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communicants in this diocese is just double what is ordinarily to be found—a proof to my mind that the Church population must have been underrated. It has been said that if the rich and the English speaking people left Wales there would be no Church left in it. The Bishop of St. David's reports that the highest return of Communicants comes from Cardiganshire, the most Welsh county in the diocese.

I should be utterly false to my convictions if I did not say that my experience tells me that numbers of Nonconformists in Wales love and value the Church. I have seen proofs of their friendly feeling. About two months ago, a petition in favour of the Church from my parish and congregations easily obtained over 9,000 signatures from those over 16 years of age. Many Nonconformists readily signed.

Nonconformists go, in common with Church people, to the clergyman of their parish for advice and help.

The Bishop of St. Asaph states that in many parishes where dissenting chapels abound there is not a single resident minister. The pastoral work is left to the parochial clergy. This proves that not only Churchmen are reaping the benefit of the Church's endowments, but that all parishioners, irrespective of creed, are getting the advantages of the Established Church which were intended for them.

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.

THE RECTORY OF ST. JAMES' CATHEDRAL, TORONTO.

SIR,—The recent disposal of the long pending disputes, respecting clergy, lands, &c., in the above case having been reached, it is hoped by all the lovers of peace and good feeling amongst us, who value the gospel cause of every denomination, that a forgiving spirit will be cherished, and progress made in that charity which Christ inculcated while upon the earth towards all men, and the present may also be a good time to consider, whether St. James Cathedral may not for many years to come, be made the Central Church for the Bishop and clergy, the same as it was under the late Pioneer's Strachan and Bethune. It is quite evident that St. Alban's is too distant for being convenient, and the interests of the Church demand a more central position for its Executive, and the "old camp ground," with its beautiful spire and world renowned "time-keeper," and Cambridge Chimes, is very attractive to visitors from every land, and should be made our Canadian Bow Bells: reminding our youth of Westminster, England; and St. Giles' in Edinburgh, Scotland. The writer of this heard both last year, while visiting their Exhibitions, and St. James here will compare favourably with either of the former, and although I do not belong to the Communion of the Church of England, I have united with the late Dean Grasseott, Dr. Scadding and others, to promote philanthropic objects, common to the Churches of all denominations, and trust that Cathedral of St. James', will be the rallying ground to sustain "The unity of the Spirit" in Christian Work, as recommended by St. Paul to the early disciples in his day upon the earth. Your insertion of these lines will oblige,
"A UNION PRESBYTERIAN."

Toronto, July, 25th, '87.

WHAT IS THE REASON?

SIR,—Kindly allow me space in your valued journal to answer Lance's "What is the Reason?" The apathy of the clergy of the Church both in England and Ireland and Canada, has made and is yet making the Church weak in this country. One would not use the word apathy did he not know that the majority of emigrants, old and young, who belonged to the Church before they came to America have been well taught "the form of sound words," and been able to give "the reason of the hope that is in them." Had these emigrants then, before emigrating to Canada, received some letter of introduction from the bishop of their diocese or the clergyman of their parish to some earnest Churchman, lay or clerical, in this country the Church would not now be in the humble, weak and almost dead state she is. Even though no Churchman had seen these letters yet the very receiving of them from the ministers of Christ's Bride would have been to the poor emigrant and his heirs a touching memorial of the devotion of Christ's ministry to the people of the Church. In 1791 Methodism numbered 75,000 people. To-day Methodism is one hundred times stronger than in 1791. The Constitutional Act of 1791 gave the Church al-

most unlimited means to make herself prosperous in this country; but we are with sad bitterness forced to state that the Church did not take active enough advantage of the Act of 1791; hence the pecuniary weakness of the Church in Canada. Poverty, extravagance, lack of tact, are good reasons for accounting for the failure of business men. The Church has always had able men to carry on her business and she had a means of becoming wealthy; but I am forced to say that she has lacked for persistent and aggressively active lay and clerical Church workers who with zeal for the Church of God burn "to sow the good seed" which alone will make the Church temporally and spiritually prosperous. More men of the type of Chaucer's "poor parson" are needed in this country to do Church work. Had we had more men of the above type the million or more who now sit in this country on sectarian benches might still have been in the home of their Mother.

We want to hear no bickerings among our clergy; the silly babbling of the Highs and Lows must cease; apathy must die and truly Christian sympathy and charity must actively abound if the Church in Canada is to even make creditable progress.

LABOR.

REUNION.

SIR,—The following extract from the *Guardian*, (Eng.) for June 15th, re "Homiletic Magazine," may be of some interest to Canadians. The editor says: "This month the turn is with the Rev. Chas. Williams, President of the Baptist Union, who differs, as might be expected, from the Church speakers who have taken part in the discussion, and especially from Lord Nelson. But at the outset he tells us that 'Baptists have no common creed. To their own Lord they stand or fall. No Baptist therefore represents other than himself.' What union can such Christians have either among themselves or with others. To them the 'one body' must be one as a heap of grains of sand may be termed one, and no more. Mr. Williams thinks there can be no unity except through a 'surrender of creeds;' unless Christians and churches will 'abandon the vain effort to secure uniformity of belief by formal definitions of faith.' We may well ask what then becomes of the 'faith' once delivered to the saints?" But the value of Mr. Williams' paper to Churchmen will be in the clear proof it gives that some most respectable Christians are absolutely destitute of the elementary ideas from which the very wish for unity or desire for reunion must spring. Mr. Williams has never realized the fact that the Saviour came not only to teach truths and duties, but to establish an organized society which was to last till he came again. That fact appears evident enough on the pages of the New Testament; it is a pregnant fact, and until it is more widely appreciated than it is, no real progress towards reunion is possible. Mr. Williams' conception of unity is that Christians should agree to differ. All should follow their own ways and opinions, and regard one another as brethren." This is just as I find it, and have found it, in four different countries. The men of the sects seem so attached to their religio-socialistic ideas, that instead of a Christ as Head of an organization, it is the men who can carry the crowd. We Churchmen have played too long with this point, and the time has come to fight *pro ecclesia Dei*, or throw up the whole thing altogether. There can be no escape from it. I certainly held with Hooker and the late Bishop of Colorado. I have the greatest sympathy possible for the scruples of men, but not a morsel of sympathy for those who cry out, *An unorganized organization is the universal religion of the Nazarene*. This does not concern us as High, Low or Broad Churchmen, it concerns the very existence of a church at all. Yours, X.

