

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 16.]

TORONTO, CANADA, THURSDAY, OCTOBER 2, 1890.

[No. 40.]

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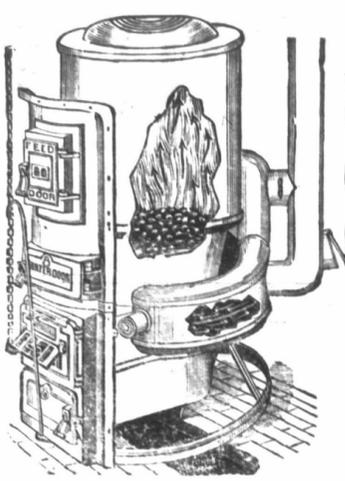
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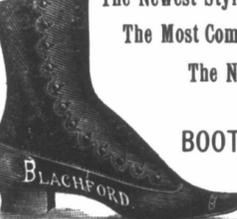


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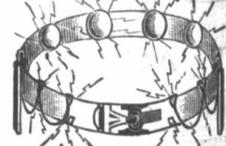
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Lessons for Sundays and Holy Days.

October 5.—18 SUNDAY AFTER TRINITY.

Morning.—Jeremiah 36. Ephes. 5. 22 to 6. 10.
Evening.—Ezek. 2; or 13 to v. 17. Luke 7 to v. 24.

THE ROMAN CHURCH IN IRELAND.—There can be no doubt that things are getting very serious for the papal authority in Ireland. The Pope has distinctly condemned boycotting and the plan of campaign. Now, in the region of theology and morals the Pope has been solemnly declared to be infallible; and this doctrine has been accepted by the whole Roman communion. Now, when the Pope, in the exercise of this power, pronounces a sentence of condemnation on any person or doctrine, there can be only one way of escape from his sentence, namely, the proof that he has been misinformed as to the facts. We are not aware that any one has entered this plea as a reason for rejecting the papal pronouncement. The nature of boycotting and of the plan of campaign is perfectly well known and was clearly set forth in the papal brief. But for all this, the Home Rule leaders maintain their revolutionary doctrines and set the Pope at defiance; and when one Bishop comes to the support of the Pope, most of the others are either silent, or, like Archbishop Walsh, declare that they can take no part in the conflict. It may be possible for the higher clergy to find some way of reconciling such conduct with their loyalty to the Supreme Pontiff; but the logic of the common people will be different.

IRISH AGITATORS.—The arrest of Mr. O'Brien and Mr. Dillon has been differently characterized by the English papers; the *Times* and other supporters of the Government holding that Mr. Balfour could do no otherwise, and rather expressing astonishment that he had not acted before. The *Daily News*, on the contrary, and the other Gladstonian papers, speak of the arrests as a sign of weakness and all the rest of it. Generally speaking, our Canadian press has taken a moderate and sensible view of the matter. These gentlemen have broken the law, and this not in any "hole and corner" fashion. They have broken it ostentatiously. They have publicly recommended the tenants not to pay their rents. They have boasted that they have used stronger language than that which they

were imprisoned for using before. Unless, therefore, the Irish executive is prepared to abdicate, and to let the will of Messrs. O'Brien & Co. rule instead of the law of the land, there was really no choice in the matter. On the question of who is right, there may be differences of opinion; but at any rate the administrators of the law must support the law.

BOULANGISM.—We do not know that the craze which is known by the name of Boulangism has ever excited much interest in this country, except, perhaps, as furnishing an illustration of the impossibility of understanding French politics. In France, the *brav' general* is now regarded very much in the light of a bladder which has been pricked; and many causes have concurred to bring about this result, such as his most foolish duel in which he was wounded by a mere civilian, and his running away to England instead of standing his trial when he was accused of speculation. Perhaps it was this last which gave the most serious blow to his influence and importance in France. But still more recently the *Paris Figaro* has been making public the inner history of the movement in such a way that, if the general was not killed before, he certainly could no longer have any life in him. It turns out that this patriot, who was professing to save the republic from disloyal men, was himself carrying on secret negotiations with both the royalist and the imperial parties, and getting from them promises of support. This partially accounts for the return of so many Boulangist candidates, pledged to demand a revision of the constitution. But how many different meanings that demand must have borne, may be judged from the many different theories represented by the so-called supporters of the general. Whether General Boulanger was actually "run" by his royalist supporters, in a pecuniary manner, seems not quite certain. It is distinctly asserted that he was paid large sums to promote the Orleanist interest; but this is denied by his personal followers. As far as we can judge, it would appear that Boulanger was hoping to use Orleanists and Bonapartists, and get himself appointed as Dictator. A very charming outcome of French republicanism!

THE ORLEANISTS.—The Comte de Paris, grandson of King Louis-Philippe, and father of the Duke of Orleans, who got himself imprisoned in France not long ago, writes to Mr. Bocher a letter which the latter, in accordance with the intention of the writer, has published. The purpose of the letter is to explain the Count's connexion with the Boulangist campaign. "Banished by the republic," he says, "I take up such weapons as it furnishes me with, and I do not regret having made use of these to create a diversion among the republicans. Their perturbations before the election, their violent behaviour afterwards, give us some idea as to what the result would have been had we carried the day. Being a representative of monarchy I can lose no opportunity of ensuring its victory. My desire was to allow the nation to give voice to its own wishes." This is all quite straightforward. We are not, however, quite so sure about the Orleanist alliance with Boulanger.

TORONTO BOYS' CHURCH SCHOOL.—In another column our readers will find a report of the pro-

ceedings at the annual meeting of this most excellent and prosperous school. Begun in a humble way in S. Luke's school room, it is now housed in a commodious building in Alexander Street, and has in attendance over ninety boys. To Mr. Lockhart Gordon, the indefatigable secretary of the corporation, the members of the Church of England are deeply indebted; since it is very greatly owing to his efforts that the school owes its present condition. But the managers have found in the head master, Mr. B. Freer, a gentleman who to an Oxford education adds a large Canadian experience; and has shown in his present post how to reconcile the claims of the higher education with the conditions of our Canadian civilization. We should call the attention of our readers to the remarks of Provost Body as to the importance of religious instruction in the education and training of our youth; and of Professor Goldwin Smith, as to the advisability of our Canadian boys being educated in Canada instead of being sent to obtain this higher class of education in the large public schools of Great Britain. We are also glad to see that the Minister of Education expressed high approval of the manner in which this school was being conducted, and pointed out how much better individuality of character and education could be obtained in a school like this than in the ordinary public and high schools of the country.

AMERICAN AND GERMAN SCHOOLS.—Mr. J. T. Prince has a very interesting article in the September number of the *Atlantic Monthly* on the characteristics of American and German schools, which deserves attention among ourselves, as well as in the United States. We hope, by and by, to discuss the contents of this paper at some length; but in the meantime it may be interesting to our readers to know the principal points indicated by a writer who has apparently made himself well acquainted with both systems. In Germany, he says, and also in Austria and Switzerland, "we find a system of education scientific and thorough in its character, broad in its scope, and uniform in its practices. The experience of Germany especially, in the management of her schools, has been a thoughtful one, and as such it commands our respect, and invites our attention to some contrasting features of her schools and ours. These are sharply defined in some points recognized as vital to the best interests of schools: (1) in qualification of teachers, (2) permanence of the teaching force, (3) character of plan of studies, (4) school attendance, (5) supervision." These are points of great interest which demand intelligence and practical consideration for all who take part in the progress of education.

SARDOU ON SHAKESPEARE.—M. Sardou is a very eminent French dramatic critic, even if his tastes are a little Chauvinist. He is very angry at being charged with saying that "Shakespeare has not the least talent" (*n'a pas le moindre talent*). He denies utterly having uttered such an absurdity. But he confesses that the Parisians have done badly in giving the most prominent place to the statue of Shakespeare—a place, he says, which belonged to Corneille. Now, if the test or one of the tests required for determining the dramatic writer who should hold the first place was his being a Frenchman, then we should not quarrel with M. Sardou's decision, although he would have

a battle to fight with Schlegel. But if we are simply to give the first place to the greatest dramatist, we should have thought that, even in the country of Voltaire, certainly in the country of Victor Hugo, that question had been finally decided; and that Shakespeare ("the immortal Williams," as the Frenchman called him) had now no competitor.

THE BISHOP OF OXFORD'S CHARGE.

The publication of the Bishop of Oxford's Charge in the *Guardian* places within our reach a document of considerable interest, appearing as it does at the time when the Archbishop's judgment is being expected, and coming from one who holds so remarkable a position on the English bench. It is commonly reported that Bishop Stubbs, being so eminent an historian, was that member of the Lambeth Court to whom the Archbishop looked for help in his inquiry; and it is well known that he is a somewhat pronounced High Churchman, supposed to have a decided leaning to the side of the Ritualists. For these reasons, the Bishop's utterances on the services of the Church, their history, their meaning, and the manner of using them, are of no ordinary interest.

The Bishop lays no claim to absolute impartiality, because, he remarks, such a profession would hardly be believed, and because he is aware that every man is, consciously or unconsciously, under some kind of bias; but he says he will do his best to state matters of fact as matters of fact, and matters of opinion as inoffensively as he can state them. We think it will be allowed that he has succeeded in this endeavour to a very large extent.

A considerable portion of the charge is taken up with an historical summary of the process by which the "Old Service Books were transformed and modified until they issued in our present English Book of Common Prayer. But there is little new to be said on this subject. We all know how the first book of Edward VI. satisfied neither the Roman nor the Puritan, how the second book was produced by foreign influence, how the reign of Mary came as a break, and the Prayer Book of Elizabeth struck that which has been the permanent note of the English Church. Bishop Stubbs seems to think that the Marian period stopped the downward course. We fancy that the moderation of the new book was owing rather to the influence of the Queen and Parker. But it is quite certain that the great blow to Puritanism was given by the excesses of the Commonwealth.

The Bishop sketches, in an interesting and somewhat fresher manner, the different tendencies which have come out, in regard to doctrine and ritual, in the development of the English Church. From the close of the Nonjurors' separation to the revival of fifty years ago, the Bishop remarks, ritual history was a blank. Yet, we think he might have remarked that the Evangelical revival during that period was preparing for the ecclesiastical revival, and even in its own way, anticipating the revived services which are supposed to belong to the Tractarian or even to the Ritualistic movement.

Perhaps the most important portion of his charge is that in which the Bishop expresses his opinion "on the matter of Church Courts, qualified, competent, and capable of deciding on points of doctrine and ritual as would satisfy men who are working on diametrically different principles." On this so-called burning question we think it better to give his Lordship's own words, rather than any summary of them of our own.

"What we really want," says the Bishop, "is a supreme court, so well informed, so rigorously impartial, so equitably open to the consideration of practical questions, so careful in the elaboration of decisions, and so properly qualified to adjudicate causes on which the interests of human souls are believed to turn, that the loyal will obey its decisions with complete acquiescence, and the disloyal neither seek nor find ways of defying or evading them. The law of the Church of England is a law binding on the heart, mind, and conscience of the clergy, and they have a right to demand that the administration of the law shall be in the hands of men in whom, for such qualifications as I have enumerated, they are justified in having confidence. That demand being fulfilled, in conscience as well as in justice, they are bound to obey the decisions of the courts, or to put themselves into such a position that they shall cease to be affected by them: that, I suppose, all will admit. But I must go further, and say that, even if the courts were not such as they could have perfect confidence in, still, so long as they are the courts established by the law of the land which maintains the clergy in possession of their property and rights, the alternative remains, obedience or punishment. This may strike you as a harsh pronouncement under present circumstances, but it is only a reduction to the lowest terms of the *ultima ratio* in all litigation."

It is probable that one-half of this passage will be unacceptable to one side, and the other to the other. Yet the veriest Erastian will hardly think our present courts ideal, even if he and many others think they are nearly as good as we are likely to get; and those who like them least will hardly maintain that a man is bound to obey only the decision of those courts with the constitution of which he is quite contented.

On the prosecutions the Bishop expresses himself in a somewhat more one-sided manner. He goes on: "Appeals to popular prejudice; the use of misrepresentation; the propagation of controversial antagonism among the ignorant and ill-informed; evil speaking, lying, and slandering, are unpardonable whether in the mouth of a controversial divine, or in the columns of a religious newspaper, or in the little stinging paragraphs of a society journal. They would be unpardonable in the mouth of an apostle or an archangel." "And those who teach the ignorant and prejudiced to misuse the vocabulary of controversy are not less sinning against their own souls. I am sick of hearing about sacerdotalism and mediævalism from men who scarcely know how to spell the words, and who have been taught to misuse them by the very prejudice that construes every unintelligible accusation as a condemnation. I do not care, if one party is as bad as another, to modify my words of censure. These evil words and cruel insinuations harm most those who use them; but they wound the whole body of Christ. They are sins against that charity without which the profoundest and most perfect orthodoxy is no more good than sounding brass or a tinkling cymbal. Morally looked at, they call out, stimulate, and exasperate the worst feelings of human nature; religiously looked at, they are most thoroughly opposed to the law and example and express teaching of the Saviour: ye know not what spirit ye are of, if ye use them, any of you. And they are the very crowning of the sin of schism, the forcible rending of the mystical body of the Lord. I tried to speak dispassionately of the material points of dispute about these matters: here there is no need to speak dispassionately; there is no question for

doubt; burning indignation is not out of place."

In conclusion the Bishop remarks that the charges of disloyalty and lawlessness so lightly made are ungrounded or exaggerated. It is not likely that every one, or perhaps any considerable number of men, will accept the whole of the Bishop's reasonings and conclusions. But most men will agree that his utterances deserve to be seriously weighed.

CHRISTIANITY FOR SIX MONTHS.

Under this not quite reverent title a New York paper discourses on the fact that most of the Church work in cities is done, in the United States at least, from the beginning of October to the end of April. In the course of its remarks, some things are said which are good and true, and some things which are not so good or so true.

