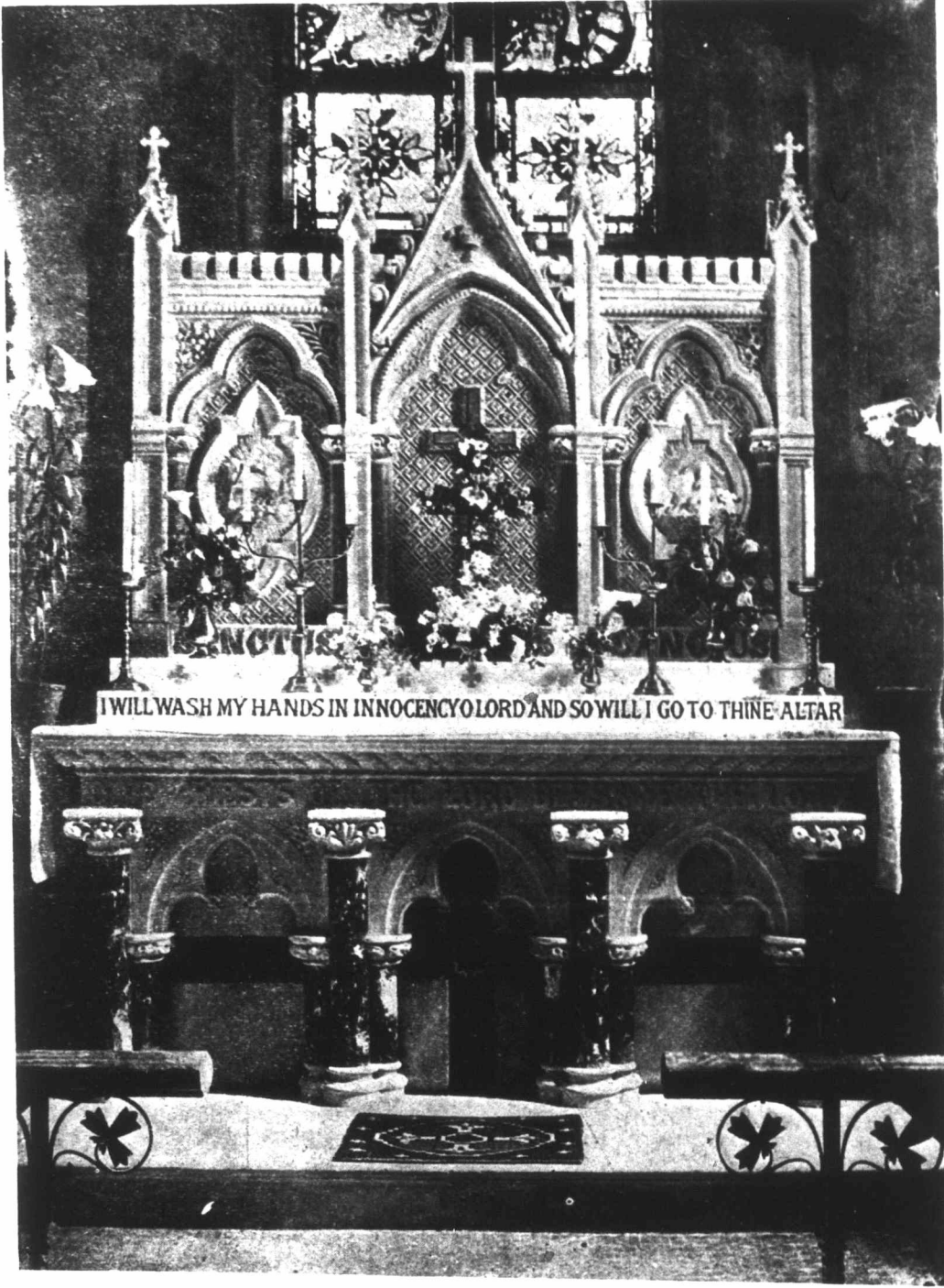


time to come, they must be brought from home." But, he goes on, they need not stay away from home in every case. In other words, it is proposed to send us detachments of clergy from time to time, to civilize us for a season, and then go back to a more congenial sphere. We believe that some excellent clergymen have actually undertaken this kind of work, and have come out from England to Canada, to do some missionary work among us—in our semi-civilized condition; but we are not conscious of any considerable results. We are not, in Canada, averse to a considerable infusion of English bred clergy; and some of these have done and are doing very good work among us. But we have arrived at that stage in our intellectual and social development at which we are becoming convinced that we must bring up and train our own clergy. How is this to be done? Hitherto the result has not been quite satisfactory. Yet it can hardly be because our clergy are of native growth. This is the case far more with Presbyterians and Methodists; and yet they have passed us in the race. It can only be, therefore, because we have been unwise in our selection of candidates for the ministry, or because our training of them has been unsuitable—or for other reasons which need not, for the present, detain us. In regard to the selection of candidates for the ministry, we fear that less care is used by English Churchmen than by other communions. Out of a mistaken kindness men are allowed to enter our divinity classes, who have hardly any of the qualifications which seem likely to guarantee success in the ministry. Nothing can be more unkind to the young men than such allowance. The Church suffers grievously, but they are greater sufferers and losers. It was resolved, at the General Synod in Winnipeg, in '96, that candidates should be approved by bishops before they were received, and that the professors of Divinity should report periodically respecting the men who had been placed under their care. The intention was that men who were found unsuited for the work of the ministry spiritually, intellectually, or physically, should be withdrawn. We have no means of knowing how far this suggestion has been acted upon; but it is obviously calculated to be of great benefit and utility alike to the Church and to the candidate. The other matter that needs attention is the training of the candidates for the ministry. This is a matter demanding wisdom and spiritual and intellectual power on the part of the teachers. We have no means of knowing how far these requisites are found among our teachers; but

this is a matter requiring very serious consideration. Indeed we are here dealing with a subject of supreme importance to the Church, and we shall welcome the expression of well-considered suggestions on the part of our readers.

RECKLESS CONTROVERSY.

A well-known congregational minister lately made the assertion, not as a matter of conjecture, but as a fact, that some five hundred Anglican clergy have sought and received Roman orders. It is not easy to understand, how in any case, information of this kind, even presuming for one moment that it was true, could have been obtained by Mr. Horton. The recipients of Roman ordination



