

made in the world of discovery and invention is indeed worthy of consideration. I suppose if James Watt were to reappear among men and be shown a locomotive of the latest and simplest construction, he would suffer unspeakable chagrin as he should compare it with the crude results of his own patient, elaborate thinking. Why should he have laboured so hard over problems whose solution now seems so easy? Why did he not think of methods so simple and so obviously adapted to his purpose? To us it seems strange enough, but in the present day there are occurrences far more striking, and it is to a few of these that I would most respectfully solicit the indulgence of your readers. Some readers, no doubt, would censure me for drawing attention to discrepancies, but what else can I do? Is it my duty to stand idly by and view the retrograde movement without even breathing a protest? Surely not. Many things stand sorely in need of revision, and despite the fact that reformers are heirs to ridicule, satire and slander, I for one will continue to clamour against unnecessary discrepancies, cherishing the hope that our Church members in general may be aroused to a knowledge of their present surroundings, and may thus be led to jealously guard and defend their rights and privileges, and to fight manfully against growing evils. The state of our cathedrals, churches, chapels, meeting houses and missions must be tested by a comparison with the churches of Apostolic days, for whether it be thought so or not, the situation with respect to the world has not changed. Churches and missions which have erred in this matter have not, and are not, changing the world for the better one iota; but alas! in these degenerate and apostatizing days the world is rapidly growing in and changing them for the worse. A strange thing, is it not? Nevertheless, it is a fact. In one of our leading churches, the rector preaches one doctrine and his curate preaches another; the congregation is somewhat divided, and consequently there is an utter lack of spirituality in their service. This is a strange thing, and all the more striking when found within the pale of an organized body boasting of "Apostolic Succession." This certainly is not right, and to make sure, let us hear what St. Paul said to the Corinthians, in a circumstance not altogether unlike it. "If, therefore, the whole Church be assembled together, and all speak with tongues, and there come in men unlearned and unbelieving, will they not say that ye are mad? But if all prophesy, and there come in one unbelieving or unlearned, he is reproved by all, he is judged by all; the secrets of his hearts are made manifest, and so he will fall down on his face and worship God, declaring that God is among you indeed. What is it then, brethren? When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation." From this we learn the effects of such unwholesome divisions. From the same source we may also learn the cause, for the same Apostle, in addressing those same people, has said—"For ye are yet carnal; for whereas there is among you jealousy and strife, are ye not carnal, and walk after the manner of men?" Again, we listen to our ministers (clergymen) decrying worldliness in the churches, and behold, at the same time they are too timid to take any action in order to suppress it, even in their own churches. What this worldliness is I have mentioned at some length, in former articles under the heading—"Protest"—but let me ask the question—Why are our ministers so timid? Why is it? It is simply because they are accustomed to religion only in the abstract. A strange occurrence too, is it not? Let us hear what St. James says of this sort of religion: "What doth it profit, my brethren, if a man say he hath faith but have not works? can that faith save him? If a brother or sister be naked and in lack of daily food, and one of you say unto them, go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? Even so faith, if it have not works, is dead in itself." From this we learn that it does not meet with his approval; but he would give further instruction when he states so very plainly the following: "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God. . . . Draw nigh to God and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double minded." To this let us add St. Paul's opinion as expressed to Titus—"They profess that they know God; but by their works they deny him. . . ."

T. B. R. W.

(To be Continued.)

"The Canons of the Holy Apostles."

SIR,—In various articles written with respect to the "translation" of Bishop Hamilton to Ottawa, references have been made to the Canons above mentioned, especially No. 14. I do not find, however, in any case that full justice has been done with respect to the importance of Canon 14, and its bearing on the question of "translation." I have

those Canons in Greek, as printed in 1540, the Latin Version of Dionysius Exiguus, and also two English Versions. I beg leave to send you the two latter, as I think they will be read with much interest by all who take an interest in the question now before the Canadian Church. Canon 14.—"Let it be not lawful for a bishop to leave his own parish (diocese) to enter upon another, even though he be urged by very many reasons; unless there be a valid cause compelling him to do so, in his being able to confer greater benefit upon the persons there, on the ground of religion, nor let him do this of himself, but at the instance and continued exhortation of many bishops." The next Version, taken from an old book on "Canonical Codes," 1731, is as follows: "Let not a bishop be allowed to leave his own parish, and leap into another, though he be violently importuned by many, without some just cause compelling him so to do, on the account of his ability to bring greater advantage to the people there, by his godly doctrine, and (let this be done) not of his own head, but by the judgment of many other bishops, and at their most earnest entreaty."

A. D.

Conversion.

