

at this very moment by the great societies, and the wonderful response to the appeal on our behalf of the two Archbishops, our hearts should surely so be filled with gratitude, veneration and love as to leave no room for alarm as to that liberty and independence which I am sure the Church in England rejoices in as much as we do ourselves.

Wm. P. Reeve.

Sir,—In your issue of September 29th, A. C. "Spectator" speaks feelingly of our Church as possibly a "make-believe Church," and of our ministry as a ministry only capable of officiating at a "make-believe sacrament." This he does in the face of railing accusations made by a "Priest (Roman Catholic) from London." Yes, we may well feel impelled to examine our own position, and "some of the fundamental features of their faith," but in doing so we can congratulate ourselves that such an examination will always result in our favour. There is no word in the English language so much abused and misused as the word "Church." We hear of the Greek Church, the Roman Catholic Church, the Church of England, the Presbyterian Church, the Methodist Church, the Lutheran Church, even of the "Church of the Latter Day Saints," (Mormon). Nobody can deny that all these bodies of men do not only widely differ from each other, but are mostly plainly and bitterly hostile to each other. Yet they all assume the same name, "Church." Which is the true church then? They cannot all be the true church. One must be the right one, and those which differ must be wrong, and those which are opposed must be false. To settle this point there must be an infallible standard, a standard which all acknowledge as true and binding on all. Fortunately we have such a standard, i.e., the Holy Bible. Acts 2: 42 And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayer. Here are the four marks of the Church of Christ, as it was in the time of the Apostles, and here we have our infallible standard. Any communion of men calling itself "Church," must be judged according to these four points. If it falls short of them, or wars against them, it cannot be the "Church." That "Priest from London" has thrown down the gauntlet, it would be well for some learned man and devout scholar to examine the claim of the Roman Catholic Communion on these four points, and open the eyes of the ignorant and unwary. For example: Has it, the Roman Catholic Communion, remained in the Apostles' doctrine? What about the doctrine of the "Immaculate Conception?" or the doctrine of the "Infallibility of the Pope?" Has it remained in the Apostles' Fellowship, i.e., Charity? Does it not damn everybody who in the least differs from it in doctrine and practice? Has it remained in the "Breaking of Bread?" Even the most prejudiced person must confess that the spectacular performance which it calls "Mass," is in no particular the "Eucharist," the breaking of bread of the Apostles. And as to the "Prayers." How many prayers are addressed in the Roman Catholic Communion to the Father in the name of the Son? (John 16:23. Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name, He will give it you). The Blessed Virgin and the saints have taken His place. A communion which falls so far short of the true, infallible standard of the "Church" should not throw stones at others. What about our own Church?

Ang. Ulmann.

#### HURON BOOK CLUB.

Sir.—A student has appealed to me for the following books, none of which are at present in stock, and his appeal is commended by his bishop. Books Wanted.—Westcott, "Bible in Church." Foakes-Jackson, "Church History." A standard book on Canon of Scripture. Swete, "Creed." Row, "Christian Theism." Gibson, "Articles." Kip's "Double Witness." Can any of your readers send me these books or money to buy them?

(Rev.) T. G. A. Wright,  
Secretary Huron Book Club, Sarnia, Ont.

#### ADVANCED INSTRUCTION.

Sir,—When I was a boy the Bible, the whole Bible, was sacred and practically no distinction was made in teaching us between old and new, certainly I cannot remember any added sanctity being attached to the language of any verse of the New Testament. I need not enlarge on the

complete change that has taken place, but it is significant of the change which has taken place in the thought of intelligent laymen that they, in many cases, look to the magazines and even to the daily papers for exposition, in fact for instruction in all theology. This is significant and at this very time our schools of instruction are obliged to give our Bishops young men very scantily equipped. Not to needlessly enlarge I come to the point which I wish to urge and that is a school or schools in suitable localities between Windsor and Victoria for clergymen who have had perhaps five years of mission work and who feel the need of further equipment. I have noticed how young Roman priests are pushed on and sent to Rome or some other place for advanced study. I would not presume to go into details, but unless our clergy are stimulated, not only to read as they are bound to do, but to systematize such reading, then the Church will suffer.

An Old Layman.

#### SUNDAY SCHOOL PAPER.

Sir,—I am glad to say that the project of a weekly Sunday School paper for the Anglican world is now in a fair way of being accomplished. The S.P.C.K. has entered warmly into the subject, and a dummy copy in the magazine shape containing sixteen pages was sent me in the beginning of September, ult., for the criticism of the committee on the Sunday School paper, appointed by the Sunday School Commission of the General Synod. This copy was named by the S.P.C.K. "The Empire Sunday Scholar," on the 15th September, ult. This copy was placed before the committee and examined and afterwards placed before the members of the commission and carefully considered. The name "Empire Sunday Scholar" commended itself and it was assumed that the magazine would be a weekly one and the cost not more than thirty-five cents per annum each. The style of some of the articles was considered rather heavy for children. The commission concluded that a page each should be devoted to the following subjects: Missions, Church History, News Items (chiefly Sunday School) notes on Bible subjects, the Influence of Christianity and the Holy Church Throughout the World—What it is Doing, the balance to be used for serial and other stories for boys and girls, with illustrations; Canada to be responsible for four pages of these stories, which might be used in their turn with other countries. It was also suggested that a scout column and a stamp column be used, and that all controversial subjects should be left out. I was instructed to bring these criticisms and suggestions before the S.P.C.K. and ask for an immediate reply as the matter of the magazine was very urgent. I wrote to the secretary, the Rev. Edmund McClure, the next day. I received the following reply on the 15th inst.: "Many thanks for your kind letter in reference to the Empire Sunday Scholar. I agree with your criticisms and am thankful for your further suggestions. We will now proceed to draw up a specimen magazine. The one sent was only a 'dummy.' I think that this reply is most encouraging and that we have good reason to look for a weekly Sunday School magazine the very best of its kind, inculcating loyalty to Christ, the Church and the Empire, published by a society of world-wide reputation for doing good."

