

The officials had debarred the exit of a member of the congregation under such circumstances as being a "disturbance" of worship. The judge held that such disturbers were best absent and should be let go.

CHRISTMAS IN ALASKA is of a very different type—so far as natural surroundings can affect it from that which prevails in England or Canada. It is bad enough to have the thermometer ranging persistently below zero at an average of 15 degrees; but to have no sun in the sky from 7th December to 3rd January, must create very dismal Christmas holidays. Twilight, moonlight, or aurora-light can scarcely compensate for the absence of sunshine.

BISHOP OXENDEN ON "EVANGELICALISM." The venerable retired Bishop of Montreal has written and published his *Life's History*. Therein he describes his note that the Evangelicalism of his early life, much as it said about Christ's sacrifice, conversion, the work of the Holy Spirit, &c., ignored the *Church system*. "The view of the Church as a Corporate Body, called into existence by our Lord Himself, and employed by Him as the appointed agency to carry on His work, was scarcely recognized by them."

"ISLAND CHURCHES."—Canon Liddon is reported to have comforted the vicar of a church which had been for some years "boycotted" or isolated (by the Bishop refusing to hold a confirmation, &c.) by saying: "I find from history that the Church's cause has always triumphed most on islands rather than on the mainland." So it proved with this episcopally-deserted parish, as the Bishop presently found out—for it had a phenomenal number of confirmees and communicants.

THE TELOOGOO SPIRITUAL HARVEST.—According to Father Bruce, writing in the *Cowley Evangelist*, there is a phenomenal movement in the Karnool district towards Christianity, and there is such a rush of catechumens that the missionaries despair of supplying the demand for catechists and priests. The prospect in the Madras presidency is inspiring and the Hindoo papers generally point admiringly to the practical effects of Christianity. "It is a sad reproval that either men or money should be wanting when there is such an urgent cry."

CANON FARRAR AND BISHOP BUTLER are men with theological reputations of very different calibre, and it is refreshingly cool to find the former sitting in judgment on the latter. Bishop Butler—*apropos* of Whitefield's claim of special "mission" from the Holy Ghost—had said "the pretending to extraordinary gifts and revelations from the Holy Ghost is a horrid thing." Farrar thinks this a very unchristian sentiment in the Bishop. He apparently does not *know* even that this very *pretending* has been the cause of schisms without number: whereas "God is not the author of confusion but of peace." His Spirit is promised to His Church.

PREMIUM.

We have the pleasure to announce that we are in a position to offer to all new and old subscribers for the CANADIAN CHURCHMAN the choice between two large (28 x 22 inches) beautiful tinted engravings, worth at least one dollar and fifty cents each, for the usual subscription price, and the additional sum of fifty cents, the total for the paper and the premium to our country subscrib-

ers being *one dollar and fifty cents*. The subject of one of these engravings is "Drina or Christ," from a painting by Edwin Long; that of the other is "Not to be Caught with Chaff," from a painting by Hetwood Hardy. These engravings are beautifully executed on fine plate paper, are very attractive, and the treatment of the subjects is suggestive. We feel that, in giving these premiums, we are offering a strong inducement to our Church people no longer to defer sending in their subscriptions, and for the trifling additional sum secure for their drawing rooms a picture worthy of a place there. See advertisement.

As we are nearing the end of the year, let every "Canadian Churchman" Subscriber whose subscription expires at New Year, renew without delay; also get some neighbour or friend to subscribe, and send fifty cents extra and get one of our beautiful tinted Engravings.

PARNELL AND MERCIER.

No apology is needed for linking together the names of these two men, it is even doubtful whether either of them—if aware of the union of names—would think it worth while resenting the proceeding. They have both posed as "tribunes of the people," both assumed the leadership of a party calling itself "National" and priding itself in the assertion of race-rights—the one Irish the other French. Then they have both—though in different ways—laid themselves open to serious charges of moral delinquency. They chose to smirch the purity of political life with gross personal and social evils to such an extent as to seriously damage and destroy that reputation for singular *amor patriæ*, which had been their special boast. The most indulgent critic could not fail to say of each of them that he does not come out of the consequent ordeal unscathed, and that the entirety of their devotion to unselfish purposes in life is not conspicuous any longer—even to those who once supposed them to be whole-souled in that devotion.

