

Lord Kinnaird, as treasurer of the Armenian Massacre Relief Special Fund of the Bible Lands Mission's Aid Society, has just sent £4,100 to the centres of desolation for the purpose of alleviating distress during the coming winter.

A donation of £1,000 has been received from two friends of the Ripon-Wakefield Branch of the Waifs and Strays' Society, towards the redemption of the mortgage on the St. Chad's Home, belonging to the Society, at Far Headingley, Leeds.

In consequence of the constant stream of applicants for membership of the body of women workers in the Diocese of Rochester, known as the "Grey Ladies," the Bishop of Southwark has determined to set up a branch house in Walworth.

Bishop Tugwell, of Western Equatorial Africa, is in England on a brief visit of two or three months only, but he hopes to return next year accompanied by his two African coadjutors, Bishops Phillips and Oluwale, to attend the Lambeth Conference.

The Bishop of Glasgow held an ordination in St. Mary's, Glasgow. At the close the Dean, on behalf of the clergy of the diocese, presented his lordship with a set of Convocation robes, as a memento of the completion of the eighth year of his episcopate.

The Anglican chaplain at Antwerp, the Rev. Dr. Stanley, has had a strange experience. His house has split in two. The chaplain, his family, and his servants had to leave the building by one of the windows. The house is expected to collapse at any moment.

An anonymous donation of £1,000 has been received by the Committee of the Ordination Candidates' Fund, Victoria street, Westminster, for the purpose of giving pecuniary assistance to suitable candidates for holy orders who otherwise would be unable to secure a college training.

Mr. Alfred Marriott, of Hopton Grange, near Dewsbury, Yorkshire, has left an immense fortune for various Church purposes in the Dioceses of York, London and Canterbury, and more than £100,000 goes to the Society for the Propagation of the Gospel in Foreign Parts.

Canon Edward Hawkins, formerly vicar of St. Woolos, Newport, Mon., died recently. He was one of the oldest clergymen in the Church of England, having been ordained deacon in 1822. He was born in November, 1800, for forty years was vicar of Newport, and was appointed a Canon of Llandaff in 1862.

The Rev. Edward Westerman, who was over 30 years vicar of Elton, Bury, has left to the Churches of All Saints' and St. Stephen's, Elton, one-third each of the residue of his estate, the remaining third going to different religious and diocesan societies. The two Bury churches benefit to the extent of over £800 each.

"The Synod of the Australian Anglican dioceses in Sydney has resolved to request the Primate to urge the Lambeth Conference to revise the Athanasian Creed." Later on the Synod passed a resolution disapproving of the use of the Church service and Church buildings for the "marriage" of divorced persons, except for the innocent party.

There was an "At Home" two weeks ago at the Rev. H. A. Goodwin's, who has held the living of Owlerton, Sheffield, for 21 years. On the occasion, the members of the congregation presented Mrs. Goodwin with a pair of beautiful silver candlesticks, and the vicar with a gold watch, a pocket communion service, gold sleeve-links, and a clerical hood.

At the anniversary meeting of the North-east Lincolnshire Branch of the English Church Union, the Rev. N. Green-Armistage, of Boston, referring to the Papal Bull, said it had been intended as a curse to Churchmen, but it would turn out to be a blessing. The Church of the future was not the Roman Catholic Church, but the Anglo-Catholic Church, whose members were the ever increasing Anglo-Saxon race.

The Dean and Chapter of Ripon Cathedral have provided an oak chest for the handsome altar frontal presented by the ladies of the congregation last Christmas. There are seven panels in the front of the chest, and the upper portions of these have been carved by ladies of the congregation who are members of the wood-carving class of Mr. H. Rogers, teacher of wood carving in the Leeds School of Art.

The Archbishop of York expresses a desire that the clergy and parents would carefully watch for any signs in early youth on the part of their sons of

a wish or disposition for the priestly calling, pointing out that in its appeal to the Universities for men for the ministry and mission field, the Church was too late, the bent of life having been already determined.

At an "Armenian" meeting held at Rochester the other day, the Dean said that while they shrank with terror from the very idea of a European war, the British Lion slept with one eye open. As his American friends would say, "Brer Fox, he lay low." He did not heed the snarl of the dog, nor the hiss of the goose, nor the bray of the donkey; he was not alarmed even by the bellowing of the Pope's Bull.

The Diocesan Conference which concluded last Thursday week at Birmingham was of more than ordinary interest. It is only since Dr. Perowne became Bishop of Worcester that such an annual meeting has been held. The late diocesan, Dr. Philpott, was opposed to gatherings of this sort. The present bishop's decision to hold Diocesan Conferences has, however, been fully justified. There is little doubt that by them the Church life of this district has been considerably strengthened, and interest in ecclesiastical matters quickened.

Correspondence.

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 Marriage Law.

SIR,—In *The Times* of July 10th, is a report of a suit for divorce, which was dismissed on it being shown that the respondent was sister to the petitioner's deceased wife, so that the marriage was null and void. G. M.

The Seven Sacraments.