At the beginning we would take exception to the writer's acquiescence in the relative, if not absolute, cessation of Church work for a considerable portion of the year. We grant that there is and should be a difference between one season and another. The Church's Kalendar indicates this difference quite distinctly; and there is a good deal to be said for the discontinuance, or partial discontinuance, or shortening of sermons during the hot months of summer. But we confess that there is something to us extremely repulsive in the thought of the Church (or the churches) "striking work" for three or four months in the year. If we mean what we say, during winter months, of souls perishing, and of snatching them from death, it is not quite clear that we can give up being "fishers of men" during the summer months.

But, says the writer in question, "Christianity is only one of the factors which control modern life." We quote this sentence because we are not absolutely certain as to its meaning, and because it may convey a notion to which we should take exception. Christianity is not the whole controlling power of life. What does this mean? If it means that there is any other directing principle in human life, supreme and absolute and universal, besides the Gospel command of love to God and love to man, then we do not agree with the author of that sentiment.

We believe, however, that the writer means something different from this — that he means to say that men receive other moral and religious teaching besides what comes from the pulpit. He goes on: "It [that is, Christianity] is of the highest importance, but it is not so absolute an element in the life of a people as it was fifty years ago." If, we repeat, the writer meant this of Christianity, of the revelation of God in Christ, as his words would imply, then we should take immediate and direct exception to his thought. But it is pretty clear that it is the ordinary preaching of the Gospel that he is referring to. Then he goes on: "The minister has his rivals in the newspaper, in the theatre, in the movement of educated life. Much as he may control society, a multitude of activities have slipped the leash of spiritual control and are his rivals in claiming the attention of the people."

All this is true enough in a way; but it does not at all amount to an illustration of the writer's general assertion about Christianity. It is quite true that men are not now, to nearly the same extent, dependent upon the pulpit for their knowledge of Christian truth and doctrine. It is also quite true, as this writer goes on to maintain, that "it requires not less heart but a great deal more head than it used to, for a minister to be a leader

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IX MONTHS.

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in the community and to make his congregation as well as himself felt as a great and strong Christian movement in the community. He counts for less, and he ought to count, in the higher ordering of things, for far more than he once did."

These statements do not, at first sight, seem quite consistent with the writer's previous utterances; and it must be confessed that he gets what his countrymen call a little "mixed;" but after all he comes out quite right, adding that the minister's time is so limited for making his impression upon his people that there is the greater need of every department of his work being carried out with greater energy and efficiency.

This argument has not the same support among those who do not acquiesce in the shutting up of churches during the summer months; and we must say plainly that this modern American fashion of preaching and mission-working during the winter and dropping the whole thing in the summer has to us a most heathenish odour about it. At the same time we quite admit that our clergy need not to be less qualified, but more highly qualified for the work which they have to do. A man with one eye is a king among blind men; and a half-educated clergyman might seem a prodigy among people who read little or nothing. But we have fallen upon different times. As Goethe makes one of his characters say, the public have read a horrible amount, and those who cater for them or teach them must take account of the fact. Whether we are to have "Christianity for six months" or for twelve months in the year, this is a fact which has to be recognized.

On another point we are unable to agree with the writer. He declares that the severe conditions under which religious work is done to-day lead to the taking off of dogmatic restrictions. In the first place, we are not sure that we quite understand his meaning. But he appears to say that the contraction of the period of teaching leads men to drop the doctrinal, the theoretical, and stick to the practical. We must differ from him on two points. In the first place, the substitution of the merely ethical for the theological is traceable to other causes; and in the second place, it is a change not to be regarded with entire approval.

There can be no doubt, we suppose, about the fact. Sermons are much more practical and less doctrinal than they used to be. It would take us too long, at present, even to indicate the chief of the causes which account for such a change. But the thing itself produces conflicting sentiments. A mere abstract and theoretical teaching of Christian doctrine would certainly be a curse to society; but a merely practical teaching which should not have laid under it the broad basis of Divine Revelation, would hardly be a less evil: it might perhaps be a greater. It may be quite true, as the writer states, that Presbyterian congregations will not now "stand" the Confession of Faith; but this does not justify Christian teachers in setting forth the nature of human duty without regard to God and Christ; and redemption and regeneration and faith and love.

Whatever changes may be wrought in human society by the alterations in our circumstances and our habits, we must still preach the Gospel of S. Paul, of S. John, of the New Testament—the Gospel of doctrine and of life—and whenever that Gospel is curtailed of any of its proportions, to that extent preaching will be a failure.

—There are two things needed in these days: first, for rich men to find out how poor men live, and second, for poor men to know how rich men work.—Edward Atkinson.

THE CHRISTIAN MINISTRY.

THE VALIDITY OF ANGLICAN ORDERS.

THE NAG'S HEAD STORY.

1. First with regard to the *Nag's Head fable*. According to this story there was no consecration at all. Scorey, one of the bishops who had been deprived by Queen Mary, it is said, went up to Parker and some of the other bishops-elect, who were assembled in the Nag's Head Tavern, Cheap-side; and laying a Bible on their heads, told them to rise up bishops.

Now, before examining this absurd story, we have a right to remark that the use which is made of it by the Roman party is more creditable to their ingenuity than their ingenuousness. Do they believe this story, or do they not? They seldom tell us. Sometimes they will proffer the remark: "Without insisting upon the Nag's Head story, we can, etc." This is not fair. We are ready to meet any evidence which may be brought forward distinctly against the validity of our orders. But what can we do with arguments which are neither sustained nor retracted? We will deal briefly with both sides of this story.

IS IT ABANDONED OR NOT?

1. Suppose our assailants say they abandon the Nag's Head story, they certainly deprive us of the advantage which we may gain by refuting it. But we have a right to suggest that, if this story be now admitted to be false, it must raise a presumption against the cause of those who not only invented it, but made considerable use of it in past times, in their endeavours to prove that the orders of the English clergy were invalid. If this story be not true, what need was there to invent it, unless those who did so had a bad case?

INTERNALLY INCREDIBLE.

2. But perhaps we may be told that the story is not abandoned by Roman controversialists. We are therefore bound to examine it.

(a). Now, first let it be remarked, that this story was never heard of for forty years after the consecration of Parker, when most of those concerned in it were dead.

(b). Again, let it be remembered that Neale, the one person upon whose testimony it was alleged (to be believed), was chaplain to Bishop Bonner; and although Bonner had a controversy with Horne, the Bishop of Winchester, with respect to the reality of his episcopal character, this story, which, if it had been true, would surely have been brought forward by Bonner, or his chaplain Neale, for the confusion of the reformed party, was not once mentioned by him as a proof that the reformed bishops were not duly ordained.

(c). Even when it was made public, there was no one living to testify to its truth. Neale was dead, and he alone professed to have witnessed this farce; and those who promulgated the story all said they had heard it from Neale. But Neale himself had neither borne public testimony on the subject, so as to expose himself to examination or confutation, nor had he left any written testimony behind him.

(d). One living witness, however, the retailers of this story professed to bring forward, viz., Dr. Morton, the Bishop of Durham. With regard to this part of their proof, it may be sufficient to state that Lord Audley was the only person who asserted that Morton had confessed the story of the Nag's Head in the House of Lords; that part of Lord Audley's story was contradicted by facts proved during his own life time, and implicitly retracted in his second statement; that it was solemnly denied by Morton on his death bed, who appealed to the Lords who were present in the Upper House at the time, to say whether he had ever made any such admission; and that no one ever came forward to support Lord Audley or to contradict Bishop Morton. In other words, the one living testimony in favour of this story at the time of its promulgation was a R. C. nobleman who contradicted himself, was contradicted by the Bishop whose words he professed to quote, and could not find one member of the House of Lords to substantiate his assertion.*

*The story is also inconsistent with known facts, e.g., several bishops are alleged to have been consecrated at the same time, whose confirmations are known to have been separated by a considerable interval.—*Cf. Courayer*, p. 44.

A Roman Catholic writer in the *Month* says that "Anglican writers seem to lose their temper at the mere mention of the Nag's Head." Anger is an emotion very natural, very reasonable, and very just in the bosom of honourable and truthful men, when they are opposed by falsehood and fraud. Anger is perhaps not the emotion which rises most freely in sight of the fable we have been examining. Pity and unbounded surprise seem to be much more in place. What must be the exigencies of a cause which has depended upon an argument such as that which we have now considered!

THE DIRECT ANSWER TO THE FABLE: PARKER'S CONSECRATION.

We have shown the intrinsic incredibility of the Nag's Head story. The answer to it however is more complete. Although a defendant can be required only to break down the evidence of the witnesses brought against him, our case is far too good to rest in mere disproof of objections.

The unanswerable answer which was returned to the impugners of Anglican orders, was the production and publication of the Lambeth Register, in which all the details of Parker's consecration were minutely recorded. There are two copies of this record, agreeing together in substance, the one in Parker's Register at Lambeth, and the other among the papers which the Archbishop left to Corpus Christi College, Cambridge. In these records it is set forth that Parker was consecrated by Barlow, formerly Bishop of Bath and Wells, and by Hodgkins, suffragan of Bedford, both of whom had been consecrated in accordance with the Roman ritual under Henry VIII., and by Scorey, formerly Bishop of Chichester, and Coverdale, formerly of Exeter, who had been consecrated according to the ritual of Edward VI. This consecration took place, according to these registers, at Lambeth, on Sunday the 17th of December, 1559, a date which accords perfectly with the known circumstances of the case.

One should have supposed that a testimony like this would have been sufficient. By no means. An easy way of escape was found in the assertion that the Register was forged by Mason, who first published it in the reign of James I. in defence of English consecrations.

(To be Continued.)

REVIEWS.

THE AMERICAN CHURCH.*

We took up this book with some anxiety. Here is a subject which is worthy of good workmanship, upon which a little of that kind has already been expended; and yet a subject of no small difficulty to handle as we should like to see it handled. We can confidently assert that Dr. McConnell's book will disappoint no reasonable expectations, and that it has certainly surpassed our own. It is a good book, full of good matter, presented in a very attractive form.

The author, who has for many years contemplated the production of a history of American Christianity, remarks, with perfect truth, that the Christianity of America possesses characteristics of its own. It "wears a garment of American weaving and American adornment. The religious history of the country is quite as striking as its political; it has had as many and as marked epochs; the influences which have shaped it have to be sought for in more numerous and more diverse sources; and those influences are more actively at work now than are those which produce political changes."

It is no wonder that, with such an idea of the work to be done, Dr. McConnell should have hesitated to undertake it, and should even have abandoned the enterprise. And indeed he still denies the possibility of writing a history of the American Church; and chiefly on the ground that the ecclesiastical history of the United States has lagged a whole century behind its political.

The reader will probably discern the author's

*History of the American Episcopal Church from the Planting of the Colonies to the end of the Civil War. By S. D. McConnell, D.D. Price \$2.00. Whitaker, New York; Rowsell & Hutchison, Toronto. 1890.

meaning here. They have political union, but not ecclesiastical. "In the State the movement towards unity set in a hundred years ago; in the Church it is only beginning to show itself. The Church has been content for most of this time with Mexican anarchy." Whilst the author does not admit the justification pleaded for this state of things, he accepts the limitations which it imposes upon his work, and has therefore undertaken "the more modest task to set out the history of the Protestant Episcopal Church in the United States;" a Church whose life, he declares, is continuous from the beginning, and which was first on the ground.

We think that the author has formed a right notion of the manner and spirit in which his work should be carried out. He professes to tell the story of what the Church has been and has done, to speak candidly of its excellences and its faults. In doing so he is not only satisfying his own literary and historical instincts, he is doing what he believes the Church can bear to have done. She can afford to have the truth told even about herself.

To one point the author has paid more attention than has been usual with Church historians. He has noted how greatly the Church has been modified by her environment. Perhaps this has been much more the case with the American than with any other episcopal Church, and this for reasons which are not hard to discover. The Church, the writer says, "has thriven among Puritans, Quakers, Baptists, and Presbyterians, Dutch, Germans, and Irish; has taught them all something, and learned something from them all."

Dr. McConnell has not only formed a just conception of the kind of work which he had to do; but he has done it admirably; as far as we can judge, with accuracy, and certainly with point and vivacity. There is hardly a dull page in the book. And this is the more remarkable inasmuch as it is not merely a collection of sketches, but a history, properly organized, with its foundations properly laid and all its departments attended to.

It consists of two parts, the one referring to the period before the Revolution, entitled, "The English Church in the Colonies;" the other, carrying down the history to the close of the Civil War, entitled, "The Protestant Episcopal Church in the United States." The author begins properly and wisely with "the Stage," the field of the history which he is about to narrate, a matter which historians are prone to overlook. He tells us about the Indians, the ownership of the soil, and the various incidents which led to the immigration. He begins with Raleigh's colony in Virginia, and the first settlement of the English people and Church in the Southern States, and then he goes on to tell of the Puritan settlement in New England, and again of the Roman Catholics under Lord Baltimore in Maryland.

It was a very curious circumstance, he points out, that, as Bancroft remarks, "there religious liberty obtained a home, its only home in the world." Toleration was not, in those days, understood by any Church. The stern Puritan, Cotton Mather, regarded it as "a doctrine of devils;" and yet it was practised by Roman Catholics in Maryland. Dr. McConnell does not grudge them the honour which is their due on this account; but he points out quite reasonably and truly that persecution, in such circumstances, was impossible. We imagine that there are few Roman Catholics who will pretend that such an exceptional case affects the theory of their Church.

We cannot give even an outline of the plan followed by the author in telling his story. Every fresh arrival, every new influence, is duly recognized by him, and as far as we have been able to remark, in its proper place, so that we see the confluence of all the streams which have up to this time contributed to the main current of the Church's life.

For a long time the Church was scarcely episcopal in more than its name; and the author gives, in chapter xvii., part 1, a very interesting account of the state of things which resulted from the defect of the episcopate. In chapter xix. he tells the sad story of the terrible losses and sufferings of the Church during the Revolution. In the second part we note specially the chapter (v.) on

Structural Development, chapter ix. on the Catholic Renaissance, and the last chapter on the Reunited Church. But these are only specimens where all are good. We wish we could give extracts. Let the reader turn to the episode of John Morton and "the worthy Mr. Endicott," in the chapter on The Puritans, and he will see how tersely and brightly Dr. McConnell can tell his story.

