

Canadian Churchman.

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LESSON FOR SUNDAYS AND HOLY DAYS.
FIRST SUNDAY IN ADVENT.
Morning—Isaiah I. ; 1 Peter III., 8-IV., 7
Evening—Isaiah II. or IV., 2 ; John XI, 47-XII.

Appropriate Hymns for Advent Sunday and Second Sunday in Advent, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other hymnals:

ADVENT SUNDAY.

- Holy Communion: 203, 310, 313, 314.
- Processional: 46, 49, 217, 268.
- Offertory: 51, 52, 205, 362.
- Children's Hymns: 281, 335, 343, 345.
- General Hymns: 48, 50, 53, 477.

SECOND SUNDAY IN ADVENT.

- Holy Communion: 196, 316, 320, 553.
- Processional: 45, 305, 391, 392.
- Offertory: 51, 214, 216, 226.
- Children's Hymns: 217, 565, 568, 569.
- General Hymns: 47, 52, 54, 288.

Why Am I a Churchman?

The Bishop of London, after a morning's work which would have been a good day's work to any ordinary man, delivered a sermon on this subject, which has attracted great interest. Mr. J. G. Hall, the correspondent of the Living Church, sent that paper an excellent abridgement, as follows: The question, "Why am I a churchman?" until 300 or 400 years ago had the same meaning, he said, as "Why am I a Christian?" His Lordship's first reason for being a Churchman was that the Church was "founded by Jesus Christ Himself." He loved to think, moreover, that he was "an English Catholic," and that the Holy Catho-

lic Church had "caught this little island in the silver sea," and made it "a glorious jewel in the Redeemer's Crown." After putting the question in a negative way, "Why am I not a Dissenter?" the Bishop said that the old ship of the Church, in her "long voyage on a dangerous sea," had always had "the same form of government," that by Bishops Apostolic. From the Creeds, Apostles and Nicene, he could not dissent, because they were "the Church's battle cries," like the cries of "the Scottish clans of old." As to the Athanasian Symbol, that ancient antiphonally chanted hymn "encased positive truth," and in reciting it they were "not cursing their neighbours." Again, he neither dissented from "forms of prayer" nor from the "Sacraments of the Gospel," among which must be included confirmation as "the supplement of baptism." In regard to the unbroken Episcopal succession in the English Church, the Bishop said they could see on the walls of St. Paul's "a list of Bishops of London from 319," that the Cathedral Chapter "held to this day land granted by Ethelbert in 609," and that Bishops of London had "lived at Fullham in 691." As belonging, therefore, to a society "which had existed for nineteen centuries," he could "have nothing to do" with any founded merely 200 or 300 years ago. As to "the Bible and the Bible only" being sufficient authority, that contention "could not be established;" for dissenters, equally with Churchmen, had "received it from the Church." Laus Deo for the present Bishop of London, the most definite Churchman and magnetic personality in the See since its occupancy by the great Laud.

The Women's Auxiliary.

The Women's Auxiliaries in many dioceses in the States have been meeting recently. The proceedings have largely consisted of reports and discussions of what was done or left undone at the convention in San Francisco. Next in importance were the missionary talks, and they were greatly aided by the Bishops, who had left their distant spheres of labour for California, and when released from attendance there had gone East. In Boston, the Bishop was assisted by the Bishops of Southern Brazil, Shanghai, and Alaska. The Rev. Andreas Bard, of Walla Walla, Washington, spoke of his work in St. Paul's school for girls, the only place in the State where a girl can get an education and religious training. He asked for an endowment of \$20,000. Bishop Kinsolving showed why the Church had made the "invasion of the Southland," and the reasons for this were, the ignorance of the people (only a fourth of whom can read and write), the immorality of the priesthood, and open agnosticism of the educated classes. The people of Brazil shape their course by the United States. Our country is their inspir-

ation. The Episcopal Churches are spreading along the coast, and the people are flocking towards us, not the miserable and wretched only, but the very best in Brazil, men and women of all classes. After a social luncheon at the Brunswick, the delegates re-assembled in Trinity Church, where Bishop Rowe spoke of the building of the first church in Nome, and of the erection of three hospitals on the Skagway and two on the Yukon. Bishop Greaves set forth the needs of education in China, and asked help for St. Mary's Home in Shanghai.

The First Bishop of the Philippines.

The Rev. Charles H. Brent, rector of St. Stephen's church, Boston, has been offered and has accepted the Bishopric of the Philippine Islands, which the Protestant Episcopal Church created at its recent triennial convention, which was held at San Francisco. It is in all probability likely that Father Brent will be consecrated in Boston early in the New Year. The Bishop-elect was born at Newcastle, Ontario, in 1862, and he is the son of the late Rev. Canon Brent. He graduated at Trinity University, Toronto, in 1884. Two years later he was ordained deacon, and in the following year was raised to the priesthood. His first curacy was at St. Paul's pro-cathedral, Buffalo. In the following year he went to work in St. John the Evangelist's parish, Boston, under the Rev. Father Hall, who later on, in the year 1893, became Bishop of Vermont. Whilst at St. John's, Father Brent had charge of the coloured congregation at St. Augustine's church. Upon the elevation of Father Hall to the Episcopate, as Bishop of Vermont, Father Brent was transferred to St. Stephen's church, in the same city, and has since devoted himself to missionary work in that parish.

English Bishops.

The selection of Canon Gore for the Bench reminds us of the great changes which have taken place recently. The Bishops of Hereford, London, Liverpool, Durham, Kensington, and Stepney, are all recent appointments, most of them during the present year. There can be no question of the ability of these prelates. But new difficulties are continually arising. One of them is the cost of living, combined with small incomes. The Bishop of Manchester says that although he has lived simply and plainly, his clerical income was so inadequate that had he not had private means, he would have been a bankrupt. And besides such troubles there is unrest and unbelief, the relaxation of church-going and Sunday observance, the contempt of marriage and its duties, and the growth of new superstitions, such as Christian Science. Our bishops need all the assistance we can give them.

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