

have been gone into with the showing that Church people spent one hundred million dollars on these schools between 1811 and 1890. Between 1833 and 1882—the state, *nothing* before or since that period!—the state subsidies did not amount to *one-tenth* of the Church's quota.

THE "KILKENNY"—CRITICS.—It seems almost a pity for such orthodox people as Bishop Ellicott and Archdeacon Denison to trouble themselves so much about the theories of Kuenen, Wellhausen, Gore, Driver, Cheyne, Ryle, &c. They are so beautifully graded in their degrees of misbelief or unbelief in the inspiration of portions, and fight one another so viciously—each one being seemingly convinced of what others decry!—that the end of the whole *melee* cannot be very far off.

"ECHOES" OF CHRISTIAN FAITH EVEN IN RENAN.—The Breton sailors say that on the coast of Brittany, where a village church has been covered by the encroaching sea, they can, in a storm, hear the bells sweetly chiming in the sea. M. Renan, the French sceptic, referring to this, says that "when the storms of life beat upon him with all their force, amid all the rage of controversy and the fret of unbelief, he hears echoes, deep down in his soul, of the half-forgotten words of the Christian Creed."

THE UTTERANCE OF JESUS' NAME.—"A thrilled hush was over that congregation as the speaker (Knox-Little) came to the close of his impassioned peroration. I can remember none of it, but the effect of the whole is with me, capped and climaxed with the utterance of the last word in ecstatic tones, the Name of names!—'JESUS'—then, after a moment's pause, the benediction from the pulpit, and the vast throng wound out with the impression of the sermon fresh and undisturbed in their hearts."

LUTETIA ANOTHER NAME FOR SHEOL!—It is curious what hazy ideas some newspaper writers have about the meaning of theological terms which, with a smattering of knowledge, they love to use. A correspondent of the *Toronto Mail*, writing from and of Paris, says: "The devil is having what you people call a 'fine time' over here: indeed, I believe, Lutetia is another name for Sheol, and that Satan lives here most of his time." Sheol or Hades—place of departed spirits—is very *unlike* Paris! The writer means Gehenna.

#### THE CHURCH AND IMMIGRATION.

There has been the periodical investigation this year—which has become almost an annual proceeding—into the reasons why the Church of England does not progress more in certain quarters of the world, especially in Canada, as compared with the progress reported on the part of Methodists, Presbyterians, Baptists, or Romanists. There has been the usual deluge of long-winded jeremiads by writers who do not take the trouble to ascertain all the factors which enter into the question—that being the only course which could possibly justify a positive conclusion in the premises. Instead of reasonable deductions, we have the wildest speculations as to the possible cause of the slow ratio of increase. The most ridiculous reasons have been assigned—such as the existence of local endowments in such places as Toronto!—to account for the slow rate of numerical progress in the Church population, as compared with Methodists, Presbyterians, &c. If these writers

had taken the trouble to look deeply into the facts, before trying to enlighten (?) the public, they would have done themselves much more credit.

#### THE IMPORTANT FACTOR

—as was pointed out no later than last year in an English newspaper by a Canadian writer—is the source from which the increase of colonial population is derived. If a stream of Chinese floods any district, no one expects Christianity to show a large increase as compared with the Chinese element in that particular locality. So, the dominant increasing element in another particular may be Judaism or Mormonism, according to the locality from which the influx chiefly proceeds. Thus a whole country must correspond to the complexion of the various populations of the earth poured into its receptive lap. At one time the dominant and increasing element may be German—at another Irish, Scotch, English, French, as the case may be. This is precisely the factor which these wise newspaper writers leave out of sight, for all practical purposes, in the case of the Church. They do not seem to think it worth while to ask and answer the question, "From whence has the gross increase of population been derived during the period under consideration?" The simple and sufficient answer must be

"NOT FROM A CHURCH SOURCE!"

