

The Rev. W. B. Vere Stead, who has been for the past 24 years rector of Hantsbury, Bideford, Devon, has been appointed by Mr. Balfour to the vicarage of Bovey Tracey, Devon, in succession to the late Bishop Knight-Bruce.

It is proposed to completely restore the parish church of St. Mary's, Chatham, as a permanent memorial of the Diamond Jubilee. A new tower will be built in which a peal of eight bells will be hung. This latter will be the townspeople's memorial to the Jubilee.

The members of the Gladstone family, as a thanksgiving for the extended years of life granted to their parents, intend to erect a memorial stained-glass window in Hawarden parish church. A design drawn by Sir E. Burne Jones, representing the Nativity, with the visit of the shepherds and the adoration of the Magi, has been accepted by Mr. Gladstone's sons and daughters.

Canon Wilberforce, who officiated recently at the memorial service of St. John's, Westminster, to the late Mrs. Massingberd, somewhat startled the congregation at the close of his address by saying that he intended to offer a prayer for the dead. Those who did not approve need not join, and two or three left the church, while the congregation listened to an appeal for "light and rest, peace and refreshment in the companionship of saints, and sweet employment in the spacious fields of eternity." The "pioneers" who went out were, after all, behind the times.

A novel railway wagon has been built for the Trans-Siberian line, and will shortly be dispatched thither. This is the "church-wagon." In form it is like the ordinary long first class carriages on two four wheeled bogies; but the window frames are surrounded with mouldings in the Byzantine church style. Inside, two-thirds of the length are taken up with the standing space for the congregation and the triple entrance door, the other part being divided off by the holy gates and devoted to the officiating priests. There are the usual railway carriage doors at either side.

Re-opening of St. Saviour's, Southwark.—A very dignified ceremonial was the re-opening of St. Saviour's, Southwark, which took place on the 16th ult., and it was an occasion of more than ordinary interest in Loudon Church circles. This collegiate church, which will eventually be the cathedral of South London, was re-opened in the presence of T. R. H. the Prince of Wales and the Duke and Duchess of Teck, the Archbishop of Canterbury, eleven bishops and a large number of both civil, military and naval authorities. Many members of both Houses of Parliament were also present. The service itself was barely more than a Te Deum, followed by a sermon preached by the Bishop of Winchester. The church has been in the hands of workpeople for the past six years and during that time some £50,000 have been spent upon the fabric. The Chapter consists of a dean, a sub dean, six canons and four laymen. The church, which has so recently been beautified and restored, has already a historical record of more than 1,000 years. Amongst others whose remains lie buried in this noble fane are Philip Massingberd and Edmund Shakespeare, the younger brother of the immortal bard.

Three very ancient MSS. have recently been unearthed at Luton, Bedfordshire. They were found up the chimney by workmen employed on the demolition of an old house. One parchment is in book form, and the other two are scrolls. The volume is elegantly engrossed and artistically illuminated in colours and gold. The engrossing on the scrolls is also an exhibition of fine penmanship. The documents have been cleaned by the officials at the MSS. department of the British Museum, and Canon Puchard, Vicar of Christ Church, Luton, who has interested himself in the discovery, finds that one of the scrolls is a Bull of Pope Urban V. or VI., and issued to the Vicar of Shefford—presumably the village in the north of Bedfordshire of that name—in the fourth year of his Holiness' pontificate, commencing with the papal greeting, and setting forth that certain persons shall be rebuked unless they discontinue certain behaviour. The date would seem to be the fourteenth century. The other scroll is a manor roll, and records the transference of land. The volume is incomplete. After translation the documents will be presented to the corporation, to be held in trust for the town.

All the year cannot be a Lent, just as all the twenty-four hours cannot be devoted to labour. God teaches us variety in life by the changes of the seasons. God appointed one day in seven for special devotion and worship.

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.

Crossley and Hunter's Statement.

SIR,—During a series of revival meetings recently held in this town by Crossley and Hunter, the statement was frequently made by them that they have preached in Anglican pulpits in the Province of Ontario, and that the Church clergymen in that province co-operated with them in their work. As much of their teaching is in direct opposition to Anglican principles, this statement is doubted by very many who have heard it. Can any of your readers enlighten us? If their statement be true there must be some of your readers in Ontario who remember having seen them on the occasions to which they refer. Will some of them kindly give particulars through the columns of the CHURCHMAN. Lunenburg, N.S., Feb., 1897. DOUBTFUL.

A Welcome Visitor for Twenty Years.

SIR,—Enclosed find \$1.00 for renewal for CANADIAN CHURCHMAN for 1897. I have taken your valuable paper for about 20 years, and it has been a welcome visitor. I feel as though I could not live without it; even the children watch the mail every Friday for the Church paper. I keep the post office in this place, and consequently we get it on time and regularly; it has the right ring to suit me, and deals with all questions in a straightforward manner, without fear or favor of any party, and at the same time with a Christian spirit. I wish I could get a score of subscribers for you. The family reading is excellent, and we are interested very much in the continued stories. Wishing you every success, and praying that God may long spare you to continue in the good work, I remain, sincerely yours. GEO. N. YOUNG.

Guesses at the Riddle of Existence.

