

expulsion from the land, the loss of Madagascar trade, and the hatred of the Malagasy people, follows our wicked and selfish action, we may consider ourselves fortunate.—*Church Bells.*

THE Rev. G. C. Ommanney, vicar of St. Matthew's, Sheffield, England, from which church the Rev. S. Benson Thorp, seceded a few weeks ago, referred to the latter gentleman's action in his sermon on a Sunday evening lately, and in the course of his remarks said:—Mr. Thorp, in taking advantage of his (the vicar's) absence on a holiday to join the Roman Church, without a word of warning to him as his vicar, and by remaining in the parish, frequenting the clergy house, and using his position of trust to injure his vicar's work, when by his own account he had had doubts for some time, had shown that loss of moral tone and gentlemanly feeling which was nearly always to be seen in converts to Romanism. They were asked to believe that men in such cases were guided by the Holy Spirit and led by the grace of God to take this step. But the Holy Spirit could never lead anyone to actions dishonorable or deceitful. A priest was bound before all others to be firm in keeping the faith and in resisting temptation, but this one had failed in the hour of trial. The Church of England possessed all the marks of unity with the rest of the Church which are mentioned in the Roman Catechism, and as to the living voice of the Church, which Mr. Thorp mentioned in his "reasons" for joining the Roman Church. The Roman Catholic body might have a living voice, but it was not that authorized by our Lord Jesus Christ, and, therefore, not a reliable one. English Churchmen rejected the doctrines of Papal infallibility and Papal supremacy, not on the ground of private judgment, but because neither of them formed part of the great body of Catholic truth taught by the whole Church. Moreover, the Roman Church was no safe guide. Twice within the last forty years she had changed the conditions of communion, and what was there to prevent her changing again? The Roman Catholic body in England was a modern body, of foreign extraction, with a line of Bishops dating from not quite forty years back. Conscience, then, informed of these facts, could never acknowledge the claims of the Roman Church.

CARDINAL NEWMAN has passed away quietly, and after an illness of only three days, at the Oratory at Edgbaston. Although he was so advanced in years, although he was comparatively withdrawn from the world, yet the space which he filled in many men's hearts and interests was very large, and cannot easily be estimated. We have lost a famous link with past days, a great personality, an epoch-making man; and although his death has long been looked forward to as being, in the natural course of things, imminent, yet the news came on Tuesday with something like a shock. An able pen has well written of him: "Thus enviably closes a most noteworthy life; a life that in itself sums up in the best and most attractive way one side of the religious life of the century. At ninety years of age, full of years, full of honor but not of honors, in the obscurity of his almost private home, the great man receives the last summons, and quietly obeys. A most interesting chapter of our history closes with his death, and a life that bears strange testimony to the permanence of certain types in human nature becomes a part of the past. Once more the world is reminded of the degree in which respect and love still attach to the saintly life, when it is coupled with one or another kind of intellectual leadership. Cardinal Newman is literally the last of his generation. Many of his old friends and colleagues he has long survived; others have but lately passed away; but he, to all appearance the most fragile of all, has remained till now. It is nearly fifty years since Arnold died; Whately has been

gone twenty-seven years; Keble died twenty-four years ago, Pusey eight, and Hawkins and "Ideal" Ward at the same distance of time. The men who followed Newman in his passage across the Roman Rubicon have almost all predeceased him. He has remained, looking out from those mysterious eyes of his upon a world that has changed enormously since the days of the Tractarians, and changed, it must be feared, in ways that he often liked but little. He liked them less, perhaps he understood them less, than the eminent foreign contemporary with whom one naturally compares him, Dr. Dollinger. Far more learned than Newman, far more active, endowed with more physical vigor and a greater force of will, Dollinger never stood aside, like the great English dialectician, from the course of affairs. The one, therefore, is the more interesting as an example of intellectual energy and critical alertness; the other, as a poet, a mystic, and as a thrice-refined example of the unworldly life. John Henry Newman has always appealed in three distinct ways, to three different classes of mind. To the scholar and the thinker his writings have an inherent charm of their own, apart from their polemical issue; to the earnest Christian, of whatever school, it has generally been evident that Newman was in earnest, and that he seceded to Rome because he felt that his conscience led him thither; while to the simple minded and humble his beautiful hymn, 'Lead, kindly Light,' has become almost a classic in our language. To the English Church his loss was very great, while to the Roman Communion the gain of so powerful and good a man was equally valuable. It is forty-five years since he joined the Church of Rome.—*Church Bells.*

WINCHESTER DEACONESS HOME.

