

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 16.]

TORONTO, CANADA, THURSDAY, JULY 17, 1890.

[No. 29.

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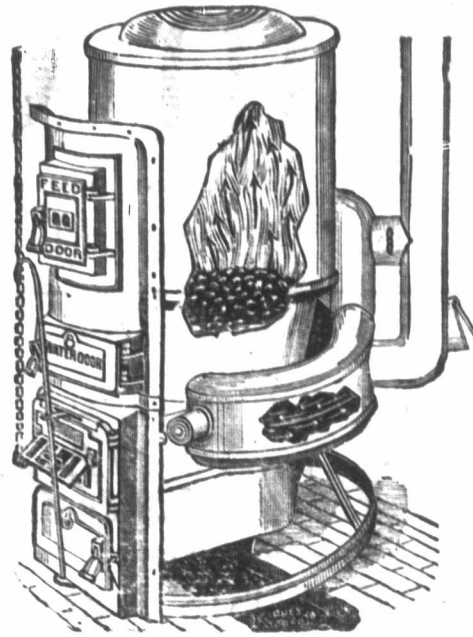
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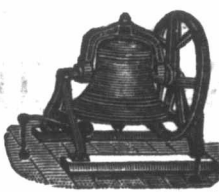


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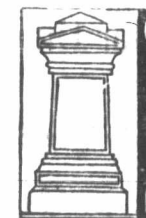
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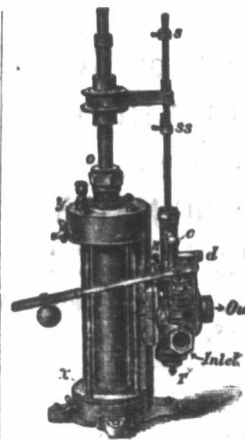
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July 20.—7 SUNDAY AFTER TRINITY.

Morning.—1 Chron. 21. Acts 21. 17 to 37.
Evening.—1 Chron. 22: or 28 to v. 21. Matt. 10 to v. 24.

ALCOHOL AND CHILDHOOD.—The question of the use and abuse of alcohol is one of the greatest possible importance at all times; and it is of the utmost necessity that it should be dealt with in a rational manner. We gladly, therefore, draw attention to the following remarks in the *Lancet*, a paper of the highest authority: "We most decidedly and heartily give our support to the doctrine that, as a rule, children and young people do not need alcohol, and are much better without it. Their appetites are good, their cares few, and the more simply they live the better. Anything that can be done in board schools, and in public schools too, for that matter, likely to promote a thorough and intelligent independence of alcohol, should be encouraged. But it should be well done. The more moderate and medical the statement of the case the better. Young people resent intemperance in teetotallers as well as in other people. It must be remembered, too, that the real way to make children temperate is by setting them a good example at home. If children see alcohol produced in all shapes, and at all hours, and for every visitor at home, or if they are sent out as messengers twice or thrice a day to the neighbouring 'public,' all the teaching of the schools will go for nothing."

THE LONDON POLICE.—Few things more serious have happened of late than the threatened strike of the London Police. It is the next worst thing to a mutiny in the army. If the maintainers of law are in a state of rebellion, then indeed are the foundations of the state out of course. The London Police Force are a splendid body of men in every sense of those words. In numbers they are formidable, having a total of 14,257 men and 360 horses; there are 30 superintendents, 838 inspectors, 1,369 sergeants, and 12,020 constables on the rolls. We find it difficult to believe that the men have not grievances, and the frequent changes of Commissioners of Police under the present administration seem to say that there is something

wrong. We have had Sir Charles Warner, and Mr. Munro, both men of experience; and now we have Sir Edward Bradford, who has distinguished himself in other positions. May he prosper in the governing of what constitutes a considerable army.

PORT HOPE SCHOOL.—A report of the proceedings at Trinity College School, Port Hope, will be found in another column. We congratulate Dr. Bethune on the successful manner in which he has brought this now great school to such a pitch of excellence and prosperity. It would be a national misfortune, if our great upper denominational schools were to lose their high character. Everything seems to have gone well. Visitors, masters and boys all seem to have listened with the greatest interest and delight to the admirable sermon of Mr. Pitman, whose influence is now happily extending beyond St. George's, Toronto, where he has already made his mark. The speeches were excellent, as might be inferred from the names of the speakers, the Lord Bishop of Niagara, Mr. Martin of Hamilton, and the Head Master. Long may this noble institution flourish.

EXAMINATIONS.—This is the age of examinations; and the amount of work done in this manner, from the spring to the middle of July, is something appalling. Examinations are necessary things, perhaps necessary evils. But there are evils connected with modern examinations which are not at all necessary. The number of them is too great; and the miserable competition in ostentation between universities is producing a crying evil in the shape of questions so absolutely difficult that candidates are not expected to answer them. Pass examinations, for matriculants at least, should be simply of such a character as to satisfy the examiners that the candidate has a sufficient amount of education to enable him to attend the college lectures intelligently and profitably. But a fair percentage of the questions should be answered, and the candidate ought to be required to show that he is thoroughly well grounded in the subjects on which he is to be further instructed. We have good reason to believe that these simple and obvious principles are not attended to. Examiners set questions absurdly difficult, lest it should be said that their examinations are easier than those of other universities. And then an absurdly low percentage of answers is accepted. Nothing could be more mischievous. As a consequence, we have young men who spell very badly required to answer difficult questions in philology; whilst others who are required to bring up large portions of Greek and Latin classics, are unable to turn simple sentences into Latin prose, and know their Greek and Latin grammars very imperfectly. When is this humbug to cease? We wish our high school masters would speak out.

MR. DARLING'S OFFER.—We fear that Mr. Darling's generous offer at the synod, and the frequent references to it in the newspapers, have brought some slight annoyance to the good Rector of St. Mary Magdalene, as though he were professing to be superior to his brethren. We are sure, indeed we know quite well, that no such thought ever occurred to his mind. We need hardly add that he had no hand in bringing the subject into the columns of this paper. By referring to it, we, like others, merely reflected, as we are bound to do,

sound public opinion. It may be as well that this subject should now be dropped. Should another distribution of the Rectory surplus be necessary, it will be quite easy to arrange for its being done in such a manner as will prevent a recurrence of regrettable scenes and incidents. The dignity of the clergy must be very dear to all who love the Church; and the poorer members of the clerical body must always have the strongest claim upon our sympathy.

EDUCATION.*

(Concluded).

A second characteristic of true education is that it shall be *comprehensive and complete*—in other words, that it shall have regard to the whole nature of the creature to be educated. This principle is not merely self-evident, but it is an inference from the first requirement that education should be scientific. It is hardly possible to deny that this rule is more widely recognized in our own days than in past times, yet it is not unfrequently violated.

We have long been agreed that education is not the mere imparting of information,—that it is a drawing out and disciplining of the powers of the mind. But it is more than this. A well-disciplined intelligence is indeed a great achievement; but it is not all. Man is not pure reason; he has also a heart; he has feeling, imagination, will. And man is truly educated when the whole nature is cultivated, when it is made harmonious in all its relations, and in all its actings.

Education, therefore, must have principal reference to the cultivation of the taste and the formation of the character, and it will embrace the whole area of human life and conduct. It can hardly be denied that, in our own days, and among ourselves, some aspects of this work are being overlooked. We are in danger of regarding education as a mere means of outstripping others in the race of wealth or ambition. We are tempted to think of it as a means of making money, or as a way of being thought cleverer than our neighbours, instead of regarding it as the means of fashioning the whole man into a harmonious whole.

A recent American writer, speaking of the ordinary education imparted in the United States, declares that they are turning out from the public schools of that country a number of the worst-mannered boys and girls that the world has ever seen. That writer possessed an amount of knowledge and experience to which the present writer cannot lay claim. Yet it can hardly be unknown to any of us that precisely the same kinds of complaints are made against the children educated in Ontario.

Now, if this is going to be the outcome of our education, if courtesy and reverence are to perish from the earth, then no really educated, cultivated human being can look forward to life under such conditions as being worth living. Which of us that has known the true sweetness of civilized and cultivated human intercourse, would care for a life from which such elements have departed? It can never be a true education which neglects the discipline of the heart and will. There can be no true

*The substance of an address by Professor Clark, on occasion of the Centenary of King's College, Windsor, N.S.

intellectual training which looks only to man's power of thought.

We must note, moreover, that man is body, as well as soul and spirit; and that a complete education must recognize his physical powers no less than his mental and intellectual. There is, perhaps, some danger at present of the importance of physical education being exaggerated. An athleticism which makes muscular development the main business of life is certainly a very ignorant and foolish business. But the body has its rights, clearly defined by its own constitution and by its relation to the mind, and abundantly recognized in Holy Scripture. The "sound mind" can hardly be found save in the "sound body;" and S. Paul prays (1 Thess. v. 23), "The God of peace Himself sanctify you wholly; and may your spirit and soul and body be presented entire, without blame, at the coming of our Lord Jesus Christ."

But, once more, *education should have a religious character*. This proposition can be gainsaid only by those who deny the existence of God, or who assert that we cannot attain to the knowledge of Him. If there exists a God, an eternal being by Whom we were made, in Whom we live and move and have our being, then it is not only a necessary part of education that we should know something of God, of our relations to Him, of the privileges and duties which spring out of those relations; but, furthermore, this knowledge of God must be the key to all other knowledge, even as all other knowledge leads up to that which is supreme and all-embracing.

And this fundamental aspect of the subject is made clearer by other considerations. Thus, as a matter of fact, man is actually a religious being. He is sensible of his dependence, he craves for the knowledge, guidance and communion of a supreme being, a God. It is impossible to say this better than S. Augustine has said it: "Thou hast made us for Thyself; and our heart is restless, until it rest in Thee." There is hardly a race on the face of the earth which has not manifested religious longings and efforts: and these have not disappeared along with the entrance of civilization. By means of education and culture men have grown only more conscious of their need.

And all this is very simple and reasonable, if we believe what Holy Scripture teaches that man is made in the image of God. Nor is this the Biblical doctrine alone: it may be said to be the outcome of the teaching of the philosophy of the last century. From Kant to Hegel, and to the new English followers of the great German masters, the testimony has issued with increasing clearness. The foundation of all existence is Spirit, is Mind; and that Mind is reproduced and represented by man alone. What shall we think, in presence of thoughts like these, of that theory of education which professes to do its perfect work without an allusion to God, or to man's relation to Him?

And how is this religious education to be carried on? Here we approach a question which can, in this place, be dealt with only in the most general and cursory manner: and the reader will understand that the writer is responsible for no more than he says, and not for inferences which may seem deducible from his statements.

In order to religious education, then, there must be distinctive religious teaching. Nothing can be more absurd and intolerable than the nonsensical chatter about undenominational or

undogmatic instruction. You cannot teach without dogma. A dogma is a doctrine promulgated by authority. If you go no further than to say, "I believe in God," you have affirmed the most awful of dogmas. We must, therefore, clearly make up our minds to teach certain doctrines as revealed by God.

