

'London Missionary Society'—originally, founded by Churchmen and Nonconformists, but now wholly Congregational. "The like danger attaches to the Y.M.C.A. movement . . . It is only where Nonconformists can have the lead that they show energy . . . aught in the direction of *secession* is so apt to degenerate into schism." Wise words!

PREVENTING PAUPERISM is a question which should occupy far more public attention than it does. The old Scriptural rule "if any man will not work, neither shall he eat," should be vigorously applied by all who seek to relieve distress. Willingness to work should be the gauge and test of deserving to receive help. The test had better be artificial than not at all. Alternate moving and removing heaps of sand or piles of wood would serve very well as tests.

"ECCLESIASTICAL TWANG" was something very abhorrent to the simple naturalism of Spurgeon's style. He called it "a kind of steeple-in-the-throat grandeur, an aristocratic, parsonic, supernatural, infra-human mouthing of language and rolling over of words" as—"he that hath yaws to yaw, let him yaw." It is a very difficult matter to avoid falling into some such "rut" of pronunciation. The Anglican curate and dissenting preacher each has his style.

"UNION" CHAPELS.—In commenting on the death of Dr. Allon (Congregational) the *Rock* says: "His chapel ('Union') has in its name a warning for many of our Evangelical friends. In the generosity of their souls, they too readily fraternize with Nonconformists, and the issue is no gain to the Church of England. When 'Union' Chapel was formed, it was by a combination of Churchmen and dissenters. But it has become a thoroughly dissenting Chapel!"

INCARCERATION OF THE DESTITUTE.—The remarks of Judge Rose on this subject, at Cobourg assizes recently, direct attention to what seems to be a growing abuse of some legal enactment. The telegraph despatch says: "His lordship concluded his charge by severely condemning the practice in vogue of incarcerating in the common gaol persons whose only offence was that they were poor and destitute." "May God defend us," said he, "from such an administration of prison laws."

"OUR ILL-PAID MISSIONARIES" is the title of a pamphlet of about 20 pages, embodying a paper read before the Renfrew Chapter (Ontario Diocese) by the Rural Dean, Father Bliss, himself a mission priest. Every page shows evidence of having been written by a practical and experienced business man. It might be entitled "How to turn the Church's Paper Legislation into Practical Work." The guiding idea is judicious advance in missions, without robbing existing missionaries.

"GET PEOPLE TO COME TO CHURCH, we try too much. We trust too much to church building and organizing of 'plant.' We are making too much of the outward exhibition of worship. . . . "I would strive that the Church in every parish should represent, not such and such a number of adherents, but the *morally best*, be they many or be they few, in every class. . . . The Church is not to represent public opinion, but to be the home of the best moral conscience of the community." (Gore).

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#### 1. A SEVENTY DOLLAR SCHOLARSHIP

WHICH embraces Practical Book, keeping by double and single entry. Actual and Practical Business, Banking, Business Penmanship, Commercial Arithmetic, Commercial Law, Shorthand, Typewriting, and all branches connected with a sound and practical business training, etc. To any girl or young man who will between this date and January 1st, 1893, send us two hundred (200) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each, we will give the above \$70.00 Scholarship.

#### 2. A FORTY-FIVE DOLLAR SCHOLARSHIP

WHICH embraces the same as seventy dollar scholarship, with the exception of Shorthand and Typewriting, for one hundred and twenty (120) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

#### 3. A TWENTY-FIVE DOLLAR SCHOLARSHIP

WHICH is the same as the forty-five dollar scholarship, embracing the same subjects, but is only for three months, for seventy (70) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each, (or a Lady's Twenty-Five Dollar Gold Watch, if preferred.)

4. A Lady's \$15.00 Gold Watch or a Gent's Silver Watch for Forty (40) annual subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

5. A Lady's \$10.00 Watch, solid coin silver, open face, stem set, handsomely engraved, fitted with a jewel move ment, guaranteed to give accurate time; or, a Gent's \$10.00 Open Face, Coin Silver Watch, stem wind and stem set, good reliable movement guaranteed, for twenty-five (25) yearly subscriptions to the CANADIAN CHURCHMAN at \$1.00 each.

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Subscription Price in Toronto \$1.50 Yearly.

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## "WHY AM I A CHURCHMAN?"

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

### CHAPTER V.—CONTINUED.

To the above witnesses to the continuity of the Church may be added witnesses from the Official Documents of the Church herself.

#### I. Witness of the Canons. 1603.

These Canons were agreed upon by the Convocation of the Province of Canterbury, and published by the king's authority, under the great seal, and are still legally in force.

Canon 8. Whosoever shall affirm that the Church of England is not a true and Apostolical Church is to be excommunicated.

C. 9. Whosoever "shall separate themselves from the Communion of Saints, as it is approved by the Apostles' rules in the Church of England, and combine themselves together in a new brotherhood," "to be excommunicated."

C. 30. Concerning the use of the Cross in baptism, these words occur: "So far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised, that it doth with reverence retain those ceremonies which do neither endanger the Church of God nor offend the minds of sober men; and only departed from them in those particular points wherein they were fallen both from themselves in their ancient integrity and from the Apostolical Churches, which were their founders." It also speaks of abiding by the "judgment of all the ancient Fathers."

C. 31 speaks of the four solemn Ember Seasons for Ordination having been, after the example "of the ancient Fathers of the Church" "appointed in ancient times for prayer and fasting, and so continued at this day in the Church of England."

C. 60. Concerning Confirmation. "It hath been a solemn, ancient, and laudable custom, continued from the time of the Apostles, that all Bishops should lay their hands upon children Baptized," &c.

#### II. Witness of the Homilies.

These Homilies were set forth to be read in Churches in the reigns of Edward VI. and Elizabeth. The Homilies continually appeal to and quote the "Catholic Fathers;" they speak of an ancient Church then, and in the time when the Homilies were written, as one, "though cleansed and purged from errors which through blind devotion and ignorance had crept into the Church" (2nd B. 8), and they give the following description of the true Church, which could certainly not have been given by a body that was conscious of having broken off from the unity of a previously existing body. "The true Church is an universal congregation or fellowship of God's faithful and elect people, 'built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head corner stone.' And it hath always three notes or marks whereby it is known: pure and sound doctrine; the Sacraments ministered according to Christ's holy institution; and the right use of ecclesiastical discipline. This description of the Church is agreeable both to the Scriptures of God, and also to the doctrine of the ancient Fathers, so that none may justly find fault therein."

#### III. Witness of the Prayer Book.

(a) The very title of the book bears witness to the claims of the Body using it as part of the Catholic Church.