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would hardly have made him a confidante, and any information supplied from Roman sources in such a direction would, by any fair-minded man, be received with every suspicion. Mr. Horton has been challenged to make good his assertions. This he declines to do in a series of letters, the first of which is evasive and the last impertinent. The correspondence is published in the "Church Times," and shows to what lengths the opponents of the Church are prepared to go. The alliance, offensive and defensive, between the Romanists and some of the more violent and aggressive Protestants is a curious proof of how history repeats itself. All students of the history of the troubles in the reign of Charles the First, which culmin-

ated in the Protectorate, are aware that the policy which led to the downfall of the Church was directed as much from Rome as from Clerkenwell Green, and the compliments which pass between Cardinal Vaughan and the "Free Churches" are only a counterpart of what happened in England two hundred and fifty years ago.

PROTESTANT EPISCOPAL.

The proposal to change the name of the sister Church in the United States to something which shall better define her position than that of Protestant Episcopal, will, we should think, be generally welcomed, except, perhaps, by the small section that would almost prefer to drop the "Episcopal," if by so doing the "Protestant" could be retained. The name as it at present stands, is distinctive of division and uncatholicity, whilst the Church herself is Catholic and loathes division; and this is perhaps especially a characteristic of the Church in the United States. The spirit of unity is growing, and anything, even a name, which militates against the spirit, is to be deplored. The suggestion, in some quarters, however, that the title should be the "American Catholic Church," is open to certain objections from the point of view of those who are not citizens of the Republic. Canada happens to be a part of North America, and the name would, we think, lead to some confusion of idea; however, even that suggested would be infinitely better than Protestant Episcopal, and would emphasize unmistakably her Catholic claims and character.

REVIEWS.

International Theological Library: Christian Institutions. By Prof. A. V. G. Allen, D.D. Price 12s. Edinburgh: T. & T. Clark; Toronto: Revell Co., 1898. Those who are acquainted with Professor Allen's "Con-

tinuity of Christian Thought" will know pretty well what they may expect in the present volume; although this is decidedly a larger and a stronger book. It is indeed a work of great interest and of considerable compass, which cannot be rightly estimated without a good deal of close study. At the same time, it is desirable that it should be made known to our readers without delay, and we shall therefore give a general account of its contents and offer some remarks on particular points. As the author remarks, his book is "a summary of the Church's history from the point of view of its institutions." The effort has been made to show how organization, creeds, and cultus are related to the spiritual

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