

against the Mosaic authorship of Genesis. The plan is to apply his method and argument (?) to a modern book, so as to prove (?), for instance, that a recent publication of Prof. Schaff's is only a clumsy "compilation" made up by several impostors, using his respected name as a blind!

"BETTER THAN GRINDELWALD" is the title of an excellent article in the *Guardian*, depicting the steady drift of dissenting communities back to the Catholic Church of England, in architecture, worship and polity. They are coming home!

LITURGICAL COINCIDENCES.—Among the most remarkable survivals of this kind are the points of agreement between the Anglican and Ancient Syrian Church on such matters as altar cross, two symbolical lights at the eucharist, omission of chrism in confirmation, &c.—in fact an avoidance of the elaborate accretions of later days.

THE HIBERNO-SPANISH CATHOLICS have not been very successful in establishing their right to be received on the fraternal platform of "Old Catholics" in Europe. There are some points about their system of doctrine and worship that make the Germans and others look rather askance at them.

CHURCH OF ENGLAND MISSIONS.—The report of the domestic and foreign missionary board, for year ended in May last, shows these contributions to outside missions. The figures correct an impression lately sought to be conveyed by a churchly publication. Ontario diocese stands third, though a number of its parishes did not contribute at all:

Diocese of Ontario	\$3,896	52
Diocese of Montreal	3,203	23
Diocese of Fredericton	2,137	85
Diocese of Huron	3,608	42
Diocese of Toronto	10,157	52
Diocese of Nova Scotia	1,184	94
Diocese of Quebec	3,958	74
Diocese of Niagara	2,970	23

Toronto city contributes over \$7,000 alone in the above return.

GRASPING UNTIL DEATH.

The recent decease of Jay Gould has brought into unusual prominence the whole subject of "money-making" in connection with life in the neighboring Republic. The undeniable fact is that this great financier and millionaire—rather "multo-millionaire," as the phrase now goes—was the most thoroughly detested and most generally execrated man in the United States. He would himself readily confess this—perhaps glory in it—giving as his reason simply the fact that he had distanced all rivals in the art of making money. People who are beaten at their own game and with their own tools are seldom generous enough to give their successful rival credit for anything better than unscrupulous trickery, if not worse. This will account for the fact that other millionaires in America had not been friendly with Jay Gould; but why did the rank and file of the people hate him so excessively?

HIS MERCILESS GREED WAS CONSPICUOUS.

He was truly a "Napoleon of Finance." Where other millionaires slew their hundreds, he slew myriads, if not millions, of impotent fellow-men. To make "corners" or force bad speculations, manipulating stocks, swaying markets by "holding" or "flooding"—these have been every-day disasters, and every speculator has had his share of such things, but this man handled such material on a gigantic scale. Railroads, bonds, &c., were flung about by him like shuttlecocks, and the ruin

of a millionaire or of a thousand widows seemed to be things equally indifferent to him—as long as he made the money. It was the business of his life, everything else seemed to be secondary. Not that he was singular in acting upon such merciless principles, but that the mere quantity of misery resulting from his gains did not seem to affect him, while other men would say that they shrank appalled by the immensity of such horrid consequences of selfishness.

HIS POSITION WAS LOGICALLY CONSISTENT.

The ordinary every-day speculator may ask himself the question—have I (A) a right to profit at the expense of B by making a good bargain out of him, whereby he loses? A may go further, in some cases, and say: If B is ruined by selling me that property, why should I be held responsible for his stupidity, or at least comparative inferiority to me in making a bargain. Such questions must constantly crop up in ordinary speculation, and receive various answers and solutions according to the scruples or want of scruples of A—to the corresponding relief or loss of B. It may, perhaps, be true that the majority of business men do not concern themselves about the consequences to others of their own successful speculations. If "true, 'tis pity; and pity 'tis, 'tis true." This man Gould does not seem to have pretended to any sentimental scruples, does not seem to have hesitated about ruining countless fellow-men on his road to success.

"BLINDED BY GREED"

might indeed serve as epitaph for very many such men—albeit of lesser calibre financially. The desire of gain may become an overwhelming passion, a kind of intoxication as effective and real, practically, as is exhibited in the case of one who is popularly termed "blind drunk" from spirituous liquors. You cannot argue with such people at the height of their wild career; the only hope of any influence on them is at the very initial stages. The surest safeguard is a good grounding in moral principles derived from religion of the Christian kind—"prevention is better than cure," or any attempt to cure. Hence the importance of sound religious education, not merely on Sundays, but every day. Hence the terrible results of secularizing education, eliminating religion, emasculating knowledge—all that wretched trend to lower things which characterizes public sentiment of late years. Something may be done to stem the torrent even yet!—to lessen the volume of evil.

