

Sunday morning, e.g., in II. Cor. viii. 1, the obsolete expression occurs, "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia"—with the revised rendering, "we make known to you the grace of God," etc. Dining once with a hospitable Methodist minister—the first question of mine host was, What think you about Baptismal Regeneration? to which I replied that the term Regeneration was an ambiguous one, being used in a different sense by Churchmen and dissenters, with the latter of whom regeneration means exclusively conversion, or change of heart, whereas in the Prayer Book baptismal service, regeneration also implies a change of relation described by adoption into the family of God: thus, birth-rights are acquired, and so, logically, the term regeneration may in all fairness be applied. One of the American Bishops has strongly emphasized the importance of clearly defined dogmatic terms, negligence in which has resulted too often in unfortunate differences of religious opinions. A useful book, published by Macmillan's, viz., "The Bible Word Book," being a glossary of old English Bible words, by Messrs. Eastwood & Wright, of Cambridge, would be found helpful here. The familiar story of the silver and golden image is somewhat apropos, which, being approached in opposite directions by two knights, one exclaimed, "What a fine golden image!" to which the other responded, "What a fine silver image!" So when they fell, each being transfixed by his adversary's lance, they could see that one side was of silver and the other of gold. "Magna est veritas et prevalebit." L.S.T.

More Bishops.

SIR,—In your excellent paper of the 6th inst. your correspondent "Episcopalian"—or, as I must now call him, N.C.E.—seems still to have faith in a Bishop's influence to compel his clergy (who are in charge of parishes) to discharge their sacred duties in accordance with their "ordination vows." While he says "that in these degenerate times the Bishops are unable to exercise the authority inherent in their order, but Churchmen ought to see that the clergy are given their proper freedom." Whether these are degenerate days or not, is not the question; but whether "more Bishops" will arrest the decline in Church membership.

The latter part of the quotation I fail to understand, not knowing what "proper freedom" the clergy are denied. I know that the clergy are so free that they cannot be compelled to resign their appointments and accept superannuation in lieu thereof, no matter how the Church may suffer. They, the clergy, are so free that they can abandon one church if there are two in the parish to which they have been appointed; or they can resign an appointment when they choose, and the freedom of the clergy in this respect alone defeats the object of life appointments, namely, permanency of incumbency for the permutation of the clergy in this Diocese of Toronto reduces the average incumbency to rather less than five years. The principal plea for more Bishops is the extent of the dioceses, which territorially are large, but the number of parishes are in comparison few. In this diocese they do not exceed 150, while in some of the English dioceses they exceed 300. A liberal allowance is granted by our Synod for the Bishop's travelling expenses, and as most of his parishes can now be reached by mail or boat, the labour is much less than formerly. I repeat what I said in a former letter, that whatever is the cause or causes of the Church's decline, the want of "more Bishops" is not one of them. But the excessive freedom conferred by life appointments on our parochial clergy is one of the causes, and for which spasmodic permutation is in no sense an antidote. ANGLICAN.

The Church and Dissent.

SIR,—May I address a few words to your readers? It is the popular idea that the difference between the Church and Dissent is about some formal matters of vital importance. A great dust is raised by Non-conformity, blinding the eyes of the people to the real cause of the war. The question at issue is, "Is Christ God?" The Church of course is founded upon that Rock, and therefore maintains with reverence all things ordained by her God. Christ and His ministry and sacraments and Body are so joined together that man cannot put them asunder. Discard the ministry or sacraments separate from the Body, and the result must be loss of faith in Christ as God. The late Canon Liddon, whom all may hear with respect, has these words in a well known book upon the Divinity of our Lord: "Belief in the reality of sacramental grace protects belief in a Christ who is really divine; sacraments are outworks which necessarily and zealously guard the prerogatives and honour of our adorable Lord. That depreciation of the sacraments has led with general consistency to depreciation of our Lord's Eternal Person, is simply a matter of history. True, there have been and are

