

be no passion for souls like that which made John Knox cry out in prayer, "Give me Scotland, or I die"; there can be no burning zeal for the glory of God, without the love of the Lord Jesus Christ. No man ought to think of the ministry of Christ on any other account than the constraining love of Christ. The want of this mark of vocation results in a narrow dogmatism which begins and ends in human interpretations, and which isolates itself coldly from all who do not agree with it. I know a curate who was remonstrated with on a certain occasion by his rector, because he preached that mere correctness of doctrine, and outward respectability of life, were not alone sufficient for assurance of salvation, that there must be a sense of sin and of need, and a trustful acceptance of a personal Saviour. The rector feared religion would be made too hard. Was there any danger? Good Bishop How says, "If you ask me what one thing is most necessary for the pastoral work, I answer unhesitatingly, personal holiness. No gifts, however brilliant, no labours, however diligent, can ever supply the place of this." Personal holiness—that is, likeness to Christ, love of Christ. A second mark is like the first, namely, a great love for mankind—a love like Christ's—and a desire to be instrumental in bringing men to the knowledge and love of God, and to the Kingdom of His Son. It is absolutely needful to the doing of good work that a man labour with an object ever before him. The temptation is to choose a wrong object; to labour for fame, for popularity, or for earthly success. But the object placed before the servant of the Lord Jesus Christ is in no wise connected with earthly greatness or success; it is often identified with apparent failure. It is the winning of men from the service of evil to the love and allegiance of the Blessed Master. By all means is this to be done; by purity and holiness of example; by meekness and self-sacrifice; by loving anxiety and watchful care; by urgent persuasion and tender warning. It is instructive to mark how the Apostle St. Paul speaks of shedding tears in his earnestness for the salvation of his hearers. And we can conceive the irresistible force of his touching appeals. Xavier in India, could not persuade the parents to attend his words, but he would not be deterred from his labours; he gathered the children about him—the parents could not refuse that—and eventually through the children he won his way to the hearts of those who at first had refused to hear. Yes, a love of mankind—a love of the sinner, is a mark of a true vocation. And yet we sometimes find it wanting. A clergyman once expressed surprise that I should expect him to be anxious about the members of his congregation, and to watch over them and seek after them lest they go astray. "Do you think I am going to beg people to come to church?" he asked. The only other mark of a vocation to be referred to here is the spirit in which the work is done. Our Lord laid down a principle: "If any man will come after me, let him deny himself and take up his cross daily and follow me." It is the principle of self-sacrifice. Probably there is no influence more powerful, more winning, than that obtained by self-sacrifice. The interest of man is aroused when he is conscious of regard felt for his welfare, and his heart is strongly touched by the knowledge of sacrifices made in his behalf. The affecting devotion of the young converts of Mackay, of Uganda, is explained partly by his own devotion for them. And yet disciples are to look for no acknowledgment from the world. The aim is very definite; not the

praise of men, but of God. As it has been said, "It was not for any earthly rewards that God's heroes have sought—not even for the reward of hoping in the posthumous success of the cause to which they have sacrificed their lives." They have toiled not merely for success—results are with God—but in obedience to that constraining love which has been their inspiration, and to that divine voice which has ever been their guide.

REVIEWS.

MAGAZINE.—The *Sunday Magazine* increases in interest and value. Beside the frontispiece—a charming vintage scene—there are other twenty-six engravings, all admirably executed, including several views of the home of Baring Gould, with portraits of himself and wife, and a member or two of his handsome family. We would advise those who are not familiar with the magazine to purchase the September number; its peculiar merit will be a pleasant surprise.

HOW WE ARE GOVERNED.*

Every one is supposed to know the law of the land, and ignorance of its nature in any particular case will not be held to justify or excuse the violation of its requirements. The consequences resulting from ignorance of our institutions may not be immediately and directly so serious, yet it must often involve serious inconvenience and stand greatly in the way of a man discharging the duties of a good citizen. It would be difficult, therefore, to estimate the boon which Dr. Bourinot has conferred upon us Canadians by the publication of this, his latest work, and one of his most valuable. Whether we consider the completeness, the comparative fullness coupled with conciseness, or the admirable lucidity of the whole work, we are impressed with its excellence. To produce a book like this we need not merely a good writer, and this book is extremely well written; but we want a man so perfectly acquainted with the whole subject, that he not only will make no mistakes, but will know exactly what to give and what to withhold in the fulfilment of his plan. Such a writer we have in Dr. Bourinot. He begins with a brief but excellent history of the growth of the Constitution; and then he takes in succession the Imperial Government (discriminating briefly and lucidly the executive, the legislative, and the judicial, also showing the nature of Imperial control over Canada), the Dominion Government, and the Provincial Government. Next come municipal government, school government, and government in the North-West Provinces. Finally we have some sound words on the duties and responsibilities of Canadian citizens; and an appendix giving the B. N. A. Act (our Constitution) and the various amending Acts which have followed. And this extensive array of subjects does not imply a mere collection of dry bones. The book is an organized whole, and is stimulating and pleasant reading. As a specimen of careful and accurate statement we will give a portion of the account of our educational laws, as bearing more particularly upon the present state of things in Manitoba. By the B. N. A. Act all schools existing before the formation of the Dominion were to be respected. But when Manitoba came into the Dominion in 1870, the Separate schools did not exist, but were afterwards created by an Act of the legislature of Manitoba. In 1890 the legislature abolished what they had created—legally, no doubt, yet leaving a grievance for the supporters of Separate schools. It was in the power of the Dominion Parliament to reverse this legislation *within a year*, but it did not do so. What right then have the supporters of Separate schools to appeal? Here

