

end of the city, was, thanks mainly to the untiring energy of the present Principal, enlarged recently, the east end forming the residence of the Principal, the centre being occupied by lecture and examination halls, the library and the dining hall, while on the next floor there is accommodation for the students.

The well-being and usefulness of a Theological College depends before anything else on the personality of its Principal, and in this way differs from all other collegiate institutions; in the latter you will find students some of whose prospects are entirely different to others; but in a theological college every one is working for the same end, and in the present Principal, whose energy and labours are known far outside the Diocese of Huron, the College has what it needs.

The Rev. Herbert G. Miller is the son of the Rev. G. D. Miller, sometime Vicar of Woodkirk, Yorkshire, England. He graduated from Sidney Sussex College in 1876, and for two years and a half he held the position of Master of Dover College, from thence he went to St. John's Hall, Highbury, where he spent a year previous to nomination under the late Dr. Boulthée. Ordained in 1879, he worked for two years under Canon Ball at Cheltenham; subsequently he laboured at Northampton, Manchester, Birmingham, Clifton and Eastbourne, at which latter place he succeeded Bishop Poole, resigning in 1890, in order to take the responsible position which he now holds.

Besides the resident staff, at the head of whom is the Rev. J. Burgess, M.A., a distinguished graduate of Queen's University, Kingston, the Bishop of the diocese, Dr. Baldwin, lectures every week to the students, and the Rev. J. B. Richardson, Canon of St. Paul's Cathedral, also lectures on Church History.

There is during the winter terms a Literary Society for the students, and frequently there is a missionary meeting, some experienced missionary addressing the students on the importance of Mission-work. The Bishop of Athabasca and the Ven. Archdeacon Phair, of the C.M.S., among others, visited the College during the past year.

There is daily Morning and Evening Prayer, and on every Friday evening there is a meeting for the study of God's Word, also open to the city clergy.

Several of the students are engaged in conducting Missions on Sundays throughout the diocese. May these and all who are preparing for the sacred ministry ever bear in mind the responsibility of the great work to which they have been called.

Diocese of Qu'Appelle.

QU'APPELLE.—The Rev. James Williams, deacon in charge of Whitewood has been ordained to the priesthood by the Bishop of the diocese.

On January 24th, the Bishop of the diocese consecrated a new church at Regina under the name of St. Paul. There was a large congregation present. The building is a substantial one and a real ornament to the town. It is of red brick with a tower and spire at the southwest corner, gothic windows, rose window in the westend, which with the east windows are filled with tinted glass. The interior is most churchlike and striking. The sanctuary carpet, matting and handsome seats made of oak and ash are gifts of the Church Woman's Guild, whilst the furnace and the electric lighting are the gifts of another association of the church women in the parish. The roof is lofty and open and ceiled with British Columbia cedar. Mr. Abbey gave the lectern, which is of correct pattern and workmanship; Mr. Young, a linen cloth with fine needle work, Messrs. Owen and Riley the Litany desk, which was nicely carved by Mr. Gerald Spring Rice. The following

clergy were present: Revs. J. P. Sargeant, Qu'Appelle Station, who acted as chaplain and carried the pastoral staff; T. G. Boul, Grenfell; F. H. Statham, Broadview, F. W. Johnston, Fort Qu'Appelle; D. Munroe, Craven; T. W. Cunliffe and W. Watson, Moose Jaw; F. V. Biggar, All Saints, Winnipeg; H. Holmes, Regina, and the Rector. The Bishop himself preached from Rev. xxi. 26.

In the evening a large social gathering of church people assembled in the Town Hall to commemorate the event, at which short speeches were delivered by the Lord Bishop, the Rector of Regina, and Messrs. H. LeJeune, and N. F. Davin, M.P.

In his Lenten letter to his diocese the Bishop of Qu'Appelle says:

1. Easter comes at the end of Lent—not by any accident, but of purpose. Lent is the preparation for Easter. A well spent Lent will beyond any doubt lead us to Easter joy and gladness; and the preparation is a preparation for our Easter Communion. I do not urge the duty of all Christians to be Communicants, do not urge that I do not know any excuse that can excuse us from obeying the direct and distinct command of Him whom we call our Lord and Master; but this which for all Churchmen should be sufficient: the Rubric in the Prayer Book reads so: "Note that every Parishioner shall Communicate at least three times in the year of which Easter shall be one." Those who are regular and frequent Communicants will endeavour to make their preparation more thorough, their repentance more deep, their faith more strong, and if I am speaking (in this letter) to any who are not Communicants, let me urge upon you in all loving earnestness to give this matter a careful and prayerful consideration, and I pray God may in His mercy make you to know His will and give you grace and courage to do it.

