

children, and their wish to be able to see them at all times, which same wish is a great drawback to the missionary, for on the most trivial excuses they will take them home, and a few days of camp life will undo the good work of months. There are children from several different tribes, but the majority are Crees and half-breeds. To our surprise we were informed that there was a Blackfoot boy there, as this tribe have an intense dislike to letting their children go off their reserve. He arrived at the Home five months ago, dressed as a savage, with blanket, ear-rings, paint and feathers. When he went home, he was dressed as every white boy of his age might be. He is a fine looking lad of about sixteen. My friend informed him that we were going to visit his people, and asked him if he would like to send anything to his mother (although in the Home but a few months he spoke and understood English very well). Shortly before we left he brought a package to be given to his mother, and when asked what it contained, he replied, "My Indian things." In speaking to him of the Sun Dance, for the holding of which his people are now gathered, he shuddered and said that he did not believe in that now; but still he has not accepted Christianity. None of the children are as yet baptized, the parents being very superstitious, and it is thought better to wait till the children are able to understand the nature of the sacrament for themselves. And we feel that that time is not far distant, that is, if their parents can only be induced to leave them in the Home for five years. The management has two powerful enemies to fight. They are scrofula and consumption. Many of the children die of these diseases. The consumption is very rapid; a child may appear in good health and in a few weeks he is gone. The former disease, we were told, can in many cases be cured by proper treatment, nourishing food, sufficient clothing, and enforcing cleanly habits. We spent the morning in the school room, and heard both boys and girls go through their lessons, and were much pleased with their bright and ready answers. They are only allowed to speak their own language during play hours, and, as a consequence, they learn English in a marvellously short time. One boy from the Moose Mountains, after being only a few months in the Home, was able, on his return with the superintendent to his own people, to act as interpreter.

In the afternoon, Mr. McKinnie drove me some miles across the prairie, in a buckboard, to visit the farm in connection with the schools, which consists of one square mile. Here we found the farm hand to be an Indian, encamped with his family; had a very interesting talk with him. He said he had been a Christian for ten years, and his heart was much changed, and that he knew what was good and right; was told afterwards some of his life's history, which made his change of heart a thing to thank God for.

A drive across the prairie is a pleasure not soon forgotten, the green sward stretching for miles around on all sides, hardly broken even by a scrub, but carpeted by wild flowers of every hue. We gathered about eight different varieties, but what strikes one most is the way in which the plains are riddled with gopher holes, and the marvellous way in which the horses dodge them, seldom, if ever, even on the darkest night, slipping into them. Our town-bred horses would be useless here. Having expressed a wish to see what a gopher was like (they are so quick, that before you can get near them they have disappeared into their holes), the Indian gave us a stick to which was attached a string with a loop, this was dropped into the hole, and in a few moments the inquisitive gopher pushed his head through and was caught. Found that it is a cross between a squirrel and a field rat. They are fierce little things, and if you are not careful will give you cause to remember them. We regretted that our plans would not allow us to remain another day at Elkhorn, so shortly after 10 p.m. we bade adieu to our kind hosts and hostesses, Mrs. and Miss Vidal, matron and teacher, Mr. McKinnie, superintendent, and Mr. Wilson, assistant superintendent, and son of the Rev. E. F. Wilson, all of whom seem to have the interests of the Home and the children at heart. After a railway journey of six hours we found ourselves at Qu'Appelle station, and went direct to the Leland Hotel to get a few hours much needed rest. Shortly after breakfast the Bishop of Qu'Appelle called on us, and kindly invited us to drive out to St. John's College and dine with him. Nearly all the students were away for recreation, but we went through the college and spent a few pleasant hours. After a visit to the cathedral we took tea and spent the evening with Mr. Boyce and family, and were much amused and entertained with the very interesting and ingenious inventions of Mr. Boyce, who was formerly a resident of India. They have kindly invited us to visit them on our return journey, when we hope, through the kindness of a friend, to be able to visit the lakes of Qu'Appelle and the Industrial Schools near by, and which are about twenty-two miles from Qu'Appelle station.

