

eventually want two suffragans, and should the diocese remain as it is the time cannot be long delayed when he must apply for one.

Bishop Wilberforce, of Newcastle, states that since the erection of the bishopric less than five years ago a sum of \$244,000 has been raised in his diocese for entirely extraneous Church objects.

It is more than rumored that the London Diocesan Home Mission has come into a legacy estimated at nearly, if not quite, £100,000.

The bishops must be a great puzzle to old-fashioned "Dissenters" just now. Here is Dr. Ridding, of Southwell, declaring his willingness to make one of twenty to give £5,000 toward raising £100,000, or one of a hundred to give £1,000 for the erection of new churches in his diocese.

By his will the late Mr. Corcoran gave to the Corcoran Art Gallery \$100,000, \$50,000 to the Louise Home, \$5,000 each to three orphan asylums in the District of Columbia, and \$3,000 to the Little Sisters of the Poor. The remainder of his estate, with the exception of some bequests to individuals, goes to his grandchildren. He had already given more than \$4,000,000 to charitable and public uses.

Church Life says as follows: The Free and Open Church Association, in the U.S., at its last annual meeting reported facts and figures from all the dioceses except one, and shows that three-fourths of all the churches and chapels in this country are free. The weekly offertory is not only proving itself sufficient to maintain free churches, but it is found that more money is raised by it for parochial support and missions than under the pew-renting plan. There are now thirty-nine bishops who endorse the free church system, and who have become patrons of the society. The man who said the free church method is not a success is afflicted with an "abnormal economy of truth."

The Primate of New Zealand, Dr. Harper (Bishop of Christ Church), has announced his approaching retirement. He is considerably over eighty, and latterly has been suffering from deafness, which probably accounts for his desire to relinquish the see. Bishop Harper is the Senior Prelate of New Zealand, having been installed in the pro-cathedral of Christ Church by Bishop Selwyn in 1856. New Zealand will remember him as one of its most active and worthy bishops.

The extent and kind of work which is done in a London parish, the figures which are given by the Vicar and churchwardens of St. Mary Abbots, Kensington, in their just issued Year Book, furnish a very striking story. There are nine clergy, and the stipends of the eight assistant clergy amount to some £1,200, of which some £300 comes out of the vicar's private income. And to supplement their labors in pastoral visitation there are forty voluntary district visitors. Turning to the church there are eight Sunday services, between 7 a.m. and 7 p.m., and two daily services (at 8 a.m. and 5 p.m.), besides Bible classes and other services. There is an average of 150 communicants at each celebration, and on Easter Day in 1887 there were 2,434. But this large number is spread over the mother church (1,668) and the two district churches. The number of baptisms for 1887 was 384, while there were 276 confirmation candidates (76 males); and 170 marriages took place. As for finance, the total amount of money raised for church purposes was no less than £17,143, of which £4,641 was received in offertories, and £3,795 in ordinary subscriptions and donations, and £488 from a voluntary church-rate. The Easter offerings exceeded £400, and the vicar handed over half of this sum to the Corporation of the Sons of the Clergy for their special fund. In the Year Book may also be seen the record of the work and finance of some fifty or sixty societies, funds or institutions, directed through the church, such as Convalescent Homes, Postmen's Rests, Soldiers' Clubs, Open Air and Navy Missions, Affiliated Parishes, not to mention the usual Church, diocesan and parochial organizations. There are three affiliated parishes: Holy Trinity, Latimer Road; the Holy Innocents' Mission, Hammersmith; and St. Matthews, Stepney; and £724 is set aside for them. The choir costs £380, and flowers for the church £100, and it is proposed to spend £500 on a fresco. But as a proof that even amid all this prosperity there is another side to the shield, we may chronicle the fact that the Working Men's Club is in debt to the extent of £36, the Boys' Club £55, and the Choir Fund £100. Mr. Glyn feels so strongly the evils of a vicious atmosphere and a dim religious light, that he proposes to light the parish church with electricity.

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.

MISSIONS TO THE JEWS.

