

Spalding has well done his part in giving "correct teaching." The book contains seven lectures under the following heads: I. The Nature of the Church, its Marks or Notes. II. The Authority of The Church. III. The Ministry of the Church; Its different grades. IV. Episcopacy proved from its General Prevalence. V. Episcopacy in the first century, and in the Apostles Times; The Scriptural Proof. VI. The Apostolic Succession Unbroken. VII. Practical Advantages of the Apostolic Ministry. As an illustration of the tone and style of Dr. Spalding's Lectures we give but this one extract from his second lecture, (though we wish we had space for others): "But the Church is not a voluntary society formed by men like minded in opinion and agreeing in faith, It stands on no earthly basis. It is for no temporal or earthly purposes; It is Christ's Institution; It is His Incarnate Life extended; His Divine Humanity on Earth; It is His Body: Otherwise stated, it is the Association of men born into His Kingdom, chosen by Him, bound to Him and to each other in a covenant which He procured and of which He is the Mediator, having heavenly relationships, for ends which look forward into Eternity. It must, therefore, have an authority above that which it would have as a mere social organization; an authority which like itself is divine."

No such impotent organization as could be made by man is the Church of the Living God." There is no uncertain sound in this book; no shrinking from the true and necessary consequences of a divinely constituted Church and Ministry, and we only regret that we are unable to give at length the concluding chapter on the practical advantage of Episcopacy. We would, however, say that no Churchman should be without this concise, clear and most readable argument in support of the Church and its Apostolic Ministry.

Protestant Episcopal Doctrine and Church Unity.—By the Rev. C. M. Butler, D.D. Thos. Whittaker, 213 Bible House, N.Y. Cloth, 60 cents.

This is a book of very different tone from the preceding, and, we are bound to say, in our view, far less satisfactory—if satisfactory at all—asserting, as the author does, that Episcopacy—though claimed by him to be *apostolic* and *perpetual* in its obligations—is not essential to the existence of the Church, the ministry and the Sacraments. The argument against the necessity of Episcopal ordination in order to be considered a lawful minister of the Church, is old and shallow; and throughout we find little that commends itself to us.

Organic Union of Canadian Churches.—By the Very Rev. James Carmichael, M.A., D.C.L., Dean of Montreal. Dawson Bros., Montreal. Cloth, p. 88, 50 cents.

In this little book the Dean attempts to bring into prominence the various points in which the Church and the Presbyterian and Methodist bodies agree in the great fundamental doctrines of the Christian faith; and in consequence of which agreement the initiation of any movement for organic union would find, in the writer's opinion, "its most favorable field in a representative body," taken from the three communions. The work will be found useful as a summary statement of the points of agreement in the doctrinal teaching of the three bodies. The Dean evidently did not aim at showing how fully the Church alone offers a common ground for union through its apostolic ministry, and historical continuity. And, therefore, though the points of difference between the three systems are given as Church government, ordination of ministers and God's eternal decrees, the claims of the Church are not supported or really advanced.

Outlines of Logic.—By Hermann Lotze. Translated and edited by George T. Ladd,

Professor of Philosophy in Yale College. Ginn & Co., Boston. Mailing price, \$1; for introduction, 80 cents.

The "Outlines of Logic" discusses both pure and applied logic. Under the first head come the formation of Concept, the theory of Judgment, a system of the forms of Judgment, the doctrine of argument or the drawing of conclusions, the figures of Aristotle, etc. The applied logic presents the application of the forms of Conception, the adducing of Proof and the Process of thought in Discovery. The Logic is followed by a brief treatise on the Encyclopædia of Philosophy, in which are set forth the definition and method of Theoretical Philosophy, of Practical Philosophy, and of the Philosophy of Religion. This volume will be about one-fifth larger than the others, and will make an admirable brief text-book in Logic.

Britain's Queen.—A story and memorial. By Pearl Fisher, with fifty illustrations. Willard Tract Depository, Toronto. Paper, 15 cents.

This is one of the "Shaw's Home Series," and is an admirable *resume* of the chief events of the 50 years' reign of our beloved Queen.

