

Episcopal Church. If we had a better class of immigrants, we could tell a better tale. The Colonies inherit the nemesis of defects in the working of the Church at home. Our experience is as follows:—Occasionally we meet with a family of earnest, well-to-do, and good living Churchmen and women, who help us much. But such persons usually prefer to remain in the bosom of dear old Fatherland. Among immigrating trades people, in 99 cases out of 100, we find the grocers, etc., have been Methodists, Baptists, Presbyterians, or Independents. In nine cases out of ten, the labourers and mechanics who come out to us, are poor, disheartened, battered and bruised by adversity, with just a lingering vague idea that the Church is meant to help them, keep them from freezing or starving, get them situations, etc. We have to set to work to convince them that the Church has *higher functions*, and that her members have some duties to perform in life and worship. Such is the *material* now given us to work upon!

#### "CHRISTIAN SCIENCE" NONSENSE.

To some persons it may seem as if the world never could have been pestered with such a brood of human caprices under the name of religion as those by which the present age is being afflicted. We must remember, however, that history has the same story, substantially, to tell of many of the epochs of Christendom besides our own: Theism, Theosophy, Christian Science, Faith Healing and Holy-Coatism—all these, and more, have had their counterparts in former days. Waves of superstition and fanaticism have arisen again and again, reared their heads in hydra-form fancies, receded and died out, each in its turn. All such fancies are *excrescences* upon Christian thought and life, and are essentially ephemeral in their nature. They appear to have their root and origin in the impatience of human minds against the restrictions of the Church, divinely ordered and preserved till He comes again. Each takes some one-sided view of the truth, dwells upon that until it becomes a

#### MONOMANIA.

All else becomes dwarfed, dimmed, presently lost sight of altogether. The "analogy of the Faith" is destroyed, and one idea idolized in its stead. They very often take their excuse from some temporary failure (it may be only local and partial) of the Catholic Church in regard to this particular point thus idolized by the budding sect: and they appear, at first, to be doing a good work in thus bringing into more prominence some element of truth which was in danger of being reduced beneath its proper rank in the array of Christian ideas. This, however, acts merely as a bait to attract foolish people to decoy, of which they would otherwise be suspicious, and give it a wide berth. Were it otherwise, the new society would immediately retire from the field as soon as it had managed to attract public attention to the evil to be remedied. That it does not do so, is proof of the existence of the sectarian spirit and impulse in the movement: and it becomes at once clearly stigmatized as one of the works of the flesh mentioned by St. Paul as including very definitely both "seditions and heresies." The good work advertised by such societies is done, and well done, by Guilds and Associations, Missions and Crusades, within the Church Catholic itself.

#### BODILY HEALING

is one of the greatest and most effective flies, so to speak, affixed to the hook of those who try to draw off members from the Church. At one time

it appears as "Faith Healing," at another as "Christian Science"; and, as an annex of the Church of Rome, offering an example of *corruption and folly* to outsiders, it has its development in relic-miracles and visionary wonders. In a Boston (!) publication in the interests of "Christian Science," we have the following programme set forth: "The action of Truth (?) in demonstration brings it in necessary conflict with old habits and customs. Its unfolding means the overthrow of *materia medica*, therefore most physicians oppose it; it tends to lessen the sale of drugs, therefore few druggists will embrace it; it destroys the appetite for intoxicating liquors, therefore saloon keepers will look on it with disfavour. Its understanding destroys the love of fashionable life and social follies, therefore society, so-called, will usually be found unfavourable to it. It does away with creeds and dogmas, therefore most of our theological friends dislike it. Its principles once established in human consciousness, the necessity for courts and lawyers will disappear, therefore a good many lawyers will denounce it. When its fruits are more apparent, undertakers and sextons will, and that before long, raise their voice against it."

#### PANACEA!

One is forcibly reminded by such a quotation of the usual style of vendors of quack medicines, whose cardinal article of faith is the gullibility of humanity. Of course these scientists (save the mark!) have their pet misquotation: "Believe that ye have received them and ye shall have them"—utterly regardless of context or the necessary qualifications found by comparing Scripture with Scripture. So the lazy man quotes "Labour not for the meat that perisheth;" and the Quaker, "Swear not at all." The Church's paramount office in these days seems to be to insist upon these half-witted and purblind perversers of Scripture receiving "the Truth, the whole Truth, and nothing but the Truth." They have a zeal for Scripture, in part at least, though not according to knowledge. They require to be taught—if they will listen—the way of God more perfectly. At any rate, the Church's children need to be warned against such sophistries.

#### REVIEWS.

SCOTTISH PRESBYTERIAN REUNION, considered in a sermon preached at St. Andrews, 9th Feb., 1891, by Rev. James Cooper, M. A., Minister of the East Parish, Aberdeen. Edinburgh & London: W. Blackwood & Sons.

