

QU'APPELLE.

WILLIAM J. BURN, D.D., BISHOP, QU'APPELLE STATION.

INDIAN HEAD.—On Sunday, the Feast of St. Michael and All Angels, the harvest thanksgiving services in connection with the Church of St. John the Divine were held. There was a celebration of the Holy Communion at 8 a.m., when the priest in charge was the celebrant. The Rev. C. W. Mosse, assistant missionary to Canon Body in the diocese of Durham, in the absence of Mr. Dobie, took matins and gave a most helpful and instructive address on the Angels. Mr. Dobie took the service in the evening. Mr. Mosse again preached a most helpful sermon from the words: "Except a grain of wheat fall into the earth and die, it abideth alone; but if it die it beareth much fruit;" showing that the more perfect we grow in the Christian life, the more we die to our old life and become new creatures. The church, which seats more than 100 persons, was crowded, many having to stand. The sermon was listened to with rapt attention. On Wednesday, October 2, a very successful bazaar was held in the skating rink, in connection with the Ladies' Guild, which has only been in existence since June. Useful and fancy articles were displayed for sale, and refreshments were also served. Over \$60 was realized. In the evening a concert was given in the reading room, which was filled with an appreciative audience. Nearly \$40 was realized, and it was felt by every one that the day had been most successful, and the ladies who have worked so hard for the past weeks have been well repaid. It is proposed to hand over \$50 of the proceeds to the Churchwardens for purchasing matting and carpets for the church.

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.

Crumbless "Altar" Bread.

SIR.—You have given publicity to a letter with the above heading in your "widely circulated paper," and I trust you will accord me the same kindness. As I read that letter I became, and doubtless the majority of your readers, immediately convinced that the writer had forgotten his Prayer Book rubric, or if he had not he must have purposely cast it aside. There need be no reading between the lines to discover at least three points: (a) The word "crumbless" savours at once of superstition. (b) The word "altar" is an unauthorized expression, having been expunged, as every "Church of England man" knows, or ought to know, from our Prayer Book at the glorious Reformation, for extremely obvious reasons. (c) In stead of suggesting a new recipe, "J. Fisher" ought to have remembered the rubric (sadly overlooked in these days of superstition), "And to take away all occasion of dissension and superstition, which any person hath or might have concerning the bread and wine, it shall suffice that the bread be such as is usual to be eaten; but the best and purest wheat bread that conveniently may be gotten." Such a reminder (by J. Fisher) would have been far more beneficial and useful to his brother clergy than his novel recipe, and acceptable to the great body of the Protestant laity.

G. S. WINTER.

Prince Albert.

The Late Andrew Slemmont.

SIR.—I hasten to pay a tardy tribute to the memory of the late Mr. Andrew Slemmont, of Baysville, which the pressing call of serious illness in my family alone hindered me from expressing long ere this. The late Mr. Slemmont had been for the past ten years my right hand man in all work and efforts connected with the Church in Baysville. The Sunday school has lost a warm friend, a diligent teacher, a staunch and intelligent Churchman, and above all a man whose whole heart and life was in his work, and for the Church. He was never afraid or ashamed to vindicate Her cause. In season or out of season he would exhort to Churchmanship, explain Her changeless principles, defend Her doctrine and promote by all legitimate means Her interests, spiritual and temporal. Recognizing the fact that the Church of the children is the Church of the future, he bent his energies to the establishing of a sound system of instruction for the young, and to this end the Sunday school was the scene of his constant and unwearied efforts. He counted all loss but gain

if he only succeeded in influencing the young for good, and by the children one and all he was respected and beloved. He has been taken from us. My prayer is that others emulating his zeal and fired by a like enthusiasm, may be found to fill his place in promoting the glory of God and the welfare of His Church.

JAMES BOYDELL.

Incumbent of Bracebridge and Baysville, Ont.