How this may best be done—whether by separate schools, or by having instructions given separately, at a certain hour, to children of different denominations, or by drawing up some formula of agreement between the principal reformed Churches, we cannot at present discuss.

No attack is here intended upon what is called our national system of education. If any one should represent it as the ideal, then indeed it would be a very easy thing, and almost a duty, to pour ridicule upon such a notion. If it be accepted as a necessity of our circumstances, perhaps, as far as it goes, it may be worthy of considerable commendation; although many who are by no means hypercritical have discerned serious flaws in its methods and processes. But, whatever judgment we may form of our educational system, at least it makes no adequate provision for religious instruction; and this is a matter which must receive further consideration, or we shall suffer for it.

THE ANTI-POVERTY SOCIETY.

Every effort to ameliorate the condition of suffering humanity should be regarded with sympathy. And even those schemes which are not the product of absolute wisdom should be spoken of at least with toleration and considered with patience. A society, therefore, which sets itself to cope with the evils of poverty, has a preliminary claim upon us for not merely a fair, but a generous hearing.

It is entirely in this spirit that we would approach this subject. But the very fact that we are eager to co-operate with those who are endeavouring to reduce the amount of human misery, should make us careful to understand rightly what we are taking in hand, and in what manner we may best accomplish it. Suppose, for example, a society should be formed for the extinction of disease, it would be the duty of all reasonable men to ask whether this meant the hiding of the manifestations of disease or the destruction of its causes. If the former, it might only be a kind of quackery. If the latter, then this is the great work of government, philanthropy, Christianity.

It is the same with the extinction of poverty. If our purpose were merely to see that no human being was so poor that he should suffer for it, then we must protest that such a measure would be of very questionable advantage to suffering humanity. Poverty and disease are, both of them alike, admonitions of the existence of other evils from which they flow, and are, in truth, benefactors of the human race. To do away with poverty, leaving men slothful, idle, intemperate, without any loss or suffering ensuing, would be the worst of all boons to bestow upon the race.

There is a real danger in vague talking on subjects like these. We raise expectations which we cannot possibly fulfil; and thus inflict the greatest injury by making the disappointed less contented with their lot. Does any serious thinker believe that the amelioration of the condition of the poor can be otherwise than slow and difficult? Does any one in his senses believe that it is to be accomplished by any one class, or by the promulgation of any new theories, or by the clearer enunciation of principles already recognized? We

know perfectly well, if we are willing to face the truth, that the evil can be moderated only very gradually, and this again by getting to know the causes of poverty and by dealing with them resolutely and in the spirit of Christian brotherhood.

What are the causes of poverty? Primarily, sloth and intemperance. Secondly, disease and what are called accidents and misfortunes. Thirdly, the want of justice and generosity among the wealthy. These points will cover almost the whole field, we think. With these points, then, we must deal. It is of no use at all to indulge in vague and ambitious platitudes about the evils of modern society, and the calling of the rich to account. We do not say that the rich are not to be called to account. Readers of history will see plainly that they always are called to account—yes, and punished in a very effective manner. There is no escaping the fruit of their work, on the part of any persons, or of any classes. The rich cannot escape any more than the poor. The poor cannot escape any more than the rich. The French Revolution, with its destruction of the *Noblesse*, is not merely an historical fact; it is also a parable of universal application, and its lessons will never be exhausted. They apply to the American millionaire as well as to the English landowner. We need be in no hurry to cry for vengeance. That will not tarry. Some practical measures we will consider in another article.

SOME LITURGICAL STUDIES.

BY REV. DR. GAMMACK, EAST TORONTO.

No. 6.

What is known as King Charles' Prayer Book of 1637, intended for adoption in the Scottish Church, is of more than passing interest in our studies upon the English Communion Office. It is acknowledged that this book had a marked influence upon the revision of 1661, and it is the source from which both the later Scottish and American Communion Offices had their origin. It will also have its weight when at any future time a revision of the English Prayer Book is taken in hand. This is not the occasion for attempting to disentangle the skein of Scotch politics and ecclesiastical reform that encircled the inception of this Liturgy. Its compilation appears to have been Scotch, its moulding influences English. When it was found that the national temper would not brook the introduction of the English Liturgy as it stood, the Bishops of Ross and Dunblane were entrusted with the compiling of a new Liturgy which was more likely to be popular, and they seem to have acted strictly in communication with Laud, Juxon and Wren, the English prelates. It is to Wedderburn, however, Bishop of Dunblane, the most learned Bishop in Scotland, that the Communion Office is credited, and we can easily trace the models on which he performed his work. It is needless to say that the whole book is moulded on the lines of the English Prayer Book, but the Communion Office shows by itself that the compiler was no servile copyist. He followed neither the Office of 1604, nor that of 1549, nor Knox's Book of Common Order of 1560, but he probably used all three, and the feeling in 1637 ran too high for his work being ever tried on its own merits. It was thrown aside at that time with violence, and it attracted little attention for nearly a century, when the Non-jurors began to operate upon it with no little freedom. Its first noticeable divergence from our present Office, which is practically the same as that of 1604, was in a new set of Offertory Sentences, but that of especial

re willing to face the moderated only very getting to know the ing with them reso- ristian brotherhood. poverty? Primarily, condarily, disease and misfortunes. Thirdly, generosity among the over almost the whole points, then, we must to indulge in vague it the evils of modern the rich to account. re not to be called to will see plainly that out—yes, and pun- nanner. There is no rk, on the part of any The rich cannot or. The poor cannot rich. The French ion of the *Noblesse*, is it is also a parable of lessons will never be e American million- ish landowner. We or vengeance. That al measures we will

STUDIES.

EAST TORONTO.

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note was the addition to the Prayer for the Whole State of Christ's Church Militant here on Earth. It was a modified form of what had stood in the prayer of 1549, made no commemoration of the B.V.M. or others, by name, and the weight of the prayer was for grace to the worshippers that they might profit by the example of the good who had gone before. In a still shorter and more modified form, it was incorporated with the prayer at the revision in 1661. The Exhortations were adapted to the prevalent tone of Church life in Scotland by portions added at the beginning or end; they are valuable as giving a clearer tint to our picture of the period, but otherwise of no particular interest, as they are evidently the work of the compilers. The Comfortable Words were taken from the version of 1611; the *Sursum Corda* and Prayer Prefaces remained as before. But thenceforward there was a change in tone and form by falling back upon the service of 1549. The Prayer of Consecration continued apart, as in 1552, from the Prayer for the Whole Church, but there was a drawing together and filling out of what the service of 1552 had remodelled and separated, though not quite as they stood in 1549. The Prayer of Consecration, followed by the Memorial or Prayer of Oblation, consisted of five distinct members, which form the second part of the Prayer of Consecration of the 1549 Office. These were (1) Commemoration of Christ's Passion, (2) Invocation of the Holy Spirit, (3) Institution, (4) Oblation, and (5) Thanks and Personal Oblation. But in the Invocation there is an addition which was probably suggested by the Liturgy of S. James or some other of the Eastern Liturgies: "So that we receiving them according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of the same His most precious Body and Blood; who in the night," etc. The new Office was thus more consonant with the Eastern type than that of 1549 was, and tells of the Scotch activity in pursuing the study of the Eastern Liturgies, of which Bishop Rattray has given the fullest proof. The Lord's Prayer and Prayer of Humble Access were placed immediately before the Act of Communicating, which was again made the highest point of the Christian service. The words used on delivering the sacred elements were those of the Office of 1549, and so was the Collect of Thanksgiving, which now stood alone. The *Gloria in Excelsis* remained as in the English Office, as did also the Peace and Blessing; the six Collects were continued at the close, but with a wider range for their use than was allowed in 1549. The Black Rubric was not revived or alluded to. The whole service seems to have been an unsuccessful attempt to revive in Scotland the practice and teaching of the better days of the English Church. With the fuller light before us we see that the whole scheme was hopeless from the outset, and that those who handled the enterprise were ignorant of the conditions that they had to meet. It was bravely taken in hand, but proved a sad blunder, for which neither Laud nor the King should be held responsible, though, in the hands of their enemies, it was added to the cry that sent both to the block. It is clearly the channel through which the Scottish and American Offices came, and is thus a step in our attaining an intelligent view of the modern Liturgies.

—Never suffer the social interests of the church to interfere with the spiritual. The church is not a club; it is an avenue of Divine grace, an agent for service.

THE CHRISTIAN MINISTRY.

CHAPTER VI.—(Continued.)

FUNCTIONS OF THE MINISTRY.

THE PROPHETIC OFFICE.

Jesus Christ is the great Prophet of Humanity; and we must be careful not to limit the meaning of the term to mere prediction. The prophet is the interpreter, one who makes known the thoughts of God to man. The preacher, on the other hand, is the herald, the one who makes proclamation. But practically there is no difference between them; for the preacher is not a mere repeater of words which are put into his mouth. On the contrary, he is a speaker of thoughts which are his own, although they are given to him from above; and the interpreter is one who speaks forth in the ears of men the meaning which he discovers in the revelation of God.

That Jesus Christ was the great Prophet sent from God, there can be, among ourselves who are called by His name, no question. Nor is there much dispute as to His ministers representing this aspect of His work. They were at least sent to be witnesses for Him and preachers of His Gospel. "Go ye, therefore, and teach all nations" (S. Matt. xxviii. 19). This was certainly a prominent part of their commission. "Go ye into all the world, and preach the Gospel to every creature." This is their Master's command; and it was obeyed. "They went forth and preached everywhere" (S. Mark xvi. 15, 20). And they went forth with the consciousness of a divine commission and authority. "We are ambassadors for Christ," says S. Paul, "as though God did beseech you by us: We pray you in Christ's stead, be ye reconciled to God" (2 Cor. v. 20).

The importance of the prophetic office of the ministry has been generally recognized, and is set forth with emphasis in the services of the Church, more especially in the Ordination and Consecration Services. The clergy are to teach "all doctrine required of necessity for eternal salvation," as contained in Holy Scripture, and they are to require nothing more; they are "to banish and drive away all erroneous and strange doctrines contrary to God's word;" and they are sent forth with authority to fulfil this commission, and to do the work involved in it.

On these general principles there is hardly any difference of opinion, and it is difficult to see how there could be among those who accept the authority of Holy Scripture, and believe in the Divine origin of the Sacred Ministry. But there is not the same agreement as to the precise bearing and significance of the office; and the opinions entertained on these subjects are so widely different that, according to one extreme, the Christian preacher is merely the enunciator of his own private opinions, whilst others regard him as the mouthpiece of an infallible Church, if not himself infallible.