DORCAS SECRETARY, W. A. M.

"Tactical Succession" and "The Historic Episcopate."

[LETTER II.]

SIR,—Since *touch* is thought to be not only a thing of no consequence in religion, but decidedly "in opposition" to it, I propose bringing this position to the test of Holy Scripture; not making an exhaustive examination of the Bible, but touching (bad word!) the chief places. But before I begin, I may ask, How is religion at all to exist in this world apart from *touch*? The message of the Gospel has to touch the ears of the hearing; or the eyes of those who are deaf; or the hands of those who are deaf and blind. Of course we may say that it is not *essential*: certainly, for we know not what God can or will do. But so far as we are concerned, and so far as we know, *touch* has a necessary place in religion. But I am to investigate the place which the *touch of man's hand* has in the Bible, revealed religion.

1. The protoplasts were forbidden to *touch* the fruit of the tree of the knowledge of good and evil—"neither shall ye touch it lest ye die." The touching had sad effect.

2. "The tree of life" was guarded lest "the man put forth his hand, and take, and eat, and live for ever."

3. Cain and Abel brought their respective offerings to God, and not without *touch* did they offer.

4. I think it was with manifold touches of the hand that Noah "preached righteousness" in the building of the Ark.

5. It was with the hand that Abraham "built an altar unto the Lord"—divided his sacrifices—bound Isaac, and took the knife to slay his son; all works of faith.

6. "By faith Isaac blessed Jacob and Esau concerning things to come;" and *touch* had a good deal to do with his act, as he handled, smelt, and kissed.

7. Even the angel touched Jacob's thigh—there was no disdain of *touch* there.

8. Jacob desired Joseph to put his hand under his thigh in swearing.

9. Jacob "tactually" blessed Ephraim and Manasseh, "guiding his hands wittingly," poor man; and Joseph thought there was something in it.

10. Circumcision, the great sacrament of the Jews, was "made with hands;" and, if S. Paul is to be believed, it was not a wholly unspiritual thing—it was "a seal of the righteousness of faith."

11. "The Tabernacle was made with hands," but it was "after the pattern of heavenly things;" and its sacrifices and types would have had no existence but for the hands.

12. The High Priest's hands laid on the head of the scape-goat, is worthy of a separate mention.

13. The fatal irreverence towards the Ark was "tactical," as in many other cases of sin.

14. Mount Sinai was not to be "touched."

15. The hands had a good deal to do with the consecration of the High Priest, as in Exod. xxix., where we see much tactical work.

16. Of the sin-offering (Lev. vi. 27) it is said, "Whosoever shall touch the flesh thereof shall be holy."

17. The "sprinkling" of the sacrificial blood on the worshippers was tactical enough, but it was no mean thing.

18. Touching any unclean thing was a large part of ceremonial unholiness; and it was not unmeaning.

19. Certainly the consecration of Joshua in order to his receiving the Spirit was an extra-ceremonial act, and it was by God's command: "he was full of the spirit of wisdom; for Moses had laid his hands upon him." Deut. xxxiv. 9; Num. xxvii. 18.

20. Gideon, and Barak, and Samson, and Jephthah, and David, and those who subdued kingdoms, certainly used their hands as the instruments of their victorious faith.

21. The anointing of prophets, priests, and kings, was eminently typical and eminently "tactical." Our English sovereign is still "anointed;" but of course it will be sure to cease when Radicalism in Church and State has its full swing.

22. The first instance of raising the dead in Israel is Elijah's wonderful miracle recorded in 1 Kings xvii. It was elaborately, mercifully "tactical," as may be seen in verse 21; and similar was Elisha's, in 2 Kings v. 34, 35.

23. The "lifting up of the hands" in prayer, still in use, what could it mean but a laying hold of God—a sort of "tactical devotion?"

24. "And, behold, an hand touched me, which set me upon my knees," &c., "and, behold, one like the similitude of the sons of men touched my lips;" "then there came again and touched me one like the appearance of a man," Dan. x. 10, 16, 18. But Daniel doesn't seem to have regarded this touch as anyhow superfluous, much less as mean, degrading, and inconsistent with the character of spiritual power.