THE ROMAN PRIESTHOOD.

Our purpose, however, is not to institute an exact comparison between the lives of the two quasi-patriots, or show how the "rise and fall" of reputation and public career in each is the same, substantially. We propose, rather, to direct attention to the way in which the great religious organization which has stood at the back of both alike, is itself put on trial, at least severely put to the test, by the closing phases of these two careers. The Church of Rome has had to face in each case the odium attached to charges of moral turpitude in their champion—"tool" might be a better word. We all remember how the world stood aghast in the case of Parnell, at the shameful hesitancy and delay in passing Church sentence upon the delinquent; and how the look of horror turned to a smile of scorn when the thunderous tones of indignant English Protestantism only could produce a feeble and reluctant echo at last from the cavern of Romanism. Political expediency slowly gave way before the claims of moral sentiment which pervade that Empire which does not owe its religion, in any degree, to Rome.

FRENCH CANADIANISM,

as a nationality, is put upon its trial too—and, indeed, with it really rests the burden of responsibility in defining the issue in this question. We may be sure that even hesitating and reluctant as

the Roman voice was in the case of Parnell it would still have defied English public opinion if that of Ireland—where female chastity and the tender sanctity of the marriage bond have always been especially respected—had not begun to utter grumbings, not loud indeed, but deep, at the unseemly delay of the Roman hierarchy in vindicating public morality. Are French Canadians less sensitive on the subject of political purity and honesty in business concerns? Is the financial safety and integrity of their country less dear to them than the sanctity of the family circle has been to Irishmen? We trow not! We can not believe the unsophisticated *habitués* when they come to realize the enormity of Mercier's offence will seek to condone it. It will need more force than is contained in the Jesuit maxim "the end justifies the means" to convince them that their priesthood can keep silence with impunity in the face of this national scandal.

"WHY AM I A CHURCHMAN?"

BY THE RIGHT REV. THE HON. ADOLFERT J. B. ANSON,
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(CHAPTER II.—Continued.)

But that One Visible Body—the Church—has different functions, and may be regarded in different aspects. Indeed, Holy Scripture speaks of it under figures and similes that seem, at first sight, to convey almost contradictory ideas of its nature. Thus St. Paul speaks of the Church in the same epistle (Ephesians), in one place, as though it were essentially *part of Christ*. His body—necessary therefore to the completeness of His Being, for the Head is not complete without the Body (iv. 12, 16, v. 23), while in another passage he speaks of it as though it were something *external* to Christ, something for which He gave Himself and is preparing as His Bride (iv. 25, 27, 32.) Deeper thought enables us to reconcile these seemingly contradictory ideas in the profound mystery of the Church's true diverse character, as, at once, an *external* organization, and yet essentially a *spiritual* organization, the product and projection of the Incarnation.

So man is a spiritual being, "having an organized visible frame sustained by an unseen spirit. When the soul leaves the body it ceases to be a body and becomes a corpse." (J. H. Newman.)

We may not so interpret one figure or simile as to make the others, that have equal sanction and authority, unrealities.

Probably one of the chief reasons why schisms and divisions in the Church are so lightly regarded in the present day is because the Church is too commonly thought of by good Churchmen merely as an external earthly organization, though it may be of Divine origin, and having spiritual ends, rather than in its essential character as the spiritual presentment of Christ Himself in all the power of His Incarnate Life, through the indwelling presence of the Holy Spirit.

1. First, then, it is necessary that we should realize the wonderful mystery that the Church was to be the representative of Christ on earth, or more accurately, the continuation of Christ's Incarnate Life, as His Body.

There is no title except that of the "Kingdom," by which the Church is more frequently spoken of in Holy Scripture than that of a "Body," a Body of which Christ is the Head—"The Body of Christ." See Rom. xii. 4; 1 Cor. xii. 12; Eph. i. 22, iv. 12, v. 23; Col. i. 18, ii. 19.

And so closely and intimately are the members of this body said to be connected with Christ, that