

ing: "Is not your name Nash? I dare not judge you by common report!"

HEALTHY—THEOLOGICAL BREEZES.—Our contemporary the *Living Church* quotes approvingly some remarks of the *Evening Wisconsin* on the subject of the "tiffs" which took place in the Methodist Conference at Washington:—"There are times when important questions of principle or policy upon which good men deeply differ, must be discussed. Then comes fighting—evidence of hearty whole-souled sincerity."

"THE DIVINE FEMINE" of the future, according to a writer in *Arena*, "can furnish to her babes what no text books or Scripture (!) or statutes can convey to them. The mother who can recite to her children the songs of the American poets, the character of Dickens and Elliott and Scott, who can portray the noble characters of Lincoln and Lucretia Mott . . . will become the most effective moral educator." What rubbish!

"HEREDITARY, ERGO INCURABLE" is one of the short-sighted dicta of science falsely so-called, which serve as excuses for continuance in wrongdoing. Says a recent author, "His was a hereditary passion, an iniquity of the father visited on the son. Against such there is no law, and for such, no remedy." Yet the same writer goes on to describe a *cure*—attributable to a great moral shock, but attributed inconsequently and fancifully to a ghostly visitation.

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.

THE ENGLISH CHURCH ABROAD.

Under the above heading there has appeared recently in *John Bull* one of the most inconsequent—and practically *disloyal*—articles that we have ever been surprised and pained to find in a Church of England newspaper. One is almost tempted to ask whether the Anglican Propaganda, to which the *Pacific Churchman* has recently referred, could not find some congenial work to do occasionally in the columns of a so-called "Church newspaper"—for that is the character usually attributed to the English weekly to which we refer. We cannot take much exception to the earlier part of the article—upon the "Catholic character common to the Anglican and other sections of the Holy Catholic Church." The

writer's defence is that the Church is justified in providing for her children on the continent those Christian privileges necessary to healthy spiritual life, which they are denied by the schismatical "terms of Communion" set up by the Roman Communion.

IN THE NAME OF COMMON SENSE.

why should the paternal solicitude of the Church at home stop here in its provisions for the Churchmen abroad? "Ornate buildings, numerous and elaborate services, daily Communion, choral Matins and Evensong, surplised choirs, frequent sermons—to provide these is unquestionably to overstep the boundary line that separates needful provision of genuine spiritual wants from mere self-willed indulgence in religious luxuries." So runs *John Bull's* article; but what excuse is there for adopting such a line? If the Church is to be represented at all, she must be fully represented, or, practically, she will be misrepresented. What idea of the value and character of the great Anglican Communion will foreigners entertain as an incentive to appreciation, fraternization, reunion, if their sphere of observation is to be confined to, as this article puts it, "some humble and obscure upper chamber, where the services shall be rigorously limited to what absolute necessity dictates."

LET HER CHILDREN BE GENEROUSLY FED.

If "ornate buildings, &c., and frequent sermons" are found helpful and wholesome in England, why should Church members be denied such helps when they go abroad? To deny them their full and just privileges on the plea that those things are "luxuries," is to throw them into the arms, or at least to edge them towards the persuasive embraces of a communion where such *aids to devotion* (as some people consider them) are to be had—in association with very unwholesome condiments! Surely no policy could be worse for the Church—more advantageous to the Church's rivals. It is from this policy of false delicacy and sentimental considerations for others' feelings—while ignoring the feelings of our own kith and kin—that so much ground is lost and so much harm done. The net results of such a policy must be disastrous in the long run to the Church itself, and injurious too, to all concerned or interested, directly or indirectly, in her welfare.

"WHY AM I A CHURCHMAN?"

BY THE RIGHT REV. THE HON. ADELBERT J. R. ANSON,
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CHAPTER II.

