

manner, some of his former curates arranged a demonstration of their regard for him. Thirty out of forty of Canon Clarke's curates came together on that day, and after a special celebration of the Holy Communion an address was presented to the vicar from both his past and present curates. This address was signed by forty priests. In the evening there was a great gathering in the town hall of Church people, at which the Lord Bishop of Rochester presided. Many notable people were present on that occasion. The past and present curates of Battersea Church presented the vicar with a hammered iron lectern having a silver inscription, which has been specially designed to suit the church. This was in addition to the address mentioned above.

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.

Who are Responsible?

SIR,—The Mission Board of the Diocese of Toronto has established a mission recently, called the Mission of Clairville. Grahamsville and Malton. The congregation at Clairville gives to the clergyman \$100 a year and the Mission Board gives him \$200 a year. I use the word recently of design, as a recently formed mission needs and should get all the undivided attention of the Missioner. When a mission has been started and a grant made, the usual guarantee given by the clergyman accepting the grant, is that he reside in the mission, and that he give his time to building up the Church in it. Now what is the case here? This Missioner, who one would suppose would be found in his recently established mission doing his work, is found "all over," canvassing on other work and neglecting his mission. I submit the Mission Board should look carefully into this case, and see that the funds of the Board are not given to do other work, but given for bona fide work in the Mission to which the Bishop has appointed the Missioner. One thing is sure, the various subscribers to the Mission Fund never intended their subscriptions to go to any other purpose.

HONESTY.

How to Keep the Diamond Jubilee.

SIR,—Suggestions as to the proper method of keeping the Diamond Jubilee of our Most Gracious Sovereign being in order, may I venture to add one more, namely, that we make our churches free of debt? When we consider what, as a nation, we owe the Church, which was before and helped to make the State, our flag, of which we are so justly proud, ever bearing aloft in her folds the cross as an enduring sign of her origin—surely it would be a glorious thing if those possessed of wealth should be seized upon with the divine conviction that this "Church of England shall be free," and by their own individual effort, or gathering those around them, to assist pour upon God's altar their offerings for such a happy consummation. What a blessed relief for bishop, priest and people, when we think of the time and energy spent in collecting funds to meet the debt so slowly creeping up, eating like a cancer into the heart of the Church and paralyzing all its best effort! What diocese will first declare itself free? What layman will write for our Canadian Church our new magna charta in this glorious year of jubilee?

F. E. S. S.

Religious Instruction.

SIR,—While thanking your correspondent for the information in synod item under Montreal diocesan notes, in the CHURCHMAN of Feb. 11th, as to where copies of the Creed could be had, I may say the question was asked not so much for information as to where I or any other of your readers could secure a copy of what I am sure we are all possessed, but to question the arrangement which the Board of Education makes for carrying out its own regulations. I suppose that even the committee on education (of the synod) could hardly expect the clergy (whom the report censured for failing to see that the law was carried out) should supply the schools with copies of the creed. If the Board of Education, having laid down a scheme of religious instruction (which I think is a good one) will see to it that an authorized text book, as in other subjects, is procurable, and

make it an instruction to the inspectors to examine on this as well as other subjects, and to see that no child is promoted from class to class until able to pass an examination in all the work of the class from which he or she seeks promotion, then, and not till then, may our province be held up as a model in the provision made for religious instruction in our schools. If our synod committee on education will bring the matter before the Board of Education (the members of which I am sure are desirous of doing what they see necessary to carry out the scheme they have laid down), I am sure the future reports of the committee need contain no reference to the clergy of the different denominations failing to use their privileges as referred to in the late report. Hoping that before next meeting of synod such arrangements will have been made as to entitle us to rank as a model province in this matter.

J. H. LACKEY.

Practically Regenerate.

SIR,—“L. S. T.” has announced his intention of employing the term practically regenerate, in order to distinguish between the grace of baptism and conversion. His resolution has been made under the influence of a divine or two, and a sermon in the Anglican Pulpit Library. We should suppose your correspondent's mind was made up before ordination to follow the Prayer-Book in preaching upon the Sacraments. All clergy swear they believe its language to be correct. It savours of heretical pride to change the accepted expression, is regenerate, into is practically regenerate. The remark applies to all who rob the word of its fixed meaning and then press it into the service of propagating their own private opinions. Whether Prayer-Book usage is modern or not we need not stay to determine. *Ministerium baptizandi quo deo renascimur*, as Bede quotes St. Augustine of Canterbury, is rather suggestive. At any rate from the Reformation regeneration has continuously borne one signification only in the teaching and prayers of the Church. Hundreds of Church people have followed the devices and desires of their own hearts and minds. They are dead. The Church still exists unshaken in her faith, unchanged in her practice by the mistaken zeal of her strongest sons. Once we heard a mother describing a noble act on behalf of a drowning man. His rescuer was declared worthy of a medal from the Humane Society. Small boy rushed to correct mother's error by saying, “you mean human society, mother.” Father was pretty sharp on the audacious child. Not a few commit the same mistake in our ecclesiastical household. Our good mother goes on serenely and patiently trying to inculcate greater modesty and sounder theology. Perhaps our mental view will be cleared by noticing that: 1. Regenerate is applied to infants, thereby excluding all idea of conversion of any kind. 2. The catechism insists upon conversion, i.e., repentance and faith before baptism in adults. 3. We thank God for regeneration accomplished in baptism, and pray that infant and adult may live worthily of the newly established relationship to God. So that we are forced to regard regeneration as pointing to some change totally different from repentance and belief and holy living. What that singular effect is, both catechism and articles explicitly state. The person is engrafted into Christ's Body, adopted into God's family, the Church. “Is regenerate” has been the proper theological language to denote this peculiar action of grace since the Reformation. Alteration of the expression is presumptuous, whether undertaken by “L. S. T.” or Browne, by deacon or archbishop, because any single man is insignificant compared with that authority which originally compiled and has since faithfully handed on from generation to generation the baptismal office in its present form. The fact that Whately puts regeneration down in his list of words of doubtful meaning does not in the least weaken the argument of “J. H. M.,” but shows that even great men are ruled at times by worldly rather than by Catholic custom. Let “L. S. T.” point out any ambiguity in the use of the term by the Church and then we shall begin to respect what now seems like a concession to those who talk as though the Church were too weak to have a mind of her own; an unwarrantable binding down to haters of definite instruction and lovers of oracular utterances, giving everyone a chance to say that is my belief, producing apparent agreement while encouraging radical difference. Sworn to teach up to the uncompromising dogmas of our standard, why not do our duty with severe simplicity? But supposing we had no rule whereby to take the real measure of “L. S. T.'s” desirable repletion, what is gained by adding practically? The adverb qualifies either the verb or the predicate. Practically may mean, in fact, really, and give intensive force to is; thus is practically regenerate amounts to a stronger form of is regenerate, without explaining the effect predicated, and expresses a hearty rejection of the Calvinistic notion that the grace of baptism is only for the predestined