The classes from which we derive our stream of immigration from the British Isles are not, *there*, Church people as a rule: and the mere transfer across the ocean does not convert those who have been obstinate and hereditary dissenters or Nonconformists, or—still worse—merely *nominal* Churchmen. *Animum non mutant qui trans mare currunt!* As a rule the steadfast and intelligent English Churchman remains—however poor—"at home," as near as he can get to Church and Throne. There he feels most secure and happy, even in the midst of poverty. On the other hand, there is a large body of the English middle classes which are notoriously—and in England, confessedly—anti-Church. They may be Methodists, Baptists, Presbyterians, Congregationalists—anything but "Church." They receive their Nonconformist instincts by heredity and nourish them with animosity against "the Establishment." *This is precisely the class that emigrates.* They are unattached, restless, discontented, unhappy—and they go!

#### THEY COME TO CANADA

in large numbers, and they swell (abnormally) the numbers of the local sects. The increase of the Church is, in fact, almost entirely due to natural increase, together with a steady element of conversions from these sects. We get, comparatively, little by means of importation: practically, we gain nothing by it, except *here and there* only a very exceptional acquisition in the shape of a really intelligent and attached member of the Church of England. The place is flooded with imported Irish and Scotch Presbyterians, and English Methodists or Baptists. We cannot reasonably expect to win these people over all at once or in very large numbers from their Old World and deeply ingrained prejudices against the Church. We accept them willingly enough, as new material which we may try to mould into better shape: but we must respectfully decline to be held responsible—as Canadians—for their nonconformity to the Church! Let the responsibility rest, where it belongs, with the Church in the British Isles. They keep the cream of the population—they send us the rest, with very little cream on it.

#### "WHY AM I A CHURCHMAN?"

BY THE RIGHT REV. THE HON. ADELBERT J. R. ANSON, D.C.L., BISHOP OF QU'APPELLE.

#### CHAPTER V.—CONTINUED.

But far more important than any such legal and comparatively external evidence as to the continuity of the Church of England before and after the Reformation, is the internal evidence as to its continuity as a *spiritual* body.

This is witnessed to by the continuity of its (a) Faith, (b) Ministry, (c) Forms of Worship. Holy Scripture gives as the note of the unity of the Christians in the early Church that "They continued steadfastly in the Apostles' doctrine and fellowship, in [the] breaking of bread and in [the] prayers." (Acts. ii. 42).

Without pressing too minutely the exact meaning of the word "fellowship," which it is possible may, in the original, according to the Vulgate and some ancient versions, have been intended to be taken in connection with the following words, "in the communion of the breaking of bread," there is evidently implied in these words a unity of (a) Faith, (b) of Organization in connection with the ministry of the Apostles, and (c) of Common Worship. The same is implied also in many other places (e.g., Eph. iv. 5, 11-14). Of the continuity of the FAITH in our Church we shall have to speak in the next chapter.

Equally important with the confession of a true faith—"the faith once for all delivered to the saints"—is the maintenance of continuity in the Ministry of the Church.

The two Sacraments of the Gospel are the bands of unity of the Church; for by the one (Holy Baptism) the perpetuity of the Body is sustained by the addition of new members; by the other (Holy Communion) the unity is maintained, and strengthened amongst those who are its members.

"The Lord added to the Church daily such as were being saved." "They that gladly received the word were baptised." "By one Spirit we are all baptised into one Body." (Acts ii. 47, 41; 1 Cor. xii. 13).

"We being many are one bread and one body; for we are all partakers of that one bread." (1 Cor. x. 17). Who, then, has the power and authority to administer these Sacraments? The answer to this question must be of vital importance, for on it must depend the maintenance of the unity of the Body as an organization.

"The perpetuity of doctrine is in itself undoubtedly of the first importance. . . . But if it were attempted to insist on succession in doctrine as the sole condition of the essence of a Church, any such proposition would be self contradictory, inasmuch as that which would be perpetuated would not be a society at all, but a creed or body of tenets."—Mr. Gladstone, *Church Principles*, p. 194.

Christ, the One Founder, and Head of the Church, gave this commission to His Apostles. (See St. Matt. xxviii. 16-20; 1 Cor. xi. 23-25; St. John xx. 21-23). St. Paul, therefore, affirms that to them is "committed the Ministry of Reconciliation," that they are the "stewards of the mysteries of God," they have to "watch for souls as those that must give an account."

The Apostles committed that same commission to other faithful men, with power to rule in the Church, and to ordain others.

None but those who have received this commission to the ministry from those who have previously had power given to them to call and send