This sermon is evidence of the great change that is overtaking Scotch Presbyterianism, as the ministers are working themselves out of the thick haze in which violent feeling and prejudice had enveloped their forefathers. The preacher bewails the memories of St. Andrew's "alike of the casting down of the material temple and the rending of the spiritual body," and asks, "How long must it *enjoy its Sabbaths*, and lie *desolate*?" He takes up and considers the different schemes of unity, lays aside the idea of a Presbyterian union as likely to promote a more disastrous sectarianism, and add another barrier to the union of the Churches of the East and West. His second consideration is still more noticeable:—"Second, I think that, even if we could confine our views to Scotland—which as members of the Holy Catholic Church we cannot do—a merely Presbyterian reunion leaves out of view an important section of our national Reformed Church. On what grounds can you exclude the Episcopalians of Scotland from a voice in the reconstruction of the National Church? On the ground of justice? For two centuries at least the Episcopalians of Scotland have got no justice. At the Revolution, Dr. Cunningham tells us that, in a really free General Assembly, Episcopacy would have been chosen as

the form of Church government by six to one. The Episcopal clergy were deprived on political grounds, because, having sworn allegiance to King James, they could not swear allegiance to William and Mary. The injustice of the Revolution was followed by the prolonged injustice of the penal laws, which reduced their congregations to 'the shadow of a shade'; but no sooner were these laws repealed than there began that increase of them which still is going on." He then comes closer to the practical union. "If the Episcopalians, while insisting, as they no doubt will, on our accepting for the future 'the historical episcopate,' plead for it on such grounds as visible unity and wide consent; if they accept the terms of 1610, which gave us an episcopal executive, but recognized our Kirk sessions, Presbyteries, Synods, and General Assemblies, and allowed that the National Church of Scotland had the same authority to 'ordain, change, abolish ceremonies or rites of the Church ordained only by man's authority,' as the Church of England claims for itself, I confess I see not on what grounds of Christian principle we could refuse these terms. There is no question now of arbitrary civil government; nor do we any longer deem Prelacy in itself sinful." Mr. Cooper, in his plea for unity, gives the highest credit to the Bishop of St. Andrews for his energetic efforts to secure some *modus operandi* for a corporate union, and himself deserves all honour for his plain statement of Christian duty. When overtures of peace are passing between Episcopalians and Presbyterians, and when one of the leading ministers can give public expression to such sentiments of a longing to be at one, we cannot but imagine that some development is impending and a new era of light and love is on the horizon.

*The Century* stands *facile princeps* still among our American monthlies, for the most part, without a rival. The palm, *qui meruit ferat*, would probably be awarded without jealousy. We have had frequent occasion to refer passim to subjects illustrated by its pages, but the September issue seems to call for more than a passing notice. The frontispiece itself—a portrait of Thomas Bailey Aldrich—is a gem worth framing, so beautiful are the expressive lines brought out by the double process of photographing and engraving. This is accompanied, in the letterpress, by an admirable article on the powers of this author. The first article in the number is entitled, "A Winter Journey Through Siberia," and it speaks well for the enterprise of this magazine that this paper on this very apposite subject is from the pen of George Kennan. Many of our travelled readers will be delighted with the next article, "To California Through Mexico in 1849." The stories, "The Squirrel Inn," and "A Faith Doctor" are continued, together with a short story, "Zek'l." Among the heavier articles, in point of value, are those on "The Distribution of Ability in the United States," "Italian Old Masters," and "Treatment of Prisoners at Cape Merton." The article concluding, "The Possibility of Mechanical Flight," is well worth perusal. *The Arena*, in its daring flight over "fresh fields and pastures new," manages to sustain the interest of those who are of particularly Athenian temperament, in search of new things. The very first article has a ring of Boston—America *par excellence*—in its title, "The Newer Heresies." Psychics receives consideration in the second article. The next, "Fashion's Slaves," is a very telling one in the interest of dress reform, and it is very carefully illustrated. In such a subject illustrations well done are the strongest argument—they are at least half the battle. Kuma Oishi, whose portrait adorns this number, has a thoughtful article on "Extrinsive Significance of Constitutional Government in Japan." There are short articles on "University Extension," "Pope Leo on Labour," and "The Austrian Postal Banking System." Poor Cardinal Newman is not yet allowed to repose in peace, for here his ghost is stirred up by "Another View of Newman." "Immigration" and a few short vernacular stories make up the balance of a very readable number in this particular line of literary goods, as the dry goods clerks say. The watchword or war cry of this bright monthly is still "Liberty!" with a very big L.