To say that the preacher is appointed to express his own convictions, is of course true in a certain sense. He must certainly first believe in his own message, or he must be held guilty of something like sacrilege. But he is not therefore a mere utterer of private opinions: he is commissioned by God to preach His word, to proclaim that truth which He has revealed and which the Church has received. The preacher is not a mere individual; he is an officer of the Body of Christ, and when he preaches, he does so, on the one hand, as the messenger of Christ, and on the other as clothed with the authority of the Church whose creed he is required and empowered to extend.

It certainly is a sign of captiousness or thoughtlessness when some men criticise the authority of the Christian preacher as though it involved a claim to infallibility. And yet this tendency is shown not only by an extreme individualism which denies all Church authority whatever, but also by Romanism, which seems to assume that there can be no true authority, unless it is based upon infallibility.

It is, of course, quite true that the supreme and ultimate authority must be infallible. He who opens and no one shuts, and shuts and no one opens, from his judgment there can be no appeal. Yet He allows to His earthly representatives some por-

tion of His authority, giving them privileges and duties of testimony and government in subordination to Himself, yet without guaranteeing to them inerrancy.

The preacher of the Glad Tidings of God has no claim to inerrancy; and the more deeply sensible he is of his liability to error, the more confidently may he hope for the protection which will come from the Divine illumination, since he will never fail to seek the heavenly guidance which he needs. Yet he does speak with a real Divine authority. "He that heareth you, heareth Me," said Christ (S. Luke x. 16); and this is eternally true. By manifestation of the truth, the messengers of Christ must commend themselves to every man's conscience in the fear of God. They are doing no personal work: they are God's instruments, His mouthpiece whereby He challenges the faith and love and obedience of His creatures.

What a solemn view does this present of the prophetic office of the ministry! We are unable to understand the opposition to the priestly office made by many who are for ever insisting upon the prophetic office. Surely the prophetic office is the more responsible, the more awful—to be witnesses for God. And, on the other hand, it is equally difficult to understand the reasonableness of those who seem bent upon exalting the priestly aspect of their work and underrating the prophetic aspect. To minister at the altar, to offer prayers and intercessions before God, on behalf of the Church, to bless the people in the name of God—these are great and blessed employments. But is there not some work even greater than this? To search into the mind of God, to know the love of Christ, to be imbued with the grace of the Holy Spirit, and to come out from the Divine Presence, and tell men what has been known and experienced there—is not this a work more awful? It will be an evil day for the Church, for the clergy, for the laity, when the prophetic office of the ministry is undervalued by those who speak or those who hear.

REVIEWS.

BERLIN.*

This is one of the most charming books that has come into our hands for many a day. It will not take the place of a guide book, but it will admirably supplement the information contained in the ordinary guide books. The information is varied and complete within certain limits—we might almost say, without any limits. It is enough to give a list of the principal topics handled: Family and Social Life, Education, Churches, Museums, The Parliaments, Prominent Personages, The Emperor's Ninetieth Birthday, Streets, etc., Palaces, Philanthropic Work, Around Berlin.

Every one will carry away his own impressions from a place, and we confess that the first chapter, on "First Impressions," least corresponds with our own feelings about Berlin. But this difference might arise from many different causes easily intelligible to those who have visited foreign lands and have compared their impressions with those of others. It is in this manner that we get to understand the inhabitants of other lands, by combining our own experience with that of other travellers.

There is hardly a dull page or a dull paragraph in this pretty little volume; and it is perfectly outspoken on the manners and customs. For example: "Regard for women is not a thing to which German men are trained. A gentleman may not carry a small parcel through the street, but his delicate wife may take a heavier one to save the disgrace of her husband's bearing it." This is horribly true, as every one knows who has travelled in Germany. It may be that the military system has imposed upon women burdens which in other countries are borne by men; but, however this may be, the fact remains.

Some admirable remarks on the education of girls will be found at p. 75. A pretty account will be found, at p. 184, of the "historic window" at which the Emperor William I. made his daily appearance to the people; and one of the most striking passages of the book is that in which the authoress, looking back from the Emperor's nine-

*In and Around Berlin. By Minerva Brace Norton. Price \$1.00. McClurg & Co., Chicago. 1890.

tieth birthday, speaks of the contemporaneous persons and events.

When, she says, the royal salute of Berlin artillery, ninety years ago, announced the birth of a royal prince, a rapid "recall of the years shows us Washington then living on his estate at Mount Vernon; Lafayette a young man of forty; Clay a stripling of twenty; Webster a boy of fifteen. The Directory in France had not yet made way for the First Republic; the younger Pitt and Canning held England; Metternick and O'Connell were in their youth, and Robert Peel was a child of nine. Napoleon Bonaparte was in the flood of youthful success, soon to become the idol of France and the terror of Europe, before whom the boy, now Kaiser Wilhelm, and his royal family, fled to Königsberg by the Baltic, while the conqueror held Berlin and reduced Prussia to a second-rate province. To this boy the flames of burning Moscow were a transient aurora borealis under the pole star; and Nelson and Wellington were unknown to the stories of his childhood, for as yet their fame was not. Goethe and Schiller were in the prime of early manhood; Kant and Klopstock elderly, but with years yet to live; Scott was just laying down his poet's pen and preparing to take up the immortal quill with which he wrote his first 'Waverley'; Moore was singing his sweet melodies; Wordsworth had yet to lay the foundations of the 'Lake Poetry'; and the fair boy, Byron, was chanting his early songs, not yet, for many a year, to die at Missolonghi."

More touching, if not more striking, is the passage in which the writer, speaking of the tomb of the Emperor's mother, the charming and idolized Queen of Prussia, who had been treated with such brutality by the Emperor Napoleon, remarks: "It was here that King William came to pray, beside the tomb of the mother who had suffered so much at the hands of the first Napoleon, on the eve of going out to the war with Napoleon III.; and here, when returning in the flush of victory as Emperor of united Germany, with Louis Napoleon a prisoner in the German castle of Wilhelmshöhe, the old man came again to kneel in silent prayer beside the form of that mother whom the fortunes of war had so signally avenged more than sixty years after her death." We repeat that this is a very beautiful book.

RUSSIA.†

There is certainly a deepening interest, among ourselves and throughout the civilized world, in the great empire of Russia; and, in spite of all that has been done by various well-informed writers since the time of the Crimean war, there is still a good deal of ignorance and much uncertainty with respect to the internal condition of the country and the nature of its government. The author of the volume before us is a Spaniard, and she tells us frankly that she has never visited Russia and does not understand its language, so that there is a preliminary difficulty about her being accepted as a safe guide in regard to Russian life and literature. We may venture to say, however, that there is not another volume of the same size in our language—and it is excellently translated—which will give the same amount of information on the subject to which it is devoted. And we doubt whether there is one so thoroughly impartial and accurate.

The Senora (or Senorita) Bazan is a lady of well-known literary attainments, distinguished as a writer and a speaker; and was led, during a sojourn in Paris, to take an interest in Russian literature from remarking the popularity achieved in France by Russian authors, and especially by novelists. At first she thought of "doing" Russia; "but," she remarks, or her translator for her, "Russia is not just around the corner!" and she gave up that notion. We are not sure that we have lost much. At any rate, the authoress has made herself thoroughly acquainted with all the literature within her reach which bore upon the subject. We may observe, in passing, that readers who wish to extend their studies may have recourse to the classical work on Russia by Mackenzie Wallace, and to the excellent History of Russia, by Rambaud, now published in a very cheap form by Alden.

†Russia: Its People and its Literature. By E. P. Bazan. \$1.25. McClurg & Co., Chicago. 1890.

The writer observes with perfect truth that "Russia is at this moment the only young nation in Europe—the last to arrive at the banquet. The rest live upon their past; this one sets out now impetuously to conquer the future." And then there is its size, which, says Humboldt, "is greater than the disk of the full moon;" so that "fancy refuses to believe or to conceive that so large an extent of territory can form but one nation and obey but one man." Then there is composition of the people, half Aryan and half Mongolian—"Scratch a Russian, and you will find a Tartar."

"Russia with her double nature of European and Asiatic, seems like a princess in a fairy tale turned to stone by a malignant sorcerer's art, but restored to her natural and living form by the magic word of some valiant knight. Her face, her hands, and her beautiful figure are already warm and lifelike, but her feet are still immovable as stone, though the damsel struggles for the fullness of reanimation; even so Imperial Russia strives to become entirely European, to free herself from Asiatic inertia to-day."

The subject is treated in this volume with great comprehensiveness and completeness. The first book has a sketch of the history, the institutions, and the customs of the country, under the title of the Evolution of Russia. The second book deals with the much controverted subject of "Russian Nihilism and its Literature;" and although it will probably satisfy neither the obstructive nor the progressive party in Russia, we believe it will give foreigners a very good idea of that strange notion or movement—it is not a party—which is known by the name of Nihilism. The third and fourth books are devoted to the important literature of Russia, dealing first with the Russian novel, and then with "Modern Russian Realism." Of course we have criticisms of Gogol the founder, of Turguenief, "Poet and Artist," and last, not least, of Tolstoi, "Nihilist and Mystic." There is an admirable contrast indicated between Russia and France at p. 281. We may safely recommend this volume as giving everything about contemporary Russia which most readers will care to know.

MAGAZINES.—*The Century* for July begins with a charming "Provençal Pilgrimage," beautifully illustrated, it is hardly necessary to add. Cathedral, chateau, street, river, mill, farm, all meet us and greet us out of the old land, and make us long to embrace them. Still we feel the charm of another state of things when we pass to the second article on "Kentucky Blue Grass," although it is a little queer to come upon a picture of a "Pike between Versailles and Frankfort," whilst we admit the fitness of another title, the "Entrance to Arcadia." Amid a number of complete articles we have continuations of the "Women of the French Salons," the "Autobiography of Joseph Jefferson," the "Anglomaniacs" (very funny), and "Friend Olivia." *The Arena* (July) maintains its character. It presents a field for all comers, although we are bound to add that the comers are seldom Churchmen. But this may not be the fault of the *Arena* or its editor. On the other hand, there are some admirable articles, like the one, "Why I Oppose Woman Suffrage"; and although there is a good deal of offense in the article "Churchianity versus Christianity," there is something to be learnt from it. We shall hope to give fuller consideration to this paper. But the most important part of the contents consists of notes, by different writers, on "Liberty of Citizenship Imperilled," which show a very serious condition of things in the Great Republic. *Littell's Living Age* (July 5) has many good things; but it has one brilliant article, by Lord Coleridge, which is worth the price of the number. It is "The Law in 1847 and the Law in 1889." This is not a dry detail of changes in the law, but a brilliant sketch of eminent judges and lawyers, with some excellent remarks on the methods of the law. It may be interesting to us to know that Lord Coleridge prefers our way of uniting solicitor or attorney and barrister, to the English method of separating them. "Brought from Elysium" is a very clever dialogue which we earnestly recommend to the attention of those superior persons who think that Walter Scott could not write a novel, and that Mr. Howells can. *The Methodist*

