

emy of Moral and Political Sciences at Paris, in the place of the late Dr. Waitz, the German historian.

Archdeacon Philpot is the oldest clergyman in the Church of England, with the exception of the Rev. Bartholomew Edwards, rector of Ashill, Norfolk. He was ninety-six on the 9th of January, and he has been in Holy Orders since 1815. He was Vicar General and Archdeacon of Man for many years. Mr. Edwards was ordained in 1812, and has held the cure of Ashill no less than seventy-three years.

The Church Missionary Society is arranging for a mission to the native Christians of India. Ten missionaries, five clergymen, and five laymen, one of whom has held high military rank in India, will leave England in October next, and will spend four months in India, visiting each mission station in five districts into which the area to be covered has been divided.

A meeting of clergy and others was held recently at Manchester, under the presidency of Bishop Moorhouse, when it was resolved to celebrate the Queen's Jubilee by raising a sum of £30,000 for the superannuation of clergymen in the Manchester diocese, who were from age or infirmity permanently disabled from duty. The bishop said the fund would relieve of their difficulty men who clung sorrowfully to their livings when they were no longer able to do their duty.

The Bishop of London's Fund, according to the report of the Executive Committee, received in 1886 from the public, for general purposes, \$107,545, of which \$85,420 was raised by parochial collections. During the year, \$9,520 was expended on the supply of missionary clergy, \$18,655 on male and female lay agents, \$3,270 on parsonages, \$2,150 on schools, \$39,750 on mission buildings, and \$45,125 on churches and church sites.

The old Cathedral of St. Columba, Londonderry, from the roof of which cannons were discharged at King James's army during the siege of Derry, was opened recently after renovation and enlargement, with an imposing ceremonial. The Primate of all Ireland, the Archbishop of Dublin, and nearly 200 clergymen, including many Irish bishops, took part in a procession down the aisle. The mayor and corporation also attended, and the building was crowded.

The late Lord Gifford, a Lord of Session, has left by his will £80,000 to the four Scotch Universities for the endowment of Natural Theology.

The congregation of St. Michael and All Angels', Helsenburgh, have presented the incumbent, the Rev. J. Stuart Syme, with a suitably inscribed silver salver, on which lay a check for £300, and an address on the completion of the twenty-fifth year of his ministry among them.

The London City Mission has, during the year 1885-86, employed 461 missionaries; and under its auspices 3,253,737 visits have been paid. To say nothing of Bibles and Testaments, 4,853,543 religious tracts were distributed, and a total of 70,527 in door meetings and Bible classes held. These, and other statistics, illustrative of its exertions, were communicated at a *conferenza* recently given by the Lord Mayor at the Mansion House, and at a meeting over which he presided in the Egyptian Hall, in aid of the operations of the mission in the poor districts of London and the East End.

The Rev. H. C. Ogle, Fellow of Magdalen College, Oxford, and late Head Master of Magdalen College School, has generously placed his services at the disposal of the Archbishop of Canterbury for the work of the Assyrian Mission. He is expected to leave England in August, and to join the present mission priests in Assyria, the Rev. Canon Maclean and the Rev. W. H. Browne, in September. It is hoped that another priest or deacon will accompany Mr. Ogle, so as to increase the mission clergy to four, the present staff being quite incapable of meeting the pressure of work.

Farmer (to country minister): "I kin bring you in a couple of bushels of apples, dominie, if you'd like 'em. I've got a lot of 'em goin' to rot." *Minister:* "Thanks, Mr. Hayseed, I would be very glad to get them. Have you ever tried feeding them to hogs? I hear they are very fattening." *Farmer:* "Yes, I offered 'em to the hogs, but they won't touch 'em."