Primary Fridays No. 3.—Original and selected recitations for the little ones. The Interstate Publishing Company, Chicago and Boston. Paper 25 cents.

Much skill is displayed in the selection of these beautiful little poems which appear to be good throughout. Mothers and primary teachers will find them admirably suited for recitation by the little tots. They are all for the very youngest children.

EDITORIAL NOTES.

According to the statement of the Bishop of Toronto one intention in founding the Canadian Sisterhood of St. John in that city was that it might, when possible, undertake works of piety in any part of Canada. There would appear to be room for its extension, and work in other dioceses to be done. *Teaching Sisters* are much required. We are convinced that the only way in which hopeful competition with the Roman Catholic convents, in the Province of Quebec in particular, can be secured is by the employment of either Sisters or Deaconesses—call them what you may—in Church schools. Durham Ladies' College, for example, would not have been obliged, we think, to close its doors (and be temporarily in doubtful legal occupation relatively to its foundation, as a Boys' School) had this means of utilising the services of Christian women been employed. It reflects little credit upon the Church in this Ecclesiastical Province that *Diocesan* Institutions for the education of girls are so unsuccessful. And we are convinced that the loss to the Church in consequence is serious, not alone by children of Church parents being sent to conventual establishments and losing their faith, but through tendencies and ideas received in secular and denominational schools. A primary duty of the Church would seem to be the instruction of those who are to be the mothers of the next generation, but it is a duty sadly neglected. Why should not an earnest effort be made to carry on these institutions by Deaconesses or Sisters?

We have not heard lately as to the progress being made towards carrying out the proposed Cathedral at Halifax? Can any of the Committee or any subscriber give us reliable information as to the position of matters now?

The Diocese of Nova Scotia will soon be called upon to exercise for the first time its privilege of electing its Bishop. We would express the hope that the experience to be acquired from elections in the other dioceses may not be lost and that their mistakes may not be copied. From what we know of the diocese we do not expect that there will or can be such extreme party feeling as unfortunately in some instances prevailed elsewhere; nor that the choice of a fitting successor to the late able and beloved Bishop will be to any large extent influenced by such considerations. But whilst the interests of the diocese itself will doubtless, command the first place in determining the choice it ought not to be forgotten that under the *Provincial* system prevailing in Canada the Church as a whole is most deeply interested in the result; and alike in nominating as in electing, the object should be to subserve both interests, and secure not alone a wise and capable Chief Pastor for the diocese, but also one who may add strength and dignity to the House of Bishops, replacing in this respect the wise counsellor and true prelate, whose removal we deplore.

The Bishops of the several dioceses are now, we understand, holding their annual visitations, and numerous Confirmations are being held. We would be thankful if the Clergy would forward us concise accounts of these Episcopal Acts, as soon after their occurrence as possible. We feel sure that our readers, not alone in Canada, but in England, the United States, Newfoundland and elsewhere will note with pleasure the evidences of advancement which we feel sure a record of these acts would offer. We have been sadly disappointed at having received from our own Diocese of Montreal reports of only two or three of the many Confirmations which have taken place. We do not hesitate to say that the withholding of their reports is an injury to us: we also think it is an injury to the Church, and to the parishes and missions themselves. Will not our many friends give us a helping hand in this respect?

[We are obliged to hold over a reply from Caritas to Rev. Mr. Garrett's letter, and also items of Toronto and other diocesan Home Field news, received too late for this number.]

The doctrine that a young man must sow his wild oats has been the means of ruining many a promising youth. True some few repent in middle life for the wickedness and unbelief of their early years, but the great majority of those who commence to sow wild oats by living intemperate and immoral lives, cease not until the harvester death comes to put an end to their work of evil. In the mortal as in the physical world there is an intimate relation between cause and effect. Evil living never can result in anything other than sorrow and pain. "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap, for he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—*Ex.*

It is said that the Church Army of the Church of England, has brought 3,000 recruits to the Church, and has 1,000 more ready for confirmation. They were mostly gathered out of saloons and the streets.