

change to their readers. It is the course of time. But change for the sake of change is vanity, and except for the highest motives is wicked.

THE BOSTON CONVENTION.

A memorable and important gathering was that which brought together in the city of Boston some eighty Bishops and a relatively large number of the clergy and laity of the Church. The proceedings have aroused unusual interest, been widely reported and freely discussed in the secular as well as the religious press. A feature of the convention, noteworthy in character and historical in importance, was the presence of the Archbishop of Canterbury. Perhaps no incident in recent years has more distinctly emphasized the increasing growth of a spirit of brotherhood between the two great branches of the English-speaking race than this event. That the Primate of the Mother Church of the Motherland should visit the sister Church of the United States in convention assembled was an act of singular grace and friendliness; and the happy union of seemingly dignity, sound sense, ripe judgment and unflinching tact, kindness and courtesy in Archbishop Davidson gave added charm and impressiveness to the important occasion. Bishop Doane struck a broad and sympathetic note in his able sermon on Christian Unity: "What," said the learned prelate, "shall our relation be and our attitude to those other workers for Christ? The spirit of it, the motive of it, the key to it, must be along the line of going back, behind the days of separation, to the great facts and the great truths which we have held in common; of trying to detect the element of truth which there always is in error; of getting at the original substance to which something has been added or from which something has been taken, and dwelling, but not controversially, upon that. If we can only find the place where the ways parted, is it not possible to find the place where they may meet again?" The great debate of the session was on the question of divorce. And when we consider the alarming prevalence of this baneful practice in the United States we are not surprised at a whole week being spent in its discussion. Under the old canon there was but one reason allowed for divorce: adultery, and only the innocent party could re-marry. A new canon was proposed, adopted by the House of Bishops, but rejected by the House of Deputies—by a small majority, however. The rejected canon held that "No minister shall solemnize a marriage between any two persons unless by enquiry he shall have satisfied himself that neither person has been or is the husband or wife of any other person then living from whom he or she has been divorced for any cause arising after marriage." Instead of this provision a measure was adopted by which the innocent party to a divorce for adultery after a year's interval could be re-married. A subject which has been much discussed, i.e., a new name for the Church was laid over. The convention has been useful in many ways. The gathering together of Bishops, priests and Churchmen from various parts of the world for one common object, the development and advancement of the Church's work. The intense interest taken, and the enthusiastic gathering of workers in the various branches of departmental activity; the quickening of thought and aspiration in regard to the Church's mission, and the measure of failure or success in its fulfilment; the new fields for labour and their efficient occupation; the bond of sympathy which should bind together all followers of Christ, and its possible strengthening and enlargement. In these and other ways the convention reached a high water mark of usefulness and its influence has been both stimulating and progressive.

GAMING.

"Sir," said Dr. Johnson, "I do not call a gamester a dishonest man; but I call him an unsocial man, an unprofitable man. Gaming is a mode of transferring property without producing any intermediate good." So Boswell records the sturdy Doctor's opinion of a form of amusement which is as fascinating to some people as it is repugnant to others. Some of the company had been animadverting on the evil of this social habit when the strong common sense and independent thought of the great English scholar found expression as above. Gaming is as old as man, and it would be difficult, if not impossible, to find a people, Christian or pagan, amongst whom there were no gamblers. There seems to be an inherent tendency in the various members of the human family from time to time to try a fall with fortune. The hope of gain has a marvellous buoyancy, despite the stern fact that to the vast majority the ultimate issue is loss. Too often, alas, irreparable loss! It may be said that we have improved on our forefathers in the subject matter of the prize for which our gamesters contend. Indeed, it quite shocks the modern sensibility to find in Sykes' Local Records that "In October, 1735, a child of James and Elizabeth Leesh, of Chester-le-Street, in the County of Durham, was played for at cards, at the sign of the Salmon, one game, four shillings against the child, by Henry and John Trotter, Robert Thomson and John Ellison, which was won by the latter, and delivered to them accordingly." This "ruling passion, strong in death," spares neither sex nor cloth. In Hone's "Table Book" we read of "A French woman, who resided on her estate in the country, and who, falling ill, sent to the village curate, and offered to play with him. The curate, being used to gaming, gladly entertained the proposal, and they played together till he lost all his money. She then offered to play with him for the expenses of her funeral in case she should die. They played, and the curate, losing these also, she obliged him to give her his note of hand for so much money lent as her funeral expenses would amount to. She delivered the note to her son, and died within eight or ten days afterwards, and the curate was paid his fees in his own note of hand." Can anything be more degrading or repulsive than such conduct? Two or three centuries, it is true, separate us from the gamblers for the child, and for the funeral expenses, and yet their spirit survives in not a few of the "smart set" and their coarser imitations of to-day, who worship "bridge" and like games of chance with the devotion of a Hindoo fanatic; who turn night into day with irrational dissipation; who offer untold sums on the altar of their idol, and treat with sacrilegious flippancy law, morality, religion. The gambler in stocks is in much the same way. The evil in his case is more widespread, and from a financial standpoint more ruinous. We are not of those who look askance at legitimate sport or wholesome and necessary recreation. A rubber of whist, a game of billiards or bowls, a merry contest over the links or on the cricket or football field, or a ramble with rod or gun are by no means to be despised; and so long as Britannia rules the waves and her sons and their descendants maintain the manly, freeborn Island spirit, they will cherish the wholesome, invigorating sports of their forebears. But there is a proper time and place for everything. And where reason, morality and religion bear rule, that which was given for man's good will not readily run to abuse or excess, but will assert and maintain its due place in the round of life. We are of opinion that the social sinner to whom we have referred will be won from his evil ways not so readily by scorn, sarcasm and violent denunciation as by gently, firmly and honestly persuading him—perhaps better by example than precept, after the fashion of the good old Doctor,

