

they liked—if there was nothing in it that was against the Book of Common Prayer and the Word of God—they must be content to bear. Another cause of difference was class distinctions, but he hoped that the time was coming when in the Church of England they would see the poorest standing side by side with the richest. Those class distinctions could only be swept away by their remembering that they were all one in Christ.

Fourth.

Lastly, he urged them to have faith in God. It was God's work, and they might thank God that they belonged to the great historical Church of England. He acknowledged with thankfulness the work that had been done by their Nonconformist friends, but as a Churchman he believed the Church of England to be the more excellent way. Let them seek to hand on to those who came after them the form of Christianity which they had received from their forefathers in all its soberness, fulness, and Scripturalness, thanking God that they belonged to a Church which was truly Catholic and truly Protestant, and, whilst Reformed, also Apostolic.

The Care of the Family.

A very useful society exists, in London, which might be imitated by all interested in our national welfare. The objects of this useful society are: 1. To uphold the sanctity of marriage. 2. To awaken in mothers of all classes a sense of their great responsibility as mothers in the training of their boys and girls—the future fathers and mothers of England. 3. To organize in every place a band of mothers who will unite in prayer and seek by their own example to lead their families in purity and holiness, of life. In response to several appeals, the president and committee of the Mothers' Union have decided to open a small lending library for the use of subscribing members and associates. It will include works of three classes: (1) For educated women to study; (2) for mothers to use with their children; (3) for mothers' meetings.

The Forces Affecting the Religious Position.

The Bishop of Durham, in his second visitation address, referred to three forces which are in the present day affecting the religious position—physical science, historical criticism, and socialism. He said that it would be difficult to overrate the debt theology owed to physical science, and yet its clearly defined success made its incompetence more keenly felt. It could not silence the questions—Whence? Why? Whither? All that science could do was simply to place before us the solemn and majestic background of revelation. Dr. Westcott showed how historical criticism brought the records of revelation into contact with human life. The Bible had lost half its power as long as it was supposed to be wholly removed from the mass of human literature, and exempt from the action of natural forces, which affected the composition and transmission of other books. Criticism had, at any rate, dissipated

the illusion that there was once a "golden age" utterly unlike the time in which we had fallen. The Bishop frankly declared he had during half a century been learning more from those with whom he fundamentally differed than from those whose conclusions he shared. In regard to socialism, the Bishop said that this new force deeply affected the Church of the present day. Social work was, indeed, of the essence of the Gospel. God fulfilled His work on earth for men, through men, and no man could do his part in isolation. The ends of Christian men for others could not be pursued merely in an individual capacity, but must be worked out corporately. Our standards and aims and ideals were, however, too material, and this was true of personal, political, and municipal life.

The Late Bishop Strachan.

On the last day of the year and century, there was placed upon the marble bust of the late Bishop Strachan, in the chancel of St. James' Cathedral, Toronto, a handsome wreath, with garb attached, bearing the following inscription: "Lest we Forget. The wreath is placed to commemorate the 100th anniversary of the arrival in Canada of the late Right Rev. John Strachan, D.D., first Bishop of the diocese of Toronto, who was wont to say: 'That on the last day of the last week, of the last month, of the last year, of the last century, his ship first touched Canadian shores.'" The wreath was placed by a grandnephew of the late Rev. James Magrath, one of the first pioneer missionaries to this country, who came to Canada in 1827, and was first rector at "the Credit," now called Springfield-on-the-Credit, and whose hospitable and picturesquely situated home, "Erindale," is too well known to be described here, and who for many years enjoyed the great and good Bishop's warm personal friendship and esteem, who often visited him there. It may also be noted here that the said Rev. James Magrath was a lineal descendant of the celebrated Irish Archbishop Miler Magrath, who was one of Queen Elizabeth's favourite bishops, and, according to historical and family annals, was advanced by Her Majesty, in 1570, to the Archbishopric of Cashel, Lismore and Waterford, which dignity he retained for 52 years, and died in the 100th year of his age.

REUNION IN SCOTLAND.

On several occasions we have referred to the efforts made at the instance of Bishop Wilkinson, of St. Andrew's, and representative clergymen and laymen of the various Christian bodies in Scotland, for the purpose of discussing the question of reunion, the following important statement has now been issued by the committee: "In common with very many of our brethren, both clerical and lay, we have the conviction brought home to our consciences that the lack of visible unity amongst Christian people is one of the chief hindrances by which all efforts to advance the Kingdom of our Lord are impeded. We are impressed with a sense of the obligation which rests

upon all true believers in Christ to realize and manifest their unity in Him. We recognize in the infidelity, the neglect of God, the self-sufficiency, the pride, the love of money, the impurity, the intemperance, the worldliness, and other evils by which we are confronted, an additional call to manifest that unity as a common basis of action against the common foe. We thankfully acknowledge the truth of the inner union which exists between all who are spiritually united to Him Who died for our sins, and ascended into heaven to be our Mediator and Advocate, and we desire to cherish and promote the manifestation of that essential unity in Christ which exists among true believers, and which is the only sound basis of external union. We rejoice in the amount of visible unity which has already been realized, but we regard it as obvious that that visible unity in its completeness has yet to be accomplished. We are painfully aware of the difficulties by which the whole subject is surrounded. It is on account of these difficulties that we desire, like Ezra, of old, to cast ourselves unitedly upon our God, and to ask Him to 'show us the way.' We have of set purpose avoided the consideration of any of the plans for union which have from time to time been put forward. We are satisfied from the study of Holy Scripture that before any such consideration is attempted, it is desirable that, after the example of the early Christians, if not in one place, at least on one day, and with one accord, we should kneel together before the throne of the Eternal Father, humbling ourselves for our manifold sins, and negligences, and ignorances, claiming the forgiveness which we have in Christ through His precious blood, beseeching the Holy Spirit to reveal to us anything which we can do to enable the answer to the prayer of our Divine Master to be more fully manifested: 'Holy Father, keep them in Thy name which Thou hast given Me, that they may be one, even as We are. Neither for these only do I pray, but for them also that believe on Me through their word; that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me.' We are encouraged, by the marked spirit of brotherly sympathy and fellowship with which all our meetings on this subject have been pervaded, to expect still greater things in the future. We humbly believe that our Heavenly Father is silently working, we know not how, by the Holy Spirit toward a definite end. This end may not be seen as yet, but we believe that it will be made manifest, in His own time and in His own way, for the honour of Jesus Christ, His Son, our Lord. Before taking steps to obtain, if possible, the setting apart of some day in the year 1901, as a day of prayer and intercession in this matter, it is obviously important that we should ascertain how far this our desire finds a response in the hearts and minds of our fellow-Christians in Scotland. We shall, therefore, be much obliged if those who agree in the above statement will send their names and addresses to any

of the subject 15th, 1901." one member Among the bishops, and ing laymen clergy and United Free

THE NO

We recent behalf of the sionary dioc the appeal w dioceses in t starved for emigration, o C.P.R., and c rease of po stances wou special effort feet. Instead its grants, si annum; it di ciations in I crease the g which has a although he of nine addi for their sup the first I strong and try in his re in defence o has been un England to minister to Anson says: land twice o press desire order to do endowment thus enable Saskatchewan needed. It Provincial S resolution "c the diocese mous area c For two ye the bishopri Qu'Appelle was made to new See. completed. etc., are, I of the S.P.C I would ask funds as th diocese, exc Bishop to E or through —which wo in harmony The diocese association, See in six has been u of the S.P. has been e completed leave his