From time to time we have chronicled instances of long and devoted service; it is equally refreshing to

put on record kind and considerate treatment of masters and mistresses for their servants. A wedding was celebrated last week at Hawarden Church by the Rev. Stephen Gladstone, the contracting parties being Frederick Rowlands, youngest son of Mr. John Rowlands, vestry clerk, and Jane Elizabeth Forsyth, only daughter of Mr. Forsyth, head gardener to the Right Hon. W. E. Gladstone, M.P. The bride had been for thirteen years in the service of Mrs. Gladstone. The ex-Premier and Mrs. Gladstone were present and signed the register; Mr. W. H. Gladstone played the organ at the service, which was choral, and Mrs. Gladstone provided the wedding breakfast at the Castle.

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.

HIGH CHURCH AND LOW CHURCH.

SIR,—In your paper we constantly read of the different phases of Churchmanship, such as High Church and Low Church, Broad Church, Ritualists and Evangelists. The age is impatient of formalism; very intolerant of shams and shows. In the Church of England we have the two extremes of formalism and informalism. In extravagant overacting and extravagant underacting, in theological foppery and in theological slovenliness, in those who may be called the High-fanaticals and the Low-fanaticals of the Church. Both are totally unlike the large body of discreet and sensible men who compose the rank and file of our clergy. The one class lay such stress upon the chancel arrangements, and the ornaments on altar cloths, the carvings on fonts, the devices on communion vessels, the carrying of banners and crosses, the burning of candles, the offering of incense, the wearing of cassocks, and on particular postures and attitudes in worship, that you would suppose that the salvation of souls were depending on such issues. The other class, in despite of the explicit declaration of our formulars, make Episcopacy a thing of mere expediency; and the Sacraments and Ordinances nothing more in reality than mere Quakerism. Now sympathizing with one sect, and now with another; now band and glove with Presbyterianism, now with Methodists; again with Baptists, and then with Plymouth Brethren, they are a sort of amphibious churchmen. The golden mean lies between these two extremes. A clerical friend has sent me the following definition of High Church and Low Church:

"The wisest man is puzzled to give an explanation applicable to the present times. A High Churchman is a fool, and a Low Churchman is no Churchman at all. But what christian would not rather be called 'a high fool,' especially in the apostolic sense of 'fool,' than 'no Churchman at all.' An old American Bishop, in his day very evangelical, used to say, that 'a High Churchman is a Prayer-Book Churchman, but a Low Churchman is a Congregationalist with a Prayer-Book under his arm.' The faithful Bishop of Minnesota tells a story of a man in his diocese who became a devout communicant of the Church, but who had never heard of these distinctions. Happy the diocese where no such distinctions exist. But this man, on coming to visit his friends at the East, and telling them of his change and happiness as a member of the Church, was immediately addressed by the question: 'Are you High Church or Low Church?' 'My dear Bishop,' said he on his return, 'I said High because it sounded best, and because I never like to be low in anything. Was I right? But for those who want to understand more deeply the party names of High Church or Low Church, I append an extract from a recent speech made in one of the English Convocations:

"There was no spectacle more lamentable than to see men who professed to hold exactly the same truths standing aloof because they said their brethren were indiscreet. This very indiscretion (supposing it to exist) of those who held the truth in common with themselves, was the strongest reason why they should not stand aloof in the time of trouble. Of all things brought before the public there was nothing about which the public were so much mystified through the help of newspapers, and not a little through what were known as Church newspapers—as about the sections commonly called High Church and Low Church. The turning point of belief was a distinct difference on the subjects of the sacraments. 'High Church' held that the life of Christ in the soul was begun by Holy Baptism, and nourished completed and perfected in the Holy Communion. 'Low Church,' without denying that the sacraments were to be reverently observed, assigned to them no such distinct pre-eminence. 'High Church' held Regeneration in Holy Baptism and the Real Presence in the Holy Commu-

nion. 'Low Church' held neither the one nor the other. 'High Church' had an exalted sense of the office of the Church as the means ordained of God for the teaching and keeping of the truth, and as having as such 'authority in controversies of faith,' and a like sense of the office of the ministers of the Church, in and by the laying on of hands. 'Low Church' admitted the authority of the Church only where it coincided with private judgment. 'High Church' dated from the first year of the first century of Christianity, and was Apostolic, Primitive, Catholic. 'Low Church' dated from the sixteenth century, and was human invention, in many shapes and under many names. 'High Church' was set out in the Liturgy, Articles and Homilies of the Church as reformed upon the primitive model before the disunion of East and West. 'Low Church' was set out in the diverse and strange documents of Calvin, Luther, Quingle and others. 'High Church' was the same, yesterday, today and forever. 'Low Church' was ever doubtful, ever manifold, and ever changing."

