

An association has been formed in England called the Morning Watch, whose object is to encourage early rising and early communion with God. "A little while spent with Him before the cares of the day dim the freshness of the mind does more than ought else to foster close communion."

Bishop Hare has issued a pastoral to the clergy and people of South Dakota, urging upon them the importance of instructing the children of the Church in the catechism.

Mr. C. J. Studd has invested his fortune of £100,000, for the benefit of the China Island Mission. This Society is rapidly taking its place in the first rank of Missionary enterprise.

Last year in New York City there were arrested 2,248 boys, and 1,050 girls, ranging from seven to fourteen years of age.

The Holy Synod of the Greek Church has appropriated 50,067 rubles for its mission in San Francisco.

The January receipt of the American Bible Society were \$59,795.72, and during the same month 64,287 volumes were received from the Bible house.

The Episcopal churches in Brooklyn, N. Y., during the last seventeen years are reported to have paid \$600,000 of church debts. They are now mostly free to devote their energies to other work.

Missionary agencies in South Africa are busily at work. We read that there are 450 Protestant missionaries, 92 native ministers, 40,000 communicants, 250,000 under instruction, and probably 1,000,000 more or less, under the influence of Christianity.

The contributions of the English Church during the last twenty five years, excluding those for purely parochial and some other objects, will reach \$400,000,000.

VIRGINIA.—In this diocese are between thirty and forty regularly licensed lay readers, doing efficient work in their various fields of duty. The Bishop's visits to many of the parishes of the diocese having impressed upon him the importance if not absolute necessity of increased lay work in order to keep their churches alive.

The Episcopal Brotherhood of Baltimore has nearly 200 members, and has disbursed more than \$12,000, of which more than \$6,000 were in benefits to sick members and the widows and orphans of members, and \$1,200 in funeral expenses.

The Rev. J. Miller Darling, M.A., formerly minister of St. Andrew's (Liverpool), Church of Scotland, has joined the Church of England, and is now a member and a communicant in St. Saviour's Church, (Archdeacon Bardsleys'). Mr. Darling, it is expected, will apply for Holy Orders in due course.

Some idea of the magnitude and proportions of Bishop Doane's cathedral can now be obtained by a view of it as it stands. There have been built in it 10,000 tons of material at a cost of \$100,000, of which one half was expended upon the foundation and the other upon the choir.

ZULULAND.—As there is good reason to hope that the long night of discouragement and difficulty that has hung over mission work in Zululand and Swaziland is preparing to make way for a dawn of better things, we present our readers with the following description, which may enable them to follow the changes for the better which we earnestly hope, in God's good providence, are about to take place.

The present boundary of Zululand to the south is the Tugela river, which, since the proclamation of British sovereignty over Natal in 1843, has proved a tolerably sufficient barrier to the incursions of the Zulus in that direction, as it was in former times the scene of some of their fiercest battles. To the north of Zululand, next the Indian ocean, we have Tongaland, a thickly wooded and in some parts marshy country, inhabited by a race much inferior to the Zulus, and consequently despised by them, especially as they prefer a peaceful life to the glories of war. Owing to their aversion to fighting and consequent unwillingness to invite attack, probably, they keep but few cattle, and rear goats principally. Till our war with the Zulus, Tongaland was a dependency of Ketchwayo's, and they were little given to venturing out of their own territory; but now they pass more freely

into the labor-fields of Natal, under the protection of Chief John Dunn, who has erected one or two stations on their route where they may rest in safety and get some food. To the northwest Zululand borders on Swaziland, the abode of another interesting race, inferior in character to the Zulus, as they are greatly addicted both to lying and stealing. But though the men are inferior to the Zulu men, the women are superior to the Zulu women, and noted for their beauty in South Africa, possibly because they have less heavy work to do.

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.

"UNFERMENTED WINE."

SIR.—Of all the "rubbish" of which one of your correspondents so bitterly complains, as being dumped into your columns and those of other newspapers, none is worse than that which is hung upon the "fermented juice" idea, as being the "Simon Pure" for wine. Grape juice, if left to itself, becomes fermented, 1st as ordinary wine; 2nd, as vin-aigre; and 3rd, as decomposed matter. Who is to decide at which stage of these three or four it is most properly called "the creature of God," if it be not in its original state ("wine in the cluster" or freshly expressed) most properly so called.

It is quite useless to dwell upon the "germ theory" as solving the difficulty, that would prove too much, because "nature" provides cholera, diphtheria, small-pox, and other germs, that we do not think it a duty to encourage and nurse. The fact of the matter is that the various stages of the juice of the grape have their several uses, distinct from one another, and to be distinguished accordingly. Unfermented wine is a good beverage. Fermented wine is a good medicine. Vin-aigre is a good condiment, and even the last stage of decomposition of grape juice probably has some proper use.

Yours,
FAIR PLAY.

LAY HELP.

