

hitherto had in the factors of the classification of different races of men."

SACERDOTALISM PROPER is thoroughly discussed and explained in one of Canon Liddon's masterly sermons—which has lately been much quoted. He takes the ground that a representative priesthood is a practical necessity of the layman's own priestly life: the official is the public reflex of the personal, and the divine agency for the latter's benefit. Each dies out without the other. The disparagement of ministerial priesthood leads to the loss of the lay priesthood.

CONVERSION AND REGENERATION.—We find in a rather unexpected quarter, the *London Churchman*, the following paragraph concluding a note on the Bible word "convert": "The turning from sin to holiness. Conversion, through the result of the Spirit's influence, is referred to in the Scriptures as the work of man, and commanded by God. Regeneration, on the other hand, is never attributed to man, nor made the subject of a Divine precept; it can never be repeated."

A CHURCHMAN'S "AMENDE HONOURABLE."—For nine years the Vicar (Ourmaney) of St. Matthew's, Sheffield, has laboured against anti-ritualistic opposition, led by a powerful lay magnate, a Mr. Wigman. This gentleman stuck to nothing to spite the Vicar. Now—conquered by the logic of Archbishop Benson's Judgment—Mr. Wigman has manfully acknowledged his former ignorance, presumption and folly. He capitulates to the Vicar, and does what he can to call off his deluded followers.

CANADIANS IN THE UNITED STATES.—There can be no doubt that the number of these is immense; but they do not go there because they prefer either the climate or the institutions of the Republic—their hearts and real homes are still in Canada. The fact is that amid the 60 millions of heterogeneous nationalities—the Saxon of Europe to a large extent—the Canadian employe, as such, is at a premium on account of his rare qualities of industry, integrity and thrift. They go to win the prizes there.

UNCTION.—This is a common objection, made by dissenters to the clergy of the Church, that there is a want of unction among them—as one has recently put it, "a great need of spiritual communion," or religious talk, in other words. The same writer thinks he has seen a deplorable inaptitude for dealing with spiritual difficulties among the clergy," and yet "the practical piety of the Anglican did not suffer at all in comparison with that of the Methodist." That is: Churchmen should speak out more.

THEY ARE JUST THEIR MAKE.—A Presbyterian preacher (from London, England) recently treated an audience likeminded to more twaddle in one sermon under cloak of Gospel, than Toronto churches all put together probably get in a year. He made a graceless fling at Episcopalians as being "just the make" of the Pharisee in the temple—"great at postures and gestures." It does not seem to have struck this preacher that the model Publican in the temple was equally great at postures and gestures—in fact, rather greater.

ARMENIAN LIBRARIES bid fair to furnish as great treasures, hitherto hidden and unsuspected, in support of Christianity, as the Babylonian monuments have been yielding for the substantiation of Old

Testament history. This is due to St. Mesrobes, an Armenian Patriarch of A. D. 400. He invented the Armenian alphabet, established schools, and sent agents to translate and bring home to Armenia the best theological works at Constantinople, Edessa, Athens and Rome. These treasures have lain for 1,500 years nearly in Armenian convents.

THE CREED OF THE HOLY MONOPOLISTS.—George Kennan records that, while travelling in Siberia and indulging in a wayside nap, he dreamt that he was asked to address a Sunday school of a new denomination, called the "Holy Monopolists" because they believe in only one thing! Certain Utopians in the United States have really invited a brotherhood of Christian unity on these very lines to supersede creeds and confessions, by the one article of "Love to God and Man." They will soon find it necessary to supplement their faith, "monopoly," by definitions of what Love is, who God is, and what is Man. Result: another long creed!

#### 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 subscribers being one dollar and fifty cents. The subject of one of these engravings is "Diana 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.

#### DIANA OR CHRIST.

St. Augustine says "Blessed is the Holy Agnes whose passion we this day (21st January) celebrate, for the maiden was indeed what she was called, for in Latin *Agnes* signifies a lamb, and in Greek it signifies pure. She was what she was called; and she was found worthy of her crown." The reference in this quotation is to the martyrdom of a Roman maiden in A. D. 304, whose trial is depicted so beautifully in Edwin Long's celebrated picture, "Patrician by Birth." She was sought in marriage (as those heathens understood) by the son of the city Prefect. Her refusal of his advances causes her to be arraigned before the Prefect. There, before the shrine of the great goddess Diana, otherwise called Vesta and Artemes, she is challenged to offer incense to the Roman goddess of marriage. There stands the altar, and statue of the goddess; on one side crowd the vestal virgins, one holding a casket of incense ready, and priests; on the other are the threatening soldiery. Her lover stands impelling her forward, the Prefect awaits her response; instead of approaching the altar, she makes on her breast the sign of the cross, and fully confesses

Christ—thus making her choice irrevocable. Insult, torture, death, followed in quick succession; and the whole Christian world was moved at the devotion of the martyr.

ST. AGNES.

whose name retains its place in our calendar, has her lesson for our own time, and the picture which has so well portrayed her whole-souled and sing'e-hearted sacrifice is well calculated to deepen that wholesome impression in the hearts of all who gaze upon it. The story often escapes one's memory when most needed for example in actual life; the picture may often serve to recall it to our minds, whether we see it in the "storied windows" of our churches, or on the decorated walls of our homes, where such subjects are too little seen, and the lives of Christians too little affected by the thoughts which such pictures occasion. Very natural and appropriate is the custom in vogue at many funerals of turning the ordinary wall pictures with their faces to the wall, they are so out of harmony with a solemn occasion and sacred sentiments. Scenes like this, however, illustrating the Church's sacred year and saintly calendar, are in tune with the highest and holiest thoughts; such pictures as this of St. Agnes confessing Christ before Diana's shrine, alone (and yet not alone, for the Father is with her), amid the multitude of heathens, are not out of tune with our best and purest hours of recollection.

SERVING TWO MASTERS

is an exercise, an experiment—always a failure—that people are never tired of repeating. A finger inserted in the Christian covenant while the whole body swings freely in the current of the world, and the whole mind is absorbed in secular thoughts that is the favourite attitude of the day. "Diana and Christ" is the heart's mistaken motto; lukewarm, half-hearted service, not whole-souled devotion to the Master—and to Him alone. Christian marriage—holy matrimony—is in danger of being made at last indistinguishable from the heathen rite of Diana—a bond which even the philosophic Cató could consent to dissolve and resume as a matter of convenience and friendly complaisance. The whole American continent needs to take measures for stemming a tide of thinly veiled immorality—under the specious cover of "divorce"—which threatens to make marriage a name and nothing more, involving in a whirlpool of lust and confusion all family and personal ties, entangling and commixing what might be homes in a Babel of dispute and strife, without any possibility of settlement. All because people have been thinking too much of Diana—too little of Christ! The picture to which we have above referred is the same of which we present a beautiful coloured engraving to our subscribers, and of which a small engraving is given in another column of this issue. We would strongly recommend all good Churchmen to secure a copy on the terms which we offer, and induce their friends also to do the like—adorning their homes with a subject of unusual interest and beauty.

#### NUMBERS.

Reason as we may with one another, and even with our own selves, it is difficult not to give way to the magnetism of numerical superiority, the material attraction of quantity. Size—mere largeness—is so closely connected with ideas of physical grandeur and magnificence, that one is carried away oftentimes, in spite of himself, to