SIR,—Will you kindly allow me to make my annual appeal on behalf of Missions to the Jews. Now that collections for the conversion of the Jews are being made on Good Friday throughout this province, it is not so important to plead the cause of God's ancient people. Our duty to them is now recognised very widely by the Church, compared with a few years back. But I find from conversation with Churchmen and correspondence with the clergy that considerable misapprehension exists with regard to the two societies appealing to our Church people for aid. I have been earnestly desired to make it clear that the "Parochial Missions to the Jews' Society" and the "London Society for Promoting Christianity among the Jews" are two different societies, with widely different principles and aims. Many of the clergy thinking that they were the same have not been careful as to the destination of their Good Friday collections and collections intended for the "Parochial Missions to the Jews' Society" have found their way to the "London Society." I would not, if I could, withdraw one dollar from the funds of the London Society; at the same time I do not want to lose a dollar intended for the other.

The principles of the Parochial Mission to the Jews' Society are such as must commend them to every Churchman who loves to see Church work done in a Churchly way. I enclose a list of the officers of the Canadian branch of the Society, which will be a sufficient guarantee of its character. I am glad to say that the contributions of last Good Friday were nearly double those of any preceding year, and have given the parent society very great encouragement. One of the secretaries writes that "the noble contribution from the Church in the Dominion will not only be very helpful financially, but also very gratefully appreciated as a token of communion and brotherly love from our fellow members on the other side of the Atlantic."

For some time the P. M. J. Society has wished to engage in Foreign work, but has been prevented by the inadequacy of its income for the many pressing claims upon it. Lately, however, the secretary wrote that they were so encouraged by the contributions from Canada and India that they were only waiting for an opportunity to take up Foreign work. When, therefore, Bishop Blyth, of Jerusalem, appealed to the Society to aid a mission to the Jews in Alexandria, the committee at once passed the following resolution:—"That this meeting having heard Bishop Blyth's proposal with regard to an opening for a mission on Church principles to the many thousands of Jews in Alexandria, are prepared to welcome his proposal, and to open a fund for that purpose, to be administered by the Committee of the Parochial Missions to the Jews' Fund."

The Society now appeals to us for aid in supporting this mission. A special mission to the Jews in Alexandria, mainly supported by the Canadian Church, would have definite interest for us and would increase our sympathy with Jewish work, while our confidence in Bishop Blyth would assure us of its Churchly character. Indeed, the chief claims of the P. M. J. Society upon us as Churchmen are that it is conducted on strictly Church principles. Moreover as none of its agents are paid, every dollar contributed goes to the real work of the Society, less necessary office and printing expenses. No doubt our people have many calls upon them, but we ought not to allow them to forget the peculiar obligation which we owe to the ancient people of God. From them we have received all that spiritually we hold most sacred. The debt can never be paid. But surely on that one day in all the year, when the Church throughout the world prays for the conversion of the Jews, we may well call upon our people to remember the debt, and by their alms, seconding their prayers, strive to repay a portion of it to their descendants. I trust the brethren will be careful to state, in remitting to the Secretary-Treasurer of their diocese, that their collections are intended for the Parochial Missions to the Jews, and if they so wish, specially for the Alexandrian Mission.

March 14, 1888.

I am, yours,
J. D. CAYLEY.

CANADIAN BRANCH PAROCHIAL MISSIONS TO THE JEWS FUND.—President:—The Lord Bishop of Niagara. Committee:—The Archdeacon of Guelph, the Archdeacon of Kingston, the Provost of Trinity College, Rev. J. Langtry, Rev. A. J. Broughall, Rev. Canon Norman,

Rev. J. D. Cayley, Rev. E. P. Crawford, Rev. C. H. Mockridge, Rev. G. C. Mackenzie, Rev. F. R. Murray, Rev. M. M. Fothergill, L. H. Davidson, D.C.L. General Secretary:—Rev. J. D. Cayley, Toronto. General Treasurer:—J. J. Mason, Esq., Hamilton, treasurer D. & F. Mission Board. Diocesan Treasurers:—The secretary-treasurers of Diocesan Synods. Diocesan Secretaries:—Toronto, Rev. J. D. Cayley, Toronto; Montreal, L. H. Davidson, D.C.L., Montreal; Quebec, Rev. M. M. Fothergill, Quebec; Ontario, Rev. W. B. Carey, Kingston; Niagara, Rev. R. G. Sutherland, Hamilton; Nova Scotia, Rev. F. R. Murray, Halifax; Huron, Rev. G. C. Mackenzie, Brantford; Fredericton, Rev. F. W. Vroom, Shediac.