John Downie.

#### RE SMOKING.

Sir,—When I read "The Old Parson's" remarks on this subject, I, so to speak, took my hat off to him in admiration of his broadmindedness and practical way of looking at things. This is what we want so badly in the Church today. Although I am not a smoker myself I never disapprove of the practice in others. It is extraordinary what a tendency there is in this world to go to extremes, and unfortunately both clergymen and laymen are often found going to an extreme in the matter of smoking—even one of our Canadian Bishops having to be reproved for not being able to know, apparently, when to stop. On the other hand, what a comfort a quiet pipe must be to the tired parson after a hard day's work! Spurgeon certainly enjoyed his smoke and any of us would be proud if we could show half as good a record in Christ's service. I am shocked at your correspondent, Dr. Speechly, speaking about eating candy and smoking tobacco as being "sensual forms of indulgence." When I think of my own little girl, like hundreds of other little girls, eating candy—and when I call to mind my venerated father quietly enjoying his one cigar, I resent such ungentlemanly and untruthful expressions. Another correspondent, who signs himself "An Old Layman," appeals to us to "remember the vows

made at our baptism to renounce the devil and all his works!" This is what does religion so much harm: this is one of the things that makes people disgusted with Christianity. But it is not true Christianity, it is narrow-minded bigotry. There is nothing sinful in smoking, and, unlike drink it has never led a man to the gallows. Some of the best clergymen that ever lived, and most of the finest laymen have smoked and will continue to smoke, and to say that this is "one of the works of the devil" is to talk the most absurd nonsense. I cannot point out too strongly the evil effects of this kind of talk. And then the odour of tobacco is claimed to be so unpleasant. Is it half as bad as the lack of cleanliness? We all know that cleanliness is considered next to Godliness, but because some of my clerical and lay friends fail to remember this fact, I do not ask them "to renounce the devil and all his works" or charge them with "sensuality." Clergymen in particular should naturally be careful to see that they do not have odour of tobacco unduly about them, either in church or during their visitations, but I have infinitely more respect for the clergyman who smokes than I have for the one who forgets to take a bath. We want more manly broadmindedness in our Christianity to-day if we wish to make our religion what it was intended by its great Founder and less of Pharisaic unctuousness which our Lord so severely condemned. Think of all the dreadful evil abroad in the world—the licentiousness and thievery and murder of body and soul—and then you will not have time to call the young woman with a box of "Huyler's" in her hand, and the stalwart youth at her side, who is smoking his evening pipe, a pair of "sensualists" who should "renounce the devil and all his works." Bah!

Peter Pendragon.

#### BOOK REVIEWS.

The Date of the Epistle to the Galatians. By Rev. C. Cameron Waller, M.A., London, England. Marshall Brothers, Limited, Paternoster Row, London, Eng. The Mallagh Bookshop, 1910.

Principal Waller is to be congratulated on the service he is rendering the cause of critical biblical scholarship in Canada—in the true sense of the term—through the publication of this scholarly and at the same time clear and readable argument in support of his contention "that St. Paul wrote the Epistle to the Galatians before the Council at Jerusalem and shortly after the first missionary journey in or about the year 49 A.D." Without entering into the scholastic argument in which the learned Principal differs from some of the conclusions of Bishop Lightfoot and agrees with the main position of Professor Ramsay, we wish to impress on the clergy, laity and students that in this treatise of about 100 pages they will find a clear and compact argument, reserving in tone; fair in statement; informing in character and above all spiritual in influence. We heartily commend it to our readers.

#### BOOKS RECEIVED.

The following books have been received:—From Longmans, Green & Company, London, England, "A Manual of English Church History," by the Rev. Charles Hole, B.A., with a preface by the Very Rev. Henry Wace, D.D., dean of Canterbury. Price 3/6 net.

"The Sacerdotium of Christ, as taught in the Holy Scriptures." Considered especially in relation to the Blood of the New Covenant. By the Rev. N. Dimock, M.A., with an introductory note by the Right Reverend H. C. G. Moule, D.D., Bishop of Durham. Price 2 shillings, net.

"Ritual, its use and misuse." Considered especially in view of the Church's debt to the lost world. By the Rev. N. Dimock, M.A. Price 2 shillings, net.

"The Christian Doctrine of Sacerdotium, as contained in the Scriptures and taught in our Formularies." By the Rev. N. Dimock, M.A. Price 2 shillings, net.

The following books have been received from Mowbray and Co., Ltd., London, England:—"The Earthly Life of Our Lord." By Rev. B. W. Randolph, D.D., Canon of Ely. Principal of Ely Theological College. Price, cloth 1/6.

"The Last Abbot of Glastonbury." A tale of the Dissolution of the Monasteries. By the late Rev. A. D. Crake, B.A. With nine illustrations by George E. Kruger. Price 2/6 net.

"The Gospel, According to Saint Luke." With twenty-five full page illustrations. Price 1/6 net, cloth 2/6 net.

"The Deathless Soul." Commonsense reasons for believing in existence after death. Price 1/ and 1/6 net.