BROTHERHOOD OF ST. ANDREW IN CANADA.

DEAR SIR AND BROTHER.—The third annual Convention of the Canadian Branch of the Brotherhood of St. Andrew will be held in Kingston, Ont., on Friday, Saturday and Sunday, the 3rd, 4th and 5th of Feb., 1893. Arrangements are being made for the entertainment of the visiting brethren, and for all individual Churchmen who can come to the Convention. None should hesitate (on account of expense) about attending. We expect and want a full attendance, and earnestly hope that every Chapter and Church organization in the country will be fully represented.

Reduced fares can be obtained from the railways by purchasing first-class tickets, not more than three days prior to date of Convention, and at the same time obtaining a certificate of the purchase of the same from the agent at the starting point, and on this certificate being countersigned by the transportation secretary, the delegates, and others attending the Convention, will be entitled to return tickets, by the same route, for one-third fare; thus making return tickets at the rate of fare and a third.

It is very important that these certificates be obtained in every case.

The Convention will be preceded by a quiet day on Thursday, the 2nd February, when, it is expected, services will be held in the afternoon and evening by the Lord Bishop of Nova Scotia, and Rev. W. J. Muckleston.

In order fully to carry out our arrangements, it is of vital importance that we be advised as early a date as practicable (say 10th January) of the number of delegates your Chapter will send. The name and address and approximate date of arrival here of all delegates are earnestly desired, and we trust this matter will have your prompt attention. *Do not leave this unanswered.* To aid you in answering we enclose an addressed postal. Please fill this up and post it.

Address all communications and inquiries pertaining to information as to hospitality, to yours fraternally.

FRANCIS KING, Secretary Hospitality Committee.

PROPOSED PROGRAMME.

Thursday, February 2nd, 1893.

QUIET DAY.

The Lord Bishop of Nova Scotia, and the Rev. W. J. Muckleston, of Ottawa.

Friday, February 3rd, 1893.

10 A.M.—Charge. The Lord Bishop of Nova Scotia.

11 A.M.—Organization. Address of welcome by the Lord Bishop of Ontario. Report of Council and other Reports.

12.45 P.M.—Lunch.

2 P.M.—Conference. "Rule of Prayer." W. C. Sturgis, Chairman of the American Council.

3.30 to 4 P.M.—Business.

4 to 5.30 P.M.—Conference: "Appropriate Work of the Brotherhood." R. Vashon Rogers, Q.C., Chairman.

(a) What chapters should do essentially. Frank DuMoulin.

(b) What chapters should do legitimately. Major C. B. Mayne, R.M.C., Kingston.

(c) What chapters should not do. G. Harry Davis, of the American Council.

8 P.M.—Mass Meeting. "The Brotherhood and the World." G. Harry Davis, L. H. Davidson, Q.C., and others.

Saturday, February 4th, 1893.

7.30 A.M.—Holy Communion. (General).

10 to 10.30 A.M.—Business.

10.30 to 12 A.M.—Conference: "Diversities of Chapter Work." A. K. Bunnell, of Brantford, Chairman.

(a) Hospitality.

(b) Visiting.

(c) Hotel Work.

(d) Chapter Meetings.

(e) Miscellaneous.

12 to 1 P.M.—Question Box. G. Harry Davis.

1 to 2.15 P.M.—Lunch.

2.15 to 3.15 P.M.—Final Business Session.

3.15 to 5.30 P.M.—Conference. "Special opportunities for Influencing Young Men." Judge Macdonald, Chairman.

(a) On leaving Sunday school.

(b) On leaving home. W. C. Sturgis.

(c) In time of sickness.

(d) In time of temptation. W. H. Clougher.

8 P.M.—Service. Special address to Brotherhood Men on "Personal Religion or Personal Dealing with Men." Rev. Dyson Hague, of St. Paul's, Halifax.

Sunday, February 5th, 1893.

11 A.M.—Anniversary Sermon.

2 A.M.—Bible Class and discussion on Bible Class Work.

4 P.M.—Brotherhood Services in Churches of Kingston and vicinity.

7 P.M.—Services and Sermon. Rev. Canon DuMoulin.

8.30 P.M.—Farewell Meeting for Brotherhood Men.

REVIEWS.

MAGAZINES.—The *Cosmopolitan* opens with a nicely illustrated article on "Japan Revisited," followed by a most interesting (especially for Canadians) notice of "The Silent Monks of Oka." The

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