Twelve years ago the work of the deaconesses was begun at Farnham, in the Winchester diocese, by Sister Emma, under the immediate care of the Bishop. It was soon found that a large population would furnish a better training ground, and that wider field of work which became necessary as the community increased. The Deaconess Home was accordingly transferred to Portsmouth, where up to the present time the Sisters have occupied several rented houses, which were adapted as far as possible to their purpose. Their work has been carried on with great devotion and most encouraging success in Portsmouth, Gosport, Aldershot, and Bournemouth, in which places the Sisters visit the sick and whole, conduct mothers' meetings, and in many ways assist the clergy and bring comfort to darkened homes. A new stage in the development of their work was reached last month, when the new St. Andrew's Home (to accommodate fifty persons) and Chapel were dedicated by the Bishop of Guildford.

At the dedication service a large number of clergy from various parts of the diocese were present. At the conclusion of the service the Bishop of Guildford read the Office for the Admission of a Deaconess, and two probationers were received into the community. To each one of these the Bishop handed a cross as a symbol of their profession, and then committed them to the care of the Superior, Sister Emma. After an admirable address on the development of woman's work in the Church, a celebration of the Holy Communion followed. At the luncheon held afterwards there was no toast list, but the Warden (Canon Durst) read a letter from the Bishop of Winchester, which said:—"I cannot tell you how grieved I am to be unable to be present and take my part in the education. My heart will be with you, though I am not bodily present, and, as Mary said of Calais, I think the words 'Deaconess Cause' will be found written on my heart at last." The financial statement showed that £4,650 had

been collected, and the expenditure so far had been £4,300. The Warden expressed a most earnest hope that the buildings would soon be finished. They ought to have forty Sisters in Portsmouth alone, whilst Southampton and other places were strongly desiring that Sisters might be sent. It may be added that more ladies are urgently needed for the work, which is opening out in all directions.

THE QUALIFICATIONS OF SUNDAY SCHOOL TEACHERS.

(S. S. 1. Tract No. 3)

[CONTINUED]

IV. ABILITY.—I put this qualification last, although this arrangement is widely at variance with the spirit of our day. Mere intellect and ability have assumed a very false position, and many look upon them as if they were to do everything. Such forget what the sacred Scripture says (1 Cor. iii. 19), that "the wisdom of this world is foolishness with God." Sunday school teaching is eminently work for God; it is not therefore to be approached in the pride of intellect, and the self-sufficiency of that knowledge which "puffeth up," but in the humble dependent spirit of self-renunciation, feeling that "we are not sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God" (2 Cor. iii. 5). And a man of great ability in the sense, if deficient in the qualifications previously mentioned, will cut but a sorry figure in a Sunday school; while a man blest with Godliness, power of control, personal propriety of conduct, and yet possessed of but moderate ability, may be an incalculable blessing.

It includes,

1. *Acquaintance with the Scripture.*—As a whole: the historical, typical, prophetic, doctrinal, preceptive parts; and their bearing and connection upon and with each other. For want of a "sound mind" in these respects, very great mischief will soon accrue. A man should labor for a "right judgment" in bringing forward Scripture in its due proportions, otherwise, while desiring "to declare the whole counsel of God," if he give undue prominence to any part, he will unconsciously inculcate error instead of truth. This has been so well illustrated by a friend of mine, that I feel sure he will pardon my using his words.*

"Without the greatest care, a man will fall into the mistake of preaching error by truth; inasmuch as every truism taken from its proper place in the Christian scheme, and brought into undue prominence, conveys an erroneous impression to the mind, and produces exactly the same effect, as if in an historical picture the order of the group were reversed, and one of the minor figures introduced into it chiefly for effect, were brought forward into the position occupied by him, whose achievements form the subject of the piece. Thus, for instance, let the subject be the battle of Waterloo, the Duke of Wellington, the prominent object in it, and Corporal Shaw drawn in a conspicuous place in the back ground; the arrangement itself will be sufficient to convey a just idea of the relative importance of the part, which they acted respectively on that memorable day; and the picture will represent the triumphs of the Duke. But simply let their positions be exchanged, and instantly the whole becomes a representation of the valour of the heroic life-guardsmen. Or again, if amongst the objects in the picture, there be no one that stands forth in particular prominence, the impression conveyed will be the general history of the event; but only let any one of them be singled out as an exception, and the brush be drawn across all the others, so as to throw them into the shade, and immediately that one comes forward as the