DR. GEIKIE ON THE TREATMENT OF PERFECT HEALTH.

SIR,—The Bishop is reported to have made a pertinent observation at the close of the Temperance Medical discussion, to the effect that an opportunity was given the Conference of seeing how doctors differ. Now where the doctors differ, the patient, who is clearly an interested party, may well be allowed to have a voice in the final conclusion. Even in Christianity, while the fundamental principles of the Creeds are admitted without dispute, in their application to individual cases, the private Christian's conscience and judgment are not overborne or thrust aside; and with still less reason would this be done in practical medicine where so many things are still far from infallible certainty, and the methods are so largely empirical. I do not think there is any learned physician, scientist, nor sciolist, who would forbid to a patient of educated judgment and of moral balance, an article of diet or a practice that he had used for years with no perceptible injury, or it may be with very perceptible good effects. The infallibility of

medicine will have to count with men's experience or private judgment, and if there be an infallible maxim in dietary at all, it is "One man's meat is another man's poison." I will by no means say that Dr. Geikie's paper was without value, but it was certainly of no value in a discussion of the merits and demerits of alcohol, for it was a series of truisms, and though truisms are precious they contribute nothing to the settlement of disputes. It will be useful to exhibit this character of Dr. Geikie's paper which wears a very imposing appearance, but the truisms are not of an atom more consequence because borrowed from Dr. Andrew Clark. The basis of all is that the use of alcohol in any measure is either useless or hurtful to persons in perfect health. Dr. G. carefully confines himself to this point, as he again and again reminds us. Now nobody denies this—it would be absurd to deny it. Anything added to what is perfect would simply produce imperfection; and any change of dietary intended to advance perfect health is most likely to reduce it, as it cannot be advanced. Sir Andrew Clark defines this perfect health, not health as Dr. G. says, as "that state of body in which all its functions go on without notice or observation, in which existence is felt to be a pleasure, in which it is a kind of joy to see, to hear, to touch, to live." The address to a Y. M. C. A., I think, from which this is taken, was the occasion of some amusing and pungent comment in the *London Spectator*. Indeed, it is amusing to make this an argument against the use of alcohol. It would indeed be ridiculous to think of aiding such perfect digestion by any means, to use medicines in such perfect health, in such overflowing joy to use wine for cheerfulness—unless, as Dr. O. W. Holmes suggests, to sober the excess of animal spirits! The autocrat of the breakfast table says: "There are companies of men of genius into which I sometimes go, where the atmosphere is so much more stimulating than alcohol, that if I thought fit to take wine, it would be to keep me sober." But Sir Andrew Clark's perfect health is (as the doctors know to their advantage), nearly as rare as this delightful society, or perfect health of soul; and it is an immense superfluity of argumentation to urge the needlessness of alcohol under such circumstances. Nor do we need the authority of great names in the medicinal world to assure us that the habitual use of fermented liquors to an extent far short of drunkenness is injurious; or a quantity which is conventionally deemed moderate; or that dram drinkers who regularly take ardent spirits several times a day, short of intoxication are liable to mischief; or that men who are habitually taking a little too much, and are always begging for to have another glass, and are always drinking just a little more than the physiological quantity, are in danger. These platitudes may prove useful as a medical sermon to some easy-going reckless drinkers; but they are mere ineptitude when the use of alcohol is the question under consideration. Coming from an educated man they must be meant to produce in the minds of unskilful hearers the confused notion that all use is necessarily abuse, and therefore mischievous. This style of treatment is intellectually offensive, and can only injure the cause of true Temperance, and I regret that my once very kind neighbour should have committed himself to it. I have a few remarks in reserve on the other papers. Yours, JOHN CARRY.

Port Perry, 30 July, 1887.

SKETCH OF LESSON.

11th SUNDAY AFTER TRINITY. Aug. 21st, 1887

God's Chosen Priest.

Passages to be read.—Numbers xvii. 1-10.

The awful fate of Korah and his followers, of which we read on Sunday last, was not a sufficient warning to the Israelites. Next day they murmured again, bringing fresh complaint against Moses and Aaron, saying "Ye have killed the people of the Lord." Instead of this being true, it was through the warning of Moses that the people escaped the sad fate of Korah, and the stroke which destroyed the rebels came direct from God.

I. *Life in the Midst of Death*—xvi. 42-50.—Twice lately God had spared Israel. Still there is no repentance, no earnest striving after better things, no turning to God. Judgment can no longer be stayed. Once more the bright glory flashes from the cloud, and murmurings are turned to cries of terror. Already the plague is upon them—some are dead, others dying; while, like a great wave, it dashes onward, striking down its victims on all sides. What can stay its course?

One man—Aaron the high priest—hastens through the pressing, stricken multitude, and offering incense, kindled with fire from God's own altar, makes atonement for the people. Beyond this the plague cannot pass. Where Aaron stands, death's stroke hovers ready to fall. Where he has passed there is life—beyond, lie cold and stark the victims of the plague. Surely this terrible judgment and wonderful deliver