SIR,—Would someone please give me the explanation of the statement that the Church teaches that there are seven Sacraments. It appeared under "Family Reading" in your issue of the 22nd of Oct. The natural meaning of the words of the 25th Article seems to contradict the statement. In the catechism, also, the answer to the question—"what meanest thou by this word Sacrament?" excludes all but two. W. J. CREIGHTON.

Jews in Canada.

SIR,—Is the Board of Missions of the Church of England in Canada never going to take any interest in the Jews who dwell in our midst? The American Church has already set us an example that should stir us to action in this matter. The Good Friday collections should be first sent to the Board of Missions, and they could, if they would, then assist Bishop Blyth and London Society. C.

Reply to A. H.

SIR,—In reply to A. H., Orangeville, I would say, interesting sermons on Psalm cxxxix. 14, will be found in the following works: Newman's *Parochial and Plain Sermons*, Vol. iv., page 282; *Christian Dogmatics*, "Martensen," page 136; *Christian World Pulpit*, Vol. vi., page 321; *Sermons in Cambridge*, "Abbott," pages 23 & 89; *Evening and Evening*, "Spurgeon," page 121; *Christian World Pulpit*, Vol. vi., page 171. G. B. M.

Religious Instruction.

SIR,—In reply to Mr. Ransford's recent letter, I would like to direct attention to a movement known as "Home Classes or the Home Department of the Sunday-school." It aims to interest parents, to get into touch with the poor, the sick, those who are shut in, the blind, the lame, the deaf, the remote, our janitors, commercial travellers—who are sometimes absent three months from home—railway men, lazy men, the indifferent, police, conductors, etc. The rule for members is to study the Sunday lesson at least half an hour during the week. Mr. Archibald, from whom I am quoting, says a great gap exists; which needs to be attacked at both ends, viz., in childhood and second childhood. Begin with grandpa at one end, and with the little ones at the

other. As one result of the Home Department, family worship has often been established. Ever so much better work needs to be done in the primary class. Do work that costs rather than work that pays. The Sunday-school needs uplifting by the pulpit and by the professor. Canon Dixon says: "The Sunday-school should be the opportunity for catechizing" (as required by Canon 59). In a word, it may be truly said—concerning those who are indifferent about this foundation work of religious instruction—"And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees: (margin: the curdled, or thickened)—that say in their heart, the Lord will not do good, neither will he do evil." Very encouraging results of the Home Department work have been developed in Stanstead County, P.Q. L. S. T.

Oct. 15th, 1896.

Bishop Sullivan.

SIR,—Questions have been asked as to the proper designation of the new rector of St. James' Cathedral. Should he not be addressed in writing as "The Right Rev. Bishop Sullivan, D.D.," or, as "Bishop," when speaking to him? His resignation of the See of Algoma has not divested him of his office of bishop, even if he be not performing episcopal functions, and the above recognition of his office seems to be correct.

A LAYMAN.

The Moderator of the Church of Scotland is now officially referred to as Right Reverend.

The Preacher's Duty.

SIR,—A very able and interesting paper was read by the Rev. Prof. Clark at the recent Toronto Conference, entitled "The Preacher's Conception of the Layman's Needs." May I be allowed to make a few remarks on "My Conception of a Preacher's Duty"? In course of a conversation lately with some Churchmen in this city, the question of sermons came up. We all, in our different ways, presumed to criticize both the subjects treated of, and also the manner of treating them. We complained that too many sermons were devoted to enlarging upon topics which will affect us only if they have already found a place in our consciences. We do not want to be told that we ought to do certain things, and that we should refrain from doing certain other things. If we know and try to keep the Commandments, we do not require these sort of sermons, and if we ignore or think lightly of the Commandments, the majority of the sermons we hear will not do much to alter our views or our ways. Can we wonder, then, that of the ordinary congregations, four-fifths are women? Men—many of them as well educated as, some of them better educated than, their clergymen—will not go Sunday after Sunday to listen to mere platitudes, even though going to church is regarded as a *sine qua non* of respectability. If clergymen, instead of handing over the reading of the lessons to some layman—whose sole claim frequently is that he can talk more piously to the square yard than any other member of the congregation—would themselves "expound the Scriptures," they would soon see a marked difference in the character and size of their congregations. Of course, such a course requires, first, a good education, and next, continued study; and it is probably from a consciousness of the want of the first, and an objection to undergo the drudgery of the second, that many of our clergymen are only too willing to keep on in the old ruts. But the result would more than counterbalance any added labour. The late Dr. Cumming, of London, made, I believe, a regular practice of this, and the consequence was that among his congregation were to be found some of the most intelligent men of the city, as also many biblical students, who went there to learn something they did not know before—to hear passages of Scripture explained about which they may have previously had doubts or difficulties; to have explained to them words which probably threw an added or an altered light on many of their previous ideas. I speak as a layman, and am well aware that my views will excite a sort of contempt or disapproval from some clergymen, but such arguments are neither effective nor convincing. A. BISSET THOM.

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The Corrupt Branches.

SIR,—We are often told, and truly told, that Rome and the Churches in communion with her (in point of fact there are really no Churches in communion with her, she is a gigantic whole), are "branches" of the one Holy Catholic Church, and further, that she and they are corrupt branches. With all this, I am quite willing to agree. I have the greatest sympathy possible for the followers of