We ought to have no disputing whether we are High or Low, or Broad. Without trying to see how far the theological pendulum can be made to swing, we find quite enough positive ground in the Church, on which true and earnest men can stand and work together, heart and hand, for the accomplishment of one great and glorious object, the conquest of the world to the cross of Christ.

PHILIP TOCQUE.

Feby. 16th, 1887.

LABRADOR \$1.

SIR,—A writer over the initials E. F. W. has written a letter to our Church papers, in which he seems greatly exercised over the fact that somebody has given, through our Missionary Society, one dollar to Labrador. This is simply a specified offering from one person in one diocese out of the five thousand one hundred and more dollars received by the Treasurer of the Domestic and Foreign Missionary Society since August last, and one would think from the tone of his letter that this small sum and "a mere handful of silver" more, represented all the work of the Society during that time. It would have been fair to have added the whole amount together and to have shown that \$5,142.89 in six months is not so despicable as he would imply. The board always respects the wishes of donors, even to the extent of one dollar, and will always send their contributions to the places desired by them.

When our friend says, "Why do you Christian men, who have your thousands stored away, let your wives give their \$5 nest eggs, and your daughters go round with their collecting book, getting a quarter here and a half dollar there to carry on this great missionary work, instead of yourselves stepping forward and proving the truth of your christian profession by laying your hundreds and your thousands at the feet of the Saviour?" he speaks well; but when he says, "What is this Board of Domestic and Foreign Missions but a farce? To what object is all this machinery and organization, while people's hearts remain unstirred, while people, calling themselves christians, are wholly given over to nineteenth century idolatry?" he surely cannot have weighed his words well, for the object of the society is to arouse that very feeling which he says lies dormant, and to show people the importance of supporting missions. Twice a year the board issues an appeal signed by all the bishops, and sent to all the clergy to be read to all the congregations, calling upon all the people for God's sake to take an interest in missions, both foreign and domestic, and asking them for offerings in support of them. What more can be done than that, at least as a beginning? This society pays no salaries to her officers. They do their work as a labor of love, and it is easy for our friend to say, "Send your secretaries and your treasurers, and your paper missions (whatever he means by that) to the winds," but how much better off was the Church in Canada before this Society which he ridicules was established? How was "the great missionary spirit which has made the Anglican Church a power in the face of the whole world to-day aroused, if not by means of societies? Too long has Canada been without her missionary organization, and now that it exists, let noble men and true stand by it, and help it in all its endeavors to promote the cause of missions, instead of writing sentimental gush on such a text as "Labrador one dollar."

He wonders what our Lord, "sitting above the feathery clouds," thinks of this one dollar for Labrador. This we cannot know; but we do know that once He sat over against a treasury and saw a poor woman casting into it two mites, which make a farthing, and thus He declared that she had cast in more than those who had given their costly gifts. May it not be, for all we know, that "Labrador one dollar" represents just such a case as that? Yours truly,

CHAS. H. MOCKRIDGE,

Hon. Secy. D. & F. Missionary Society.
HAMILTON, Ont., March 18th.

SIR,—The of the Diocese read in Church wheel of th be raised to connection w ideas, with t prove on the For exampl 100 clergym any interest derive from year would i if a Canon man should poor or rich his subscrip burden alike cease may no argues, I w nothing. W paying to injury of th of assistanc living from scripion be an ordinary from the 10 strongly as which has l laity will n expect the Who receiv Where will assistance that has g clergy with to hear the Dominion; agement o our gifts a out the di

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