Magazine (July) begins with a graphic account of Damascus, the "Eye of the East," with some good illustrations; but still better are those which adorn the paper "On the Youghiogony"—a fairy valley among the Alleghanies, the name of which, we are bound to confess, we had never heard of. It is hardly possible to imagine anything more lovely than the scenes here depicted by pen and pencil. Among other papers we have the continuation of Lady Brassey's "Last Voyage," and an excellent article on the distinguished lecturer, the Rev. Joseph Cook. The number of the *Expository Times* for July quite sustains the high character of this most useful publication. Every page contains information and suggestions of the greatest value to the clergy. The Notes of Recent Exposition are admirable. The first half is given of a lecture by Sir G. G. Stokes, Bart., on "Personal Immortality in Christ," of which we shall have more to say when the second part is published. Other papers are by Principal Moule, Dr. Grosart, Dr. Dickson, Rev. G. A. Smith, and others. *The Church Eclectic* (July) has a good many papers of interest, some original and others selected. First comes a very excellent memoir of "Thomas Bradbury Chandler, Doctor and Confessor," written by one of his descendants. A notice of *Lux Mundi*, from the *London Church Review*, has some good remarks. For example: "It appears to us that it is just here that the main mistake of the book lies—it has come out too soon. The zeal of some of the writers against the ignorant bigotry of the past seems to have blinded them to the fact that it is quite premature to be putting forth an Eirenicon in the present condition of the controversy with the representatives of science. Dr. Hoffman's Report on the General Theological Seminary is most satisfactory and gratifying. Next comes a sound and helpful paper on oratory, sacred and secular. *The Canada Educational Monthly* (July) begins with an excellent paper by Mr. Hagarty, of Mount Forest, entitled a "Plea for Homer," which we recommend to those who propose the disuse of the Iliad and Odyssey in our ordinary teaching. Another good article is that on the "Moral of the Poetic Instinct in Man," by Mr. Morrison, of Brantford. Mr. Ininger's paper on the Teaching of English Literature, and Dr. Abbott's on Civic and Moral Training in Schools, are continued from the April and May numbers of the magazine respectively. *The Churchman* (July) has some very useful papers, such as the Country Clergyman's Week, which will give useful information to clergymen both of town and country. Prebendary Bassett gives a first part of a paper on the Old Testament and the critics; and Dr. Cust has a very interesting article on Latin Translations of the Bible. Dr. Plummer's review of Lichtenberger is generally fair; but the reviewer certainly underrated the importance of Schleiermacher. We ought, before now, to have directed attention to a new Canadian venture in Church literature, *The Church Review*. The place of publication is not mentioned; but it clearly originates in the diocese of Nova Scotia, and it is printed at the "Argus Office," Lunenburg. It is a review eminently creditable to editor, contributors, and printers. It would make an excellent basis for a Parish Magazine; and if any of our parishes are meditating the establishment of such a publication, we recommend them to examine the *Church Review* before making up their minds. The last two numbers of the *Literary Digest* fully maintain the character of that publication in regard to the value and utility of its contents. The extracts from reviews, magazines, and newspapers are of the most comprehensive character, being representative of almost every nation and of every phase of opinion. We have brief extracts, well made, respecting English actors, Texan types and contrasts, the migration of Russian peasants and the African pigmies, on the two pages which at this moment lie open before us, so that the reader can form some guess as to the contents of a whole number of 32 pages.

—If we could only live as well as we wish, what happy and prosperous lives we would have. But doing is very much more difficult than desiring and resolving.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

WINDSOR.—King's College has, it is hoped and believed, entered upon an era of increased usefulness and prosperity. Located in Windsor, one of Nova Scotia's most delightfully situated towns, having a grand record won in the past to point to, with an efficient teaching staff composed of men who are keenly alive to the needs—the demands of the time, who are loyal to their university, who have every confidence in her, who have made sacrifices, and who are prepared still to practice self-sacrifice in her behalf—King's College can be, and undoubtedly will be, a great centre from which knowledge, Christian knowledge, shall be disseminated not only throughout Nova Scotia, the Maritime Provinces, but also in parts beyond. The centenary of the college was celebrated in June last. The results of that celebration must be highly satisfactory to all those who have the interests of the Church at heart. It was made evident that there still exists, amongst the alumni, amongst those who for any reason might be expected to take an interest in the institution, an intense loyalty to King's. It was demonstrated beyond question that Church people from all parts of the provinces believed that there existed a need for King's, that there was a work for King's to do, a work that she could and would do, and that strong in this belief they were determined that the old historic university, the oldest in the Dominion, the university with whose earlier history the histories of men whose names are dear to Canadians, to many living in the United States entwined themselves, should remain, should still, at Windsor, do her share in the great work of educating, of training men—were determined that that work should be done more efficiently, and so done because the institution had been placed on a better, a more stable basis than ever; because the apathy, the indifference of Church people which had proved so great a handicap, had, in part, at any rate, given place to an intelligent and practical interest. The special features of the centennial celebration were the meeting of the alumni, the conversazione, the service at the parish church, the luncheon, the encaenia, the meeting at Windsor on the evening of Thursday, and that at Halifax on Friday evening, when addresses were given on behalf of King's College, and upon the subject of education. At the meeting of the alumni the question of forming a ladies' school in affiliation with King's was very fully discussed; it was generally admitted that the time was ripe for the initial steps being taken in the matter; it was decided to make the attempt. Other matters of great importance to King's were brought before the meeting and received full and careful consideration. The conversazione, it is needless to say, was a success. Windsor had made up its mind that it should be—it was. The hall was crowded to its utmost capacity, perhaps overcrowded; an open-air promenade concert had been arranged for, but the weather did not permit. The service of the church was very well attended. The sermon, mainly of an historic character, preached by the Rev. Dr. Bolman, was brim full of interesting facts, special reference being made to those graduates of the university whose lives had been devoted to the service of their Master as ministers in His Church. Luncheon, at which the Lord Bishop of Nova Scotia presided, was provided for several hundred persons at half past twelve o'clock, a special building having been erected in the grounds near the college. The Bishop was, as ever, most felicitous in his remarks. Many nice things were said of the college, of Windsor, of Windsor people, by all those who spoke in response to the various toasts. It was evident that the people of Windsor were proud of their university, were prepared to stand by her; as evident that those connected with the university were fond of Windsor, were grateful to her people, were not in the least inclined to view with favour any proposal for a divorce. At the encaenia much was said and done to help the college. The address of the president, the Rev. Dr. Willets, had in it the right ring; it was encouraging throughout. It treated of hope and yet of confidence—hope, trust, for the future, because of the past, because of the present; because a good work had been done, because a good work was being done, because steps had already been taken to ensure that as good, if not better, work should be done; the staff had, he reminded his hearers, been augmented by the addition of three new members: a tutor in science, a lecturer in Biblical exegesis, and a lecturer in apologetics had been appointed. It being the centennial of the founding of the university, a large number of illustrious visitors were present, and a number of honorary degrees were conferred: the Bishops of Kentucky and North Dakota; the coadjutor Bishop of Fredericton; Dean Hoffman, of the New York Theological Seminary; Dr. Forrest; Dr. Sourinot, C.M.G., who

was to have addressed those present, but was prevented owing to the want of necessary time, and the Provincial Engineer, being amongst those who received the degree of D.C.L. The alumni oration, delivered by the Rev. Mr. King, a splendid effort, was listened to with rapt attention, and, at its conclusion, was rewarded by unbounded applause. Despite the fact that many of those who had been visiting Windsor had to leave by the afternoon's train for Halifax, the meeting in the evening was a great success; the Bishops of Nova Scotia, of North Dakota, the coadjutor Bishop of Fredericton and Dr. Forrest being the chief speakers. On Friday evening a special meeting was held at Halifax, in the Lyceum, on behalf of the University of King's College. It was an immense success. Surely the best was kept till the last. Every speech was well worth going for to hear. The Bishop of Nova Scotia, Bishop Perry, of Iowa, and Bishop Dudley of Kentucky, spoke with special reference to King's, and everybody was delighted. "Floreat King's!" exclaimed Bishop Perry and the answering applause showed how true and deep was the chord that had been touched, how sincere was the wish that King's might, how strong the determination that King's should, flourish. Professor Clark, of Trinity College, Toronto, spoke upon the general question of education, handling the subject in his own masterly and masterful way. His speech, of which a somewhat lengthened report appears in the *CHURCHMAN*, demonstrated how it was possible to make an interesting of a somewhat dry subject, when treated scientifically, logically and lucidly, eminently attractive.

QUEBEC.

QUEBEC.—*St. Matthew's*.—The Rev. T. A. Williams, formerly of the diocese of Bangor, Wales, and who came out last year, and has since been in charge of the mission of Dudswell, has been appointed senior curate of this parish. He is expected to begin his duties in September.

Sunday Schools.—Most of the city Sunday schools were closed on Sunday last for their summer holidays, and will re-open on the first Sunday in September.

LAKE BEAUFORT.—F. A. Fothergill, B.A., has been appointed to the mission of Lake Beauport for the summer months.

GROSSE ISLE.—The Rev. Canon Thos. Richardson, rector of St. Paul's, Quebec, is acting as emigration chaplain at the Quarantine Station for the month of July.

The Rev. R. H. Cole, formerly senior curate of St. Matthew's, Quebec, and who spent the winter in the South, has returned to the city and is taking occasional duty at St. Matthew's during the summer.

The Right Reverend the Bishop of Corea is expected to pay Quebec a short visit shortly, on his way to his distant diocese. A medical man from New York city has volunteered to accompany him to Corea as a medical missionary, as well as several clergy and medical men from England. The party intend going via C. P. R. and Vancouver to their destination.

MONTREAL.

MONTREAL.—In the recent session of the Anglican synod, diocese of Montreal, when the subject of temperance was under discussion, the Rev. John Ker spoke of the work of the Dominion Alliance as follows:—"In this great work, at any rate, we are at one with the Christian bodies around us and we give our blessing to every organization, religious or secular, that has common ground with us in this matter. And let me say just here that we especially recognize in our friends of the Dominion Alliance a mighty power for good in this country. We bear witness to the zeal and earnestness of those who direct its affairs. It has systematized and brought to a focus the temperance sentiment of this Dominion, and it has dealt to the liquor traffic the most stunning and bewildering blows it has ever received in Canada. We wish the Alliance all success, and the more it succeeds the more shall we rejoice," etc.

BEACONSFIELD.—At this popular summer resort, on Lake St. Louis, about eighteen miles from the city, there is a pretty little English church in which services are held regularly, and to which all residents are cordially invited. All visitors are made most welcome and are encouraged to take part in making the services congregational and hearty. For three Sundays the Rev. Ernest King, M.A., assistant of Trinity church, Montreal, has conducted these services, and during July and August the Rev. Rural Dean Renaud, rector of St. John's, will be in charge.