"Life in a Look"

SIR,—I have waited four weeks since writing my last letter on the above extraordinary pamphlet, and I must confess I am somewhat disappointed that not one priest of the Diocese of Huron has ventured to take up the cudgels in defence of it. It cannot be that my letter was not worth noticing. It contained statements which should make every Huron priest start up in righteous indignation, if they were false. At any rate they owe it to themselves that some action should be taken with regard to the pamphlet in question. And the only action consistent with loyalty to the Church is that "Life in a Look" be publicly repudiated as contrary to the teachings of the Prayer Book, and that the publication thereof be stopped. I am very much obliged to Mr. Beardmore and F. O. W. for their testimony to the truth contained in my letter; the more so since their names do not appear in the clergy list. Mr. Hewitt's communication did not touch my case, and therefore needed no reply. There are other points of difference between its teaching and that of the Church besides that great one which was the subject of my former letter, to which I will now briefly refer. The Church teaches that every child when baptized is thereby "regenerated," "made a child of grace," "a child of God." I say, the Church teaches—if words mean anything—the doctrine of the Regeneration of Infants by Baptism. The Church may be wrong; she must be, if "Life in a Look" be right. Thus it reads: "What Nicodemus was anxious to know was, how a man could be born when he is old. Our Lord said it was by faith in Himself as uplifted on the cross. Standing before this tremendous sacrifice, and believing on Christ thus offered, the sinner not only obtains the full and eternal pardon of his sins, but also full spiritual health; that is, he is born again, a new heart being given to him, and a new spirit put within him. . . . Whenever a sinner believes in Jesus Christ as the bearer away of his sins, at that moment he is also born again," etc. (pp. 55, 56). That extract is sufficient to show that there is no room in "Life in a Look's" economy of grace for our little ones, since they cannot possibly exercise that antecedent faith which it, not the Church, makes necessary. No wonder every sect applauds "Life in a Look" to the skies. Again, the only regeneration of which the Church teaches is inseparably connected with an outward and visible sign, "water," and the use of a Christ ordained form of words: "In the name," etc., and is associated in our minds with certain very necessary accessories, such as a font, and an officiating minister. The teaching of "Life in a Look's" regeneration is associated with nothing visible and may be accomplished at any time or place. Further, the effects of regeneration: The Church teaches that the regenerated one—the member of Christ, the child of God—may be eternally lost through wilful sin, that he must pray for "grace to continue in" that saved state in which by Holy Baptism he was placed. It is true that she assures us for our comfort (Acts xvi.) that "not every deadly sin willingly committed after baptism is a sin against the Holy Ghost, and unpardonable;" and that, "by the grace of God, we may arise again and amend our lives." But that assurance also shows how heinous (in the mind of the Church) and soul destroying wilful sin is in the case of the baptized, i. e., of the regenerate. On the other hand, no one can read "Life in a Look"—particularly the last two chapters—and not discover a contradiction of the Church in this particular also. Page 55 says of the regenerate that they have (by the One Offering) "been once and forever washed" . . . "Separated," . . . "Consecrated," . . . "and once and for ever made holy in Christ," that "the sanctification of the believer is absolutely complete," that "he stands now, as he shall ever stand, perfect in the righteousness of Christ," etc. Such teaching (next to the tacit repudiation of the "One Baptism for Remission of Sins") is the most grievous error I see in the pamphlet under discussion. Now it doesn't matter very much what the righteous soul—the soul bent on doing the will of God—believes about "Final Perseverance." But in the majority of instances that doctrine is doing the devil's own work; it removes the one restraint, the restraint of fear, the fear of hell, which alone keeps a certain class of persons from sinking into the most selfish worldliness. Who does not know such characters—people who will roll off their tongue the very texts so ingeniously strung together, who will flippantly tell one that they "believe that their sins were done away on the cross," and that they are therefore "saved

