

Guild, who danced around the maypole at the mission premises, when Sir. F. Lockwood, M.P., reopened the bazaar in the grounds.

The Bishop of Colchester visited Plaistow recently, and opened a new parish hall, which has been erected by the vicar of St. Mary's parish, the Rev. T. Green-Wilson, to provide opportunities for recreation and social intercourse among the poor people who crowd this large, poor parish in London over the Border, the other halls in the parish being mostly used for mission purposes.

The thirty-seventh meeting of the English Church Union takes place at Freemason's Tavern. The subject for consideration will be the Education Bill, to be introduced by Lord Halifax. At night the Union will hold another meeting at 8 p.m., when the subject will be "Prayers for the Departed." The speakers are the Bishop of Nassau and the Deans of Chichester and Lichfield.

The Rev. J. R. Denham, rector of St. John's, Dumfries, has made an offer of £3,000 to form an endowment on condition that the sittings in the church shall all be free and open. Mr. Denham made a similar offer some time ago, but it was for various reasons found impossible to carry the project to a successful issue. It is much to be hoped that the renewed offer may be more successful.

Canon Carter, of Clewer parish church by the Thames, near Windsor, now in his 88th year is a picturesque figure. At the death of Archdeacon Denison he became nearly the only remaining representative of the Tractarian School, and his reverence for Dr. Pusey is best expressed in his own words. He says: "As an elder boy at Eton, as a commoner at Oxford, as guide and counsellor during the rest of his life, till the sad and ever memorable day on which I kuelt at the foot of the bed where he lay taking his last sleep, he had been to me as a pole star in the regions of divine truth."

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.

"Religion in Our Public Schools."

SIR,—Permit me to draw "J. H. M.'s" attention to the school regulations in the Province of Quebec: (a) "Religious instruction shall be given in all public schools, but no person shall require any pupil in any public school to read or study in or from any religious book, or to join any exercise of devotion or religion, objected to in writing by his or her parents or guardians." (b) "Every Protestant school shall be opened each day with the reading of a portion of the Holy Scriptures followed by the Lord's Prayer." (c) "In all grades of Protestant schools, the first half-hour of each day shall be devoted to the opening exercises (prescribed by the preceding regulations), instruction in morals and Scripture history. The Holy Scripture and the authorized text-books shall be used for this purpose. No denominational teaching shall be given in such schools." [Sections 158, 159, 160. Regulations of the Prot. Committee, Council of Public Instruction, P. Q.] The aforesaid committee has more recently (Sept., '95) authorized a scheme of Bible study for Protestant schools, which, for the senior grades, includes O. T. history complete, together with the Gospels and the Acts of the Apostles; whereas for the other grades, the leading events of the O. and N. T. are selected, according to the capacities of the pupils in the several grades. The "memorized matter" of the scheme includes the Lord's Prayer, the Beatitudes, the Apostles' Creed, the ten Commandments, 12 special texts: (e.g. John iii. 16, 17), Matthew vi., Mark xv., and for the Academy grades 1 and 2, selections, to be made by the teacher. . . . I, for one, strongly object to the remedy proposed at the end of "J. H. M.'s" letter. The soul as well as the body needs daily food, and not too much at once, which is apt to produce disgust; but rather "live upon line, precept upon precept, here a little and there a little." "Mr. D. says the Minister of Education is trying to find out a remedy. Let him try the following: We profess to believe that the children have bodies, mides and spirits; in place of giving five days of the week to the first two, let the State give four days to these, and give one day in the week to the interests of the soul. Is this too much for a Christian people to concede for the eter-

nal welfare of their offspring? Here is a reasonable remedy.

J. H. M."
Now, before trying new methods, might it not be well to make better use of the means of religious training already provided for us. The late Principal Nicolls, of Lennoxville, used to say: "a poor plan well carried out is better than a good plan only half carried out." Hence the failure of the divine plan because it is far from being even half carried out: (cf.) "And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently to thy children," &c., Deut. vi. 6 7. "Feed my lambs," John xxi., v. 15. When religious instruction is given in the home by example and precept, and by the ministry and offices of the Church; when, moreover, the clergy shall co-operate more fully with the teachers of the public schools, by taking part in the religious instruction, who knows the blessing that may be in store, when the opening half hour in the schools shall receive daily the best efforts of a consecrated ministry, who can tell, in such a case, in how many a life history the memory of those morning half hours shall linger like a benediction? "Let us consider one another to provoke unto love and to good works."

L. S. T.

Announcement.

SIR,—I have been requested by the Committee of the Board of Management D. and F.M.S. to ask you to announce to your readers that the services of the Rev. Canon Spencer, of Kingston, and Mr. C. A. Elliott, of Ottawa, have been secured as honorary secretary and honorary treasurer respectively of the D. and F.M.S. Thanking you in anticipation for the favour.
A. A. VON IFFLAND,
Secretary of Committee.

Bergerville, Que.

Early Church Miracles.