COTE ST. PAUL.—*Church of the Redeemer*.—There is a morning Sunday school in the parish room in connection with this flourishing little suburban church, the devotional portion after the Sunday school lesson being, in fact, the Church service down to the third collect; so that the change from the parish room to the church makes an acceptable transition to the scholars. On St. Peter's Day, when your correspondent was celebrant, there were fully thirty communicants, and the singing was hearty and the worshippers were devout. Dr. L. H. Davidson, Q.C., assisted by J. W. Marling, Esq., secretary of the Lay Helpers' Association, are most zealous and successful in carrying on the work of the Church here. *Laus Deo.*

POINT ST. CHARLES.—*Grace Church*.—The rector preached an appropriate sermon for the festival of St. Peter on the evening of Sunday, the 29th ult. In the opening portion of his discourse, the importance of self-knowledge was dwelt upon, and the latter part treated of the life, character, and work of St. Peter, not omitting the interesting fact of his being a married man and claimed by the Roman Catholic Church as the first Bishop of Rome.

BERTHIER.—Through the kindness of the rector of St. Jude's, your correspondent enjoyed, with nearly a thousand excursionists, a trip to Berthier on the SS. Bohemian, on Dominion Day. The rector, Rev. Jas. Carmichael, jr., courteously showed us the church and cemetery, and we also were introduced to the family at the rectory. We also had the pleasure of meeting Rev. H. Kittson, formerly of Montreal, and now of Philadelphia.

ONTARIO.

SHARBOT LAKE.—The Rev. J. C. Hutton has been appointed to this mission, and entered upon his duties last week.

MATTAWA MISSION.—The congregation of St. Margaret's, Rutherglen, held their annual picnic on Thursday, July 3rd. The people worked most energetically to bring about a success, for the proceeds were to be devoted to the finishing of the interior of their rude log church, which, though dearly loved, is, to say the least, very uncomfortable. A beautiful grove within a short walk of the church was chosen for the picnic ground. The owner of the place took great pains in "brushing up" the land, and on the eventful day, with everything properly prepared, even to a stove for boiling the tea, it was a very inviting and pleasing sight which met the gaze of the picnickers, who had wended their way, some by train, some in carts and buggies, some on foot, from miles around. The weather looked very threatening early in the morning, but the ominous clouds rolled away, and the bright sun appeared, cheering the hearts of all, and finding a reflection in the sunny faces of the people who had come bent upon having a good day's fun. Mattawa, Eau Claire, Callender, and Nipissing were well represented; and it may be safely said that there were few living in the district of Rutherglen who were not at the picnic. It is estimated that during the day there were upwards of 300 people present. Every provision was made for their enjoyment. The meals were excellent and the provisions abundant. The fiddle was going all the day, and the beaming faces of the dancers showed how heartily they entered into the spirit of the occasion. A capital game of base ball went on in an adjoining field. The priest and the lay reader looked after the youngsters, and what with sack races, wheelbarrow races, flat races, pulley hauley, &c., &c., they had "a good time." The picnic was preceded by a short informal service at the church. After tea, the Rev. R. W. Samwell addressed a few words to the people, explaining to them the object to which the profits of the picnic were to be applied, and congratulating them upon the eminent success that had attended their efforts. He spoke in terms of the highest praise of those who had worked so self-denyingly and energetically, and asked that a hearty vote of thanks be given to them. The vote of thanks was then passed, and three cheers given. On counting the receipts at the end of the day it was found, to the joy of all concerned, that they amounted to nearly \$70, more than double those of any previous year. Among the visitors present from Mattawa were Mrs. Bliss, Mrs. Samwell, Mrs. Lloyd, and Mr. Plant (lay reader). Photographs of the picnic ground, the church, and the "Bishop's Palace," were taken by Mr. Chanon, of Mattawa, copies of which may be had of the Rev. Mr. Samwell, Mission House, Mattawa, price 50 cents each.

SYNOD MEETING.—*Thursday Morning*. The rules of order were suspended for the purpose of confirming the canons passed at the last synod. The Chancellor moved their confirmation, seconded by Judge MacDonald.

Rev. Rural Dean Nesbitt wished the canons to be taken up and discussed clause by clause. He and other clergymen objected to the revised canon which would prevent any representative, either clerical or lay, sitting in synod as long as the assessment of his parish remained unpaid; and Rev. Rural Dean Nesbitt moved an amendment to the effect that that canon should remain the same as before revision, disqualifying the lay delegates and not the clergy.

His Lordship thought there was a misunderstanding in the minds of the clergy, which he wished to remove. They seemed to think they held their seats in synod by virtue of their priestly office. Such was not the case. They held their seats by Act of Parliament. The synod was simply a business corporation for the purpose of dealing with the temporalities of the Church.

Judge Macdonald thought the clergy were standing in their own light who opposed the passing of the revised canon, because, when the assessments were unpaid, the deficiency was indirectly paid by the clergy, as it was made up out of the other funds of the diocese.

However, there was very strong opposition among the clergy to the canon excluding them from participation in the work of the synod. Rev. Mr. Bousfield urged that the clergy, by passing the revised canon, might be excluded from the privilege of voting for their Bishop if such an emergency should arise. Rev. Mr. Harrington urged that they could not legally pass the canon, as by the Act of Parliament incorporating the synod, the Bishop, coadjutor Bishop, priests, deacons, and superannuated clergymen were by virtue of their office members of the synod.

The question was warmly debated, and when put to a vote the canon objected to was amended, and, with this exception, the revised canons as a whole were adopted.

The Chancellor's Motion—That the revised canons of the diocese of Ontario, numbered from i to xxxviii inclusive, and passed at the twenty-seventh session of the synod of the said Diocese, be and the same are hereby confirmed; that the said canons, together with the Acts of Parliament which have any bearing on ecclesiastical matters in the Diocese, be printed and offered for sale at a price to cover the cost of publication—was passed.

The Registrar presented a report, which was considered, read and adopted.

The synod then proceeded to elect members of the Mission Board and delegates to the provincial synod, and adjourned to 3 p. m.

Afternoon Session.—The synod opened at three o'clock on Thursday afternoon.

The canons confirmed in the morning were signed by the Bishop.

The following clergymen were elected delegates to the provincial synod: Ven. Archdeacon Lauder, Ven. Archdeacon Bedford-Jones, Rev. Rural Dean Bogart, Rev. A. Spencer, Rev. Rural Dean Nesbitt, Rev. Canon Burke, Rev. Canon White, Rev. W. Lewin, Rev. Rural Dean Baker, Rev. Rural Dean Pettit, Rev. B. B. Smith, Rev. E. A. W. Hanington. Substitutes—Rev. W. J. Muckleston, Rev. Rural Dean Carey, Rev. C. L. Worrell, Rev. G. J. Low, Rev. Rural Dean Grout, Rev. Rural Dean Pollard. Lay delegates—Hon. G. A. Kirkpatrick, R. V. Rogers, A. J. Matheson, Judge Sinclair, Judge Carman, Judge Macdonald, J. A. Henderson, Q. C., R. T. Walkem, Q. C., James Shannon, Col. Summer, F. H. Smyth, Q. C., Dr. Preston. Substitutes—T. C. Wilson, Dr. Jackson, Judge Reynolds, E. Elliott, Major Mayne, A. Gault.

The following were elected clerical members of the mission board: Revs. Rural Deans Nesbitt, Bogart, Bliss, Baker, Grout; Canons Burke and White, and Rev. Mr. Houston. The lay members are E. H. Smythe, Judge Macdonald, Hon. G. A. Kirkpatrick, Judge Senkler, Judge Carman, A. J. Matheson, James Shannon, H. Hartney.

Rev. Canon White and R. T. Walkem were appointed delegates to attend a conference to be held in Winnipeg to discuss a scheme for the union of the Church in British North America. The substitutes are Rural Dean Bogart and R. V. Rogers.

The members of the see house committee are: Archdeacons of Ottawa and Kingston, Rev. Rural Dean Carey, Rev. B. B. Smith, Rev. Rural Dean Lewis, Rev. D. F. Bogart, Rev. J. K. McMorine, Rev. Rural Dean Loucks; Messrs. F. J. B. Pense, Hon. G. A. Kirkpatrick, Dr. Smythe, R. T. Walkem, Dr. Garrett, G. Greeggan, W. B. Carroll, James Shannon, Judge Macdonald, Col. Matheson, Judge Carman.

Rev. Mr. Bogart presented the report on the better observance of the Lord's Day. The statement was a very hopeful one, and gave details of a meeting of the Dominion Alliance held in Ottawa, on March 20th.

Rev. Mr. Nesbitt asked, on behalf of Rev. Mr. Jones, that the report of the committee dealing with the disposal of the funds of the Kingston rectory lands, be referred back. The synod would not entertain the appeal, and the report was adopted.

The members of the committee on the Mountain memorial mission canonry selected are: Rev. Canon

Pettit, Prof. Jones, M. G. Poole, Judge Carman, G. C. Smith, A. Gault.

Major Mayne moved that a committee be appointed to consider the most economical way of raising money to erect church buildings or to pay off existing debts on the same. Carried.

Major Mayne said that since his motion, asking for a committee to devise means by which the doctrine and polity of the Church of England may be disseminated and the errors of dissenting Churches pointed out, and to arrange for the extension of the Episcopate throughout the Dominion, had become public, he had received a number of anonymously signed letters. One writer said he wanted more Protestantism and less Papacy. Another hoped he was not going to annihilate the Roman Catholic Church. Another writer intimated that there was too much churchism and not enough Christ. In speaking of the motion he contended that if they denied the historical basis of Christianity they denied it altogether. He referred to statements made by a Presbyterian divine in the city, from text books that were pure forgeries. The divine, undoubtedly, believed his authority was good. He referred to the matter of duty as relating to the members of the Anglican Church. If they thought more of duty and less of rights they would be better Christians and better Churchmen. In referring to marriage he said it was the keystone of the social arch and the foundation of the family. The ceremony had been desecrated in many countries. The Catholic Church looked upon marriage as an important ceremony, and therefore should assert her authority to remedy the evils complained of. The Church should be true to her mission by deeds, and educate her people to learn the principles of her Christianity, and then anarchism, socialism and infidelity would be prevented from spreading as much as they do now. He referred to efforts being made to get separate schools for the Church of England, and he hoped the synod would consider the question. He was willing to submit the motion to the Bishop for his approval and allow him to cut out what he liked.

Archdeacon Lauder seconded Major Mayne's motion and said that the word Protestant did not apply to the Church of England people. They had a noble name and their Church was called after a noble nation. The sects outside of the Church of England had confused Protestantism, and in consequence of this Roman Catholics were in power in Ontario. He pointed out that the union of the sects would never be brought about except on the basis of the Catholic Church and the historic episcopate.

Judge Macdonald did not think the word Protestant, in reference to the Church, should be done away with. Their Church was a protesting one and he hoped they would not repudiate that glorious word "Protestant." It had accomplished a great deal and should not be ignored. He also asserted that if the union of the Christian bodies ever took place it would not be complete unless the scheme included the Greek Church and Church of Rome.