DICTIONARY OF PRACTICAL MEDICINE.*

This book does not declare on the face of it for what special use it was destined, whether as a convenient hand-book for the Faculty, or as a book of reference for family use. In our judgment it is a most useful compendium for either purpose. It seems to us to stand midway between popular manuals like Dr. Spencer Thompson's Domestic Medicine and those more technical works which are of little service to any save those who have obtained a medical education. We imagine that the ordinary medical man would hardly quarrel with the popular form of the book; and we are quite sure that every fairly educated layman will find it within his capacity.

It may be well briefly to state the grounds on which we venture to commend the present work as one of very great value. In the first place, we have a very distinguished editor in Dr. Fowler, a physician associated as an equal with the very first men in his profession in the English metropolis. If we add that he has for fellow-labourers a body of physicians of the very highest reputation, some of them noted specialists, we have probably said enough to satisfy most men who may wish to possess a book of this kind.

But this is not all. Whether we consider the plan of the book, the principles of its compilation, or the manner in which the plan has been carried out, the actual contents of the volume, we shall be amply satisfied. Dr. Fowler has wisely excluded all subjects properly belonging to surgery, with certain exceptions, the necessity for which will be apparent. He tells us that, in the selection of the subjects and the order of description, practical utility has been considered rather than completeness of detail, in the belief that such a work will probably be more often referred to with some immediate object in view than used for systematic reading.

With regard to the classification of diseases, the editor seems to have adopted the best method by sometimes grouping the different affections of an organ under one head, but more generally giving the separate complaint which those who use books would naturally look up. There is, however, a copious index, so that any complaint which may be treated under a general head, instead of having a distinct article to itself, may easily be found.

As the reader may wish to know more particularly what he has to expect in this volume, we will give the editor's own account of his method, especially as he tells us that the various sub-headings into which the description of a disease is usually divided are given in an order differing somewhat from that usually adopted, an account of the Symptoms, Course, Diagnosis, and Prognosis preceding that of the Pathology, Morbid Anatomy, and Ætiology. Each article, he informs us truly, concludes with the treatment of the disease, and in order to avoid as much as possible a reproach frequently expressed, that on that subject comparatively little help is to be obtained from works on medicine, the exact doses and combinations of the various drugs recommended have, in most cases, been given.

The science of medicine, like all other sciences, is progressive, and no book will hold its place for ever; but we may confidently predict that it will be a long time before this most excellent work will be superseded.

MAGAZINES.—*Littell's Living Age* (September 13 and 20), among other articles of interest, has a very amusing one from the *Cornhill Magazine*, "In the matter of Dodson & Fogg, Gentlemen." The reader will doubtless remember that this was the

*A Dictionary of Practical Medicine. By various writers. Edited by James Kingston Fowler, M.A., M.D. Price 21s. J. & A. Churchill, London. 1890.

name of the firm which took up the case of *Bar-dell v. Pickwick* "on spec;" and that the author of the memoirs of the Pickwick Club makes them appear in a somewhat unfavourable light. In the present argument it is gravely urged, on the ground of the facts presented by a pre-judged witness, that their conduct was perfectly justifiable and correct. A very admirable paper from *Macmillan's Magazine*, on Scott's Heroines, deserves more attention in every way than is likely to be bestowed upon it. To lovers of Scott, who still exist, it will be very welcome. Naturally enough, there are two articles on Cardinal Newman, one from the *Spectator* and the other from the *Speaker*; and although neither of these articles can rank with the best of those which have appeared, they are both well worth reading. The subject is far from being exhausted. *The Literary Digest* (September 13 and 20), has a work not entirely dissimilar from that of *Littell*, although the results are even more wonderful. The editors of both publications show the greatest judgment and discrimination in the selection of their papers; but the area from which the *Digest* draws is nothing less than stupendous. We are bound to say, moreover, that not only is the selection of articles well made, but the portions chosen for reproduction are generally such as to give the reader the gist or point of the paper from which they are taken. *Harper's Magazine* (October) is a beautiful number of one of the best American magazines. Literature and illustrations alike are excellent. In the present number tales are somewhat more abundant than usual. Daudet's "Port Tarascon" is continued, and this time it is of special interest to ourselves as it brings us into the company of what are supposed to be typical English people. Some more of Wordsworth's Sonnets are given, with charming illustrations by Mr. Alfred Parsons. In particular the charming view of the great fort on the Meuse will be appropriated by all who have sailed from Namur to Liege. "A White Uniform" is a striking story; but it ends so abruptly that we don't feel sure whether it will be continued or not. We should by no means neglect to mention "Nights at Newstead Abbey," well written, with very excellent illustrations. If Lord Byron was once over-lauded, he is certainly now unduly neglected or depreciated. The time will come when he will take his true place in English literature.

BISHOP COXE ON CARDINAL NEWMAN.

BUFFALO, N. Y., September 18.—Bishop Coxe, whose utterances against Roman Catholicism and Romish institutions have lent fame to his name, paid his respects to the late Cardinal Newman to-night. The Council of the diocese of Western New York met, and it was during the course of his annual address that the Bishop said: The decease, at an advanced age, of John Henry Newman, once the brilliant vicar of St. Mary's, Oxford, and the delight of Oriel College, closes a period of Anglican history to which I must devote a few words in a spirit of tender regret, but with fidelity to truth. While yet an undergraduate I became acquainted with some of his work, then first attracting attention beyond the little world of his university. He was charged, even then, with unfaithfulness to his position, but so strong were his utterances against Roman corruption that I gave to the spell of his genius the assent of a disciple, and for a time he dictated his ideas to my confiding thought almost with despotic sway.

The movement of which he was not the author, and which he proved incapable of controlling, derived, nevertheless, a peculiar charm from his fine poetic feeling and from what seemed to me his surpassing piety. For a long time I refused to believe that "Tract No. 80" proceeded from his pen. It was diametrically counter to other statements of doctrine which were confessedly his, and it was tainted with moral obliquity utterly inconsistent with my conceptions of his exalted character. To "palter in a double sense" about formulas which one has solemnly accepted in their grammatical force and expounded by the Common Prayer, and by other contemporary standards (recognized for three centuries as their legitimate interpreters), seemed to be a crime which it was cruel to attribute to so good a man. I resented the idea as one would resent a charge of perjury brought by momentary caprice against a friend of spotless integrity. When the fact became known I no longer read his words with satisfaction. Could he be intentionally weaving ambiguities to entrap young and ardent admirers into sophistical and dangerous, if not dishonourable, dealings with

up the case of Bar- and that the author k Club makes them rable light. In the vely urged, on the ented by a pre- duct was perfectly y admirably paper n Scott's Heroines, ery way than is likely overs of Scott, who welcome. Naturally es on Cardinal New- and the other from ther of these articles e which have appear- reading. The sub- stituted. *The Literary*), has a work not of *Littell*, although derful. The editors greatest judgment tion of their papers; *Digest* draws is no- We are bound to y is the selection of portions chosen for uch as to give the e paper from which *Magazine* (October) is the best American illustrations alike are nber tales are some- l. Daudet's "Port d this time it is of it brings us into the to be typical Eng- ordsworth's Sonnets illustrations by Mr. the charming view will be appropriated mur to Liege. "A y story; but it ends el sure whether it should by no means i Newstead Abbey," nt illustrations. If led, he is certainly eciated. The time s true place in Eng-

NAL NEWMAN.

18.—Bishop Cox, an Catholicism and me to his name, paid d Newman to-night. Western New York se of his annual ad- cease, at an ad- man, once the bril- l, and the delight of Anglican history to ds in a spirit of ten- ruth. While yet an- ted with some of tention beyond the e was charged, even s position, but so inst Roman corrup- genius the assent icted his ideas to th despotic sway. was not the author, controlling, derived, from his fine poetic o me his surpassing sed to believe that a his pen. It was tements of doctrine it was tainted with stent with my con- r. To "palter in a ch one has solemnly rce and expounded other contemporary centuries as their to be a crime which good a man. I re- resent a charge of caprice against a en the fact became s with satisfaction. ing ambiguities to ers into sophistical able, dealings with

conscience and with men? I remember the unspeak- able anguish with which I turned away from him as a guide, while even then I believed he was only momentarily untrue to his better nature, and would recover himself, like S. Peter. The astounding news of his final downfall overwhelmed my soul. I writhed in pains almost physical when I learned of it. Had he interposed a sober period of retirement to convince himself and friends that he was weighing the tremendous nature of his revolt against all that had claims upon his love and gratitude—not to speak of what should have been the conduct of an honourable man—one could have wept for him and yet been able to bless him and love him and sympathize with his struggle and its catastrophe. But no. His "apology" does not mitigate the nature of his deed. His secession was the betrayal of a trust the most sacred which any man can assume. It broke the hearts of confiding friends, the purest and the best that God could give to a fellow traveller through this bad world. And, worst of all, he wrecked the faith and hopes and the life work of many precious youths who had given him their unsuspecting confidence, and who followed him into a quagmire where all that was of promise in their intellect and character has been swallowed up and lost to their age and to the best interests of humanity. The distress and misery with which their ruin clouded the remaining days of fathers and mothers, and broke up families and the happiness of homes, is unutterable. If there be a woe against those "by whom offences come," one trembles to reflect upon the career of Newman.

OXFORD UNIVERSITY EXTENSION.

In connexion with the Oxford University extension scheme, a summer session has recently been held. We think that many of our readers will be grateful to us for reproducing the following record of impressions received during this summer meeting. It comes, as we judge from the initials underneath, from the poetic pen of the Dean of Wells:—

The weather during the first part of the meeting was perfect. For the first time this summer we could enjoy being out until ten or half-past. All the college gardens were open to visitors, where we could wander lazily with a friend or read a book, sitting to watch the setting sun as it lit up the sombre gray of the Oxford walls, decorated as they were then with soft green creepers and brilliant purple clematis; or we looked into colleges not included in the afternoon's programme, one day seeing the beautiful tapestry and Salviati Mosaics at Exeter, or walking on to Magdalen, with its exceptionally beautiful cloisters, chapel, and quadrangles, its tower so exquisitely proportioned, and its outside curious pulpit of stone, where the University sermon used to be preached on S. John the Baptist's Day, when the ground, the surrounding buildings, and the pulpit were strewn and decked with boughs and rushes, in commemoration of S. John's preaching in the wilderness. Addison's walk, with its striking views, its trees meeting overhead, and the branches of the river Cherwell surrounding the meadow on all sides, was a perfect and cool retreat on many of the very hot days of which we were fortunate enough to have so many during the summer meeting. Another time, exploring the pretty bits in Wadham, or strolling up and down New College gardens, the latter surrounded by the old city wall, with its walk on the top and fine view from the slype. Spare half-hours can be spent in finding out the many quaint and unfamiliar corners or lanes in Oxford. Headington, two miles out of the town, whence, from a rise in the ground, Oxford on a beautiful afternoon looks like Florence, is also well worth a visit. Between two morning lectures there was time for the cathedral service, and to see the parts of Oriel not under repair, whose common room, that centre of intellectual life and of the Oxford Movement, no one who reverences the names of Newman, Pusey, Keble, &c., can gaze upon without thinking how much of deep spiritual import, involving tremendous issues, those stones have witnessed. Still more so when we crossed over the High-street and entered S. Mary's (the University church), and saw the pillar on one side of which Newman, and on the other Cranmer, knelt, did a sense of age and the continuity of the Church come over us. If Keble could not pass by the tree where he first heard of Newman leaving us without a tear, few Church people could enter S. Mary's without a peculiar feeling never to be forgotten. Life will never be quite the same to those who, to any extent, drink in the spirit of Oxford. We wake in the morning more or less in a dream—we go to bed with its charm still about us. Whence this feeling comes it is impossible to say. It is not the intercourse with kindred spirits. It is not the theological teaching, or the thoughtful lectures on poetry or prose. It is not the historic interest of the ancient buildings, nor the lovely views seen at every bend of the river. It is not what we have seen or the peaceful calm of the whole atmosphere, broken only by the tolling of Great Tom. It is the whole blended together, affecting each part of our nature with an in-

explicable charm. Oxford is full of romance and sentiment, and for the time being we cease to be prosaic. Some who come from busy, smoky cities, may realize for the first time there is something even in this world beyond labour, money, success, and will take back delightful, inspiring memories of their visit here, not forgetting Dr. Talbot's advice that all these happy recollections, "wider interests, more cultivated tastes, new experience, will be a loss and not a gain, if it makes us scornful towards the old folks or the less favoured companions at home, less dutiful and cheerful, or more restless and pretentious."

I hope I have shown that the "summer meeting" may be of great service as well as a source of great pleasure to the student. I long for the better words to draw a faithful picture of this place so different from any other, for I would attract people to Oxford, being sure it would invigorate and refresh mentally many who of necessity lead very monotonous lives. It would lift them out of the prosaic, and probably their minds would have richer, fuller interests for having been to the summer meeting, and many would feel a personal union with a hitherto unrecognized ideal in this home of light and learning, this atmosphere of poetry and earnestness. E. H. P.

BRITISH AND FOREIGN BIBLE SOCIETY.

(From the Bookseller.)