believers in our Lord's Divinity who deny the realities of sacramental grace. But experience appears to show that their position is only a transitional one. History illustrates this law of fatal declension." Again, "Sacraments assure us that He is to us at this moment what He was to the first disciples eighteen centuries ago; they make us know and feel that He is the same yesterday, to-day, and for ever, unchanging in His human tenderness, because Himself the unchanging God. It is the doctrine of Christ's Divinity to which they point." Under cover of these words, so severely plain, we may venture to add that Apostolic succession is also a necessity, if Christ was God. That promise, "I shall be with you always," was either kept or broken. If that ministry commissioned for all nations, every creature, all time, every day, till His return, ceased to exist even for a day, or failed to be sufficient for the work, then either the word or power of Christ has been found wanting, which is impossible with God. If that ministry be not with us to-day, with His all-sufficing presence, then our confidence in Christ as God must be broken. If He was God, His promise stands fast for ever, His original ministry is with us, their power is still equal to the work first given, viz., "To preach and teach and administer the sacraments to all nations and every creature." Some may deny this existence and must deny the Godhead of Christ. Some may admit the existence as a fact, but deny its necessity, which means also a very loose hold upon the Divinity of our Lord. Such people are in a transitional state, as the Canon said. Trial will force them to grasp the doctrine of His Divinity firmly, and in consequence accept the necessity of Apostolic succession, or else let go the merely historic ministry and in consequence the Divinity of Christ. Some may acknowledge the Divinity and necessary continuance of the ministry, but refuse to leave their sect. But surely such should consider lest in refusing the ministry they dishonour their God. "Whosoever receives you receives me." This refusal is evidently moral wrong, and must end in making shipwreck of the Faith. The Prayer Book speaks plainly enough of the historic ministry as necessary to Christ's Church. It points to the Godhead of Christ, assuring us that He is to us now what He was to the apostles and first disciples; it makes us know and feel the presence of Him who is the same yesterday and for ever, unchanging in His human tenderness, because Himself unchanging God. Perhaps the Canon's words may be helpful to those who have no opportunity of reading for themselves. S. D.

Rupert's Land Mission Fund.

SIR,—Many of your readers are subscribers to the Rupert's Land Home Mission Fund, and people generally like to know what becomes of their money.

In 1887 there were 21 missions on the Fund, and the revenue required was about \$17,400. Now there are 49 missions on the Fund, and it is necessary to have a revenue of, at least, \$25,000; and this year, owing to some expenses which are unusual, a still larger sum will be necessary. The following items of revenue are the most we can expect: From England, \$9,900; from endowment, \$2,300; from Eastern Canada, \$6,000; from Manitoba, \$6,000.

Even this will not be sufficient to meet expenditure. A reduction in our expenses is imperative. It is, however, by no means easy to reduce expenditure with a large number of new missions pleading for the means of grace.

In Ontario an increase of population strengthens a mission, but in the West "an increase of population simply creates the necessity for new centres, and a sub-division of the mission; if we cannot in such a case provide new centres, the people will no longer travel for many miles to the old centres," they will gradually connect themselves with some other body.

"Thus the increase of population . . . does not lead to entire self support by the mission, but by its sub-division into two needy missions, instead of one."

I am glad to say that perhaps no diocese in the Church is better managed, or in a more business-like way. Our Executive Committee have worked ahead, and they see that there will be in all probability a deficit in the Home Mission Fund, on the 31st of March, 1895, of \$4,384.

Remember, seven years ago \$17,400 was sufficient for our work, now we need at least \$25,000. In the same time the number of clergy has nearly doubled.

In order to meet this probable deficit, the following plan will be carried out:

"That a deputation be appointed to visit the following missions, with a view to increase the contributions of the people, so that the grants to 21 missions may be reduced, saving \$1,290. The reduction to take place on 1st January next, or at the latest on the 31st March next. Other missions are to be visited, for the purpose of obtaining increased local support toward the stipend of the clergyman—it being understood that the deputations make a house to house canvass, in conjunction with the wardens, vestrymen, or some person appointed by the wardens.

