

communions a hopeful experiment. The matter will come before the Lambeth Conference in an authoritative form.

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 Bull on Anglican Orders.

SIR,—Now that the fierce ecclesiastical dispute in the daily papers has almost burnt out, I ask myself what have I learnt about the Pope's Bull, and answer practically nothing. What I have really ascertained I did so from the CANADIAN CHURCHMAN. I gathered from Lord Halifax's letter that the Pope felt bound by previous decisions; from the *Church Times*, that the ground given for this decision was not binding, in that Canon Moyes had come to a conclusion as to the language of an old bull, which was incorrect; and from the late Archbishop Benson that the historical statements in the present bull were well known to be erroneous. But I have waited in vain for a short readable statement of what are the grounds expressed in it on which English orders are said to be invalid, and in what particulars are those grounds incorrect, or, if correct, why the inferences are erroneous. This is information which I am sure your readers would be glad to get, provided that the statement was couched in clear terse language and free from any adjectives or offensive expressions.

Jan 21st, 1897.

W. D. P.

The Re-union of Trinity Graduates.

SIR,—The first re-union of the past and present members of the Divinity Class of Trinity College was unanimously agreed to have been successful. The number in attendance was very large, and the papers read were able and practical. Nor must we forget our hosts; nothing could exceed the heartiness with which we were received by the Provost and the entire staff of the College. The success of this gathering encourages me to make the suggestion that as an experiment the next meeting should be extended over three days, two of which should be given to papers and discussion. I doubt whether the College authorities realize how difficult a matter it is for the clergy to keep up their reading, nor how many come at last in despair to give up almost all reading but the Church and other papers. Theological discussions are banned in our Synod, and even Diocesan Conferences, prepared for large and mixed audiences, do not afford an opportunity for the discussion of those theological subjects upon which some opinions ought to be held by the guides of the people. "Thou therefore which teaches another, teachest thou not thyself?" is a text that might well be taken as the motto of our annual gathering. It would, I think, add to the interest and value of the discussions, if the committee should prepare and issue the programme at an early date, adding a few suggestions as to books which might be consulted. If this were done every year it would constitute an outline of reading which would, I am sure, be found helpful to many. In concluding, I should like to pay a special tribute of praise to the excellent and outspoken speech of Prof. Cayley. It was with profound thankfulness that I listened to the hearty applause which greeted his earnest appeal for more unity amongst ourselves, a unity not based upon the sacrifice of our personal convictions, but to be achieved by the avoidance of controversy and negations, and the emphasis of positive truths. It recalled to my mind the famous contention of F. D. Maurice, "that men are always right in what they affirm, and wrong in what they deny."

H. S.

Practically Regenerate.

SIR,—The late Archbishop Trench, in his book "On the Study of Words," endorses the following two quotations, (a) "The success and enduring influence of any systematic construction of truth, be it secular or sacred, depends as much upon an exact terminology as upon close and deep thinking itself. Indeed, unless the results to which the human mind arrives are plainly stated, and firmly fixed in an exact phraseology, its thinking is to very little purpose in the end." (b) "Hardly any original thoughts on mental or social subjects ever make their way among mankind, or assume their proper proportions in the

minds even of their inventors, until aptly selected words or phrases have as it were nailed them down and held them fast." The teaching of the Church has nailed down, and holds fast, the term regenerate to the change that takes place in the administration of the sacrament of the baptism, when the person baptized passes from the state of nature into the state of grace. If your correspondent L.S.T. be a deacon or priest of the Church, I beg of him in all his teaching to use the exact terminology of the Catholic Church. If a doctor writes out a prescription, and inserts one letter or character too much, or indefinite, he may risk the life of the patient, and if the soul is of equal importance as the body, is not equal caution needed in the prescription? As it would be a meaningless pleonasm to say of the natural birth the child was practically born, so is it the same to say of the spiritual birth, "the child was practically regenerate." The Church has, through her folly, allowed the glorious word Catholic to be almost lost to her, and has hard work to recover it. She must not, as the guardian and keeper of truth, allow the word regenerate to be lost. The word is not, and cannot become, a synonym for conversion, and let your correspondent read carefully the epistles and he will find that in no one case do the Apostles call upon sinning Christians to become regenerate. They are bidden to repent—not to receive the grace of God in vain to cleanse their hands and to purify their hearts, but never to be born again; the word so used, like Pentecostal and others so misapplied, is only fit to make, as it does, an unctuous mouthful at a revival meeting, but to the Churchman, when so used, it is full of danger and harm. Pray avoid it.

J. H. M.

Unbelief and Cowardice.