SIR,—In your issue of April the 9th, a person signing himself "Alpha Beta" asks me three questions concerning my letter on "Conversion," which appeared in your issue of February 6th. He says that I start out with the assumption that all Christians accept "Baptismal Regeneration" as a fact. On this statement he bases his three questions, which are: 1. What are his proofs for assuming that all Christians accept "Baptismal Regeneration" as a fact? 2. What reason has he for assuming the same himself, and passing it on to others as proved by reason? 3. What revelation can he give in support of such a contention? In reply I would say: 1. In my letter of February 6th, I did not use the term "Baptismal Regeneration"; and I do not think the question of "Baptismal Regeneration" is necessarily raised by anything contained in that letter. Alpha Beta has given a meaning to my words which I never intended, and which I do not think can even be drawn as an influence from any statement of my letter. I am perfectly aware that many professing Christians do not accept "Baptismal Regeneration" as a fact. In this connection I would refer Alpha Beta to the fourth sentence in my letter. The persons there alluded to can scarcely be said to accept "Baptismal Regeneration" as a fact. 2. What are my reasons for assuming "Baptismal Regeneration" as a fact? All I assume in this connection is the truth of the first rubric at the end of our Baptismal Office: "It is certain by God's word, that children which are baptized, dying before they commit actual sin, are undoubtedly saved"; and it is scarcely necessary for a priest of the Church of England, especially when writing to a Church paper, to give a reason for assuming the truth of so important a rubric. If he does not accept this rubric as true, I think he is exercising his office under false pretences and should at once resign. 3. Alpha Beta's third question, if answered at all, would probably call forth a lengthened controversy on the subject of "Baptismal Regeneration"; and, when the controversy ended, it is not likely that anything would have been written on either side that has not already been written. In any case, I decline to enter upon such a controversy. I care little for discussions on terms the very definitions of which are matters of dispute; but I do care a great deal about the salvation of my fellows, and I conceive it to be a matter of the greatest importance at what point we apply our religious instructions to a little child. Is he God's child or Satan's? Is he in a state of salvation, or is he not? If he dies to-day will he be saved or will he be lost? This is the question which every religious instructor must consider before he is in a position to guide the young life aright. Does not the neglect of this question largely account for the supposed "Church losses" of which we have lately heard so much? In conclusion, I am content to allow my letter of February 6th to stand without alteration or addition. If exception is taken to any statement actually contained therein I shall be thankful to have it pointed out, and I promise to give it my most earnest consideration.

N. HEWITT.

Manitou, Man., April 25th, 1896.

The Translation of Bishops.

SIR,—If you are naturally gratified that the view of the translation of Bishop Hamilton, which you endeavoured to present in your columns, has been adopted by the Episcopal Bench, it is well that you should know that the fact of the translation and the manner of its doing have been a painful shock to many loyal and devoted Church people. Churchmen, while perhaps slow in their movements and shy of quick cures, are, as a rule, willing to adapt themselves to new conditions when just cause

can be shown. In the case of the translation of Bishop Hamilton to Ottawa, no adequate reason has yet been given to justify the step. The best argument that can be given is that certain persons wanted it so. As good an argument can be made for marriage with a deceased wife's sister or for the remarriage of divorced persons. In making a new departure in this young country the House of Bishops had the opportunity of taking the step deliberately and in conformity with Canons of the Provincial Synod made and provided for the resignation of a bishop. What some of us want to know is, where does authority rest in the Church? Does the authority to resign a diocese reside in the individual bishop or in the House of Bishops? Bishop Hamilton offers to resign if so advised by the House of Bishops—the bishops decline to advise. The bishop takes the matter in his own hand and resigns. The resignation is accepted, and without a moment's notice Niagara is deprived of her bishop. This may be a convenient way of transacting business of importance—it is hardly consistent either with the pastoral of the Bishop of Niagara issued to the diocese after the election to Ottawa, nor with the Canon on resignation provided by the Provincial Synod. The whole transaction seems to have been carried out in a most arbitrary and selfish manner—Niagara was not considered.

RADICAL.

BRIEF MENTION.

The Bishop of Toronto confirmed 38 candidates in St. Peter's Church, Toronto, last week.

Rev. I. O. Stringer, of the Mackenzie River Diocese, who has been visiting here, leaves for his field of labour, May 13th.

The industrial census in Germany gives the City of Berlin a population of 1,616,381.

Accurate calculations make it certain that 1,000 tons of soot settle monthly within the 118 square miles of London.

Ceylon has 2,760,000 population and does an annual trade with Great Britain of \$40,000,000.

Rev. G. C. Gamble and his companions have returned to England.

The old edifice of the Protestant Episcopal Church of St. Mary, New York, has been sold to W. W. Astor for \$80,000.

One of Maine's curios is Machias, a town of 200 inhabitants, without a debt.

The first steamship to cross the Atlantic was the "Sirius," about 700 tons, which arrived at New York from England, April 23rd, 1838.

In the Chapel of St. John, Major street, Toronto, last week, two ladies took the vows of sisterhood. They were received into the order by Bishop Hamilton.

The Abyssinians have a curious form of civilization which antedates Christianity. There is a large admixture of Caucasian blood among them.

Rev. H. B. Patton, Prescott, and Rev. R. W. Samwell, Wales, sail for England this month to visit relatives there.

A Paris despatch says that Italians desirous of escaping military service are flocking into France by every railway train.

Grace Church, Gananoque, is to be enlarged. The young people have promised \$1,000 towards the scheme.

Lord Tennyson is going to publish in his life of his father a juvenile tale called "Mungo, the American," written by Alfred Tennyson at the age of 14.

The Rev. T. B. Reagh, of Milton, P.E.I., intends returning to his former parish of Kensington, P.E.I.

In India every resident must, under penalty of fine, have his name written up at the entrance of his house.

The bequests of the late Richard Hocken, of Chatham, N.B., include one of \$2,000 to the Fredericton Diocesan Church Society.

The hut in which the Marquis of Salisbury lived while at the Australian gold diggings in 1852 is preserved as a relic. He was then Lord Robert Cecil.

Most European nations average for the male five feet six inches, but the Austrians, Spaniards and Portuguese just fall short of this standard.

Mr. Harold Sutton, of Huron College, will take the duties of Rev. F. M. Baldwin, of old St.