Rural Dean Nesbitt said he was a Protestant, and so was the Pope. (Applause.) They all protested against any kind of sin or error. There was no people on the earth as liberal as the Church of England people.

The Bishop thought that in its main features Major Mayne's speech and resolution were to be commended. He was very willing to appoint a committee in compliance with Major Mayne's request. The worst of it was that very few committees were in earnest. He trusted, however, with God's blessing, to be able to appoint a committee which would be able to accomplish some good results.

The motion was then carried in the following form: That it is advisable for the Anglican Church in Canada to publicly maintain her divine authority and assert her position; that it is essential that the necessary steps should be taken at an early date to institute and carry out the instruction of all Church people and others in matters of Church history, government and doctrine, (a) by the episcopally sanctioned personal work of suitably educated and trained men of both clergy and laity; (b) by the spreading broadcast of suitable Church literature, and (c) by city and diocesan missions, mission schools and chapels; that this synod request the Lord Bishop to appoint a committee at the earliest date possible for the purpose of considering and reporting the ways and means by which the foregoing resolutions can best be carried out.

The following is the committee on the foregoing resolutions:—The Archdeacon of Kingston, Rev. Rural Dean Nesbitt, Rev. B. B. Smith, Major Mayne, Judge McDonald, and Dr. Smythe, Q. C.

The following motions of the Rev. Rural Dean Bliss were referred to a committee consisting of Rev. Rural Dean Bliss, Rev. S. Daw, Mr. Shannon, and Dr. Smythe, Q. C., viz:—

(1) That with the sanction of the Lord Bishop, the following be adopted as the table of fees to be taken by clergymen of the Church in the Diocese of Ontario for the following services:

Marriages, \$4.00; burials, \$2.00; burials at a distance, \$3.00; calling of banns (payable in advance),

\$1.00; baptisms, no fee; churchings, no fee; certificate of baptism, marriage, or burial, each, \$1.00. And that a card containing the above table of fees be printed and supplied to each clergyman, to be hung up in the church porch.

(2) That inasmuch as the safe-keeping of the register of baptisms, marriages and burials is most important, the Churchwardens of every parish or mission be required to provide a strong box, with lock and key, in which such register and other valuable documents must be kept, and that the Rural Deans, each in his own Deanery, acting under the authority of the Bishop, see that the provisions of this resolution are complied with, reporting any neglect or failure to the Bishop.

That all clergymen having cure of souls shall, in removing from their parishes, deliver to the Churchwardens the register of baptisms, marriages and burials of the said parish, obtaining a receipt therefor, which receipt shall be exhibited to the Bishop before the issuing of a new license to him, or in the case of intended removal from this Diocese, before the granting of a *bene decessit*; and that the non-production of such receipt shall be a bar to the issuing of such license or *bene decessit*, unless for reasons satisfactory to the Bishop.

(3) That in order to facilitate the preparation of statistics as required by Canon XXIII., a committee be appointed to prepare and report upon a form of Parochial Registration, this Synod pledging itself to take, at the instance of the Bishop, such steps as may appear to be necessary in order to make the system of registration, according to the form to be hereafter adopted, universal and available for the information of the Diocese.

The following resolutions were carried on motion of the Rev. Rural Dean Bliss, seconded by Judge McDonald:

That in view of the inadequate stipends received by many clergymen in this Diocese, the Lord Bishop be requested to instruct the Rural Deans to visit every parish or mission in their Deaneries where the clergyman in charge represents the stipend to be below the minimum fixed by synod, viz.: for Priests \$800 and house; Deacons \$600; and to endeavour to bring the income up to the required amount and report thereon at the next meeting of Rural Deans.

That the Rural Deans of the Diocese be a committee or Board of Rural Deans, and that through their chairman they make a report annually to the synod on the condition of the Church in their several deaneries, in particular informing the synod of any neglect on the part of parishes or missions in contributing to the maintenance of the clergy.

Divinity Students' Fund.—The following resolution was carried on motion of the Rev. C. L. Worrell, seconded by the Rev. J. K. McMorine:

That special offerings be asked for during Lent in each year from every parish in the diocese, for the Divinity Students' Fund.

On motion of Judge McDonald, seconded by the Chancellor, the travelling expenses of the delegates to the conference at Winnipeg were ordered to be paid.

The Bishop was authorized to fix up the vacancies in the several standing committees at his convenience, after the adjournment.

The business of the synod being concluded, the Bishop expressed his great pleasure at the harmony and good feeling which had prevailed throughout the session, and the Doxology having been sung, his lordship dismissed the synod with his episcopal benediction.

Changes in the Committees.—The changes in the committees are as follows:

Committee on Major Mayne's resolution—Major Mayne, Judge McDonald, Dr. Smythe, Archdeacon Bedford Jones, Revs. A. C. Nesbitt and B. B. Smith.

Rev. Mr. Bliss' resolution—Revs. Bliss and Dow; J. Shannon and Dr. Smythe.

Executive Committee—The new names are R. G. Wright, J. P. C. Phillips, E. J. B. Pense, T. P. Richardson.

Clergy Trust Fund—W. B. Carroll, in place of R. T. Walkem.

Widows' and Orphans' Fund—Rev. A. Jarvis, in place of the late F. Prime.

Divinity Students' Fund—Archdeacon of Kingston and Major Mayne added.

Book and Tract Committee—Major Mayne, Capt. Wurtelle, Dr. Jackson, added.

Finance Committee—Judge Carman added.

Rectory Lands—Judge Senkler.

Foreign Missions—Judge McDonald and R. G. Wright added.

Clergy Superannuation Fund—J. B. Walkem, T. P. Richardson.

State of the Church—E. J. B. Pense.

Mission Board, appointed by the Bishop—Rev. W. B. Carey; Messrs. H. Wood, R. G. Wright, E. J. B. Pense, and Judge Reynolds.

The provisional committees, except that of insurance on Church property, were wiped out.

TORONTO.

TORONTO.—*Bishop Strachan School.*—The closing exercises took place on Wednesday, the 25th, and Thursday, the 26th of June. On Wednesday afternoon the music and recitations were principally given by the pupils of the junior and lower intermediate classes, who afterwards received their prizes from the Rev. Dr. Davies (representing the council), Miss Grier, the lady principal, presiding. On Thursday evening the remainder of the programme was rendered. The prizes were presented by his Lordship, the Bishop of Toronto, who, by his kind, sympathetic manner, and the bright, happy remarks addressed to the successful competitors, added much to the interest and pleasure of the evening. His Lordship afterwards referred, with much feeling, to the loss sustained by the school in the death of Mr. Alexander Marling, who had been closely connected with it from its first inception, and by his untiring efforts and his wise advice had been largely instrumental in placing it on a firm basis, and in bringing the management to its present high state of efficiency. His Lordship added that the council had been fortunate in securing, as Mr. Marling's successor, the Rev. Dr. Davies, a gentleman who had been from the first a member of their body, and in whose successful management they had every confidence. Mr. Chas. Moss, Q.C., and the Rev. Dr. Mockridge, afterwards spoke in high praise of the work done in the school; Dr. Mockridge, who was examiner in Scripture and Church history, stating that in most instances the marks had averaged as high as eighty and ninety per cent., while in several cases so full and correct were the answers that he had been obliged to give the whole maximum. The standard for the senior class is examination for university matriculation. This year four are candidates at Trinity, and one presents herself at Toronto University. The same success is confidently expected for them as has invariably attended the girls of the Bishop Strachan School. Miss Middleton, who has taken the degree of B.A., with honours in modern languages, at Trinity University, was a pupil of the "Church School," and passed, while there, the examinations of the "first year." The building is again undergoing alteration and improvement, not so much with the view of increasing the already large numbers, as of providing for the inmates additional comfort and security. The new parts are mainly intended for bath-rooms and fire-escapes, and the old arrangements for heating and ventilation are being replaced by the best modern system. The school will be re-opened, after the midsummer holidays, on Wednesday, the third of September.

S. Peter's.—An ordination service was held yesterday morning by the Bishop of Toronto in this church, on Carlton street, which was, as is only natural to suppose, crowded to the doors. The following gentlemen were admitted as deacons to the Church: Messrs. T. T. Norgate, J. H. Ross and F. W. Kennedy, of Trinity College; L. E. Skey and J. L. S. Boyd, of Wycliffe College. The following were made priests: Rev. Messrs. W. Burns, J. K. Godden, C. L. W. Owen, W. Walsh, G. Scott and J. Osborne, all of the Toronto diocese. An impressive and in every way appropriate sermon was preached by Rev. Provost Body, of Trinity College, who took for his text Ephesians, vi. 10; "Be strong in the Lord." His lordship was assisted in his duties by Rev. Canon Body, Rev. A. J. Broughall, M.A., Rev. Mr. Godden, of the diocese of Ontario, and Rev. Mr. Owen, of S. Peter's church. An admirable selection of music suitable for the occasion was provided, and the service throughout was altogether of a distinctly impressive character.

PORT HOPE.—*Trinity College School, July 9.*—"Speech Day" is always a very joyful festival to all the friends of the great school, and never was there a more enjoyable or successful one than to-day. The day was begun with a celebration of the Holy Eucharist in the school chapel at 7.30 o'clock. After breakfast, between 9 and 10, the Past and Present match, which was yesterday interrupted by the rain, was resumed, the Presents completing their first innings by the latter hour. The following friends from a distance were amongst those present: The Right Rev. the Lord Bishop of Niagara and Mrs. Hamilton, Lieut-Col. and Mrs. Boulton, Miss Boulton, Mrs. Helliwell, Miss Macdonald, Mr. R. R. and Mrs. Loscombe, Miss L. Bethune, Mr. E. Martin, Q.C., Mr. D. R. C. Martin, Mr. A. F. R. Martin, Mrs. Lottridge, Mrs. Francis, Mrs. Campbell, Mr. Barlow Cumberland, Rev. J. Scott Howard, Mrs. A. H. Ireland, Mrs. W. A. Baldwin and Miss Baldwin, Mrs. J. R. Cartwright, Mr. Hamilton MacCarthy, Rev. Allan Pittman, Rev. Professor Jones, Mr. George Powell, Rev. J. S. Broughall, Miss Bethune, Miss Tully, Miss Vankoughnet, Miss Gamble, Toronto; Miss Fothergill, Miss Wilmot, Mr. Brent, Mrs. Parfitt, Delaware; Mr. and Miss Neilson, Williamsport, Pa.; Rev. W. C. Allan, Rev. J. S. Baker, Rev. E. Daniel, Mrs. W. Read, Mrs. Fraser, Miss Fraser, Mrs. Lestock Reid, the Misses

Hugel, Miss Monsell and many others, Port Hope; Mr. J. A. Van Etten, Little Rock, Ark; Mr. Emery, Mr. Grayson Smith, Mr. C. A. Bogert, Toronto, and others.

