

prevalent among the Protestant denominations? There are about two hundred different sects in the world, and each one of them is built up on the denial of some doctrine which the Church has held and taught from the days of the apostles. For example. (1) The Quakers deny the necessity and efficiency of the sacraments which Christ ordained; (2) The Baptists deny that any baptism except by immersion is valid baptism. They deny that infants should be baptized, and deny the privileges of Church membership and the Lord's Supper to all who have not been immersed; (3) The Congregationalists deny the Divine authority of the Priesthood, and claim that all ministers derive their authority to preach and administer the sacraments, etc., from the congregation. (4) The Presbyterians deny that there is more than one Divinely appointed order or grade of the Christian ministry. (5) The Unitarians deny the Divinity of our Blessed Lord. (6) The Methodists deny the necessity and authority of our Apostolic ministry, and for these reasons separated themselves from the Historic Church. What is this breaking away from the Church called? It is called schism. What does "schism" mean? It comes from a Greek word meaning to rend, or separate, or tear asunder. Why does the Church look upon schism as wrong and sinful? Because it brings reproach upon the Christian name, and it delays the triumph of Christ's Kingdom on earth, by dividing the forces which ought to be working together in harmony. What does heresy mean? It comes from a Greek word meaning to choose for one's self, and means the wilful holding of a religious belief contrary to the Catholic Faith. How then does the Episcopal Church conspicuously differ from the religious bodies above mentioned?

(1) She differs from the Church of Rome in that she teaches nothing as an article of the Faith and necessary to be believed but what may be clearly established by an appeal to Scripture, or by the practice of the Primitive Church.

(2) She differs from the Protestant denominations, (a) in that she has preserved the Apostolical succession of the ministry, which is essential to the integrity of the Church and the validity of the sacraments. (b) In that she has preserved the teaching of Christ and His Apostles, whole and entire, as held by the Church in primitive days.

#### THE BROTHERHOOD OF ST. ANDREW IN CANADA.

##### FIFTH ANNUAL CONVENTION.

The following circular has been issued:—The Fifth Annual Convention will be held on Thursday, Friday, Saturday and Sunday, February 7th, 8th, 9th and 10th, 1895. The programme, a draft of which we send herewith, promises to be of more than usual interest. Among chief features of the programme are the Quiet Day on Thursday, the public meeting on Friday, the various services and the mass meeting for men on Sunday afternoon. All are cordially invited to attend these meetings and bring their friends. The council and committee have spared no pains to provide a good programme, and feel confident that this convention will even surpass the former ones in interest and profit. But no matter how suitable the subjects or eloquent and gifted the various speakers may be, the helpfulness of a convention depends upon all those who attend it. Nothing will lend enthusiasm to the convention more than large numbers of earnest men, whose spirits are filled with the one desire of spreading Christ's kingdom amongst men. Whether the convention will inspire the Brotherhood to do its work for Christ more efficiently in the future or not, must depend upon the men themselves. We would urge every man to come; the benefit will more than repay the expense. Come prepared to

be helped and to help your brothers: study the programme carefully; think over the subjects, and be ready to express your thoughts in few words; above all, pray daily that God the Holy Spirit may "in all things direct and rule" the hearts of every one attending the convention.

Hospitality will be afforded to all members of the Brotherhood, the clergy and accredited visitors. Write at once to W. P. Robinson, Box 703 Woodstock, advising him of the names of your delegates and visitors, and the time they will arrive. If your Chapter is not to be represented at all, kindly let him know that fact. Your failure to comply with either of these requests will seriously hamper the hospitality committee. Local Brotherhood men will meet all trains on Thursday and Friday. All delegates, clergymen, and visitors will please register as soon as possible after arrival at St. Paul's school room, corner Dundas and Wellington streets. Railway certificates will be signed by the secretary on Friday or Saturday. Do not neglect this—read the note on the back as to obtaining reduced rates. Through the kindness of the ladies of Woodstock, tea on the Quiet Day and luncheon on Friday and Saturday will be provided in St. Paul's school room.

Note—The necessarily heavy expenses of the convention will be defrayed by collections.

Programme of Woodstock Convention of Brotherhood of St. Andrew in Canada—Thursday, February, 7th, 1895—Quiet Day, 4.30 to 6.30 p.m. and 7.30 to 8.45 p.m. Rev. C. Osborne Troop of St. Martin's Church, Montreal. Subject—"Strength out of Weakness." Tea will be provided.

Friday, February 8th 1895—10 a.m., Opening Address—Rev. Canon Dumoulin; 11 a.m., Organization—Addresses of welcome by Lord Bishop of Huron, Rev. J. C. Farthing and others; president's address, words of greeting from New Brunswick, Nova Scotia, Manitoba, Quebec, the United States of America. 2.30 p.m.—Council report and general business. 3.20 p.m.—"What is a Conference," address by N. F. Davidson. 3.30 p.m.—Conference No. 1, subject, "Our work." Chairman, Rev. Frank Dumoulin. 5.30—Its motive, A. B. Wiswell; Its cost, Spenser Waugh; Its power. 8 p.m.—Open meeting, subject, "The Brotherhood Idea." Chairman, Judge Senkler of Perth. Speakers, the Lord Bishop of Niagara, Wm. Aikman, jr. of Detroit, Rev. Arthur S. Lloyd, of Norfolk, V.