*How Canada is Governed: a short account of its executive, legislative, judicial, and municipal institutions, with an historical outline of their origin and development. By J. G. Bourinot, C.M.G., D.C.L., etc. Toronto: Copp, Clark Co. 1895.

is Dr. Bourinot's answer (p. 167): "Where in any province a system of Separate schools existed by law at the time of the union, or was thereafter established by the legislature, an appeal lies to the Governor-General-in-Council from any Act of a provincial authority affecting any right or privilege of a Protestant or Roman Catholic minority. In case the provincial authorities refuse to act for the due protection of the rights of minorities, in accordance with the provisions of the Constitution, then the Parliament of Canada may provide a remedy for the due executive of the same. In the Constitution given to Manitoba in 1870, these are similar provisions, and an appeal can be made to the Governor-General-in-Council when a provincial law or decision affects any right or privilege of the Protestant or Roman Catholic minority in relation to education. Parliament can only within its own discretion intervene to provide a remedy when the provincial authority does not pass such legislation as seems necessary to the Governor-General-in-Council under the provisions of the Constitution."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COURTNEY D.D., BISHOP, HALIFAX.

HALIFAX.—*St. Luke's Cathedral*.—The taste for good or indifferent music is cultivated in a congregation largely in accordance with the style and manner in musical matters of the organist himself. Those who attended Mr. Gatward's recitals on September 2nd and 3rd, must admit that this gentleman's programmes and playing must tend to raise the tone of music among his hearers. Chopin's prelude in E minor, with its tender refrain, was fittingly played in memoriam to one to whom two stops on the organ have been dedicated. Bach's organ prelude, with its free pedal obligato, formed the centre piece. The vocal solo by Captain Clarkson and chorister Robinson, were an excellent selection from Mendelssohn, and finely sung. Mr. Gatward terminated his recital with Guilmant's Triumphant chorus in A; his playing was of course brilliant.

QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

Ordinations.—The Lord Bishop of the diocese will hold an ordination in the Cathedral of the Holy Trinity, Quebec, at 11 a.m., on Sunday, the 22nd, when the Rev. E. A. Dunn, B.A., Cambridge, curate in charge of St. Paul's Church, Quebec (His Lordship's eldest son), will be advanced to the priesthood. An ordination will also take place at St. Peter's Church, Sherbrooke, on Sunday, the 29th inst., when the Rev. J. H. Hunter, B.A., Trinity University, Toronto, missionary in the Magdalen Islands, will be ordained priest.

Domestic Chaplain.—The Lord Bishop has appointed as his domestic chaplain, his son, Rev. E. A. Dunn, B.A., Cambridge, *vice* Rev. R. A. Parrock, B.A., recently appointed Professor of Classics at Bishop's College University.

GROSSE ISLE.—The Rev. H. D. Steele having resigned through ill-health, the summer chaplaincy at Grosse Isle Quarantine Station, His Lordship has appointed as chaplain for September the Rev. H. S. Fuller, incumbent of Portneuf. During his absence, the Rev. J. Prout, who is doing temporary duty in the diocese, will have charge of Portneuf. During the month of October the Rev. Mr. Prout will be the chaplain at Grosse Isle.

WAY'S MILLS.—The Rev. A. E. Whatham, formerly rector of Mount Morris, N.Y., has been appointed incumbent of Way's Mills, in succession to the Rev. Chas. H. Brooks, M.A., now of Lachine, P.Q.

LABRADOR.—Mr. George W. Willis, lay-reader and teacher for the eastern part of St. Clement's Mission, Labrador, sails from Quebec about the 20th inst., for his distant field of labour.

Mr. Wm. A. Dunn, second son of the Lord Bishop, sailed on the 8th inst. for England, to begin his course of study at Pembroke College, Cambridge, which will take four years. This is the same college from which both his father (the Lord Bishop) and his brother (Rev. E. A. Dunn) graduated.

Provost of Trinity.—The Rev. E. A. Welch, M.A., the new Provost of Trinity University, Toronto, and