for all eternity!"—but whose lives are as unlike Christ as it is possible for them to be. At one time nominally Churchmen—in some cases devout communicants; but now self constituted preachers with this "Life in a Look" Gospel in their mouths; dipping one another in some pond; "breaking bread" in their own houses; slandering God's Priesthood, and ridiculing Infant Baptism, "in season and out of season;" giving nothing to missions; in everything living for themselves, their own farms, families, bodies, and souls, as though God had sent them into the world to prepare for an eternity of selfishness! And these people profess to be "saved!" And why not, if to be saved for all eternity makes no greater demands upon us than a belief "in Jesus Christ as the bearer away of our sins upon the cross?" or if as an avowed Plym. has put it, we are saved by simply accepting the stupendous truth that sin is put away. But that is not the teaching of the Church of England. Mr. Editor, it seems to me that there should be discipline in the Church. Such a flagrant denial of the first principles would not be tolerated for a moment in any other religious body. This is not a mere matter of "High" or "Low" views; it is a matter of life or death to the Church. As the Bishop of Algoma wrote sometime ago, "Unless we have sound Church teaching on Prayer Book lines, we are simply playing into the hands of the denominations." And all I want is liberty to give that teaching, in the plain, undiluted language of the Catechism and offices of the Church, without having my work undermined, and my position as a teacher assailed, by the silly mischief-making literature of "Life in a Look. Next week, with your kind permission, I will give your readers some excellent thoughts from the writings of Chas. Kingsley, bearing upon the value of Prayer Book teaching.

R. B. WATERMAN.

Franktown, Oct. 2nd.

Aggressive Church Work.

SIR,—Knowing that the columns of your very interesting paper are always open to those engaged in aggressive Church work, I write to ask if you will, by inserting this letter, help us in this branch of the Holy Church's work. This mission, known as the South Burleigh and Buckhorn mission, covers about 400 square miles of territory, and besides South Burleigh with Stony Lake, includes the townships of Smith, Harvey and Cavendish. The population numbers several thousands, the majority of whom are nominally Protestant Dissenters, and from my experience in visiting them, I am able to say that the only reason why they are such is because they have no knowledge of the Church (or at the best a very imperfect and erroneous one) or of the Gospel she teaches. The mission was opened just one year ago to-day, and I am thankful to say that by God's goodness much real good has been done, and under very trying circumstances. By definite Church teaching the people are being awakened to a sense of their ignorance of the Christian Faith as contained in God's Holy Word, and to their need of a definite and vital religion. Our services are always well attended, and in many cases the people cannot find even standing room in the buildings we use. We have flourishing and rapidly increasing Sunday schools and branches of the Church Temperance Society, which are very popular, the meetings being always well attended. In addition to these, branches of the W. A. and G. F. S. are being formed. With the help of two lay readers I am at present working four stations thoroughly, but during this fall and winter I do hope and trust that we shall be able to extend Christ's Kingdom and to carry the Gospel of the Kingdom, with the various means of grace, to other parts of the mission where as yet Church services have never been held. This will entail a great deal of driving; at present we possess only one horse and cutter for our winter's work. We should have at least one more, and we are in immediate want of the horse. A man who was formerly a Dissenter but who is now becoming a steady Churchman, very kindly lent us a horse for the summer months, but requires it now for his fall and winter work. The Mission Board Grant is \$600 per annum and this keeps the three of us. Our people have been rather heavily taxed during this summer; crops are poor and money is scarce. I write to ask if any of your readers who are really interested in aggressive Church work will help us to purchase the necessary horse, cutter, robes and harness, for which at least \$100 is needed—for Christ and His Church.

F. H. HARTLEY.

The Mission House, Young's Point, Ont.
Oct. 1st, 1895.

A conference of mission clergy was held recently at Keble College, Oxford, under the presidency of Canon Body, of Durham. Amongst others present was the Rev. W. Hay Aitken. The conference was preceded by a service in the college chapel, at which the Bishop of Reading gave an address.