Before the next number of the *Bookseller* is printed the eighty-sixth Annual Report of the British and Foreign Society will be in the hands of those who are interested in its perusal. But in the meantime it may be that a brief sketch of the history and work of the Society in the past will enable readers to more accurately realize and appreciate its position at the present time. The primary occasion of all those measures out of which grew the institution of the British and Foreign Society was the scarcity of Welsh Bibles in the Principality, and the impossibility of obtaining adequate supplies from the only source whence copies of the authorised version could then be obtained—the Society for Promoting Christian Knowledge. So early as 1787 this scarcity was causing applications for relief from the Welsh clergy, and for a long time after that date great pressure was brought to bear, with very little result, upon the Society for Promoting Christian Knowledge, to induce them to print a new Welsh Bible. Unfortunately the cost stood in the way, but, at last, in 1799, an edition was printed and distributed with a liberality that subsequently called forth a warm expression of gratitude from a secretary of the Bible Society. The supply, however, was far less than the demand, and in 1802 the matter was taken up by the Rev. Thomas Charles, of Bala, and Mr. Joseph Tarn, afterwards assistant secretary and accountant to the Bible Society, who gathered together some members of the committee of the Religious Tract Society, and discussed the whole question. At this meeting, in the committee room of the Religious Tract Society, the Rev. Joseph Hughes suggested that probably Wales was not the only part of the kingdom wanting Bibles, and that the public mind should be stirred up towards a general distribution of the Scriptures. Several gentlemen—William Wilberforce among them—were invited to give an opinion, and eventually an address was drawn up by Mr. Hughes in 1803, urging the necessity for a general effort. This was widely circulated, and an outline of the Society was sketched out by Mr. Samuel Mills, who suggested as a title "A Society for Promoting a more Extensive Circulation of the Holy Scriptures both at Home and Abroad." Early in 1804 this was dropped, and the scheme thenceforward spoken of as the British and Foreign Bible Society.

A public meeting was next convened at the London Tavern on Wednesday, March 7, 1804, the convening circular being signed by Granville Sharp, Henry Boase, Samuel Mills, Herman Schroeder, and several others. The Rev. John Owen, long one of the secretaries to the Society, tells how he was invited to this meeting, and adds that the project "appeared to be fraught with so many and such invincible difficulties that, regarding it as utterly chimerical, he took little pains either to understand or recommend it." Three Quakers chanced to be among the invited guests also, and Mr. Owen mentions the surprise which their presence occasioned him on account of a generally received belief that Quakers cared very little for the letter of the Bible, and neither read nor recommended it much. The meeting, however, was a great success, and a speech by Mr. Steinkopff, then minister of the Lutheran Church in the Savoy, on the scarcity of Bibles abroad, won over Mr. Owen at once, so thoroughly that he actually moved the resolutions as to the constitution of the Society. These resolutions, which, after stipulating that the Society's sole object should be "the encouragement of a wider distribution of the Holy Scriptures," fixed the terms of subscription and other details, were "received with cordiality and joy," and more than £700 was subscribed on the spot. The

British and Foreign Bible Society was thus established.

The first committee of thirty-six members presented the oddest diversity of opinion imaginable, and it speaks well for all concerned that no serious hitch has occurred. The appointment of the first secretary brought trouble. Mr. Hughes was suggested, and objected to, as a dissenting minister was not considered a likely man to unite other sects, or to secure the much-desired patronage of the Church. However, the difficulty was got over by the appointment of two secretaries—one a dissenting minister, the other a clergyman of the established Church, Mr. Steinkopff being added as the first foreign secretary. These early plans have been somewhat modified, but the committee still numbers thirty-six, including six foreigners living in or near London, fifteen churchmen, and fifteen nonconformists of various types—an arrangement adopted five days after the formation of the Society. The first general meeting was held on Wednesday, May 2, 1804, at which Mr. Wilberforce made a speech, and a report was read. The alterations in the constitution were duly approved, and the Society was ready for active work, only one post being vacant—that of president. To this, at the suggestion of Dr. Porteus, then Bishop of London, Lord Teignmouth was elected, his proposer being Mr. Owen (just elected as the Church-of-England secretary), and his seconder the Rev. Rowland Hill. A few small alterations in the constitution were afterwards made, but in 1811 the rules were finally revised, and with the exception of two details—scarcely more than verbal changes—they remain to-day as they were left then.

So much, then, for the constitution of the Society. Its regular work began with a suggestion from Dr. Montucci that the Society should publish a Chinese Testament from a MS. in the British Museum (No. 3599 of the Sloane Collection). For three months the question was discussed, and then the cost was found to be too great. We have now before us specimens of fifteen separate Chinese Bibles since issued by the Society, in different dialects and alphabets! To India and to the European Continent attention was next directed, and, with a view to making its work more useful, the Society wrote to the Society for Promoting Christian Knowledge and the Dublin Society, explaining the objects of the new association, and expressing the hope that all would work well together. The Dublin Society cheerfully responded; the Society for Promoting Christian Knowledge answered never a word. But from all parts of Europe came the cry for help, and one of the first encouraging letters came from a Roman Catholic priest in Swabia, to whom a thousand Testaments, just printed in Nuremberg, were sent by way of reply. The first actual printing of a foreign Bible (or rather Testament) by the Society was not long delayed. Captain Norton, a chief of the Six-Nation Indians, was in England on business, and in his leisure he translated the Gospel of St. John into Mohawk. The chief was introduced to the Society, and, ultimately, a Gospel in Mohawk and English was printed under their auspices. It is interesting to see to what this department has grown at the present day. The Society has directly promoted the production of the Scriptures in two hundred and twenty-five languages and dialects, and indirectly in sixty-five more. Translations and revisions in some seventy languages are now—or recently were—in actual progress. In some cases there was no written language at all, and alphabet, grammar and spelling had to be invented, or resolved out of the spoken tongue. A little pamphlet containing a verse of the Gospel in some two hundred of these different languages is issued by the Society, and affords not perhaps interesting reading, but certainly curious study.

The machinery of the Society, of one kind or another, is as varied and complicated as its work. All over Europe it has depots, where its one publication can be bought in countless forms, and whence are sent out an army—numbering some hundreds—of colporteurs, who work their way into the most remote and inaccessible districts. Nor is this all, for the colportage operations of other Societies—the Missions of Seamen, Thames Church Mission, and others—are assisted by large grants, and the Bible Society's books are, as far as possible, placed on every ship, whether in the navy, mercantile marine, or fishery business, that leaves our harbours at home and abroad. For years past, grants of over £2,000 a year have been made to such Societies as the Society for the Propagation of the Gospel, the Church Missionary Society, the Zenana Missions, the London, Wesleyan, and the Baptist Missionary Society, to enable them to employ more native Christian women in the East. Hundreds of Greek and Hebrew Testaments are given yearly to theological students, while the annual grants of books to day and Sunday schools, hospitals, asylums, railway stations and emigrants (all in this country), cost over £8,500. Of course the income needed for all this work is large. At first, before the novelty wore off, the revenues rose very rapidly; but after a while there came a sudden check, and during the thirty-five years be-

tween 1815 and 1850 it remained pretty nearly stationary. Since 1850 it has improved again, but apparently the dead give more than the living, for the improvement is mainly the result of legacies. Last year (the year ending on March 31st, 1890) the total income amounted to £212,000 odd, and the expenditure to a little over £227,000. Thus there is a deficit of £15,000 on the year's working, and the Society, in an abstract of the report which has been courteously handed to us, declare that unless some improvement occurs they will have to withdraw from some of the fields in which they now provide the Scriptures. The Society has before now been attacked on the ground that it is not sufficiently a British Bible Society. The falsity of this charge is shown by the fact that the Society circulates immense numbers of Bibles all over the country in English, Welsh, Gaelic, Irish, and (for the Channel Islands) in French. Local auxiliaries are ever at work, and in the case of poor, payment (where free distribution is not made) is taken in weekly instalments by collectors. Institutions for the blind, the deaf, the dumb, for widows, for orphans, and other afflicted classes, are liberally supplied, and the Bible is freely placed in prisons, hospitals, infirmaries, asylums, hotels, boarding-houses, public libraries, police stations, and railway stations. Colportage is encouraged in rural districts, in ports, in many of the manufacturing towns, and in cases where large numbers of the people are brought together by special work—the construction of the Manchester Ship Canal, for instance. The journals of these colporteurs are instructive. Often when abroad they barely escape with life, and quite recently the alarm bells of a village near Trieste were set tolling because two of the Bible Society's colporteurs, "two dangerous men," had arrived. Even at home the Society has met with serious opposition at times—as in 1810. This hostility has happily long gone by, and the Society for Promoting Christian Knowledge, sinking its former feelings of dislike, now doubtless rejoices over the total of nearly four million books distributed by the Bible Society last year. Friendliness with all parties is the Society's motto, and the result is shown by the fact that sermons and addresses in their behalf have been delivered and printed during twelve months by the Archbishop of York, Dr. Vaughan, the learned Master of the Temple; Dr. Westcott, the Bishop of Derry, Dr. Mitchinson, Dr. Allen, and Mr. Spurgeon.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

MONTREAL.—*The Church Home.*—An event of no little interest was the dedication of the new Church Home, 17th inst. The building on University street having become too small for the purposes of the institution, the present building—the old Major home—stead on Guy street, nearly opposite the Grey Nunnery—was secured. It is admirably suited for the end aimed at—a home for aged ladies belonging to the Church who lack this world's goods. The mansion is commodious and the grounds broad and beautiful.

His Lordship Bishop Bond presided over a large gathering of ladies and clergymen at the Home yesterday. The following gentlemen were present:—Dean Carmichael, and the Revs. Dr. Norton, Principal Henderson, Principal Lariviere, Canon Empson, Canon Anderson, J. A. Newman, Mr. Sanders (Lachute), Mr. McManus, John Ker, Mr. Smith (Christ Church Cathedral), G. Osborne Troop, L. N. Tucker, S. Massey, E. A. W. King, and Mr. Bushell, of Bath, Eng.

After devotional exercises the Bishop reviewed the position of the institution. About twelve or thirteen years ago, he said, certain benevolent members of the Church subscribed money for the purchase of a house for ladies in reduced circumstances. The institution—116 University street—was opened in 1878. Its maintenance has hitherto been dependent upon annual subscriptions from the city churches. The work had its trials and difficulties; but it had ministered to many aged and afflicted women. In course of time the house became in need of repairs, but so large a sum was necessary for that purpose that it was thought desirable to look for a new place. The Bishop welcomed the audience to the new Home, and hoped they would continue to take a warm interest in the work. He trusted that the Church Home would multiply its benefits. When the Church grows in generosity and hospitality I hope we may increase the number of our homes and plant them according to our need. It only requires the liberality of charitable persons to enable the Church Home corporation to take under its sheltering wing as many homes as there are classes of persons homeless and friendless. The Bishop paid a warm tribute to the memory of the late Miss Ross, who for twenty years was the faithful secretary

and friend of the Home. He trusted that the house would become the happy home of many women in the time of need, whether that need be from infirmity, bereavement or old age. He hoped it would commend itself as a place of gracious and active benevolence to those men and women of the Church of England whose lines had fallen in pleasant places, who had homes of their own where in sickness and mature age they had all the affectionate and soothing surroundings which gild and beautify the evening of life. In conclusion the Bishop paid a high tribute to the Committee of Management, specially mentioning Mr. Charles Garth and Mr. Robert Reford.

After the dedicatory prayers, Dean Carmichael made a sympathetic and touching appeal for help for the thousands of people who, unfortunately, owing to the mere pressure of room in the General Hospital, had to be turned out of the grand home of mercy. He hoped that the home would receive sufficient support to enable it to carry out the objects for which it was incorporated.

Refreshments were served by the "King's Daughters."

The Late Mr. Spence.—The select vestry of the Church of S. John the Evangelist has passed these resolutions:—

That the vestry having heard with profound regret of the untimely death of Charles James Spence, one of its earliest and most faithful members, whose connection with the church from its foundation has been marked by wise, loving and untiring zeal, desires to place on record its appreciation of his varied and invaluable service. That a copy of the foregoing resolution be sent to the family of the deceased, with whom the deepest sympathy is felt, and that it be published in the city newspapers.

ONTARIO.

FRANKTOWN.—Much regret is expressed at the removal of the Rev. Mr. Quartermaine, who has been doing duty here for a few weeks. Many hoped he would remain, but he decided to accept the offer of Renfrew parish, and removed there last week. He is a thorough missionary, and expects to find full scope for such work in the townships adjacent to Renfrew, a section of country much neglected by the Church.

RENFREW.—Special services were held in this mission on Sunday, the 21st, the occasion being the induction of the new incumbent, Rev. W. Quartermaine, formerly of Odessa. There were three services in the parish church, at two of which there were celebrations of the Holy Communion, the Rural Dean being celebrant at the early service and the new incumbent at the later. The church was fairly filled at both matins and evensong. At the former the Rural Dean, previous to the induction ceremony, preached an appropriate sermon on the ministerial office, its duties and responsibilities, and the duties of the laity to their clergy. Rev. Mr. Quartermaine preached in the evening. In the afternoon the clergy were driven, by one of the wardens, to Horton church, five miles, where they found a congregation of upwards of thirty assembled, but oh! such a desolate looking church, without its equal in the diocese. The Rural Dean addressed the people, expressing regrets at the information given him that they had had no services for many months. He assured them that they would have them regularly henceforth, and that the mission board had them in view when they gave so large a grant to Renfrew. He urged them to believe that their clergyman came there that day to take up and carry on a good work for God and His Church in their midst. At the conclusion of the service there were touching evidences of the pleasure experienced by the people on learning that the services were to be resumed. On Monday a very satisfactory vestry meeting was held in Renfrew, and the new clergyman begins his work with a correct understanding of the position of financial matters in his new charge. Nearly \$800 has been contributed by this congregation to the extension of their church during the past year, under the incumbency of the Rev. T. F. Gorman. Debt, about \$700.

COMBERMERE.—It is reported that Rev. Mr. Clay, of this mission, has accepted the curacy of S. John's church, Prescott.

PEMBROKE.—In Church circles here there is great life and activity, and a casual visitor cannot but observe the change and improvement. The congregations are very much larger, and already there are evidences of the necessity of further accommodation in the near future. As a preliminary step some valuable land has been secured in a central part of the town, and many are sanguine as to the new church at no distant date.

TORONTO.

TORONTO.—Miss Lizzie A. Dixon acknowledges, with many thanks, the receipt of two dollars (\$2.00) from Mr. N. H. Worden, Toronto, with the very kind promise to remit the same amount monthly, for at least a year, for the Rev. J. G. Brick's mission, Peace River.