I am a Churchman—

I. Because Christ founded One Visible Church to be here on earth, His representative, the continuation of His Incarnate life as His body; the home of His chosen people; the Guardian of His His Truth and Word; the Dispenser of His Means of Grace; the Educator of elect souls for the Beatific Vision in heaven; and, hereafter, His all-glorious Bride.

1. Christ founded One Visible Church.

(a) "From the time of Abraham it appears to have been God's will to save men, not only by working in them—individual personal religion—but by joining them together in a body, or family, or kingdom, or church, by certain outward and visible marks." (Church Doctrine, Bible Truth, Sadler.)

(b) The prophecies that went before, in the Old Testament, concerning the New Dispensation, clearly pointed to the continuance of the same principle. The Messiah was to found a "King-

dom" and a "kingdom" as a visible organization." See Isa. ix. 7; Dan. ii. 44; Micah iv. 1, &c.

(c) St. John Baptist and our Lord Himself spoke of this "Kingdom" as about to be founded. St. Matt. iii. 2, iv. 17, v. 7; St. Luke x. 9, xvi. 18; St. John xviii. 36, 37.

(d) Our Lord compared this "Kingdom" to

1. A Field sown with wheat and tares. St. Matt. xiii. 24.

2. A Dragnet gathering in both good and bad. St. Matt. xiii. 47.

3. A grain of Mustard Seed, growing into "the greatest of herbs." St. Matt. xiii. 31; all of which distinctly imply a *visible* organization, and the first and second as distinctly declare that it was to be a body, *not* (as some assert) *composed of the good only*.

(e) Our Lord further declared that it was to be a body with power of excluding evil doers. St. Matt. xviii. 17; St. John xx. 22, 23.

(f) Our Lord also gave to this Body—

1. A *visible* Ordinance as a means of admission and membership—Holy Baptism. St. Matt. xxvi. 19, 20; cf. St. John iii. 3, 5.

2. A *visible* Ordinance for the continual use of its members—The Holy Eucharist. St. Matt. xxvi. 26, 27; cf. St. John vi. 51, 56.

3. A *visible* Ministry for the administration of these Ordinances, and as the Executive of the Body in the maintenance of its Discipline. St. Matt. xviii. 17, 18; xxviii. 19, 20; St. John xx. 22, 23. Cf. 2 Cor. v. 18; Eph. iv. 12; 1 Cor. iv. 1, v. 3, 4.

(g) After the Day of Pentecost, in the Acts of the Apostles and in the Epistles it is always regarded as a duly organized visible body.

1. Those that received the word were baptised. Acts ii. 41.

2. The Lord adds to it daily such as are being saved. Acts ii. 47.

3. All that believed were together and had all things in common. Acts ii. 44.

4. New officers and ministers are appointed as need arises. Acts vi. 3, xiii. 2, 3, xiv. 23.

5. When difficulties arose "the Apostles and Elders came together to consider" what ought to be done. Acts xv. 6.

6. Cases that brought scandal to the Body were severely punished. Acts v. 1-10; 1 Cor. v. 4, 6.

7. Divisions in the Body are spoken of as evidences of a carnal mind, and sinful. Rom. xvi. 17; 1 Cor. iii. 8.

All the above must clearly point to the fact that the Kingdom to be founded by the Messiah—"the Church" or "Ecclesia," as it was called—was to be a duly organized visible society.

It was indeed a Kingdom "*not of this world*" "*not from hence*" (St. John xviii. 36). Its origin and its power were heavenly and spiritual; but, nevertheless, it was to be set up *in* this world, and while not in any way competing with the kingdoms of this world, it was to absorb them in one vast spiritual, yet visible, Body.

Most of the above considerations prove as clearly that it was intended to be one Body as that it was to be *visible*.

1. It is an essential of a kingdom that it should be one. "Every kingdom divided against itself is brought to desolation." St. Matt. xii. 25.

2. The whole organization alluded to above—Ordinances, Ministry, Discipline—as plainly point to *one* Body.

But there are some further considerations in addition to these general ones: