

The Bishop of Lincoln purposes appointing a Suffragan-Bishop to aid him in the work of the diocese. Since the death of the late Suffragan Bishop of Nottingham (Dr. Trollope), the Bishop of Lincoln has been carrying on work in his diocese single-handed.

The Rev. A. W. Robinson, who has just been appointed to the vicarage of All Hallows, Barking, worked with his predecessor, Canon Mason, in that parish for some years. He will maintain the same staff of mission preachers for work in London and elsewhere.

On the occasion of the Rev. J. F. Rowbotham's resignation of the charge of Huntly, Scotland, which occurred recently, the congregation presented Miss Rowbotham with a purse of sovereigns, in recognition of her work for the church during her father's incumbency.

The new Bishop of Mashonaland, South Africa, recently held his first ordination service in the Cathedral Church at Salisbury, when he admitted Mr. Douglas Raymond Pelly, M.A., of Emmanuel College, Cambridge, to the diaconate. The sermon was preached by the Rev. H. H. Foster, his Lordship's chaplain.

The beautiful Church of St. Columba, Crieff, is to have a peal of eight bells erected in the tower, of which the Rev. J. A. Legh Campbell is the donor. The tower was completed some three years ago by Sir P. Keith Murray, Bart. but has hitherto been without bells. The Bishop of St. Andrew's will shortly hold a service of dedication.

The jubilee of St. James' Church, Greenstead Green, Essex, was celebrated lately. This church is a landmark for many miles round and was erected by the late Mrs. Gee. She provided an endowment for two priests, on condition that prayers be said daily, morning and evening. The church was designed by the late Sir Gilbert Scott.

The parish of Bishop Wearmouth, of which the Ven. Archdeacon Long is the vicar, is about to erect a memorial to Paley, the author of the "Evidences," who was vicar of that parish 100 years ago. It is proposed to place a mural tablet in the chancel, which is the only portion of the old building still left standing, in which Dr. Paley officiated.

There is in progress of formation a body provisionally entitled the League for the Protection of Church of England Teaching in Secondary Schools. There is every reason to hope that the headmasters of Harrow, Dulwich, Haileybury, Marlborough, Winchester, Sherborne, Lancing, Bradfield, and practically of all the great schools, will join the council.

The congregation of Christ Church, Sydney, Australia, to which the Rev. Gerard Trower has just been appointed, have been celebrating lately the 50th anniversary of the church's consecration. This church was consecrated by Bishop Broughton, on Sept. 10th, 1845. Christ Church is the second oldest church in Sydney, St. James', built in the year 1818, being the oldest.

A large gathering of the congregation of Holy Trinity, Haddington, took place lately, when the Rev. Canon Wannop, the vicar, was presented with several pieces of plate, on the occasion of the completion of the 40th year of his ministry. The presentation was accompanied by a gift of two handsome gold bracelets of chain pattern to Mrs. Wannop. Lord Wemyss made the presentation.

An event of considerable interest to Church people in London took place recently, when the Russian Bishop Nicholas, of the Aleutian Isles, paid the metropolis a brief visit on his way out to his distant diocese. He was accompanied by two archimandrites, the one a Greek and the other a Syrian. He officiated at a requiem mass held in the Russian Embassy chapel, on the anniversary of the death of the late Emperor Alexander III., at which the Prince of Wales, the Crown Prince of Greece, and others were present. On the following day, being the anniversary of the accession to the throne of the present Emperor, Nicholas II., a service of unrivalled splendour was performed in the same place. It was probably the most impressive ceremony of an ecclesiastical kind ever seen in England during the present century. The Bishop was assisted by no less than 15 clergy of different ranks, all of whom were clothed in gold vestments. At this service, the Queen-Empress Victoria was prayed for by name. On the same day the Bishop paid a visit to St. Paul's Cathedral, and was shown round by the Bishop of Stepney. At evensong, he occupied the stall next to the Dean. Both on entering and leaving the Cathedral, he proceeded to the high altar and per-