PERRYTOWN.—A very successful harvest thanksgiving service was held in S. Paul's church, Perrytown, on Sunday, the 14th of September, when three services were held at the following hours, 10.30 a.m., and 8 and 7 p.m. Very touching and appropriate sermons were preached by the Rev. C. H. Marsh, rector of Lindsay, in the morning, and by the Rev. E. Daniel, rector of S. John's, Port Hope, in the afternoon and evening. The offertory amounted to \$85, the usual annual tea being dispensed with.

Brotherhood of S. Andrew in Canada.—The secretary, Mr. F. DuMoulin, S. James' Cathedral, Toronto, will supply information sufficient to organize Chapters of the above organization to any applying. There are now seventeen Chapters in good working order in Canada, and twelve more about to organize. No Chapter is in good standing before it has received a charter from the Council. Blank forms will be forwarded in a few days to the several Chapters, and upon these being filled in and returned a charter will be granted. Rectors or clergymen in charge of parishes intending to organize should communicate with the secretary at once, as the present time is the most suitable for organization; they will find a Chapter in their parish a great source of aid and encouragement. Chapters intending to send delegates to the convention of the American Brotherhood, to be held at Philadelphia, on the 16th, 17th, 18th, and 19th of next month, are requested to advise the Canadian Council to that effect, also to communicate with Mr. Frederick R. Case, P.O. Box 482, Philadelphia, Pa.

Dominion Officers.—President, R. W. Grasset, Toronto; 1st vice-president, Dr. Kittson, Hamilton; 2nd vice-president, Mr. Woodruff, Woodstock; secretary-treasurer, Mr. F. DuMoulin, Toronto.

Council.—Messrs. E. Baynes Reed, S. Heath, A. C. Winslow, Toronto; and C. Parker, Peterboro.

Branches are desired in every parish in Canada, especially in the larger centres. Now is the time to form them. Write to the general secretary, Mr. F. DuMoulin, Toronto, for particulars and instructions how to form a branch.

Rev. Prof. Clark laid the corner stone of new S. Stephen's Church on Saturday afternoon. Full particulars will appear next week.

S. Mary Magdalene.—A most impressive and interesting ceremony was performed in this church last Thursday evening, the occasion being the annual harvest festival. The church was very prettily decorated with autumn leaves and different kinds of fruit. The combined choirs of S. Mathias, S. Thomas, S. Stephen, and S. Mary Magdalene, numbering over 60 voices, rendered a most delightful choral service. The following ministers took part in the service: Rev. Allan Pittman, S. George's; Rev. Mr. Smith, S. Thomas'; Rev. Mr. Webb, and Rev. Mr. Northgate, S. Mathias', and Mr. Darling, rector of S. Mary Magdalene's. The Rev. Allan Pittman preached an eloquent and appropriate sermon, calling attention to the abundant harvest which God had been pleased to grant this year, and stated that all had cause for rejoicing and reason to be thankful. It is but little over two years since the church of S. Mary Magdalene was established, and considering the fact that it was crowded to the doors last evening, being scarcely large enough to accommodate the large congregation assembled, it spoke volumes for the energy and self-sacrifice of the rector, Rev. Mr. Darling. His harvest has been a rich one and his seed undoubtedly cast upon good ground. On Sunday evening Rev. Professor Clark preached a most eloquent sermon to a large congregation.

Toronto Church School.—The annual distribution of prizes in the Toronto Church School, Alexander St., took place on Wednesday, the 24th inst., in the presence of about two hundred friends of the pupils, his Lordship the Bishop presiding. Among those on the platform we noticed Hon. G. W. Ross, Rev. Provost Body, Professor Goldwin Smith, Professor Clarke, Rev. Dr. Langtry, Rev. Charles Pearson, Rev. Mr. Caswell, Rev. Mr. Softly, Rev. Dr. Hodgkin, and Mr. W. H. Lockhart Gordon, Secretary Treasurer, &c., &c.

Letters of regret were read from the Lieutenant-Governor and Mayor Clarke.

His lordship, in opening the exercises, spoke of the history and progress of the school, stating that it was a private enterprise which had been established by a few gentlemen who wished for a high

class of education for their sons, and desired at the same time that their religious training should receive attention, and their characters should be developed in a proper mould. The school had commenced in a small way in S. Luke's school house, with an attendance of only 34 boys; now the school boasted an active pupil list of over 90—(cheers)—which speaks well for the teaching and management, and above all demonstrates the fact that parents have faith in the system. His lordship stated that there was ample room in the city for a school of this nature, where special attention was paid to the development of the pupils' character, and that he did not feel that any injury was being done to any of the other schools because of its existence. He contended that the school in no way affected Trinity College School, Port Hope, for the reason that the Port Hope school is a boarding school, while the Toronto Church School is what might be termed a day school, and any pupils wishing to go to Port Hope would not be deterred by it. His lordship stated that the school had been fortunate from the first in obtaining the services of Principal Freer and his able staff, and the results of their management would warrant this assertion. The physical training of the pupils is attended to, as well as the mental, and the pupils had what his lordship termed a good all-round training, both mental, physical and moral.

The provost of Trinity College was the next speaker. He expressed great pleasure at being present, and spoke in the most complimentary manner of the chairman, who, he said, had for years made constant sacrifices on behalf of education, and that his efforts have not been wasted. The speaker stated that the Anglican Church was not a novice in the matter of education, and that the best of her worthy sons had been great and renowned educators. The provost spoke of the necessity of religious instruction in the education and training of youth, and added that the schoolmaster wielded almost as powerful an influence as the priest in guiding and moulding the character, and ultimately the destiny, of the man. The provost concluded by wishing the school every success.

Hon. G. W. Ross expressed his satisfaction at finding schools of this kind springing up in different parts of the country. He declared that although there were 5,000 schools and 9,000 teachers under the Department of Education, yet he was always glad when by the independent action of intelligent men a school of this kind was formed which supplied something that could not be got in a public school, because in the latter matters were apt to fall into grooves, so that pupils were very often turned out with a great intellectual sameness, whereas in a school like this there was more individuality shown in the pupils. He believed that there were considerable advantages in boys being trained by men who had adopted teaching as their profession, and not by men who often took up teaching just until they could get something better to do, as was often the case in the public schools. He concluded by paying a high compliment to the abilities of Principal Freer and his staff of teachers.

Prof. Goldwin Smith said he had given considerable attention to the question of education, especially while a professor at Oxford, and his experience was that the best young men were those educated at public schools who lived at home, so that they had the supervision of their parents as well. The next best were those who were educated at the large boarding schools, and, as a rule, the worst were those educated by private tuition. He was decidedly against sending boys from Canada to be educated in Europe, as they are too far removed from the parental authority. Moreover, it was not well to bring up a boy in a different country from that in which he was afterwards to make his living. He thought a Canadian boy going to England, from associating with boys who might not be under the necessity of working in after life for their support, as nearly all Canadian boys had to do, would acquire habits of laziness and indolence, which might afterwards affect him injuriously.

Professor Clarke was then called upon by the Bishop to make a few remarks.

He supported, in a few well chosen words, the views expressed by Professor Body, as to the importance of religious training being adopted in our schools as a principal part of the education of the pupils, and in an earnest and impressive way urged on those present, and especially on the boys, the fact that the future of the country must greatly depend upon the way in which the present young generation is turned out. He pointed out that to be known as boys of high character and honourable conduct was perhaps more important to the boys and their school, than to be known as proficient in their studies, and in this respect they had much to learn from the great English public schools, and after proving to the entire satisfaction of the boys that their popular Head Master, Mr. Freer, must rule the country, because he ruled them, and they ruled their mothers, and their mothers ruled their fathers, and their fathers ruled the country, he sat down amidst much applause.

After Rev. Dr. Langtry had made a few remarks his Lordship presented prizes to the following boys: General proficiency, class work and examinations—Form VI. (special prize for head boy given by Geo. S. Holmsted), F. Gordon; Form V., G. Osler; Form IV., K. Macdougall; Form III., L. Wallis; Form II., C. Street; Form I., N. Durand.

Divinity (special prizes given by Mrs. Hills and Dr. Langtry)—Senior upper school, G. Osler; junior upper school, G. Stewart; senior lower school, A. Hills; junior lower school, N. Durand.

Latin—Form VI., F. Gordon; Form V., G. Osler, reverting to S. Holmsted; Form IV., K. Macdougall; Form III., B. Holland; Form II., J. Roaf; Form I., W. Denison.

Greek—Senior upper school, 1st, G. Osler; 2nd, T. Plummer.

French—Senior upper school, 1st, F. Gordon; 2nd, H. Cheape; junior upper school, E. Walker; senior lower school, J. Cawthra.

Mathematics—Senior upper school, F. Gordon; junior upper school, L. Wallis; senior lower school, C. Macdougall; junior lower school, N. Durand, reverting to B. Campbell.

English—Senior upper school, C. Burritt; junior upper school, E. Walker; senior lower school, C. Street; junior lower school, N. Durand, reverting to J. Carruthers.

Writing—Senior upper school, H. Cheape; junior upper school, N. Roger; senior upper school, V. Percival; junior lower school, N. Durand, reverting to E. Osler.

Cricket—Special prizes, season 1890, best batting average (bat given by H. Scadding, Orillia), S. Scadding; best bowling average (ball given by W. H. Lockhart-Gordon) G. Hoskin; best all-round cricketer, upper school, A. Langtry; lower school, C. Walker, the two last being bats presented by the Rosedale C.C.

NIAGARA.

A very successful harvest thanksgiving service was held at Hagersville, on the 19th. The Rev. Rural Dean Mellish, Rev. M. Motherwell, and the rector officiated, and the sermon was preached by the Rev. D. J. Caswell. The church was nicely decorated for the occasion, and the offerings were liberal.

HARRISTON.—Very successful harvest thanksgiving services were held in the different churches of this parish last week. The weather was perfect. The churches were decorated with that skill and good taste for which this parish is noted; and the services were rendered with that heartiness and earnestness this joyful harvest season should ever bring. The freewill offerings of the people were, at all the stations, devoted to church improvements. At Harriston a start was made towards a new church building fund. The preacher at the services was the Rev. Rural Dean Belt, M.A., late incumbent of this parish, now rector of S. James' church, Guelph, whom his former parishioners were delighted to see again. The people of this parish are settling down to another winter's work with a harmony and good will it is refreshing to see.

HURON.

MITCHELL.—Beverly, a student of Huron College, is taking the services in Trinity church. He is occasionally assisted by Mr. Louis Nichols, a student of Trinity College, Toronto, who often helped the late rector. Mr. Nichols is an earnest and studious young man.

LAKESIDE.—Instead of commemorating the harvest by a dinner, as was the case last year, a thanksgiving service was held in the church, at which the Rev. T. Brown, the rector, officiated. The Rev. W. J. Taylor preached. The offertory was an exceedingly liberal one.

A Church Workers' convention for the county of Brant will assemble at Grace church, there, some day near the end of October.

BURFORD.—Trinity Church.—The annual harvest thanksgiving service of Trinity church, Burford, was held on Friday evening, September 5th. The church was beautifully decorated. Across the entrance of the chancel was a screen of gothic arches, built up of grain and small fruits, with the text "Praise ye the Lord" across the top, in white upon a crimson ground. The pulpit was a bank of golden rod and bullrushes. The pulpit-desk, lectern, and prayer desk were hung with white drapes, ornamented with the monograms of our Saviour in red berries, and fringed with ferns; while across the top of the pulpit ran a mass of scarlet geraniums. The windows of the church were filled with moss, fruits, and flowers. The altar decorations were simple. Against the scarlet dosel stood in relief a cross of purple and

white asters with a bouquet on each side. The vested choir of Grace church, Brantford, led in the musical part of the devotion, singing for processional "Children of the Heavenly King," and for recessional "The Church's one Foundation." The Rev. G. C. Mackenzie, rector of Grace church, read the prayers, and the Rev. John Ridley, rector of Galt, preached an appropriate sermon. The incumbent, the Rev. A. K. Griffin, having asked his people for a freewill offering, \$80 was placed upon the altar. On Sunday Mr. Griffin congratulated the congregation on having offered in the true way, freely and in God's house, and he hoped they would never return to the extraordinary ways so common to-day for raising money, but would always give freely as God blessed them.

LONDON.—S. John the Evangelist's Church.—The thanksgiving services were held in this church on Sunday, the 21st September, a day that will long be remembered in this parish for the impressive sermons delivered morning and evening by the esteemed rector, the Rev. W. T. Hill, on the reasons for thankfulness to our Heavenly Father for all the mercies of the past year, and the never failing promises of "seed time and harvest" having been again fulfilled. The beautiful little church was most tastefully decorated with grain, fruits, and flowers, showing the handiwork of the ladies of the congregation. The offertory collections showed a liberal response to the appeal to the members to give liberally of that which had been so mercifully bestowed upon them. A children's Sunday school service was held in the afternoon. The attendance was large, both of parents and children. An address was delivered by the Rev. R. Hicks, of S. Paul's church, particularly suitable for the occasion. The rev. gentleman had the faculty of talking to the children and not over them. The offering of our little ones was to be devoted to the Orphans' Home, and amounted to the handsome sum of \$11.28. A pleasing feature in this service was that it was the first public occasion on which our boys' choir have performed. Their singing was admirable, and reflected great credit upon their instructor, Mr. Jones, the organist of the church. We hope to see them in surplices by Christmas, at which time it is expected that our new organ, just ordered, will be in place. Liberal contributions have already been subscribed for its cost, which will be about \$1,800. This addition, together with the churchly rendering of our services by our rector, will place S. John's church among the foremost churches in our diocese. It is but two years since this church was built, at a large cost, with only a debt that our Ladies' Guild will wipe out in a few years, considering they commenced this good work by providing \$1,200 for the purchase of the site, since which they have nearly completed the payment of \$1,700 on a neat little brick school house on the church lot. Besides these good deeds of our ladies, a liberal sum was collected by them to place a handsome memorial window in the chancel, to the late Rev. Dean Boomer, Principal of Huron College, who officiated as rector for a number of years while this congregation worshipped in the chapter house. This parish is also largely indebted to the Rev. Principal Fowel, also of Huron College, and rector, for a short time, for this beautiful church, as he contributed liberally of his own means, and induced many to aid us.