Saturday, February 9th, 1895—7.30 a.m.—Corporate Communion, Celebrant, Rev. Canon Dumoulin. 10 a.m.—Business. 10.30 to 11.45 a.m.—Conference No. 2; subject, "The Boys' Department of the Brotherhood." Chairman, Rev. C. L. Ingles. The need of such an organization, Rev. W. F. Quartermaine; How the boys' department fills such need, Rev. C. B. Kenrick; Its relationship to the Brotherhood, W. C. Sturgis. 11.45 a.m. to 1 p.m.—Brotherhood Bible Classes, addresses by Rev. H. J. Moore, Rev. H. C. Dixon and others. General discussion. 2.30 p.m.—Conference No. 3; subject, "Enthusiasm in the work." Chairman, Rev. J. C. Davidson. Whence it comes, W. C. Sturgis; What it can accomplish, H. C. Tilley; How it can be retained, Rev. T. C. S. Macklem. General discussion. 4.30 p.m.—Final business. 8 p.m.—Meeting of Chapter No. 18, followed by general discussion on Chapter work and methods.

Sunday, February 10th, 1895—8 a.m.—Holy Communion. 11 a.m.—Morning prayer with anniversary sermon by the Lord Bishop of Huron, 4 p.m.—Mass meeting, in opera house; Chairman, the Lord Bishop of Toronto. Addresses by Rev. John Ker, D.D., of Grace Church, Montreal; John W. Wood, and Rev. W. J. Muckleston. 7 p.m.—Final service with sermon by Rev. A. S. Lloyd; followed by farewell meeting to be conducted by Rev. J. C. Roper.

#### THE LATE GWYN M. BEDFORD-JONES.

Universal sympathy has been expressed for the Ven. Archdeacon of Kingston, whose youngest surviving son died suddenly on the 27th ult. in Brockville, at his father's rectory. The young man, who had just attained his 23rd year, was recovering from an attack of pleurisy, and had been on the 18th permitted to go home for the Christmas holidays. Acute pneumonia set in, and un-

der skilful medical treatment his vigorous constitution apparently threw off this treacherous disease, and on Christmas Day he was considered out of danger. The improvement continued on the day following, but on the morning of St. John's Day he had a sudden attack of faintness, and notwithstanding the most prompt treatment he passed away at 10.40 a.m. He was fully conscious to the end and bade his parents and brothers a fond farewell, while declaring his readiness to obey the Divine summons. The funeral took place in St. Peter's Church on the 29th, and it was decided that there should be no emblems of mourning connected with the services of thanksgiving and hope. The Archdeacon himself, with his sons, Mr. Alban and the Rev. Harold Bedford-Jones, and the Rev. O. G. Dobbs, rector of St. Paul's, were pall-bearers, and carried the coffin in and out of the church. The Rev. Prof. Cayley, of Trinity University, cousin of the deceased, assisted by the Rev. J. H. Nimmo, M.D., rector of Trinity Church, and a full choir (surpliced) took the service, which was attended by a large number of the Church members and all classes of the citizens of the town. Two bright hymns, "Ten thousand times ten thousand," and "How bright those glorious spirits shine," were sung and very generally joined in by the congregation. On the morning of the preceding day (the Holy Innocent's Festival) all the family received the Holy Communion at the celebration in St. Peter's, and at the early service on the morning of the 30th, the Rev. Prof. Cayley officiating.

In Toronto, where this young man had been residing for over four years, and where he was known as one of the favourite athletes of the city, his sudden death gave a shock to the whole community. Employed in the Market branch of the Dominion Bank, he made warm friends of all the customers, as well as his fellow clerks, by his genial, unaffected manners, his strict attention to his business duties and his marked ability in their discharge. Among a large circle of friends he was ever a welcome guest, and gave every promise of a highly successful career in life. The esteem in which he was held was shown by the very beautiful floral tributes sent by the officers of the Dominion Bank, the staff of the Market branch, the Bank Hockey club, the Victorias, and the Trinity Athletics, whose cross, wreaths and cushion bore testimony to their regard for the "comrade" who had left them. To the letters of loving sympathy which we know the Venerable Archdeacon and Mrs. Bedford-Jones have received from all quarters, we may add the assurance of our own, in their sorrowful bereavement.

#### REVIEWS.

DARWINIANISM: Workmen and Work. By J. H. Stirling, LL.D. Price 8s. 6d. Edinburgh: T. & T. Clark; Toronto: Revell Co., 1894.

If the question were asked whether Darwinianism has succeeded or failed, the answer generally given would be on the side of its success; and yet such a verdict would have to be rendered with a qualification. All Mr. Darwin's conclusions are certainly not accepted either by theologians or by students of science; and of those which are accepted some were originated before his time. No one doubts that there is a certain progress, development, or evolution in the processes of nature; but many are reasonably unwilling to make a deity of Mr. Darwin's principle of natural selection, and this without denying to it a certain truth and value. The present volume by the well-known metaphysician, Dr. Hutchison Stirling, is a valuable contribution to the controversy. The author begins by tracing the genealogy of Darwinianism from the grandfather, Erasmus, and his "Botanic Garden," through his son, Dr. Robert Waring Darwin, to the greatest of them, Charles Darwin, author of the "Origin of Species;" and no lack of entertainment will be experienced by the reader of this portion of the book. In criticizing Darwin's methods, Dr. Stirling makes ample use of the naturalist's own admissions, and shows that his conclusions are, in many respects, open to question. This is a book which many theologians will be glad to possess, and which men of science will have no right to ignore.