"The minimum for a deacon shall be \$600; \$700 for first year of priesthood, the minimum salary of other incumbents to be \$800, but in the case of the following parishes we are of the opinion that the salaries should be increased by the people to the following amounts:—Minnedosa, \$1,000; Emerson, \$900; Selkirk, \$1,000; Manitou, \$900; Virden, \$900; Carberry, \$900; Elkhorn, \$900; Killarney, \$900."

"We are of the opinion that missions in which two services are held every Sunday in the centre, should receive no grant from the Home Mission Fund, but in any case the maximum grant to missions of this kind should be \$200."

In spite of hard times the roll of self-supporting parishes in Rupert's Land is steadily increasing. Our Executive Committee seems to have profited by the mistakes of older dioceses—where "congregations have had churches built for them and clergy-men half supported for twenty years, and are to-day in the same pauper condition from which they started." So the committee is constantly urging and encouraging even new missions to become self-supporting, and no congregations are supplied with services gratuitously.

The Executive Committee should be encouraged in a very practical way. The threatened deficit of March, 1895, should be turned into a surplus, because in the name of God "a large number of new missions are pleading for the means of grace."

Mr. Editor, I thank you for your liberal allowance of space, but I think when people know that their gifts are so wisely used, they will be ready to invest more, and say, "advance the Church of the Living God in Rupert's Land."

Sept. 19th, 1894.

The State of the Church in Huron.

SIR,—In continuation of my review commenced in a previous issue, "On the motion of investigation of the state of the Church," I now give account of the result in the Synod of 1893. The reports of the committees being submitted, Mr. Wood enquired what report the committee to whom his motion had been confided, had to make. The reply was, "They had met once; their time was wholly taken up with the financial state of the missions; the subject of 'Church Progress' had not been gone into." Mr. Wood said that the great diocese of Huron took a keen interest in the falling off of a few dollars and cents in its revenue, but cared little that there was a deficit of 51,000 souls to be accounted for. He then drew a simile of a large sheep owner who had placed a hundred and ten thousand sheep under a chief shepherd, who at the time of accounting had called the under shepherds and keepers together, and congratulating them that they had accounted for fifty thousand and had built many brick folds with carefully lined stalls for the fine woolled sheep, etc. Another servant of his lord's charged with the counting of his lord's various properties, replied: "You have 110,000 instead of only 50,000." Would not the chief call upon the keepers to hunt the forests and by-ways and bring in the rest and not leave them to perish with cold, hunger, and devoured by the imps that infested the country. Some underling would reply: "Oh, there are other folds as good as ours who will take them in." Would not his lord say to him: "I placed those sheep in your charge, and to you I shall look for the returns." Mr. Wood then moved that a new committee be appointed to investigate the various causes which hinder the growth of the Church of England in this Diocese from being as rapid as we could wish. Moved in amendment by Mr. T. H. Luscombe, seconded by Rev. G. C. Mackenzie: Resolved, that a committee consisting of Rev. Alfred Brown, Rev. Canon Hincks, Rev. G. C. Mackenzie; Messrs. W. J. Imlach, H. Macklin, Joseph Ferguson, and R. Shaw Wood, be appointed. Also that the parish officials be enjoined to afford the committee all aid and assistance possible.

Motion by Rev. D. Williams: and with the consent of mover and seconder the following words were added to the amendment:

"To suggest some means of furthering the aggressive work of the Church in this Diocese, and that the above committee have power to add to their number."

In two vigorous speeches in favour of the motion which he had seconded, the Rev. G. C. Mackenzie brought up especially the inefficiency of diocesan information, instancing his experience on entering his present parish. On enquiring of the state of outlying districts, he was told they were very unpromising, as there were only seven families (Church); however, he started a mission and has now three mission churches, flourishing congregations, and these self supporting. A very strong address was made by the Rev. J. C. Farthing, in which he spoke of the need of closer Episcopal supervision. The Bishop should know of the needs of each parish by lengthened visits, not limited to the few hours occupied by the usual confirmation and official visit. More definite Church teaching—not apologizing for our existence. Arousing the clergy and people to greater personal devotion to the service of our Lord Christ. Need of