ALGOMA.

RAVENSCLEIFF.—On Sunday, the 21st September, in S. John the Baptist's church, at 9 a.m., the Rev. L. Sinclair, incumbent, baptized two adults, a mother and her daughter, and at the 10.30 a.m. service the Rev. Rural Dean Llwyd, of Huntsville, preached, baptized one child, and celebrated the Holy Communion. He was assisted by the Rev. L. Sinclair, incumbent, who preached in All Saints' church, Huntsville, at evening service of the same day. Mr. Sinclair was hospitably entertained in All Saints' parsonage till Monday.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents.

"Tactical Succession" and "The Historic Episcopate."

[LETTER III.]

SIR,—My last letter ended with: "Christ has by His Incarnation touched all humanity." I now proceed:

26-41. It is natural enough therefore to find that in the four Gospels our Lord is reported in sixteen places to have touched or laid hands on the subjects of His healing grace.

ixion acknowledges two dollars (\$2.00), with the very kind monthly, for at rick's mission, Peace

l harvest thankgiv church, Perrytown, ar, when three serg hours, 10.30 a.m., ng and appropriate Rev. C. H. Marsh, g, and by the Rev. Port Hope, in the ortory amounted to dispensed with.

Canada.—The secre Cathedral, Toronto, to organize Chap- to any applying. rs in good working e about to organize efore it has received nk forms will be for- veral Chapters, and igned a charter will men in charge of hould communicate e present time is the ey will find a Chap- of aid and encour- o send delegates to an Brotherhood, to e 16th, 17th, 18th, uested to advise the also to communicate . Box 482, Philadel-

R. W. Grasset, To- lson, Hamilton; 2nd odstock; secretary. to. sed, S. Heath, A. C. r, Peterboro. parish in Canada. Now is the time to l secretary, Mr. F. rs and instructions

er stone of new S. ternoon. Full par-

pressive and inter- in this church last being the annual was very prettily d different kinds of Mathias, S. Thom- dalene, numbering t delightful choral rs took part in the George's; Rev. Mr. 'ebb, and Rev. Mr. Darling, rector of ev. Allan Pittman iate sermon, calling est which God had nd stated that all 1 to be thankful. It ce the church of S. and considering the loors last evening, accommodate the spoke volumes for a rector, Rev. Mr. a rich one and his ground. On Sun- k preached a most gation.

ual distribution of ool, Alexander St., h inst., in the pre- ds of the pupils, ng. Among those G. W. Ross. Rev. Smith, Professor arles Pearson, Rev . Dr. Hodgkin, and retary Treasurer,

1 the Lieutenant- xercises, spoke of hool, stating that i had been estab- wished for a high

42-55. Fourteen times is He said to have been touched efficaciously for healing. Surely all this means that in the holy humanity of our Lord lies our salvation; and we believe that IT still touches us.

56. The Apostles and other believers were encouraged to lay hands on the sick for their recovery.

57. The Apostles anointed the sick—a "tactical" act.

58. S. James exhorts the sick to seek this anointing, which some think too "tactical" to be Christian.

59. Our Lord "breathed on" His Apostles—which too, was tactical, as we can be touched in other ways than by the hand.

60. Christ's last act was to "lift up His hands" in blessing His Apostles, as He ascended into heaven. That instance of the honour of the hand its place in religion, can the Church ever ungratefully forget?

61. Christ, "the Living One," in the vision of the Apocalyptic, "laid His right hand" on the tranced Apostle, who is careful to note the manner of the touch, with the "right hand." In such a Presence how ill-timed the scorn of the "tactical," but how logical from the stand point assumed!

62. At Pentecost the "cloven tongues sat upon each of them"—consecrating "the tactical" for evermore.

63. Peter, in healing the lame man at "the gate of the Temple called Beautiful," took him "by the right hand." The constant mention of the right hand might really suggest right views of this matter.

64. Ananias laid his hands on Saul to recover his sight.

65. The handkerchiefs and aprons brought from Paul to the sick wrought "tactually" and successfully.

66-68. The Laying on of Hands, the scriptural designation of the Ecclesiastical Confirmation, was universal in the Church, being part of "the Foundation;" it is three times expressly mentioned; and it lends itself quite as easily to evangelical scorn as "tactical" ordination.

69, 70. It is surely impossible to forget, and it ought to be impossible to slight, two most sacred things, which are therefore most awfully open to this too easy form of spirituality—the scorn of the "tactical": they are the two most blessed sacraments, which from childhood we have been taught to believe are "generally necessary to salvation." I will not trust myself to expatiate on this special topic. I will only say that all these examples of touch, by the hand, by the right hand, are surely a clear recognition of our connexion, religiously, with this material world, of our place in it, of the instrumental character of the body, of the fact that "soul and body is one man;" and, above all, it is the recognition of the never-to-be-forgotten Incarnation, which brightens creation to the eye of faith, and brings out the original impress of the Creator on all His works. And with these facts before us, we need not be surprised to learn that the "tactical" has one more function to discharge in the perpetuation of the Church of God. So we shall continue our examination a little further, and see whether Dean Alford and Wycliffe Hall are infallibly directed in finding "no trace of tactical succession in the New Testament."

71. And first, though not chronologically, we find the Apostles "laid their hands on" the seven chosen as Deacons. That is not an unpromising beginning.

72. Under the direction and at the command of the Holy Ghost, the prophets and teachers at Antioch, who according to the lately discovered *Didache*, were probably the highest officials of the Church, "laid hands upon Barnabas and Saul," sending them to their mission work—whether by ordination or by way of blessing I need not stay to decide.

73. In 1 Tim. iv. 14, we find, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." Here is clearly a transmission, a descent of the ministerial character by "tactical succession."

74. In 1 Tim. v. 22, we read, "Lay hands suddenly on no man," i.e., be not hasty to ordain—and by "tactical succession."

75. In 2 Tim. i. 6, S. Paul says to Timothy, "Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands." Very few have ever doubted that this refers to Timothy's ordination as a minister of the Church; and with these instances just quoted before us, it seems nothing short of an audacious folly to affirm that there is "no trace" in the New Testament of the transmission of the ministry by what is so irreverently nick-named "tactical succession."

I shall now quote John Calvin on the Laying on of Hands in Ordination, as with those who favour novelties in religion he is of more authority than fifteen or eighteen centuries of Christian testimony: "It is clear that the Apostles used no other ceremony

in putting anyone into the ministry than imposition of hands. This was the accustomed rite as often as they called any one to the ecclesiastical ministry. So they consecrated pastors and doctors, and deacons as well. And although there is no specific command for the laying on of hands, yet we see that the Apostles had this evermore in use, and that careful observation of theirs ought to be to us in lieu of a command. . . . If the Spirit of God has instituted in the Church nothing in vain, we shall understand that this ceremony, since it has proceeded from Him, is not a useless one, provided it be not turned to superstitious abuse."—*Institutes*, Bk. iv., c. 16. I suppose Dean Alford and those who follow his most meagre authority in the English Church, regard as a "superstitious abuse" the belief that we are bound by Apostolic example and the unvarying tradition of the Christian Church. If so, let them advocate the abolition of the laying on of hands, and try to persuade the Christian world (if they can) that this ritual departure from Apostolical practice is a less abuse than the belief that has sprung from it.

I am now pretty well assured that plain, honest people, who have no factious views to maintain, will readily admit and stoutly maintain that when S. Paul says to Timothy (2nd Ep. ii. 2), "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also," he meant that Timothy was to ordain faithful and competent ministers by the "laying on of hands;" and that plain, honest readers of their Bible will see in the examples adduced a very clear "trace" of Apostolic mind and purpose; that the Christian ministry was to be continued by successive ordination from generation to generation by the hands of those who had themselves authority to ordain—or, in other words, by "Tactical Succession"; and, inasmuch as it is absolutely impossible to depart from this practice in our English Church, without a revolution that would leave no English Church, it does seem not only sinful, but insane, to raise quarrels and maintain them where no practical end is in view, and no real good can be attained. While we are agreed in practice, why not hold our several opinions in peace, without mutual irritation and insult? The guilt of such strife seems terrible.

JOHN CARRY.

Port Perry, August, 1890.

Dean Carmichael and his Church of England Teaching.

SIR.—You are aware, Mr. Editor, that the Very Rev. the Dean of Montreal has issued a 16-page pamphlet, entitled, "Church of England Teaching." This brochure presumably receives diocesan endorsement, for a copy has been sent from the synod office to every cleric in the diocese.

At first reading one cannot but feel thankful that this teaching has received such endorsement. It would be well for this diocese if the teaching in these pages regarding the Church of England and her position, baptism and its privileges, were as clearly enunciated everywhere. It is supposed to emanate from an Evangelical, and receives the endorsement of an Evangelical Bishop, and yet what it teaches here, on the points above given, was bitterly opposed by the same party not many years ago. The doctrine is practically High Church doctrine. It is Prayer Book doctrine, doubtless, but the contention of the so-called High Church party (if party it can be called) was, as it is still, that they were the fair exponents of the Prayer Book teaching. And one is led to say, if this is Evangelical, then many who are looked askance at because they are known as High Church, teach no other doctrine. Certainly not as regards baptism and the ministry. The latter he makes continuous as to the three orders, up to Apostolic times; and the former as admission of children, as well as adults, into the family of God, &c. I need not reproduce the Dean's language, which, I may say by the way, is chiefly culled from the Prayer Book itself, and which will satisfy, methinks, all High Churchmen. It satisfies me.

But there is an obscure, if not a weak page or two in it—pages 11 and 13. On page 11 we have confirmation treated of. This is weak, because nothing is said about the gifts of the Holy Spirit that are conferred. The rite is treated as wholly subjective. But the weakest part, weak perhaps because somewhat obscure, is that on the Holy Communion. The obscurity arises (I fancy) from the author's over-anxiety to be very safe. Let me quote: "This 'veritable' and 'spiritual' reception of the body and blood of Christ [by the way, I ask, why did not the Dean put capitals to 'Body' and 'Blood' as it is in the Prayer Book throughout?] is a 'partaking of bread,' and is 'given' by the priest and taken and eaten by the communicant, 'only after a heavenly and spiritual manner.'" One can surmise what the dean is striving to make clear. But do not his words, as he has arranged them, teach that all this "veritable" and "spiritual" reception, refers to bread only, and that that is all one is receiving—and that this

bread is given as bread by the priest, who, after all, does not really give it, for he only gives it (the bread) after a heavenly and spiritual manner—which, of course, is absurd, preposterous. At the least, whatever the meaning, the Dean, in trying to be careful, simply becomes dark and doubtful. Lastly, this section is weak in that it omits altogether the "memorial before God" that is made in the Holy Eucharist. He forgets to bring forward and improve on the fact that our Eucharistic service (in this differing from the denominational method) is addressed chiefly to God the Father, and only, where the act of communion requires it, to man. It is a God-ward service chiefly and in first place, and a man-ward service only in the second place.

EVANGELICAL HIGH CHURCH.

Is it Peace?

SIR.—Dr. Carry's excellent letter on "Tactical Succession" and "the Historic Episcopate," in your columns, only touches on one of the many "distinctive principles" of Wycliffe College. Being lately personally interested in the working of the Divinity Students' Fund of the diocese of Ontario, I procured, a few days ago, "the Calendar of Wycliffe College" for 1890, and I must say that it was with a feeling of great sorrow that I read in its opening pages the "aims" of the College. These "aims" indicate a vindictive and un-Christian hostility to any one who does not agree with what is taught at Wycliffe College, and especially against Trinity College, 25 years the senior of Wycliffe College. The Calendar implies that evangelical truth, the Gospel of Christ, is not taught at Trinity; it glories in the fact that Wycliffe affords facilities for its students to mix freely with dissent and sectarianism at a time when the students should be trained in the distinctive principles of the Church they are to minister in; and it boasts that Wycliffe students thereby acquire "a breadth of sympathy" not attainable at Trinity College. From the tone of the Calendar it is evident that by "breadth of sympathy" is meant that our branch of the One, Holy, Catholic and Apostolic Church is on no other footing than any one of the numerous sectarian bodies around her. Surely it is very important that while the mind is being trained it should be kept from doubt and other weakening influences until it is sufficiently armed and strengthened for the purpose; if this be a correct principle, the boasted connection of Wycliffe College with the poison of sectarianism is a thing to be mourned over.

One other point I would like to refer to, painful and deplorable as it is, namely, the grossly untrue misstatements made in the pages of Wycliffe College Calendar, of the views of those whose theology and views of Christian institutions differ from what is taught at Wycliffe. With such virulent antagonism and misrepresentation (though, thank God, it is one-sided only) within the Church, we may well ask of the future, Is it peace? Surely our dear Mother Church's arms are wide enough to embrace all her loyal children, however different their characteristics may be, without these children fighting and quarrelling and calling each other names and misrepresenting one another. I do not suppose that either Broad Churchmen or Ritualists, or High or Low Churchmen can claim to be the sole exponents of Catholic truth. But until some kind of finality of opinion is arrived at, why cannot each school of thought in the Church hold by such truth as by God's grace it has attained to, and yet respect the opinions of the others, so long as these opinions are not heretical and can point to history as having been universally held at some time during the first five centuries by the Catholic Church. It is the same Holy Spirit which is guiding each school of thought in the Church, and this should be remembered when one school of thought is speaking of another. Surely such a state of things as described above should not be allowed to go on under the name and apparent sanction of the Church.

I am, yours faithfully.

C. B. MAYNE.

Kingston, September 18, 1890.

Thanks.