THE CHURCH IN A STATE OF SUSPENDED ANIMATION.

SIR,—It is always satisfactory to hear of progress in the Church, and we have noted with pleasure a paragraph, going the rounds of the press, showing the growth of the diocese of Ontario under the episcopate of Bishop Lewis. A few lines anent the progress of the work in Ameliasburg may interest some of your readers.

A few years ago the parish of Ameliasburg contained a large proportion of Church people and descendants of Church people, but only two Church edifices and a station on the bay front where service was held in a school house. A parsonage dating from the days of the first settlers afforded a home for the only clergyman in the township whose income was derived in part from an endowment created by the generosity of the people. With the rapid development of the township a fair prospect of growth was before the Church, and the change which has been brought about in a comparatively few years is, to say the least, surprising. Several new churches have been built; two more are to be erected during the coming summer. Three new parsonages have been built, and Church growth in every direction is evident. The drawback to our satisfaction in contemplating this picture is, that all this growth has taken place in the Methodist branch of the Church. The Church is in a state of 'suspended animation.' Service is held in only one place. One of the oldest churches in the country stands idle. The school house station is long since given up, and as the fathers die off, family after family is absorbed by the Methodists, to whom be all honor for stepping in to do the work which the Church ought to have done, but did not do. It is not alone the result of clerical neglect that this state of things exists. A supercilious disregard of the wishes of the people has done much to alienate them. And the policy of forcing unacceptable ministers on a parish is bearing its fruit. People cannot be driven into submission; they may and are being driven out of the Church. Whatever the cause, the fact is patent—the Church is dying out.

CHURCHMAN.

WHAT TO READ.

SIR,—In these days of Catholic revival, and when the neglect to inform ourselves on the doctrine and practices of the Church is one of the sins of omission we all must deplore. Permit me to recommend to searchers after truth a work called "The Congregation in Church; a Plain Guide to Reverent and Intelligent Participation in the Public Services of Holy Church," to be had at the Young Churchman's Publishing Co., Milwaukee, Wis., price 60 cts. This book would be invaluable to the reading members of any parish, as none could rise from its perusal without feeling they had made some progress in Church knowledge and been disarmed of many a petty prejudice.

Yours,
C. H.

THE INTERMEDIATE STATE.

SIR,—In sending you my promised, selections let me beg your readers to note that it is not only the orthodox Catholic Christians who have held the belief in the intermediate state, but all who have speculated on the subject of Restorationism on the one side or annihilationism on the other, whether in ancient times or in the present day, when there is a wide-spread revival of those theories.

Though latest in time, I send you first the judgment of the eminent, godly, and eloquent Irish divine, whose early death in 1848 the whole Church has not yet ceased to deplore, William Archer Butler.

It may be superfluous to observe that in accepting the conclusions of these orthodox writers, no one is supposed to adopt as his own, every argument that is used or every opinion that is expressed.

Port Perry, March 5, 1888.

Yours,
JOHN CARRY.

"Ye are dead" is in some phrase the death conduct of paradise," said He Himself "I preserved in the as He declare happier region Abraham" w and which our His servant, "present with Christ w Lord," and "together with heavenly glory than the spir many of our s beyond this sc able universe, it may be with where in the c learns the a faculties for o spirits—the a long accustom gradually cou ineffable One, this life and t Thither, do of his glory— by some imag with whom and earnest o tant people t God eternal i cal changes, essential seer our death rej the Christian holy anticipa peculiar bless and "to the condition of t of profound r further can The bodies bodies of the they rest fr waiting for t body," but v have been as peace to "w some such though till t quiet hope, possessed ar come If de this, or som its tranquil p that restless were strugg recall it as s motives, and state can ha thoughts w guilt. They sin, "dead" shadow acro of bitterness broken ben These are ti has returne God; they l

SIR,—I t to Forest while recur find a lect death?" by who says: est interes Who amon of his immo Idie? W My friend to mentall pierced by says: "Ye place for a in his beat ghost woul must short religious e subject o however, i