

whatever. Therefore, when a man wishes to become a Baptist preacher, we proceed, with a good deal of ceremony and after many troublesome preliminaries, to "ordain" him with "prayer and the laying on of hands," it being of no sort of consequence whether he has ever been "ordained" before, because, according to the Baptist "position," no "special grace" is conferred by any kind of ordination, and ordination does not mean anything in particular. This "position" of the Baptists, in regard to ordination, is not unlike their "position," in regard to baptism. Notwithstanding their insistence upon immersion as a mode, and their exclusion of children from the ordinance, they resolutely refuse to allow that any sacramental efficacy belongs to the rite, and repudiate, in the strongest terms, all views which savor of the doctrine of baptismal regeneration. Yet they rebaptized that *ci devant* Presbyterian minister the other day, just as they also "re-ordained" him. Presumably the reason was the same in both cases. As, in accordance with their "position," neither rite meant anything in particular, there could be no objection to repeating it. In all seriousness, however, what is to be thought of a "position" which denies the efficacy and grace of ordination and yet insists upon the Baptist form of it as a necessary qualification for preaching the Gospel? To a Churchman, at least, it is perfectly evident that the said "position" is wholly untenable, and that the attempt to hold it is made at the cost of consistency, not to say of charity.

NEW BOOKS.

FEATHERS FROM AN ANGEL'S WING—By the Author of "Within the Pearly Gates," (S. R. Briggs, Toronto; Cloth, 50c.)

Of this work the Author says that the Feathers are "from a wing of an Angel of this world who has spent over thirty five years as Message-bearer," (in which sense he uses the term *Angel*) "in the King's Service." They are given to cheer and strengthen others in their journey across life's wilderness heavenward. The Author has undoubtedly a powerful imagination and much descriptive power; and he treats the various subjects comprised in the nineteen chapters of this book in a pleasing, forcible and touching manner. The subjects are:—The Home Nest; A Night of Festivity (Belshazzars Feast); A Mountain Scene; Christ the King; The Princes of Pulpit Oratory; Chas. Dickens's Gospel; His last battle; The Orphan; Our Willie; Home and its Influences; The Storm; Cranks; The power of Music; The Dual Existence; Life's Evening; The Voices of Nature and of Art; The World's last Drama; A Peep within the Gates; and the Harbour. Of "A Night of Festivity," *The Methodist Times* says, it is as fine a piece of descriptive writing as we ever saw, and, in the hands of a good elocutionist, would be a master-piece.

SARACINESCA, By F. Marion Crawford, New York: Macmillan & Co.

"Marion Crawford has not, this time, gone to Asia for striking characters and thrilling incidents. He finds them nearer home, and that, too, in our own era of the world. The novel opens at a time which is thus described: "Cardinal Antonelli had yet ten years of life before him in which to maintain his gallant struggle for the remnant of the temporal power. Pius IX was to live thirteen years longer, just long enough to outlive by one month the 'honest king,' Victor Emanuel.

Antonelli's influence pervaded Rome, and to a great extent all the Catholic Courts of Europe, yet he was far from popular with the Romans. The Jesuits, however, were even less popular than he, and certainly received a much larger share of abuse. For the Romans love faction more than party and understand it better." A remark made in the introductory chapter (viz: that an Italian "desires the simple retribution

afforded by putting his enemy to death") prepares us for much that we shall find not only in this volume, but, doubtless, also in other volumes yet to follow, and all will be glad to hear that Saracinesca is only the first act in the Roman or Italian drama to the presentation of which Marion Crawford invites us."

MAGAZINES.

Magazines received for September:—

The English Illustrated Magazine—Macmillan & Co., N.Y., for September contains the concluding chapters of "Marzio's Crucifix"; and "A Secret Inheritance."

The Cosmopolitan—Slicht, Field & Co., N.Y.; \$2 per an., 25c each—presents an extra good table of contents, including *Pilgrims and Shrines in Canada*, (illustrated from original drawings by J. Fenning's Taylor), from the pen of J. Macdonald Oxley; and Gail Hamilton discusses *The Domestic Money* question.

The Atlantic for September, opens with the seventh of Oliver Wendell Holmes' papers, descriptive of his "Hundred Days in Europe." John B. McMaster has an article on "Franklin in France." "Le Roi Manque," by Ellen Terry Johnson, and the "Soul of the Far East," by Percival Lowell, are other contributions to this interesting number.