SIR.—It is with much pleasure that I return my sincere thanks for your kind consideration in publishing my request for copies of your esteemed paper, and I am sure you will be glad to learn that several friends in Toronto, and one in Montreal, and another in the States, have already sent copies of the CANADIAN CHURCHMAN for some months' issue, so that I am able to give a large portion of my flock the privilege of reading the back numbers as well as those to come. If the readers of your paper continue as they have so well begun, I hope to give some favourable accounts of the good the CANADIAN CHURCHMAN will do in my mission of 300 square miles.

It is with much gratitude that I can say of all my congregations that they are, without any opposition, following the true Anglican system of the Church of

England, and you will easily understand how important it will be for them to get their Church education kept advancing by their weekly study of such a paper as the one in question. With best wishes, believe me, dear Mr. Editor, yours faithfully,

L. SINCLAIR.
Incumbent.

Ilfracombe, Ontario, September 17, 1890.

Missions.

SIR,—Availing myself of your kind permission, I sit down to write a letter on missions in general, and missions in Japan in particular, hoping that what I have to say may be found agreeable to the will of God.

It stands as an axiom, I believe, that a living Church must be a missionary Church; that, unless a Church is active in propagandism, or (to use a word which has a little better odour) in evangelization, she must in time show signs of decadence and decay. It is certainly clear that the command to the Church was to go and make disciples of all nations, and the duty of the Church is to obey.

Our Canadian Church has many claims upon her, claims to evangelize the Indians within her own jurisdiction, to provide for the rapidly growing population in the western provinces, to repay to home societies that debt which she owes them for fostering care during her long (shall I say protracted?) period of infancy. Still, she has wider claims, and if the Canadian Presbyterians, Methodists, Baptists, who all have the same home claims upon them, can send forth missionaries and support vigorous missions to the heathen, is it right that the Church in Canada, the daughter of the great missionary Church of England, should content herself with Messrs. Robinson and Baldwin, from Wycliffe Hall, and a possible candidate from Trinity College, Toronto? If the China Inland Mission—an English association—can beat up candidates in Canada, why can't the Church of England do it?

"That's all very well," you will tell me, "but missionaries can't go without money, and money is hard to get."

Now, Mr. Editor, I'm a man with a crank (it may be that my residence in Japan has made me, like the paintings on Japanese *Kakemono*, a little lopsided). And I want to air my crank. The first requisite for missions is, I maintain, not money, but men. I say this, knowing quite well that this is not the received theory.

The received theory is—first collect some money, then, when you have funds in hand, invite men to come forward. Presently a candidate receives, or thinks he receives, a call to offer himself. The committee receive and consider his application, they pray about it, but they give the Lord very little opportunity of showing His will in the matter. The acceptance or rejection of that man depends, mainly, if not entirely, on human judgment, and every missionary society has its own tale to tell of men who have arrived in the mission field to find that they had no call from God for the work which they took in hand. There are also instances of men who, rejected by Home Societies, have still gone forth and proved their calling.

There is the other theory, and I maintain it is the right one: Get the men, and then go to the Lord to whom belongs the earth and the fulness thereof, and say (as assuredly we have a right to say), "So and So has offered himself as a missionary. Declare Thy will by giving or withholding the means of his support." It is simple, it saves a great deal of machinery, it is dependent upon God, and avoids a large amount of human uncertainty.

I wish to ask any of the readers of the CANADIAN CHURCHMAN whom this letter touches home to consider this question. Should there be any who feel inwardly moved for this work, will they offer themselves, privately, if they wish, in their own bed-chambers; publicly, if they feel disposed, and then wait for the Lord's decision? If there are any who may feel interested in the matter will they join in prayer that God may make His will known?

And then the decision. It may be some time—a year or two—before it comes. But the time will not be wasted. To settle our worldly affairs so that we can leave them without injustice at a moment's notice, to study with a view of getting a clear and definite grasp of the first principles of the oracles of God, to cultivate the missionary graces—gentleness, forbearance, patience—these will fill up all our time if we are in earnest with our offer. And when we are fit, God will be ready.

To prove that I am ready to practise what I preach, I had for some time been coming to the conclusion that I ought to leave my work in Japan. At the beginning of this year God so distinctly shut the door in my face that, after many kicks against Divine Providence, it at last became manifest that God was calling me away from Japan.

I do not repine at my lot. Indeed, I am deeply grateful to the authorities of Trinity College for the honour they have done me. And I do not

intend to take the slightest step towards changing the present arrangement.

But (a man may take his hand from the plough without looking back), I remain a postulant for missionary work in Japan. That is to say, I have offered myself to God to go back. If He wants me He will not only call me, but will provide for me. In the meantime, I have my Japanese teacher with me, and my daily half hour with my Japanese books will, I trust, enable me to begin work at once, should it please God once more to call me.

In conclusion. Both Mr. Kakuzen (the Japanese teacher) and myself will be very glad to give any assistance in our power by giving lectures or information on Japan, or by giving instruction in the language to anyone who may be desirous of studying it, or by pleading for the various missionary societies of the Church.

I feel, Mr. Editor, that I have written a very bold letter; I hope it is not too bold.

ARTHUR LLOYD.

Commissary for the Bishop of the Church of England in Japan.
Trinity College, Toronto, September 24th, 1890.

Sunday School Lesson.

18th Sunday after Trinity. Oct. 5th, 1890

THE CHRISTIAN SACRAMENTS—THE CHANNEL AND THE STREAM.

The nature of the Sacraments. The Catechism supplies us with an explanation of what a sacrament is, by stating that "it is an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same and a pledge to assure us thereof."

Let us examine these words. A sacrament is, then, something which our senses enable us to see; but it is also the sign of something we cannot see, viz., "an inward and spiritual grace given to us." It is also the means whereby an inward and spiritual grace is conveyed to our souls (*i. e.*, that part of us which is spiritual, and capable of receiving spiritual benefits), and it is also a pledge to assure us that we do receive that spiritual benefit. Therefore the outward and visible sign or thing that we can see serves, as it were, as a kind of channel in which the stream of Divine grace, which we cannot see, may flow into our souls. But, in order to fulfil all the conditions of a sacrament, it is necessary that it should also be "ordained by Christ Himself." That He should have instituted it, and commanded its observance.

The number of Sacraments. The Catechism also furnishes us with an answer to the question as to how many of such sacraments there are, when it says, "Two only, as generally necessary to salvation." By "generally" is meant universally, as opposed to ordinances only necessary under particular circumstances. Compare 2 Sam. xvii. 11, "I counsel that all Israel be generally gathered unto thee, from Dan even to Beer-sheba." See also Jer. xlvi. 38. So we speak of the "General Confession," *i. e.*, the confession to be used by all; the "General Thanksgiving," *i. e.*, the thanksgiving which may be used on all occasions. By "salvation" we are not to understand final salvation, but that present state of salvation which faithful Church membership involves. The catechism further teaches us that these two sacraments which fulfil all the conditions which have been mentioned, are *Baptism* and *The Supper of the Lord*. But we learn from the XXV. Article that there are five other rites which have also been commonly called sacraments, viz., *Confirmation*, *Penance*, *Orders*, *Matrimony*, and *Extreme Unction*; but the Article explains why these are not to be accounted sacraments in the same sense as *Baptism* and *The Supper of the Lord*, because they have not any visible sign or ceremony ordained of God.

The outward and visible sign. Each of the two sacraments generally necessary for salvation has an outward and visible sign, *i. e.*, something which we can see, ordained by Christ; thus in the sacrament of *Baptism* the "water wherein the person is baptized," and in the *Lord's Supper* the *bread and wine*, which are consecrated by the priest, and partaken of by the communicants, are the outward and visible signs. Though it is quite true that neither water, nor bread and wine, can, of themselves, have any spiritual efficacy, yet we must

remember that our Lord Himself has seen fit to command that these things should be employed in the sacraments which He instituted; and although it is quite possible for Him in the exercise of His Divine power to bestow spiritual graces and benefits without any such means, yet as He has seen fit to ordain the use of these things, it is the greatest presumption for those who know His will to set up their private opinions against His express command, and to say or think that His sacraments are unnecessary, or can be as efficaciously celebrated with other matters than that which he has ordained, as, for instance, to substitute some other kind of liquid for wine in the sacrament of the *Lord's Supper*. We may learn a lesson from Naaman, (2 Kings, v. 11-14) that if we would receive the benefits of the sacraments we must receive them as we are commanded.

The inward and spiritual grace. In future lessons the nature of the grace conveyed in each of the sacraments will be more fully explained. For the present it is enough to say, that though the sacraments are, as it were, the channels through which the stream of Divine grace may flow into the soul, yet that something is also required of the receiver of the sacraments, *i. e.*, Faith. (See Article XXVII.; and Catechism, "What is required of persons to be baptized?" &c.) The want of faith may operate as an obstruction in the channel to prevent its flowing. Want of faith operates in two ways; it may lead a person to neglect the sacraments altogether as mere idle ceremonies, or it may lead him to receive them as a mere matter of form, and from real faith in the love of Jesus Christ as his Redeemer and Saviour. Such a reception of sacraments may, alas! prove not only no blessing, but even a curse to the receiver. (See 1 Cor. xi. 29.)

Family Reading.

Devotional Notes on the Sermon on the Mount.

No. 36.—THE TREE AND ITS FRUITS.

S. Matt. vii. 15-20: "Beware of false prophets which come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Therefore by their fruits ye shall know them."

There is a danger besetting the subjects of the Kingdom of Heaven, and those who may think of offering themselves for admission to it. They may be misled by teachers who are ignorant or wicked. Of such teachers they are to beware. They may come with the outward semblance of innocence and goodness, "in sheep's clothing," but inwardly they are "ravening wolves."

But the question may arise: How shall these false prophets be known? And our Lord answers, by their fruits. But here again a question arises as to the nature of the points which are to demonstrate the character of the plant upon which they grow. According to some, perhaps most, of the earlier writers, the fruits signified doctrine; so that the evil fruit was heretical teaching. We do not think that this was our Lord's meaning, although it need not be altogether excluded. It was one of the tests of the false prophet in the Old Testament, that he should tell men to go after other gods, which they had not known, and serve them. To such a prophet they were not to hearken (Deut. xiii. 1-8). And the same test may still be applied. If God has revealed Himself to us, and told us His will, then any prophet or teacher who professes to give a different revelation, or prescribe another law of life, is to be rejected and condemned.

Whether this was the direct lesson taught in this place by our Lord or not, it is at least a legitimate application of the warning which He gives. And indeed it is one of the signs of evil times when men do not thus discriminate between truth and

riest, who, after all, y gives it (the bread) manner—which, of At the least, what- rying to be careful, biful. Lastly, this its altogether the s made in the Holy orward and improve service (in this differ- thod) is addressed nly, where the act 1. It is a God-ward e, and a man-ward

etter on "Tactical piscopate," in your he many "disting- lege. Being lately ing of the Divinity Ontario, I procured, Wycliffe College," as with a feeling of opening pages the "aims" indicate a ity to any one who ht at Wycliffe Col- ly College, 25 years e Calendar implies el of Christ, is not e fact that Wycliffe o mix freely with when the students e principles of the and it boasts that "a breadth of sym- College. From the that by "breadth ranch of the One, ch is on no other umerous sectarian ery important that it should be kept influences until it hened for the pur- the boasted con- e poison of sectar- er.

o refer to, painful the grossly untrue s of Wycliffe Col- e whose theology s differ from what virulent antagon- t, thank God, it is , we may well ask our dear Mother o embrace all her eir characteristics hting and quarrel- and misrepresent- that either Broad r Low Churchmen of Catholic truth. opinion is arrived ght in the Church ce it has attained of the others, so heretical and can iversally held at centuries by the foly Spirit which n the Church, and n one school of urely such a state ld not be allowed parent sanction of

C. B. MAYNE.

that I return my ration in publish- esteemed paper, earn that several real, and another ies of the CANA- issue, so that I am ock the privilege well as those to : continue as they some favourable CHURCHMAN will s.

an say of all my t any opposition, of the Church of

falsehood, but prefer to be led away from God's word to lying prophecies. S. Paul speaks of "grievous times" in which men are "ever learning, and never able to come to the knowledge of the truth" (2 Tim. iii. 1, 7); and again (iv. 3), "the time will come when they will not endure the sound doctrine; but, having itching ears, will hearken to themselves teachers after their own lusts, and will turn away their ears from the truth and turn aside unto fables."

But we must agree with those who hold that the fruits here spoken of are generally the fruits of the Spirit enumerated by S. Paul (Gal. v. 22). Even these, as S. Augustine remarks, may be simulated by bad men, yet the single eye will often detect the imposture. Of course there will not ultimately be a separation between false teaching and a false life, but we may safely conclude that the prophet is a false one when the outcome of his teaching is seen in the fruits of the flesh and not in those of the Spirit.

The mention of the fruits of human life leads our Lord to further develop the analogy suggested. Fruits grow upon trees, and so He points out the laws of growth and production. The good tree brings forth good fruit, and the corrupt tree evil fruit. This is the general law. A bad apple may perchance be found upon a good tree, but it will be exceptional. A good apple will hardly be found upon a bad tree. A living thing must produce and bear according to its own nature. The good may sometimes fail; but the evil cannot produce qualities which do not belong to it.

Our Lord had at first introduced this imagery in cautioning His disciples against false teaching; but He carries it further, showing the destinies of the two classes of character. "Every tree that bringeth not forth good fruit is hewn down and cast into the fire." Why should this warning be added? Surely that men may be led to understand the qualities of a true life. Doubts have been raised as to the conditions of human felicity. There are even a good many of our fellow creatures who seem to think that the way of sin is a surer road to happiness than the way of virtue and holiness. Our Lord declares again that it is the way of destruction and death. He had already told them that the broad way led to destruction, and He repeats the same thing here in a figure. The evil life, the heart alienated from God, is a corrupt tree. It "is hewn down and cast into the fire." It is destroyed by God, who has impressed the law of life and decay upon the good tree and the corrupt tree. It is by no mere external process that the ends are reached. They are naturally certain. They come about as figs come from fig trees and grapes from vines, and neither of these from thorns or thistles.