SIR,—We are all familiar with the close connection between unbelief and cowardice as exhibited by St. Peter when he tried to walk on the water, began to sink, and was rebuked for having so little faith. When one undertakes the work of God's ministry difficulties are faced no less trying to faith than walking upon the sea. At times we sink down from the high plane of faith to the low level of Rationalism. A priest of the Church shrinks from pronouncing absolution because it is dangerous to say "I absolve thee." This shrinking is a manifestation of cowardice arising from defective faith. We fear not to say "I baptize thee." We acknowledge one baptism for the remission of sins. Why do not fearful minds tremble to administer this most awful sacrament? Can it be because they have never seen or admitted the connection between "I baptize" and "I absolve thee"? When it comes to using the very word absolve implied in saying "I baptize," then defective faith is displayed by timorous refusal to make full proof of their ministry. Remarkable it is that such minds are most frowardly bold in preaching the Word. This is exalted as the one power of God unto salvation. No miracle of grace is too great to expect from preaching. Yet instead of a holy fear restraining the ignorant lest they wrest the Scripture to their own and other men's harm, the unlearned are the most ready to deliver volumes of Gospel sermons with intention of producing effects in sinful souls far surpassing what is claimed as the benefit of absolution. It looks as though presumption increases in proportion with the intensity of anti-sacerdotal feeling and density of ignorance. Suppose those who do not dare to absolve carried their principle out with consistent thoroughness, what would be the result? Taking the apostles as the first disciples of this school, they would have refused to preach lest they should fail to speak the truth. That would have been not only rebellion against their King, but also disbelief in the promised assistance of the Spirit of Truth. Later on the Fathers at Nicæa, Chalcedon and Constantinople, would have declined defining the faith as being a work beyond the power of man. This would have been a denial of the supernatural relation between the Church and Christ whereby the Body is constituted the teaching organ of the Head through the indwelling of God the Holy Ghost. There would have been no gospels, epistles, or creed accepted as inspired authoritative statements of the faith once for all delivered. Consequently the truth would have perished beneath heaps upon heaps of literature forced upon the world by heretical effrontery. But no such faithless timidity paralyzed the apostles and their successors. With great boldness they fulfilled their ministry in unhesitating reliance upon the presence of the Holy Spirit to guide their utterance and give effect to all their official proceedings. Humble courage arising out of implicit faith produced those criterions by which the character of all other doctrines has been revealed to their condemnation. The same brave humility of faith led to the discharge of every duty imposed upon them by our Lord. We remember how He commanded the twelve to say peace be to this house upon entering before knowing anything of the character of the inmates. If the apostles had shrunk from pronouncing

the authorized blessing would they have proven their faith or unbelief, their courage or cowardice, their humility or presumption? Doubtless they acted up to their delegated authority and left results to their Master. All we have to do is to follow their example—in faith, humility and courage, pronouncing the word of reconciliation. If the Son of Peace be with us, in public or private, peace and remission of sins shall be upon him, but if the Son of Peace be not with us, only the son of pretence and hypocrisy, our word shall return to our own bosom void. With all precaution, no man can rightly judge who is penitent or impenitent. There must always be a venture of faith in doing this our duty, a leaving to God the true decision. Shame to us if we shrink from walking in the path of our high calling as priests in the Church of the Great Absolver. Woe to those who endeavour to steal His grace at our hands under cover of feigned penitence, wolves in sheep's clothing, for their fate is with Ananias and Sapphira, because they lie not unto us, but unto God.

S. D. HAGUE.

Bishop of Saskatchewan and Calgary's Appeal.

SIR,—Will you let me put before your readers a claim for sympathy and help towards the solution of the pressing needs of the two dioceses for which I am responsible. 1. If the declared intention of S.P.G. is carried out, we shall have just £100 or \$480 less for the current year than we had in 1896, for work among settlers. This looks as though it would be necessary to lessen the area of this work; yet expansion is imperatively needed if the Church's responsibilities towards her members, who are very widely scattered in these huge districts, are to be fairly met. A few only of our clergy are as yet maintained by their congregations: several of them are doing their best to cover districts altogether too large, and the general condition of our missions is such that from \$300 to \$480 per annum are minimum grants for stipends. Two or three of the clergy get very little beyond \$480 per annum. There are no rectory houses, and parsonages and mission houses for clergy doing settlement work, are few. 2. As to our Indian work in the Diocese of Saskatchewan, where so much has been done for the Indians by C.M.S., that society is, with the beginning of the present year, so we have been advised, to resume its scheme of withdrawal, which, at my earnest solicitation, was for a time suspended, and we shall lose for the year about £100. We are pressing self-support, and our converts are, in several missions, doing what they can. But, as in Eastern and Northern Saskatchewan, where most of our Christian Indians are, they still depend largely for their living on fishing and hunting. They are really poorer than they were 25 or 30 years ago. Apparently we must curtail our work among our Christian Indians, unless the help withdrawn by C.M.S. is supplied from some other source. In the Diocese of Calgary three of the five clergymen engaged in work among the Indians receive their stipends from C.M.S., and the society aids their missions in other ways. Here there is to be as yet no reduction. But the help so generously and graciously given by various diocesan and parochial branches of the Women's Auxiliary of Eastern Canada for the stipend of the Rev. J. Hinchcliffe on the Piegan Mission, and towards the maintenance of the boarding schools on the four Reserves where Church work is going on, must be maintained as fully as in the past; otherwise the work will go back at the moment when there is the greatest promise as to its value both for the children and indirectly for their parents. 3. It is not possible to carry on the important work now being done in these two dioceses at a smaller outlay. Indeed I sometimes wonder how we have been enabled in the past few years to do so much with the means at our disposal as we have accomplished. In the Diocese of Saskatchewan the secretary treasurer receives a nominal salary only; the registrar is unpaid. In the Diocese of Calgary, the secretary of Synod, the treasurer and the registrar are all unpaid. I have no one whom I can spare from his duties to send down to tell the story of our needs, and as I must go to England this year and be absent for some months from my duties, I do not think I should go. I can only hope and pray that the religious interests of this large and important part of the great North-West, for which, in the providence of God, I am responsible, may receive due consideration from our fellow Churchmen in Eastern Canada.

CYPRIAN, SASKATCHEWAN AND CALGARY.
Calgary, N.W.T., Jan. 11th, 1897.

The only way to regenerate the world is to do the duty which lies nearest us, and not to hunt after grand, far-fetched ones for ourselves. If each drop of rain chose where it should fall, God's showers would not fall as they do now.—
Charles Kingsley.