Our Little Ones and The Nursery.—The Russell Pub. Co., 36 Bromfield street Boston—is full of seasonable stories and illustrations for the little ones, and exquisite in finish.

The Grammar School, The Intermediate Monthly, The Primary Monthly.—The Interstate Publishing Co., Chicago and Boston. These Interstate monthlies are carefully graded and well illustrated, and may be subscribed for monthly or by the year. The stories are good and instructive.

EDITORIAL NOTES.

WITH September the schools in the various parishes and missions of our several dioceses have been reopened; and this suggests the enquiry whether the clergy of the Church are fully and faithfully performing their duty to Her regarding the education of the young. The thing to be desired is that there should be a *parochial* school in every parish or mission; and this is distinctly intended according to the provisions of some, at least, of the Synod Constitutions. The tendency of the age—partly owing, doubtless, to the unseemly jealousy existing through the needless and sinful divisions of the Body of Christ—is to dis sever religious from secular instruction; or if allowed at all, the former is of that colorless uncertain kind which is of little if any benefit. Indeed, though the reading of the Bible is, we believe, required in the Common schools under the control of the Protestant Board of Education in the Province of Quebec, we fear that in some places at all events the reading is absolutely injurious through open or only ill-concealed disbelief on the part of the teacher. But we understand that the ministers of the different denominations have the right of visitation and may give religious instruction to the children of their own flock. Is this "half loaf" taken advantage of? or is this all important duty left to the Sunday-school and Sunday-school teacher? If so, (and we fear there is not much doubt on the subject), the Church must suffer; and it will be no wonder if infidelity increase and the love of many of the rising generation wax cold and die.

We note with thankfulness the efforts being made in several of our dioceses to add increased interest to Sunday-school teaching, and to render it more effective through the adoption of a set line of study on the part of teachers, and competitive examinations under the regulations of the Church of England Sunday-School Institute. The Lord Bishop of Niagara made special and wise allusion to this matter in his charge at the last meeting of the Synod of his Diocese, as will be seen from the extract given in our Home Field news. As announced in our last number a Conference of Representatives from the Diocesan Sunday-school Committees of Ontario and Quebec met in Toronto on the 13th inst., in reference to a joint scheme of Sunday-school Lessons for the Canadian Church:—and we shall await with interest a report of its proceedings and of the action taken to accomplish the ends proposed. We are convinced that much very much, remains to be done, ere the Sunday School work of our Church can be said to be what it ought to be. But to make it so requires joint and united action on *definite and distinct Church lines*. The failure for instance to teach the Catechism on the plea of avoiding offence to outsiders who may attend—(as we regret to say we have heard has been done in some places and even in the City of Montreal), is absolute disloyalty to the Church and is wicked loss of opportunities to extend her holy influence and doctrines. Let there be no "holding back" on any such silly pretence and false peace cry;—the denominations do not act so foolishly—Methodists teach *their* Catechism and that thoroughly.

Again, the teaching given in our Sunday-schools should not only be *distinct* but *systematic* and *full*; and we regard the Schemes set forth in connection with the Church of England S. S. Institute and the lesson Helpers for Teachers and Scholars, as admirably adapted to secure these qualities. The Sunday-school Committee of the Diocese of Toronto has earned the thanks of the Church in this Ecclesiastical Province for the excellent Leaflets and Lesson Helpers provided by it. With these or similar ones (such as those published by *Egerton & Co.*, New York,) in more general circulation throughout the parishes and missions in the Country parts the difficulty of securing a School in every neighborhood would to some extent be lessened. One objection hitherto advanced has been the want of adequately instructed teachers in the absence of the priest of the the parish or mission; but this is in part at least, met by these "ready to hand" schemes and Helpers, which can be used at home during the week, under the *direction* though without the direct personal presence of the minister.

One of the best text book for INFANT CLASSES of the Sunday-school, that we have met with is one just issued by the Young Churchman Company, of Milwaukee, under the title "Church Teachings for the Little Ones" compiled by Miss Emma Anderson Tew, a successful teacher in St. John's Sunday School, Newport (R. I.). It is in the same style as the *Calvary Catechism*—but follows more thoroughly the Church's year; and yet is as simple as language can be made, and is designed for the youngest scholars; and the price is only 3c. per copy—paper.