SIR,—A wonderful answer to prayer may be a miracle to me and to those who think as I do, and the acknowledged miracles of grace be all that Mr. Harrison claims as the Church's heritage of miracles to day. I have no quarrel with him. But hitherto we have been talking of miracles in the ordinary sense of the word; miracles which would appeal to those who believe not, such miracles as were wrought by Christ and His Apostles, and certain who had the gift in the Primitive Church. These miracles have ceased; they were designed but for "the swaddling clothes of the infant Church." If a man's ear were cut off, as was the ear of Malchus, and a Christian scientist were to restore it instantaneously without the use of any adequate agency, and before competent witnesses, there could be no doubt as to the miraculous nature of the cure. But we do not hear of such things, and Lourdes and St. Anne-de-Beaupre at the other extreme of theology, do not furnish anything more authentic. On what, then, will any sane man state the claim that miracles, in the ordinary sense of the word, are still wrought in the Church, or out of it? I doubt if any Anglican takes the Llanntony apparitions of a few years ago seriously. And if the Roman devotee really believes in the cures of his pet shrine, it is a very long cry from these to the acknowledged miracles of the first days of Christianity. These latter were not experimental; they did not fail on occasion. He who gave the gift gave also the power to discern what time it was fitting that the gift should be exercised. Nothing could be more pitiful—nothing could betray a greater want of appreciation of the true nature and purpose of miracle—nothing could be devised by the most uncompromising materialist that would be better calculated to throw discredit upon the Gospel miracles and the record of them, than any attempt to refurbish the discredited and discreditable miracles of Romanists since the middle ages, and the faith-curists of our day. To enter the Church as a competitor with them, would be to lower her not only in the estimation of her own children, but even more in the eyes of her competitors themselves, for she would be most certainly beaten by them in such a contest. Our Church has many sins to repent of. Seeking after a sign is not, and I trust never will be, one of them. Mr. Harrison asks: "What is the use of the Church's prayers for the sick if such miracles do not occur?" I do not know that the Church anywhere prays for miraculous interference on behalf of the sick. If ever we should expect such a petition, it would be in the prayer for a sick person when their appearance small hope of recovery. But here, while acknowledging that no work is impossible with God, we do not venture, on the strength of that belief, to ask for a miracle of healing. That were not faith, but presumption. Our words are: "So fit and prepare him against the hour of death that after his departure," etc. We are referred to Staley's book on the Catholic Religion. He is very guarded, but even if he had made out a stronger case for Mr. Harrison, we could hardly recognize a book designed to popu-

larize Catholic truth as a theological standard. I should like very much to have Mr. Harrison or some other capable critic deal with that sober statement of the case in Trench's familiar Notes on the Miracles—chapter iv. 3. We have here, besides the author's own strong argument against the idea of the present continuance of miracles in the Church, almost a Catena of the Fathers, with eastern and western, to the same effect. Even St. Augustine (Mr. Harrison's strong authority) is shown to have varied in his judgment at different periods of his life. If I may venture a suggestion, is it not possible that the passage from St. Augustine, quoted in Mr. Harrison's former letter, may have been a mere *argumentum ad hominem*, and not a statement of his mature conviction.
ARTHUR JARVIS.

Wordsworth is not considered a very strong critic, but his note on St. Mark xvi. 17, seems good common sense, to say the least.

James the Less, the Apostle.

SIR,—I have to thank you for the favorable notice of my little book in your issue of the 18th ult., as also for pointing out the few slight misprints. But my object in writing now is to draw the attention of your reviewer and your readers to the fact that he has himself fallen into an error in his reference to James the Less and James the Lord's brother. He calls me to account as if I had inferred that these two were the same individual, and asks if I had read Bishop Lightfoot on the subject. But I have nowhere either stated or implied that they were the same. James the Less was the son of Alphaeus, and consequently one of the original Twelve, while, in the place noted (p. 77), I was pointing out those "other than the original Twelve" who were called Apostles. Among these James the Lord's brother is mentioned. This is entirely in agreement with Bishop Lightfoot and others, who claim that the first Bishop of Jerusalem was not one of the Twelve. You will have noticed, too, that my name is misspelled three times in the short notice. Of course this was not the fault of the reviewer, but of the proof reader.

A. J. BELT.

The Commutation Trust.

SIR,—It is not very often that much is said or written in reference to this fund, but judging from the reckless way in which the money belonging to it has been squandered through bad investments, it seems to me that the parties who have handled the matter have left themselves open to the severest criticism. Besides, I think, owing to the changes that have taken place in the times, that the present mode of distribution is unfair and needs immediate revision. According to the present mode, a number of men are made beneficiaries of the fund for \$400 per annum, and many of them have been drawing from it for years, whilst others who have served longer in the diocese than they have, are denied any benefit from the fund, which is to every right thinking mind, a huge piece of injustice. It is very plain, then, that the true principle of distribution is according to a certain number of years of servitude, and I hold that after a certain number of years of servitude a man ought to be entitled to go on the beneficiary list whether he is in active duty or not. Therefore, to meet the present exigencies of the case, I would make two suggestions, re amendment to Canon: 1st. That after a man has served twenty-one consecutive years in the diocese, his claim to go on the fund shall be established without dispute. 2nd. That the anxieties of present beneficiaries be reduced from \$400 to \$300, and that subsequent beneficiaries be placed on list for \$300 per annum until such times as the fund is able to give them \$400. I think by the adoption of this plan things will right themselves in a few years and prove just and satisfactory to all.
JURIS.

The Consecration of the Bishop of Niagara.

SIR,—Allow me to congratulate you upon what we may fittingly call the "consecration number" of your paper just to hand; your numerous readers will doubtless appreciate your enterprise and efforts so successfully accomplished to present them with a graphic and photographic account and picture of all that took place. But there is a criticism in your editorial comment upon the occasion which you will permit me, as one most deeply interested, to reply to. I refer to your words in regard to the lunch given by the W. A. to the clergy and visiting lay-representatives. You remark that at this lunch "a dead silence was observed." You "wonder whose fault it was," and you characterize the silence as "a blunder." Let me say the silence was intentional; it was the "new bishop's most earnest request that on this occasion, when his heart was so full, following as it did immediately after the most solemn hour of his life, that there should be no speech-making. Respect for his wish it was, then,