SIR,—I admire much your article in your issue of Feb. 25th, on the book with the above title, written by Goldwin Smith, D.C.L. I would have admired the article more if it had not left the author of the work just where it found him; and leaving on his mind, and on the minds of others, the false idea that the human intellect, unaided by light from above, of itself is able to grasp the high and holy things of eternity, and write intelligently about them, as if they were ordinary occurrences of earth. The article states that "Mr. Goldwin Smith has taken in hand to write on subjects which he understands very little." Now, a man may understand the histories of Greece, of Rome, or of England. These are the products of the brain of mortals, such as we are ourselves, and there is not so great a difference between members of the human family that one man cannot understand the writings of another man, by bestowing on them ordinary care and attention, even though these writers be inspired. What pious student of God's Word has not seen this when he strives to undo the knots—blessed be God, there are knots which no mortal can untie—in the Gospels and Epistles. He sees in the Epistles that the difficulties are merely those of form, not of thought, but of the setting forth of the thought, of the theological sequence, which only requires a patient disentangling and all is comparatively clear. But in the Gospels it is not the form of the thought, for that for the most part presents little or nothing perplexing, but the thought itself; the divine fact, or statement, which itself constitutes the difficulty. For while there must be deep things everywhere in Scripture, things past man's finding out, else it were no revelation, surely it is nothing surprising that the Son of God, who moved in all words as in regions familiar to Him, who was not the illuminated but the illuminator of all others, not inspired, but the inspirer, should utter the words of widest range and mightiest reach, those which should most task even the enlightened spirit of man to understand. These deep things few can understand fully, but the believer feels he knows enough, and that plenty is revealed for all the practical purposes of the Christian life. "What I do thou knowest not now, but thou shalt know hereafter." And if it be the will of God that we never know all, His will be done. The supposed ignorance in which He wishes His people to remain is far better and safer than the knowledge so called which the philosophers so prate about. The Father

of us all is not to be blamed if the soulless man who rejects the facts of revelation can go no farther than a "guess," or the man wholly absorbed and lost in his own carnal wisdom is only able to look upon Christ, the power of God and the wisdom of God, as an "enigma." The whole to him is guessing—the whole to such is a riddle, "he cannot know them," for they are spiritually discerned. This state of mind is most deplorable to the unfortunate possessor of it. A child "guesses" at that portion of his lesson which he has not properly learned, so Dr. Smith guesses. He understands it not; he does not recognize himself as standing in any relation to the word which he writes about, or to the kingdom of grace which that word proclaims. All speaks of man's connection with a higher, invisible world, all that speaks of sin, of redemption, of that holiness, is unintelligible to him and wholly without significance. But how has he come to this state? He has brought it upon himself, and we may say of this unhappy publication that the pride of an overloaded and fastidious reason hereby gives itself vent. One of the brightest jewels in the chaplet encircling the brow of the late Post Laureate was that no sentence, thought or conception in his writings does an injury to the moral or spiritual life of the millions who have read him. The same can be said of the immortal Scott, and of the immortal Dickens, but a book which may shake the faith and destroy the hope of the weak and vacillating, and ruin a soul for eternity, is a terrible production to come from the pen of any man, and doubly terrible coming from the pen of one who, ere long, will pass into that land where there are no "guesses" and where a riddle does not exist. Dr. Smith "guesses" about the book of Genesis, about the Incarnation, about Redemption, &c. Job has no guesses. His language is "I know that my Redeemer liveth. I know that in my flesh I shall see God." Dr. Smith says existence is a "riddle." St. Paul says "I know whom I believed," and "the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." No guess, no riddle in these announcements. J. H. W.

Feb. 25th, 1897.

Appeal to the Younger Clergy, Theological Students and all Earnest Christian Young Men.

SIR,—I send this appeal with the accompanying extracts with the earnest hope that you will be able to publish them in your paper at an early date. May I ask you for space in your columns to set forth the inducements and encouragements to Missionary work in Moosonee, and to invite applications for admission to our ranks. The encouragements can best be set forth by quoting extracts from letters just received from those now in the field. The invitation must be briefly given, but is cordially intended and extended. Letters from Rev. E. J. Peck, Blacklead Island, and Mr. Buckland, who has been to the far north of Churchill, will be found in this paper. Other letters can be found in various Church papers. I would advise all to read them. They speak loudly of the "open doors" and of the readiness, nay avidity, with which the Eskimos and remote Indians receive Christian teaching whenever they have the opportunity, and tell us of the happiness of the missionary engaged in this work. In the far north among the whalers, in from Hudson Bay towards the Saskatchewan among the reindeer, or along the borders of Hudson's Straits, at Fort Chimo, and in the northern part of Labrador, as well as nearer one at Split Lake and Fort York, there are hundreds of Christian Indians without a pastor, and down here at Moose, where we are losing workers and have none to replace them, in all these places there is work waiting for young men to take it up, while at home, in Canada and England are young men waiting (so they say) for work for Christ. The solution is obvious to all. I have yet to make arrangements whereby some of these recent reports would become eligible; but I think I could soon do this if the men are forthcoming; while in other cases everything is ready for the proper men to step in and get to work. As to the means, we have some. I believe the rest will come if we undertake the work. It is a life of loneliness, some hardships, fatigue, and extreme cold, and one that demands an active, healthy, holy, and contented mind. But it is a healthy, happy, free, manly life that ought to appeal to men. I want (1) clergy, (2) theological students or candidates for the missionary field, who will finish their training in the actual field as lay teachers and catechists, or (3) those who will remain lay teachers always, and (4) an earnest Christian teacher who is ready to come and teach school more for the love of God and from missionary zeal than as a means of living. The standard of diploma need not be high, and the salary cannot be high. I have at present only room for unmarried men, or those who are content to leave their wives behind for a few years. I invite corres-