2. Lent is as you know a time for self-denial, not only for our own good, but for the good of others. Some of you will see that some of the good things you do without yourself, find their way to the tables and homes of the poor and hungry; that is well. I have to suggest to Clergy and Laity that the sufferings of our Sunday school children or the offerings of children at home where there are no Sunday schools, might be given to our Indian Missions. There are Sunday schools in Toronto that send us up the children's offerings in Lent, and one of the Sunday schools in our own Diocese has done so, why not more? The collections could be offered at the altar on Easter Day.

BROTHERHOOD OF ST. ANDREW.

The *St. Andrew's Cross* for March contains a Lenten address to the Brotherhood by the Rt. Rev. F. D. Huntington, S.T.D., Bishop of Central New York, together with a very fair cut of the Bishop. Dr. Huntington is well known as one of the leaders of thought and one of the ablest of the Bench of Bishops in the United States, and every word of his is worthy of consideration.

Dr. William L. Ludlow, of St. Mark's chapel, Seattle, Wash., has been chosen by Bishop Graves as the Brotherhood Missionary to China. Dr. Ludlow is a young physician, who at one of the Conventions offered himself for the missionary cause as soon as God should open the way. His medical knowledge will be most useful to him in China.

Twelve volunteers for the work in Arizona, about which Bishop Kendrick wrote in the February number of *The Cross*, give evidence of the growth of the missionary spirit in the Brotherhood.

Twelve hundred and ninety chapters of the

Brotherhood now exist in the United States and fifty local assemblies.

The tenth annual Convention will be held at Louisville, Ky., from September 26th to 29th, 1895.

In Iowa preliminary steps have been taken for the formation of a State Assembly.

In a number of cities of the United States the Chapters of the Brotherhood have arranged for daily Lenten services.

Bishop Atwill, of Western Missouri, has appointed a committee of Brotherhood men to assist him in making known to Church people the needs of the missionary work of his diocese. This is a new field, it seems to us, for Brotherhood work.

One hundred and seventy-three Chapters are announced in *The Cross* as existing in Canada.

One hundred and twenty-five Chapters exist in the United States.

REPENTANCE AND LENT FROM A GREAT NON-CONFORMIST.

As certain fabrics need to be damped before they will take the glowing colors with which they are to be adorned—so our spirits need the bedewing of *repentance* before they can receive the radiant coloring of delight. Have you ever seen clearer shining than that which follows a shower. Then the sun transforms the raindrops into gems, the flowers look up with fresher smiles and faces, glittering from their refreshing bath, and the birds from among the dripping branches—sing with notes more rapturous, *because they have paused a while*. So when the soul has been saturated with the rain of penitence, the clear shining of forgiving love makes the flowers of gladness blossom all around. *The steps by which we ascend to the palace of delight, are usually moist with tears.* Grief for sin is the porch of the *House of the Beautiful*, where the guests are full of "the joy of the Lord."—*Spurgeon*.

FROM THE ENQUIRY COLUMN OF THE "PARISH RECORD," BOSTON.

Question 23. Is the Creed of the Church of Rome the same as ours?

Answer. Originally all the branches of the Church Catholic had practically the same Creed—the Apostles'. Then, after heresies had crept into the Church, the Nicene Creed was formulated, not as containing or setting forth any new Articles of Faith, but as re-stating more clearly certain of the old Articles, concerning which there had been heretical teaching. This Creed, too, was accepted by the whole of the Catholic Church. At the close of the Council of Trent, in 1564, Pope Pius IV. promulgated twelve articles of faith, as the summary of the decrees of that Council, and added them to the Nicene Creed. These articles are now required, as are also the Immaculate Conception (1854) and the Infallibility of the Pope (1870), to be confessed by all persons received into the Communion of Rome. Here are fourteen new articles. There are just twelve articles in the Apostles' Creed, and no new ones in the Nicene. But the present Creed of the Church of Rome contains *twenty-six*, i.e., the Apostles' and Nicene, *plus* that of Pope Pius IV., *plus* Immaculate Conception, *plus* Infallibility of the Pope. If these late additions are *true* articles of the faith, then it follows that for centuries, yea, even down to 1854 and 1870, the 'Holy Roman Church' did not possess the 'all truth' into which our Lord promised that His Apostles would be guided. See '*Catholic, not Roman Catholic*,' in the first number of this paper, page 7.