formed certain acts of reverence customary in the Eastern Church. At the close of the service he inspected the crypt and said some prayers at the grave of Canon Liddon. This is the first time that a Bishop of the Russian Church has ever taken part in the service of the Church of England, and it is remarkable on that account. In reference to the recent visit of the Russian Bishop to England mentioned above, it may be of interest to readers of this paper to know that Bishop Nicholas followed the service at St. Paul's Cathedral throughout, at which he was present, with the greatest attention, standing through the prayers on account of the 20th Canon of Nicea, which forbids kneeling on Sundays (including Saturday evening) or during Eastertide. He also, upon being informed that the 2nd lesson was taken from the Gospel, rose in accordance with Eastern custom and removed his klobuk, or cowl, as he also did during the reading of the Prayer for the Queen's Majesty. On leaving the Cathedral the Bishop expressed his delight at the service. His visit to St. Paul's is taken as a proof of good will and a sincere desire to bring about a good understanding and friendly feeling between the Anglican and Russian Churches, and to prepare the way for that ultimate reunion for which the ecclesiastical authorities of both Churches have repeatedly expressed a hearty desire.

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.

"The Sycamine and the Grain of Mustard Seed."

SIR,—In the course of an interesting paper on "Faith Cure," recently delivered in Montreal, the reverend essayist said: "But I believe we are doing our people a kindness and serving our Master by controverting this doctrine, and thus saving people from such experiences as I have indicated. Persons have suffered needless and torturing discouragement through being urged to 'believe the promises,' without considering to whom the promises were made, or the conditions upon which they were suspended, or what was literal and what was figurative. A boy—and I may confess that I was that boy—read what Luke (xvi. 6) records that Christ said unto His Apostles: 'If ye had faith as a grain of mustard seed ye might say to this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you. He wondered if that was a promise to himself, and was told, 'Yes, if you can only believe.' The boy did believe, or thought he did. He found what he supposed was the same kind of a tree, and in the exercise of a simple faith, commanded it to be plucked up. But it didn't stir. But that simple faith was almost uprooted. First came the question, 'Can that book be true?' If this wicked doubt was silenced, the question then was, 'Can you have any faith at all?' The Bible says if you had faith as a grain of mustard seed, this result would follow. Since it had been demonstrated that he had not even that small amount of faith, could he have enough savingly to unite him to Christ? This I believe is a typical case, a not uncommon experience, and it shows how dangerous to the soul, as well as to the body, the so-called faith cure doctrine is. The advisers of the young gentleman evidently had no clearer views of this Scripture, than the partially restored blind man in the Gospel, when he exclaimed, 'I see men as trees walking.' The context, however, tells of Christ teaching forgiveness—with the Apostolic response, 'Increase our faith,' whereupon follows the parable—the grain of mustard seed—already familiar as illustrating the power of the kingdom of heaven in the life—to overcome the greatest spiritual obstacles, e.g., by even plucking up the sycamine (e.g., David and Goliath metamorphosed)—at all events, the advisers of the lad should have pointed out that the passage is a parable, just as the verses following contain another parable, and as in Judges ix. 8 we read: 'The trees went forth on a time to anoint a king over them,' etc. Whenever we, who have the heavenly seed growing within our hearts, meet with some one continually trespassing against us, even as many times as a sycamine has roots and boughs, doubtless, through faith, we shall be enabled spiritually to pluck him up out of our hearts and plant him in the sea—just as surely as we believe the precious promise: 'As far as the East is from the West, so far hath he removed our transgressions from us.'

L. S. T.

"Life in a Look."