There is one thought, expressed by our Lord in a different connexion, which may suitably be connected with this teaching. If we were to take these words about the different kinds of trees merely by themselves, they might lead us to a fatalistic kind of conclusion. We might say that the corrupt tree must go on bearing its evil fruit, and the good tree its good fruits, and there can be no help for it. And if man were merely a part of nature, that would be the necessary conclusion. But our Lord (S. Matt. xii. 33) makes it quite clear that man has a free life and is not bound by necessity.

"Either make the tree good, and its fruit good; or make the tree corrupt and its fruit corrupt." The meaning is plain. It is of no use thinking to get a good life out of a bad heart. We must not only do good: we must be good. The one will come out of the other. And, moreover, it is possible to make this change. "Make the tree good: it can be made good. God wills to make it good, and we have only to submit ourselves to His working. Thus may the tree be made good, and so bring forth good fruit."

P. T. Barnum as an Author.

P. T. Barnum is developing a strong taste for literary work, and he is busy nearly every day writing a series of articles to be published in the forthcoming numbers of *Ladies' Home Journal*. The great showman is said to write very easily and fluently, his manuscript showing but few corrections.

Mabel.

Dear little Mabel, sweet and fair,
Sat on the porch in her little chair:
On her lap, in the sunshine bright,
Pussy-cat stretched her paws so white.

Both very drowsy with heat and sun;
Under her breath the little one
Sang sweet echoes to pussy's purr,
Softly smoothing the pussy's fur.

Mabel never had learned to know
That under their velvet, white as snow,
Those dainty paws held savage stings
Hard and wicked, and cruel things.

Time had not taught the child as yet
That the cruellest pains we ever get—
The bitterest words we ever hear
Are given by those our hearts hold dear.

Did Mabel's hand too tightly close
On the sleeping pussy's cold black nose?
Did a dream-mouse dance on the folded paws?
In daring search for the hidden claws?

We shall never know. There only came
A flash as sudden as lightning flame,
And oh, the pity! A blood-red band
Scored Mabel's dear little plump, white hand.

Hurt and grieved, how her hot tears fell!
Which was the worse I cannot tell,
Pain in her hand, or pain in her heart,
That pussy should act so base a part.

She rose with a dignity all her own,
And with sad, severe, reproachful tone,
While tears rolled over her dimpled chin,
Mabel said, "Pussy! Div me that pin!"
—N. M. S. in the *Daisy*.

Max O'Rell on Woman.

Between French and American women he observes many resemblances, particularly that suppleness of mind which enables one of the masses to fit herself speedily for a position in the classes. "In England," he says, "it is just the contrary. Of course good society is good society everywhere. The ladies of the English aristocracy are perfect queens; but the Englishwoman who was not born a lady, will seldom become a lady, and I believe this is why *misalliances* are more scarce in England than they are in America, and especially France. I could name many Englishmen, standing at the head of their professions, who cannot produce their wives in society because these women have not been able to raise themselves to the level of their husband's station in life. The Englishwoman has no faculty for fitting herself for a higher position than the one she was born in; like the rabbit, she will always taste of the cabbage she fed on. I am bound to add that this is perhaps a quality, and proves the truthfulness of her character." In France, he says, men and women go through life on equal terms; in England the man (generally) thinks himself a much superior being; in Germany it is the same; "in America, I should feel inclined to believe that a woman looks down upon a man with a certain amount of contempt."

"But our Sufficiency is of God."

When racked the body is with pain,
And human skill seems all in vain
E'en momentary peace to gain,
God is our sufficiency.

When feels the spirit all alone,
Since hearts once warm as cold have grown,
As if naught but the world they'd known,
God is our sufficiency.

When duties come our strength to test
That seem to us for others best,
And timidly we pray for rest,
God is our sufficiency.

When coming scenes unnerve the sight,
While gather fast the shades of night,
Still needless is the soul's affright,
God is our sufficiency.

When in the midst of that dark vale
Ruled o'er by death—where doubts assail,
So fierce, that human strength must fail,
God is our sufficiency.

F. D. J.

Hints to Housekeepers.

LEMON TEA.—Pour off tea and add slices of lemon, sugar, and ice. Mind the tea has not stood long.

FRUIT VINEGARS.—Fruit vinegars are very pleasant drinks and may be easily made by adding vinegar (white wine vinegar is best) to any of the fruit syrups that can be got of any grocer—raspberry, strawberry, currant, etc.

RHUBARB SHERBET.—Boil six or eight sticks of clean rhubarb 10 minutes; strain, add the peel of a lemon, two table-spoonsful of clarified sugar. Let it stand five hours.

WHAT IS A DAY'S LABOR?—One day's work for a healthy liver is to secrete three and a half pounds of bile. If the bile secretion be deficient, constipation ensues; if profuse, biliousness and jaundice arise. Burdock Blood Bitters is the most perfect liver regulator known in medicine for preventing and curing all liver troubles.

APPLE WATER OR TEA.—Apples sliced and boiling water poured over them. Baked apples may be used, but must be strained. The American dried apple-chips can be used and are very tidy, as there are no pips or peel. A child may be amused for a long time by watching an apple tied to a string before the fire roasting, and gradually dropping into a cup of water placed underneath. The apple tea thus prepared will be much preferred by the patient.

TOAST AND WATER.—Toast slices of bread very thoroughly but do not burn them, then pour boiling water over them. It may be flavored with lemon peel if liked. Another way is to pour cold water on the toast while hot.

MINING NEWS.—Mining experts note that cholera never attacks the bowels of the earth, but humanity in general find it necessary to use Dr. Fowler's Extract of Wild Strawberry for bowel complaints, dysentery, diarrhoea, etc. It is a sure cure.

CRUST COFFEE.—A delightful drink is crust coffee. It is made thus: Bake in the oven, to a very dark brown color, some thin slices of bread; roll or pound quite fine, keep in a corked up bottle. While a breakfast cupful of water is actually boiling, put into the little sauce-pan a heaped up dessert-spoonful of baked crumbs (crust coffee); let it stand a few minutes, then pour it into a cup through a strainer, and sip while hot. This is infinitely preferable to the flat, often sour, mess called "toast water," and is so easy to make fresh each time. Ice may be added to any of these drinks, and if sugar is forbidden saccharine may be used. Its sweetening powers are said to be many times that of ordinary sugar. Whites of eggs may often be used with advantage, but they must be carefully prepared. The speck must be taken out, and the white beaten up with water very thoroughly and passed through fine cambric. Milk we have considered more as a food, but whey is sometimes ordered, and can be made by adding rennet to milk when lukewarm.

THE PEOPLE'S MISTAKE.—People make a sad mistake often with serious results when they neglect a constipated condition of the bowels. Knowing that Burdock Blood Bitters is an effectual cure at any stage of constipation, does not warrant us in neglecting to use it at the right time. Use it now.

A PERSIAN RECIPE.—Take twelve pounds of strawberries (or other fruit), put five ounces of tartaric acid in two quarts of spring water; when dissolved pour over the fruit. Let it stand 24 hours, strain it off, taking care not to bruise the fruit. To each pint of clear liquor add a pound and a half of sugar finely pounded and sifted, stir it frequently, and when dissolved, bottle it. The whole process must be done cold.—*Good House-keeping*.

Mrs. Grant's Literary Work.

Mrs. Ulysses S. Grant has been induced by a New York editor to tell the story of her courtship with General Grant, and the warrior's proposal to her, and the article will appear in the October number of *The Ladies' Home Journal*.



PARIS EXPOSITION, 1889.]

PEARS' Obtained the only Gold Medal awarded solely for Toilet Soap in competition with all the world. Highest possible distinction.

Tige.

It happened a good many years ago (said grandfather to Harry and me, as we sat around the fire place one December evening) that father bought a piece of timber, several miles from our house, and he had some men there cutting it. One day he wanted me to go and carry a message to them. I was never afraid to go anywhere with Tige, our dog. He was such a big, strong fellow, and so brave. So we set off, happy as could be, both of us. The sun was shining when we started, but as we reached the wood lot the sky began to cloud over. I didn't think anything about it, though. I hardly noticed it till I had delivered my message and turned around to go back. Then the "boss" said to me, "I don't know, little chap, but you'd better stay here. I guess there's a heavy snow-storm coming, and you've got quite a piece to go."

"O, I ain't afraid," I said, standing up straight. I didn't like to be called a "little chap," and I meant to show them that I felt big enough to take care of myself.

"Well, you'd better walk along lively then, or you will be snowed under before you get home," the man said, rightly laughing at me for the airs I had put on.

I walked off as coolly as could be, to show them I wasn't afraid. But before I had gone far the flakes began to come down closer together. Tige acted as if he knew what was coming, and trotted off at a lively rate, looking back every now and then, and whining for me to keep up. I hurried on now, as fast as I could, and all the while the snow was coming down thicker and the wind was rising higher. It seemed to blow right round through

my overcoat and muffler, and the fine flakes stung as they came against my cheek. By and by I began to grow tired. The wind was blowing straight against me, the snow was blinding me so that I could not see, and all the while Tige was running ahead so fast that I feared I should lose sight of him. But he did not propose to leave me. Every little while he stopped and whined for me to come up. At last I grew so tired that I could only stumble on, and then Tige came back and walked by my side, or just in front of me, as if anxious to help me. And I was thinking if I should stop and rest a few moments I would be all right. But when I tried it Tige caught hold of my coat and pulled me along. Then I grew so sleepy I could hardly keep on my feet. I did not feel the cold now, and I was ready to lie down in the snow and go to sleep. Twice I tried it, but each time Tige pulled me up and barked so loud that it woke me, and I stumbled on. At last we came to a fence, and I had not strength enough left to climb over it. I just rolled down in the snow and Tige couldn't get me to move. I did not know what happened next, but I was told afterwards the fence where I had stopped was only about a mile away from home, and Tige at once ran there as fast as he could. My people were all looking out anxiously for me, and father was talking of going to meet me, when they saw the dog coming. They opened the door, and the minute he saw them he began to bark and whine and started back. They knew at once what he meant, and hurrying on their coats my father and brothers followed him as fast as they could.

I was sound asleep when they found

me, almost covered with snow. Tige began to paw off the snow and lick me, they said, and barked furiously as they came up; and while they were carrying me home, kept jumping up against me, as if anxious to see me wake up. The first thing I did see, when I did open my eyes, was Tige's head thrust in between my father and mother, who were rubbing me on one side, while my brothers rubbed on the other.

"Yes, old fellow, you saved him. It's all on your account that he is here," mother said, hugging his great shaggy neck, after I had told them how he had dragged me along against my will. You may be sure that nothing was too good for Tige after that. He was cared for as kindly as if he had been

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one of the family—which he was, to our way of thinking—and we kept him till he died of old age.—*Fountain*

Two Babies.

There is a little baby,
Always gentle, always sweet,
Who doesn't lack a beauty
That can make a babe complete;
Who never cries untimely;
Who is never, never rude;
While anything she doesn't know,
No mortal baby could;
So winsome and so dainty
That she careless turns to look—
But O, this perfect baby
Is a baby in a book!

There is a little baby
With sunshine in her eyes,
And many a fault the critical
Might coldly criticise.
Her nose is over saucy,
Her temper does incline,
When her small world is going wrong,
To take a twist like mine;
And half the people pass her by,
Nor deem her worth a look—
But O, she suits me better
Than the baby in the book.
—*Good Housekeeping.*

"Crown Him Lord of All."

A Sunday-school teacher was dying. Just before he sank away, he turned to his daughter, who was bending most lovingly over his bed, and said: "Bring"—

More he could not say, for no strength had he to speak more. His child looked with earnest gaze in his face and said:

"What shall I bring, my father?"
"Bring"—

His child was in an agony of desire to know that dying father's last request, and she said: "Dear, precious father, do try to tell me what you want; I will do anything you wish me to do."

The dying teacher rallied all his strength and finally murmured:

"Bring—forth—the royal diadem,
And crown him Lord of all."

And as these words died away upon his lips, his soul flew up to join the grand company in Heaven.

Bobby's Bean Snapper.

Somebody had given Bobby some bright, shining new pennies. He had stood looking into the store window, not knowing what to buy. Not a top, nor a ball, nor candy, no, but a nice bean snapper he wanted. So he bought one, and ran gaily home to try it.

He set the little birds in the tree in his yard in great excitement. Some of them flew off to the other side of the street, where a little boy lived who had no bean snapper. But one little bird was not afraid, and hopped out to the tip end of a branch, as if he was watching Bobby. The bean snapper was a good one, and Bobby's beans flew here and there until they were all gone. He hit the fence. That was too low. He tried the chimney top. That was fun. Soon he spied the little bird on the tree, and snap went a hard stone into little birdie's side, and down it came to the ground—not dead, but stunned and hurt. Bobby's eyes opened wide with astonishment. "O, I didn't mean to, I didn't mean to," he cried, taking up the trembling bird. "O, I didn't mean to." Then he ran for some crumbs and water. He put the bird down on the ground, and scattered the crumbs. Then he dipped his finger into the water, and put two or three drops on the bird's bill. He was

very sorry. He could see that the poor, hurt bird did not want food or drink, and I think he would thereby have cured the bird. That was not necessary, for after a little while, as Bobby's head was turned away, the bird lifted himself up and flew off to tell the birds across the street what Bobby had done.—*Our Dumb Animals.*

—The first beginning of a remedy is that some *one* believe a remedy possible. Believe that, if he cannot live by truth, then he can *die* by lit. Dost thou believe it? Then it is the new era begun.—*Carlyle.*



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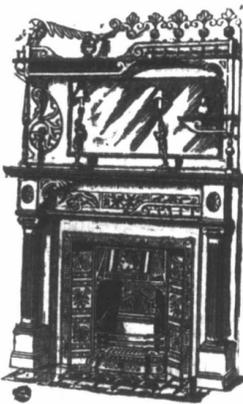
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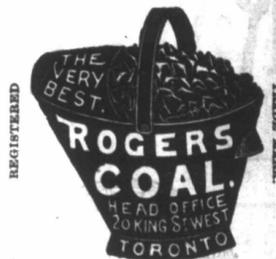
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