SIR.—On reading your article on the above subject, in last week's issue, it occurred to me that there is one manner in which the church not only sanctions, but, as far as it is possible to do so, directs her laity to help in the great work of leading souls to God. One of the rubrics immediately preceding the baptismal service for infants, directs, "And note, that there shall be for every male child to be baptized two godfathers and one godmother; and for every female one godfather and two godmothers." Even at the baptism of adults the church requires godfathers and godmothers for the persons baptized, to act as their witnesses, and remind them of the solemn responsibility resting upon them as the members of Christ. Again, when children are brought to be confirmed it is required that "Every one shall have a godfather or godmother, as a witness of their confirmation." I greatly fear, indeed, I know that this is an aspect of "lay help," which is sadly neglected, nay, all but fallen into disuse. How often it is in the experience of every parish priest that he is obliged to accept the father and mother of the child as its sponsors, or else must himself be godfather, to nearly all the children of his parish, and in many cases his wife the godmother. The great blessing which a faithful and true godfather would be to a child, must be apparent to all who read carefully and thoughtfully the exhortation to godparents at the end of the service for the public administration of holy baptism. And in no way could a layman more efficiently assist his clergyman than by filling the place of a faithful sponsor to one or more children in the parish.

God grant that this neglected aspect of "lay help," may be more thought of in the days to come than in the past. There is much room for work here if godly laymen will only show their willingness to undertake to assist the parents in bringing up their children to "lead a godly and a Christian life." The work is indeed a secret and a silent work, not known to the whole community, but a work which He that "seeth in secret will openly reward." Brethren of the laity who may read this letter, will you not help us in this most needed way, and bring down upon yourself God's blessing here, and His eternal reward hereafter?

CHAS. L. INGLES.

SIR.—My attention having been drawn to the illustration used in support of the argument for the necessity of lay readers in my letter of your issue of the 11th ult., I beg to say no reflection upon the gentle-

man in the incident referred to was intended. It only occurred to me as an instance of what might take place, therefore I hope your numerous subscribers, who happen to recognize the case, will accept it as such. As a matter of fact, the reader alluded to gave sufficient reasons for his own attendance to the clergyman who had engaged him, and the latter carefully explained to his congregations the cause of the accident.

Yours,

J. A. MACPHERSON, L.L.D.

DOES SWEDENBORG SAY SO?

SIR.—My attention has been called to an article in the DOMINION CHURCHMAN, of February 11, headed "The New Jerusalemite or Swedenborgians," in which the following statement occurs: "He, (Swedenborg) represents Luther and Calvin as lost beyond hope. Nor does he stop here. Knowing that the writings of St. Paul give the lie to his pretended revelations, he attempts to invalidate their authority by saying that the condition of Paul is also deplorably bad, though he does not quite assert that his state is finally irrevocably hopeless."

Will the author of the above statement be so kind as to furnish us with an answer to the following questions: 1. Where in the writings of Swedenborg, is Luther represented as "lost beyond hope"? 2. Where, in said writings, is Calvin represented as "lost beyond hope"? And, 3. Where, in said writings, is the attempt made to invalidate the authority of the writings of St. Paul?

If an answer to these questions will be given in the DOMINION CHURCHMAN, we will be most happy to point out to its readers where Swedenborg states that Luther is among the happy in heaven, what he says of Calvin in the other life, what he says of the apostolic writings, and how he constantly quotes Paul in support of the doctrines he reveals.

Yours truly,

J. S. DAVID.

19 Mulberry St., Hamilton,
February 25th, 1886.

We are familiar with Swedenborg's writings, and should be very sorry to have to say what that misty luminary does or does not teach. The whole system of Swedenborgianism rests upon the hypothesis that what is written in Scripture is not meant, that words are intended to conceal the writer's meaning, not reveal it. That is the fatal weakness of this system of theology, hence disputations as to Swedenborg's meanings are of all discussions the most unprofitable, tiresome, and unsubstantial.

ED. D. C.

LOCAL PAROCHIAL "USE."

SIR.—The letter of "W." in your issue of 11th March on the subject of "Principle and Courtesy," deserves to make itself felt in our various parishes and among our clergy. It may, perhaps, help the view presented with so much force by your correspondent, if it be mentioned that such eminent clergy and dignitaries of the Church as the late Dean Grasset, Archdeacon Body, etc., always have exhibited the proper courtesy to the church in which they consent to officiate for the time being. It was noted at the time, as a remarkable thing, that these gentlemen and others of their "school," used surplice and coloured stole, when preaching special sermons in the Lenten course at St. Matthias's, Toronto.

I am not quite sure that all will agree with "W." in thinking the north side proper more correct on principle, than the north end. Doubtless, the best plan is not to officiate as celebrant at all, unless the custom of the parish in this respect can be complied with. But is it a matter of principle?

Yours,

CATHOLIC.

12th March, 1886.

THE REV. JOHN MAY IN REPLY TO ARCH-DEACON PINKHAM.

SIR.—I regret that the Ven. Archdeacon Pinkham in his letter, did not see fit to expend his energies in controverting my statements rather than in the endeavour to discredit myself. Those statements are true; and no amount of detraction from the character of their author can obliterate the facts themselves, or invalidate the inevitable conclusion. Nor will the imputation of sinister motives on my part mend matters. As to my main position, it stands unassailed, nay, virtually conceded, in the only part of the Archdeacon's letter which has any bearing on the subject. He does not even attempt to show why a missionary's allowance here, should more than double that of his Ontario fellow-labourer.

With reference to the Presbyterian church in Winnipeg, I am in a position to say that although her clergy get good salaries, there are only two of them to least five within the city limits. The Presbyterian Assembly has wisely set its face against the multi-