At 10.30 matins was sung in the presence of the Lord Bishop of Niagara, when an admirable sermon was preached by the Rev. Allan Pittman, at present connected with St. George's, Toronto. He took for his text St. Matthew xi. 17, and after pointing out how Christ had not disdained to notice and draw lessons from the ordinary amusements of men, he proceeded to warn his hearers how the same eye was upon them still in their games as in their work, noting and approving or reprobating their conduct. He showed how great a part of the trouble and wretched ill success in life was owing to indulged selfishness and pampered individualism; and how unselfishness, steadiness of purpose and obedience to discipline were the only guarantees of any true work.

After the service the prizes and other awards were distributed in the "speech room" amid the usual generous applause and enthusiasm which the school always manifests towards its successful ones, and which is one of the best indications of the wholesome and loftiness of its tone. Tremendous enthusiasm greeted the names of three of the prefects—Tucker, head of the school, and winner of the Chancellor's prize; Cattanach, senior prefect and winner of the classical and French prizes, culminating in a perfect storm for McCarthy, winner of the bronze medal, the great award of the day, and captain of the school twelve in their late brilliantly successful season.

Before proceedings began the head master read letters from the Lord Bishop of Toronto, visitor of the school, and the Hon. G. W. Allan, chancellor of Trinity University, regretting their inability to be present and conveying their good wishes for a successful speech day; the latter gentleman especially desiring to congratulate the school on its late victory in the great interschool match with Upper Canada College. After the distribution of prizes, the Bishop of Niagara, after saying that he could hardly be expected to share the universal regret at the absence of his brother prelate and the chancellor, who gave him the unexpected pleasure of presiding, proceeded to warmly eulogize the school and its mother institution, Trinity College, Toronto; adding that the Church of England should know something of educational work, having pursued it with success from the days of King Alfred down. He was followed by Mr. Edward Martin, Q.C., of Hamilton, in an excellent and well-chosen speech, and then with singing the National Anthem and the pronouncing of the episcopal benediction, the proceedings terminated. The choir rendered very efficient help by singing several songs at intervals during the more formal proceedings, having been trained excellently by the organist and choirmaster, Mr. H. Styles Houghton, who, to the regret of everyone, is now leaving the school.

After leaving the speech room an ample and well-appointed lunch was served to the visitors in the dining hall.

One of the most pleasing features of successive speech days, and of this above all, was the large number of "old boys" who revisit their old school, where they know they are always most welcome, and where their presence testifies to the loyalty and affection which they feel for her.

BOBCAYGEON.—We are advised that the Rev. C. W. Farncomb has resigned the parish of Bobcaygeon; such resignation to take effect on 15th of September next.

NIAGARA.

HARRISTON.—The Rev. Charles E. Belt, M.A., for the last three years curate at the Church of the Ascension, Hamilton, Ontario, was inducted to the incumbency of this parish on May 21st last, by his brother, the retiring incumbent and Rural Dean of the county. The Rev. C. E. S. Radcliffe, B.C.L., of Mount Forest, was the preacher for the occasion. Taking his text from Matt. xvi. 18: "Thou art Peter," &c. he delivered a sermon powerful, practical and sound. Besides the clergy mentioned, Mr. W. E. A. Lewis, lay reader at Mount Forest, took part in the service, which was unusually bright and hearty. The Willing Workers of this parish gave a lawn social on the parsonage grounds, on June 24th, in aid of the new church building fund, and realized \$85, a nucleus towards new seats. The Lord Bishop of the diocese held two confirmation services in this parish on the 26th ult., at Clifford at 8.30 p.m., and at Harriston again at 8 p.m. The churches were tastefully decorated with flowers for the occasion, and the services were bright and unusually interesting.

GUELPH.—The annual picnic of St. George's church Sunday school was held in the beautiful grounds of Mr. H. W. Peterson on the afternoon and evening of

the 3rd of July, and was in every respect one of the most successful ever held by the school. The weather was cloudy in the morning, but cleared up beautifully in the afternoon. The younger children were conveyed to the grounds in carriages, and there was, besides these and the older scholars, a very large attendance of the congregation, between five and six hundred in all sitting down to the bountiful supply of choice refreshments provided by the ladies. Swings, base ball, and all kinds of games were heartily indulged in during the afternoon, and in the evening, after tea, a programme of running and jumping was carried out, which created great interest. Mrs. Dixon, Mrs. Lett, and Mrs. J. M. Bond formed the committee of reception, and performed their duty most gracefully and efficiently. The committee of teachers, Mr. Davidson, superintendent, with the Archdeacon and Mr. Seaborne, worked energetically to make the affair a success, and must have felt gratified with the result of their efforts, as all thoroughly enjoyed themselves. The grounds are very beautiful, and shaded by grand old trees. One very pretty feature of the entertainment was the decorations worn by a number of the little ones, who made wreaths of Marguerites, a plant which abounded on the grounds, and wore them as crowns. It gave the little ones, fitting about among the trees, quite a fairy-like appearance. The Rev. R. D. and Mrs. Belt were among the guests.

ARTHUR.—On July 1st the "Girls' Friendly Society" in connection with Grace church, Arthur, held their annual picnic. The various members and their friends to the number of 86 met at the church at 8.30 a.m., and then proceeded in rigs to the rocks at Elora, where in spite of the unfavorable weather they spent a most enjoyable day wandering amongst the rocks, and having the caves to fall back on when the rain compelled them to seek shelter. All returned to Arthur in the evening and the expressions were general as to the pleasant and happy day which had been passed. The Sunday School of the above parish held its annual picnic last Saturday. The children and their parents assembled at the church at 1.30 p.m., where a short service was held by the Rev. S. Bennetts, and afterwards headed by their banner, the children were driven to some woods about two miles away, where the time passed only too quickly in the various games and races which had been provided for their amusement. At 7 p.m., after giving three cheers for the Incumbent of Arthur, their teachers and others who had helped to make the day pass so pleasantly, the children returned home tired out, to recall in dreamland the various incidents of the ever to be remembered day. The Rev. S. Bennetts, missionary in charge of Grace church, is to be congratulated, and it should be a great encouragement to him that the parish has made so much progress since his appointment to the same in the fall of last year.

HURON.

SYNOD NOTES.—The synod opened with a great disappointment on account of the non-appearance of Bishop Dudley, who was announced to preach, but who through the illness of his son was prevented filling his engagement. The Very Rev. Dean Innes preached instead, and while the sermon was good the audience was small.

The debate on "Lay Help" was very good, and took the place of a missionary meeting, which in the minds of a good many was not wise, for although all recognized the importance of lay agency in the work of the church, yet to abandon a missionary meeting because one man failed to appear and to substitute for it a debate in synod, did not look well.

The absence of a dozen even should not affect a published programme, and it does not speak well for this large diocese, where out of about one hundred and fifty clergy, and possibly two hundred lay delegates, sufficient talent could not be found to carry on a missionary meeting in a small place like London.

But the debate on "Lay Help" was a leading and impressive feature in the synod programme, and clergy and laity alike excelled themselves; so it is fervently to be hoped that practical results will follow.

The question of allowing women to vote at vestries came up in due course—the lawyers taking a prominent part in hair-splitting—but after a couple of hours earnest and good natured discussion, the mover withdrew his motion for this year, but with the distinct understanding that it would be moved next year again.

Talking of lawyers—the earnest and practical part of the synod are beginning to feel that like the House of Parliament, we are getting too many of those gentlemen amongst us; for although at times they manifest a good deal of earnestness, yet for pure cheek they are not excelled, and hence are not very desirable; for my own part I like to see them even if they are a necessary evil.

Although the lawyers occupied a great deal of valu-

able time over the question of "Women in Vestries," yet the question was well and favourably ventilated, and whoever is spared till next synod will find that it will be a crucial question, and will have to be dealt with in a broad and progressive spirit; the narrowness of partyism will have to be laid aside and the question decided upon its merits, and upon its merits only.

That women are of absolute importance to the growth of the Church cannot be denied, and that their advice is sought after outside of the vestries by both clergy and laity, stands without successful contradiction. Why then should women be ignored in the annual councils of every congregation? I think we are now on the right track.

While the synod on the whole was pleasant and profitable, yet at times both in the Executive Committee and in the House there was seemingly cross-firing, which must be admitted is much to be deplored. Like other synods, this one is afflicted with bores.

The synod has lost much in the resignation of its old and valued secretary-treasurer, E. B. Reed, and although we have a first class man in his place, yet it will take him a long time to learn the ropes.

Sunday School work is fast taking a prominent place in our synodical councils.

LONDON.—Extract from the letter of an Algoma missionary whose little daughter is being educated by friends in Huron:—"We thank you very much for all the information you have given us concerning our child. We are so glad that she is making such steady progress, to which the testimonials both from the ladies who have taken such loving care of her, and from her teacher at school, bear such strong confirmation. My own frequent absences from home and my wife's absorbing duties caused her education to be sadly neglected. However, all that will be mended now. We rejoice to hear of her 'decided taste for music,' a blessing to cultivate and use for the glory of God. . . . I hope that nothing will in the least degree chill the warm loving zeal of those who are engaged in one of the most important and excellent works that the Church could possibly take up. . . . I for one do not feel hurt by the numerous gifts received from time to time from the various branches of the W.A.M.A. During the last eight years our mission has been sustained by the spontaneous gifts in money and clothing sent us by our good friends in Canada and England. To ignore these gifts or to feel hurt by them would be to dishonour God, to spurn His mercies, and to despise His goodness. If we want God's help we must allow Him to help us in His own way, by His own appointed instruments. Before the destruction of our Mission House, we were 120 miles from the nearest school; we are now temporarily on the borders of civilization, but still sixty miles from school privileges. We have prayed to God to open a way for the education of our children. The way has been opened, and shall we refuse to let them go? Every good and perfect gift is from above, and we accept all these gifts, first of all, from God Himself, and then from the hands of His servants whom He has moved to do His work. The education of our dear child is a good and perfect gift, the very thing we have asked for so many times upon our knees. The answer has come and we thank our Heavenly Father for it."

MITCHELL.—On Wednesday last, in Trinity Church, at the close of the shortened form of evening prayer, the Rector introduced Mrs. Davis, of the "King's Daughters," New York, to the congregation. In a most womanly, eloquent and pathetic manner, lit up by passages of quiet humour, Mrs. Davis told of the origin of the society by a few of the "King's Daughters" consulting together to see if there was not some work other than that they were then doing in which they could honour their King. Four and a half years since the society originated, and now it numbered its members by thousands on both sides of the Atlantic. With surpassing power, and in words of great beauty, this gifted lady pleaded for consecration to Christ's service, keeping for over an hour and a half the undivided attention of the congregation. The Rector announced that a branch of the "King's Daughters and Sons" would be formed in connection with the Church. A few evenings since a most successful garden party was held in Mr. W. Hicks' beautiful grounds. Receipts over \$72.

ALGOMA.

