the Mission of Marbleton, Que.

The Duke of Cambridge's favourite way of expressing complete satisfaction with the troops after a review is said to be: "Fit to do anything; fit to go anywhere."

Mrs. Eleanor Sedgwick, Dean of Newnham, England's famous college for women, is a sister of First Lord of the Treasury Balfour, and famous as one of the best mathematicians in England.

The Rev. J. Cooper Robinson, during eight months of deputation work, gave 210 addresses or sermons to congregations averaging about 200.

The author of the beautiful sacred lyric, "There is a Green Hill Far Away," is Mrs. Alexander, the wife of the Bishop of Derry, and all hymn-loving England is much concerned because she now lies at death's door.

L. W. Palmer, of London, England, had one room of his house papered with cancelled one-penny stamps. It took 70,000 to complete the job.

Mr. W. Murray, harbour master at Harwich, England, is the last survivor of the earliest expedition sent out under Sir James Ross to rescue the Franklin explorers.

Henry Dunant, the founder of the Geneva Red Cross Society, is now, at 67, in great poverty and nearly starving. He spent all he had in promoting his idea.

The Rev. C. T. Lewis, of Tweed, has left for England to bring home his wife, who has been visiting her friends there.

The Czar of Russia has sent a present of 30,000 rifles and 15,000,000 cartridges to Prince Nicholas I. of Montenegro. The crowned heads of Europe know one another's needs.

In the death of Eliza Gainfort the last of the Gainfort family has disappeared from Prescott. This was one of the oldest families in that vicinity. Miss Gainfort leaves about \$16,000 to the Synod of Ontario.

In the village of Okuniw, Poland, is a little cottage where Napoleon Bonaparte passed a day and a night during the Russian campaign. Above the entrance is carved in the French language: "Palace of Napoleon, 23 Dec., 1806."

Rev. Canon Fulton, Protestant chaplain of St. Vincent de Paul Penitentiary, dropped dead from apoplexy after a run to the railway station.

La Grippe weakens digestion use K.D.C.

Sir F. Napier Broome, in his annual report on Trinidad and Tobago, says that in "Tobago it is possible to live like a gentleman and with a certain amount of tropic luxury on \$200 a year."

When the Princess of Wales was married the King of the Belgians gave her lace of the value of \$50,000. From that time the Princess has gone on collecting, and now her collection is worth something like \$250,000.

K.D.C. Pills tone and regulate the liver.

His Grace the Archbishop of Ontario leaves at once for England, to join Mrs. Lewis and return with her on Oct. 3rd. His Grace feels the need of the sea voyage. The Archbishop does not design to spend the winter in England.

Fifteen thousand pilgrims annually visit St. Baume, in Provence, not far from Marseilles, where Mary Magdalene came from Judea in a small boat with Lazarus, Martha, the two Marys, and Salome.

Family Reading.

"In Everything Give Thanks."

We thank thee, Gracious Giver,
For all thy tender care,
We ask that we may ever
Thy choicest blessings share.
We thank thee for each comfort,
The common joys of life;
For health and strength to labour,
Freedom from want and strife.

Thanks for our special blessings,
The friends that cheer our way;
'Tis joy for them to labour,
'Tis sweet for them to pray.
Thanks for the highest blessings
Thy matchless love has given.
Faith in the world's Redeemer—
Hope of a home in heaven.

Thanks for the disappointments
That oft our hopes assail,
They teach us to look forward
To joys that cannot fail.
We thank thee for the shadows
That often cloud our way.
Our hearts are prone to wander,
Our feet are prone to stray.

Our trials keep us humble,
We feel the need of prayer,
While bending at thy footstool
We find a blessing there.
And so, though tears are falling
O'er joys forever flown,
We thank thee for the sorrows
Our human hearts have known.

What is Not the Church.

- It is clear to a thoughtful man—
1. That there is no such a thing as an "invisible Church here on earth."
 2. That the Church has a soul—the company of true believers, of "disciples indeed"—but that this "soul of the Church" is not a Church.
 3. That no community is a Church which has a man—or body of men—for its founder, or to which men are admitted otherwise than by baptism.
 4. That none is a Church which owes its existence to a separation from the Church, the society founded by Christ.
 5. That no religious community is a Church which was founded for the maintenance of some particular doctrines or usages, or for the propagation of certain special religious views. In other words,
 6. That sects or denominations are not Churches of Christ, although some of their members are, by virtue of their baptism, members of Christ and members of the Church.

The Time for Preparation.

Youth is a wonderful time in its opportunities and possibilities. It is the time for training and storing the mind, the time for the forming of habits, the time for the selection of friends, the time for the choosing of a calling, the time for the shaping of character. There are things that can be gathered into life only in this period. Few of us have any conception of the crippling of lives, the marring of characters, the spoiling of careers, the poverty of the results of toil along the after years, the failure of splendid hopes and possibilities, because of the misimprovement of youth.

There are thousands of men who struggle helplessly and hopelessly with the responsibilities and duties of places they were meant to fill, but which they cannot fill because they made no preparation for them in days when preparation was their only duty. There are countless women in homes with the cares and tasks of households now upon their hands, failing in their lot, and making only unhappiness and confusion where they ought to make happiness and beauty, because in their youth they did not learn to do the common things on which home-making so much depends.

When the last hour of youth is gone, with its opportunities for preparation neglected and unimproved, there is nothing that can be done to repair the harm. "Some things God gives often. The seasons return again and again, and the