Oh, but I am quoting from the Old Testament the "things that were to be done away." Yes, I remem-

ber that perfectly well; and God forbid that I should forget or misuse the fact. But not all the Old Testament is done away—only what is ceremonial in it. But natural piety and actions of lasting significance are not done away, nor can be. Now the *hand*, especially the *right hand*, has an immense place in human life; and to ignore it in religion would be to banish religion from our visible life. What a maiming of religion would it be to refuse the *hand* its accustomed place with the tongue in the act of blessing (Eccles. i. 20), dishonouring the best act of the Lord upon earth! It might be as well to remind some people that it was the Puritan party who urged, at the last revision of the Prayer Book, the insertion of the rubrics directing the "manual acts."

Let us now, at length, proceed to the examination of the New Testament, as this seems a *terra incognita* to a Dean and a divinity school, who can't find a trace of what everybody sees but themselves.

25. And first of all let us see what place in general *touch* has in the revelation. The beginning of the New Testament is the INCARNATION of the Word, and this is the ground reason for the plan and importance of *touch* in Christianity. God either could not, or did not choose, to save mankind by a mere act of will, or by means of unembodied spirits, or even by His eternal Son in His relation to the Blessed Trinity. He willed to save us by the *Son incarnate*, so taking our nature, and become one with us. Our faith is that "He took man's nature in the womb of the Blessed Virgin, of her substance," Art. II.; so that, as a learned Presbyterian is fond of saying, "The dust of the earth is now at God's right hand." Thus is Christ, God and Man, related to the whole material creation, redeeming it, vindicating it for God, cleansing it, and exalting it. The Incarnation is the glorious confutation of the Manichee heresy in all its ramifications, and abolishes utterly the false distinction, in the sphere of religion, made between matter and spirit. God is the creator of both, Christ is the redeemer and restorer of both; both are equally His, and both He uses for His ends. Christ has, by His incarnation, touched all humanity.

JOHN CARRY.

August, 1890.

Sunday School Lesson.

17th Sunday after Trinity. Sept. 28th, 1890

THE CHRISTIAN PRAYER:—THE GROUND OF HOPE IN PRAYER.

The Lord's Prayer concludes with the petition we considered last Sunday, "Deliver us from evil."—But generally when we use the Lord's Prayer, we add "For thine is the kingdom, &c.,"—these words are found in the authorized Version of St. Matt. vi. 13, but do not belong to the original Greek versions. They are called the *Doxology* (which means "giving praise.") In the Prayer Book the Doxology is sometimes used, sometimes not (*note places in the Prayer Book*). It is supposed that these words were not spoken by our Lord, but that they were added to the prayer afterwards, when it was used in the service of the Church.

I.—THE DOXOLOGY.

Three things are spoken of as belonging to God. 1. *The Kingdom*. We have already prayed "Thy Kingdom come." And now we confess that the kingdom does indeed belong to God, and that He is the Lord of all things. Just as if we prayed, *Thy kingdom come, for Thine is the kingdom*.

2. *The power*. We have not before spoken of His power. But it is implied in all the different petitions. We could not ask God for daily bread, or forgiveness, or protection or deliverance, unless He had the power to give us all these things. It is just as if we prayed, *Give us this day our daily bread, for Thine is the power to give, &c.*

3. *The glory*. In the same way we have confessed that the glory belongs to Him. We have prayed to Him that His name might be hallowed, that is, glorified by us. The kingdom whose coming we pray for is a glorious kingdom. So, too, looking at it in another way, *glory* is due to Him from us, for giving us daily bread, forgiveness, &c.

II.—TRUST IN GOD.

We turn now to what the Catechism puts at the end of the Explanation (*And this I trust, &c.*) If a very strong man said to you at the beginning of a journey that he would take care of you—would you trust him? You would, if he were good, and kind, and true, as well as strong. The king-