SIR,—I desire to thank you for your kindness in publishing what Mr. Waterman calls my "hotch-potch" (I am not well read in slang-banter, and so do not know what that means). He is right in supposing I never had any intention of writing an apologetic defence of "Life in a Look." It is not necessary that I should do so. But apart from that, if Mr. Waterman were as "thoughtful" as he would have us suppose, he would know that it would be an unwarrantable piece of impertinence in me, or any other clergyman in this diocese, to pretend to be interpreters of the Bishop's mind on this or that point in the book, whilst the author is here to answer for himself, if he saw the necessity for so doing. "Life in a Look" is not a treatise on baptism, but written for the express purpose of guiding the anxious (many of whom have been already baptized) to an intelligent rest in Jesus. I have a bundle of letters here on my table which show God has wonderfully blessed it for that purpose. If Mr. Waterman reads my letter over he will see that my object in writing was to object to his impertinent allusion to the work done in the Diocese of Huron. His mention of the "wails" from the poor Catholic souls in Huron, had in it an inference that they were caused by the lack of Church teaching on the part of the Huron clergy, and I had a perfect right, as one of the clergy alluded to, to object to any such reference to our work, seeing that we are a growing diocese, whilst all other dioceses show decay. Our Churchmanship is never questioned by those who know us, and if those whose pious souls are so exercised about our supposed apostasy would come West, they will find we are Churchmen, who believe most emphatically in the Catholicity and Apostolicity of their own Church, but who hate all tinkering with, or hankering after the heterodoxy of the Italian Mission. A number of us were taught in the old Church in England, that the true doctrine of baptism lies between the *opus operatum* theory of the Italian Mission (which Mr. Waterman is advocating), and the other extreme of Zwinglianism, and that where the positive conditions of the sacrament are complied with, in such as worthily receive the same it has a wholesome effect or operation. And the wholesome operation will infallibly show its fruit, in the after life of the recipient. As to my realizing my position in the *Holy Catholic Church*, Mr. Editor, I have heard so much in the last few years of the terms, "*Catholic*," "*Good Catholic*," "*Good Churchman*," "*Prayer Book Churchman*," and the like, from individuals whose lives are a standing contradiction to all that is Churchly, and a standing menace to the truth of God, that I have come to look upon such terms as *ecclesiastical* or *Catholic cant*. As to my exchanging my *cassock*, etc. (lift up your hands in pious horror, Mr. Waterman!), I never had one. I am content with the common decency of my simple Church surplice and stole, and when I see any need for changing it I will write to some of our Eastern brethren for information where to get the best pattern. Mr. Waterman's words of dignified, patronizing impertinence will preclude me from further correspondence with him. The absurd unfairness of his last criticisms are an answer themselves to his banter. He didn't expect to do any good, but he has, for he has advertised "Life in a Look" so that many are now trying to get copies, and will profit by the reading of them. If any gentleman who will not challenge the honesty of those who differ from him, will discuss quietly and good humouredly the Church's doctrine of Christian baptism, and what ought to be the results seen in the life of the baptized, and if not seen there, what ought to be done in their case, I think (though Mr. Waterman says I don't) it might be a useful and profitable outcome to an otherwise unprofitable discussion. I am quite willing to learn. Thanking you again for your kindness.

F. G. NEWTON.

The King's Daughters in Ontario.

SIR,—Nowhere has this order taken deeper root and borne better fruit for our Lord and Saviour Jesus Christ, than in the Province of Ontario. The Convention lately held in London confirms this statement. Delegates were present from Ottawa in the East, to Port Arthur in the West, each and all filled with enthusiasm and holy zeal, desirous of bringing and getting a blessing. The opening Bible lesson on "The Work of the Holy Spirit," was given by the Bishop of Huron, and will not soon, if ever, be forgotten by those who were privileged to hear it. The influence of it was felt through all the meetings, and on returning to their homes the delegates carried with them fresh inspirations for a higher life and a closer walk with God. One lady in writing afterwards, said: "Those blessed Convention days were to me what the mount was to Peter, James and John." Several others have written that "since the Convention, they have begun to walk in the narrow way." Testimony after testimony is constantly coming in, showing how eminently God answered