whose temperate words we quoted at the outset—that he is "an unsocial and unprofitable man," and that he is "transferring property without producing any intermediate good."

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest to Churchmen.

The appointment of Rev. F. H. Du Vernet, of Toronto Junction, as Bishop of Caledonia, is received throughout Canada with every token of approval. Mr. Du Vernet has fairly won his way to the front by patient, conscientious work. He has never been one of the show men of the Canadian ministry, but where success depended upon labour, where prominence in council turned upon a detailed knowledge of the subject in hand, there he was sure to make himself felt. He has come before the Church public chiefly as a man deeply interested in progressive missionary enterprises, and all who have come in contact with him in the administrative work of missions know how fully he has mastered all its details. Behind all this he has won the confidence of his co-workers as being a man through and through devoted to his Master's service. His appeals to men were always on a high plane. He sought not the co-operation of his fellows on the side of their pride, their vanity or their ambitions, but rather submitted his case to the fundamental source and inspiration of all worthy activity. As Bishop of Caledonia, Mr. Du Vernet will be sure to do good work, and in him the episcopate of Canada will find an addition of spiritual strength that will materially add to its power.

We observe that the Synod of Huron is cited to meet in London on the 29th inst., to elect a successor to the late Bishop Baldwin. That diocese stands among the foremost in Canada in influence and promise, and its action, at the present juncture, will be watched with the keenest interest by Churchmen throughout the Dominion. It is now accepted almost as a truism that a Bishop is not merely a Bishop of his own diocese, but of the whole Church Catholic. While the eyes of the men who elect will naturally first seek out a man who will efficiently perform his duties in the smaller field of diocesan affairs, they are impelled to be not unmindful of the larger interests of the broader area where the episcopate is called upon to think and act nationally rather than locally. This two-fold aspect of the episcopate makes the duties of diocesan electors very sacred and very responsible indeed. It is hardly necessary to dwell upon such a subject when men of such eminence both in the lay and clerical orders as are to be found in Huron, are charged with the duty of selecting a Bishop. They know full well what their own diocese calls for, and they are not unconscious of the demands of the Canadian Church.

Is it possible to unite this double qualification in one man? If not, which element should be sacrificed? To Spectator it would be a dismal commentary on our educational institutions, and upon the ecclesiastical atmosphere in which our clergy have been developed if this double duty to the part and the whole, were not a recognized feature of the normal training and growth of the Canadian ministry. We think we could point to several prelates who have fulfilled all the requirements we have set down, and there can be no reason to suppose that all the available material is exhausted. It is true that we might indicate men who have been eminently successful as diocesan Bishops, and yet wielded little influence outside their diocesan boundaries. And others might be named whose influence is almost entirely without rather than within their dioceses. But the ideal should include strength in both directions. If, however, a choice has to be made between one or other of these qualifications it