who will be effectually called to final perseverance. Churchmen tainted with this heresy, hate “is regenerate” because it kills their power of spreading Calvinism. All power to “L. S. T.,” Browne, or any one who will help this unhappy ism into an early grave. However, the adverb is said to be inserted in order to explain regenerate. This out of respect for another schismatical perversity. Methodism has seized our word, ignorantly attached an imaginary meaning, lost sight entirely of that union with the Head which has been familiar to the Body through eighteen centuries under the name of regeneration, and in blind zeal accuses us of attributing to the influence of baptism what we assert in our formularies to be perfectly distinct from the grace of that necessary sacrament. To put in “practically” under pressure of such cavils is an irreverent imputation upon the sound and sober sense of the Church in addressing both man and God. We may expand thus—practically regenerate, i.e., so far as regenerate means engrafted into Christ's Body the person is regenerate, but so far as regenerate means converted, the person is not regenerate. But we have seen that the difference between conversion and regeneration is absolute, and made to appear so in language easily understood by our intelligent youths. Moreover, whoever imagined the Church confounds the two workings of God the Holy Spirit? Nobody, absolutely nobody except men like Mr. Spurgeon, who preach popular tirades full of charges easily proven false by reference to a penny catechism. Therefore the expletive explains nothing at all to us and ought to be cut out as a cancerous accretion. What our adversaries want is the destruction of the Catholic doctrine contained in our office. New birth with them has no reference to our doctrine of regeneration whatever, and takes place only at conversion. Conversion with them is not identical to conversion with us. Baptism is utterly void. The only explanation satisfactory to their minds is that by which is regenerate is made to mean is not regenerate. Some of our men do so by saying straight out, “we were made children of God in baptism does not mean we were made, but only declared children.” “L. S. T.” does not intend to accept that flat contradiction. His expletive will please neither solid Churchmen nor thorough Dissenters, only those who like indefiniteness so that they may agree with both. The Prayer-Book is perfectly plain in asserting the ancient doctrine as to the revealed mystery that in baptism we are born again by being engrafted into the second Adam, without any reservations or evasions whatever.

HOOSIER.

Past and Passing.

SIR,—Away in lands beneath the western sun, beyond the great waves of ocean, lies a beautiful country interspersed with mighty lakes, magnificent rivers and chains of mountains, which wear their eternal caps of snow far above the clouds. This fair clime was peopled with men and women who came from the east, and who, after hard fighting, gained possession of the country. These eastern people wishing that the colony should have the same spiritual privileges as themselves, set apart a portion of the new unoccupied country for the support of the religion of the colonists. Now it came to pass as men began to multiply in the colony, and others of different ways of thinking came to settle in it, dissension, bickering and strife after a short time prevailed, and they who made laws for the colony at last took away all the land that was given by the wise men in the east for the religious education of the colony. These lawmakers sold the land, stopped the building of schools, colleges and churches that the first settlers were erecting to worship the God of their fathers in, and they built one large place for education where everything earthly is taught to the young men and women of the colony; but there was no room built in this large house of earthly knowledge for teaching religion—no place in the whole structure for morning or evening prayer, no “summoning bell” in the tower, no professor to speak to the youth about remembering their Creator when they were young; all the teaching is for time—no instruction for eternity. Around this pile for secular education, five small places for the peculiar instruction of each sect owning them are located, and close by the public path leading from the great central structure is an unsightly building in which there is a musical instrument for any student who wishes to sing a comic song, or a hymn, or have a dance, as the case may be. Over the portal are the letters Y. M. C. A., meaning “young men, come along.” When the terrible change above recorded took place, an old man—the earthly head in things spiritual of a portion of the first people who came from the east—the old man was over seventy years—went back to his own people and got enough money to build a place for education for his people, where along with teaching for time, the youth of his people should be taught for eter-