ILFRACOMBE.—The annual summer festival of Christ Church Sunday School was held on Friday, 27th June, and about 200 assembled from all parts of the mission. Morning service was conducted in the church, in which 120 were present. The Rev. H. P. Lowe, B.A., of Aspdin, presided at the organ and preached a much valued sermon, the teaching of which was based upon the young nobleman who came to the Divine Saviour to enquire the way to Eternal Life. A second sermon of a supplementary but very instructive character was preached by the

Rev. Rural Dean Lloyd, of Huntsville, and at the close of the service the Rev. L. Sinclair stated the nature of the programme for the day. The festival was well conducted, and at the end the Rev. Rural Dean Lloyd presented the gifts to the children and expressed his pleasure and satisfaction in all the proceedings. During the past year the Sunday School has increased very considerably, and many of the children travel a return journey of fifteen miles, and in many cases the elder have carried the younger over the swamps when they were two feet deep in water. Much credit is due to the unfailing interest and energy of the superintendent, Mr. Chas. Smith, and the teachers, who have spared no efforts in order to perform their honourable duty in the spiritual teaching of the young.

HUNTSVILLE.—Subscriptions to building fund of All Saints church:—Mrs. Dykes, \$5; class All Saints S. S., Toronto, per T.D.D.L., \$1.61; Trinity S. S., Galt, per W.A.M.A., \$10; Anon, per Rev. J. D. C., \$1; Elmes Henderson, \$20; Mr. Reeves, \$5; C. E. Hooper, \$5; Wm. Ince, \$5; J. W. Young, \$4; friends in England, per Miss Down, \$13.39; C. Robinson, \$5; St. Paul's, Toronto, off., \$27.50; J. L. Morrison, \$5; Miss Dorien, per D. Kemp, \$48.33; Church of Redeemer, Toronto, \$13.75; All Saints, Toronto, \$10; R. B. Street, \$2; A. R. Boswell, \$5. Amount in treasury of Building Fund last Easter, \$535.44.

RUPERT'S LAND.

WINNIPEG.—The annual service of the Woman's Auxiliary of the diocese of Rupert's Land was held on Tuesday, 24th June, in Holy Trinity church. The Rev. Canon O'Meara gave an admirable address upon woman's work in the Church, contrasting her position before Christianity under the Roman Empire and among the Teutonic races, with what she is at the present day. He also gave a description of the auxiliaries in the eastern parts of the Dominion, how they are assisting the Northwest, and paid an eloquent tribute to their zeal and earnestness. The celebration of the Holy Communion followed, and the offertory was in aid of the general fund.

The annual meeting of the Woman's Auxiliary took place in Holy Trinity school house in the afternoon of the same day. It was well attended by the members, notwithstanding the intense heat. Rev. E. S. W. Pentreath acted as chairman and opened with the usual prayer. He said a few words expressing his pleasure at being called upon to preside at such a meeting, and much regretted the absence of the bishop of the diocese whose missionary work it is the special aim of this helping society to aid and encourage. The Reverend Canon O'Meara spoke also in warm appreciation of this auxiliary and its sister societies in the eastern parts of the Dominion. The reports of the secretaries and treasurer were then read and adopted. Other business relative to the visit of two lady delegates from Toronto and of the visitors clerical or lay to the provincial synod which is to be held in this city in August next, was discussed. Reception and hospitality committees were appointed, and the election of officers for the ensuing year took place.

After votes of thanks had been given to the preacher of the day and the chairman, the meeting was closed.

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.

The "Church Home" of Montreal.

SIR,—My attention was arrested this morning on taking up the CANADIAN CHURCHMAN of 23rd of May, by a letter signed "Lucy Simpson, First Directress Church Home." That lady falls into a very disorderly, but not uncommon mode of conducting an argument, which is to make an affirmation and then call upon your opponent to prove the negative.

It would be more in order for her to prove, by reference to the reports of the "Church Home," or by citing from the Deed of Sale, that she is correct in her reiterated statement, that "the house in University St. was bought in 1878 with money collected in 1877 for the avowed purpose of providing a home for ladies in reduced circumstances." But this she cannot do. Recommendations of friends and supporters of the Home that its shelter should be extended to ladies, are no proof that the house was bought for a Ladies' Home. The fact is that there is no such institution as the Ladies' Home in this city; the name is an *alias*, assumed as most *aliases* are, for an object which, however laudable, is, for all that, illegitimate.

The "Church Home," by its Act of Incorporation

under that name, a measure in which I took some part, obtained amongst other rights, that of owning property, and the house in University St. is its property, or, if that building has been sold, any new domicile acquired by the purchase money is also its property.

When the writer of the letter in your issue of the 23rd May asserts that "any by-law passed for the admission of ladies after the purchase of the house was unnecessary and superfluous," can she not see that a quite opposite conclusion may naturally be drawn, viz., that a resolution of the Board was essential to legalize such an innovation, and that the Board took that view of the matter?

As to the parade of doing away with class distinctions among the inmates of the Home, there is in this something which would be highly grotesque if it were not highly unjust to the humbler class, for whose relief the Home was originally founded, but who are now sought to be excluded from it. This is indeed a modern instance of the old story of the cuckoo.

Sic vos non vobis nificatis aves. And with respect to the means by which the object of the present management has been accomplished, I would recommend the thoughtful perusal of a letter which immediately precedes, in your issue of the 23rd of May, that of "First Directress, Church Home," and written by the highly respected minister of St. Martin's church in Montreal.

H. ASPINWALL-HOWE.

June 28th, 1890.

Evening Communion.

SIR,—We are all agreed that it is our duty to keep true to the spirit of the Holy Scriptures. Those who would wish to be under the bondage of the letter, should consider the question:—Are they scriptural in celebrating the Eucharist on the evening of Sunday? From a strictly scriptural standpoint, those who communicate at our ordinary time for holding evening service on Sunday are not attending a Lord's Day service at all. I presume most Christians consider that day pre-eminently appropriate for such a service. At all events, the Apostles appear to have done so, although our Lord instituted it on a Thursday evening.

There seems to be no reason for doubting that for the early Christians of the period covered by the New Testament, the first day of the week began at sunset on Saturday evening, and ended at sunset on Sunday evening; so that when we read of their coming together on the first day of the week for the "breaking of bread"—their distinctive service—it means that after all the Jewish services were over on Saturday (Sabbath) the Christians came together for their own Christian—peculiar worship. Having connected (at first) the sacrament of the Eucharist with the solemn evening meal of the Sabbath (Agape)—St. Paul gives distinct instructions to separate the two things (1 Cor. xi. 33, 34). This, of course, threw the Eucharist late into Saturday night, in fact the only time in Scripture (we have the exact time given); the actual Communion was after midnight, or, as we would say, on Sunday morning. (Acts xx. 7-13). Eutychus fell down after midnight, and it was after that (see 11th verse) that the breaking of bread took place. The very word used translated "eaten," in Heb. vi. 4, "tasting"—proves it refers to the Sacrament. When we come down to Pliny's letter to Trajan not so many years later, we find the sacrament celebrated at "break of day."

At Troas we have the connecting link between the evening communions of Corinth and the morning celebrations which have been for centuries the practice of the whole Christian Church. A celebration, on what the Apostles understood as the first day of the week, is certainly truer to the letter of Scripture than a celebration on Sunday evening, which was, for them, the second day of the week. Christians who condemn belief in any objective presence, and confine their conception of the Sacrament to a subjective presence only, should, from their position, advocate such a time for communion as would conduce to freedom from distraction, and a time when body and mind would be most fresh; this would be the morning, not certainly Sunday evening. But, after all, in St. Paul's rebuke to the Corinthians we have the true reason for morning communion. Those who condemn others for introducing customs long laid aside, and for good reasons, should hesitate before advocating evening communions. Far be it from me to liken the good—in many cases godly—people who advocate evening communions, to the rude, boorish, and drunken communicants at Corinth, but it must nevertheless be pointed out that the universal use of the morning hours for Holy Communion was the natural outcome of St. Paul's sharp rebuke. Are we justified in going back of that reproof and what it produced? Whatever may be the private opinions and practice of a few good people during the last few years, we may yet, as a Church, say regarding evening communions, "We have no such custom, neither the Churches of God." WM. BEVAN.

Sunday School Lesson.

7th Sunday after Trinity. July 20th, 1890.

THE WHOLE DUTY OF MAN.

To-day's lesson is a summary of the Lessons on the Commandments, showing how they are linked together with the golden cord of love. Duty has many sides, and each of the Commandments shows us one of these sides; but something more is necessary. Obedience to laws may rise from fear or love; if fear alone spurs us on, the task will seem hard and unpleasant. It is love only which can make hard tasks easy, disagreeable duties pleasant, and lift the common everyday actions of life into an atmosphere of joy and gladness. S. Paul shows the way in which even slaves, whose obedience is compulsory, can change the value of their work by doing it for Christ's sake (Eph. vi. 5-8), and thus "make drudgery divine."

The Commandments then have taught us our duty to God and man; now let us consider the surest, and also the pleasantest way of fulfilling the Law.

I. THE END OF THE COMMANDMENT.

S. Paul says (1 Tim. i. 5): The end of the commandment is charity ("Love," R. V.) [Illustr.—Going along a road in which the finger posts all point one way—The Commandments, like finger posts, all point to the end, which is love.]

This underlying principle is fully brought out by the Church in the explanations of the Commandments, *Duty towards God and duty towards Man*. The children can see for themselves that great love is required of them; even to love God with all the heart, mind, soul, and strength, and all other people as themselves.

The Jews lived under this inner law of love, as well as the outer law of obedience to the letter of the Commandments. Love to God is enjoined (Deut. vi. 5), and love to man (Levit. xix. 18). Our Lord placed these two passages side by side, and brought more clearly before the Christian Church the fact that love includes the whole law (S. Mark xii. 30-31).

Obedience, then, without love, is like a road without an end or object, for "the end of the charge is love." (1 Tim. i. 5 R. V.)

II. LOVE THE FULFILLING OF THE LAW.

All the lessons which we have lately studied only show more clearly the many duties required of us, and the great difficulties in the way. For instance, the Sixth Commandment, which on the surface forbids murder only, on a closer examination was found to forbid also even thoughts of harm, envy, hatred, revenge, etc. To keep all the Law rightly, then, requires the closest watch over thoughts, words, and actions; and it seems as though Christians would hardly dare to do anything for fear it might be forbidden by one or other of the Commandments. [Illustr.—A man walking in the dark, who feels his way carefully, and walks slowly, for fear of falling]. But God does not wish His children to be fearful, but fearless, and "walk as children of the light" (Eph. v. 8). "He that loveth his brother abideth in the light" (1 John ii. 10), and, as a natural consequence, is saved from "occasion of stumbling." That is the secret charm which can make the yoke easy and the burden light (S. Matt. xi. 30). "Love is the fulfilling of the law," because "Love worketh no ill to his neighbour" (Rom. xiii. 10). Even little children know how to give pleasure to those they love, and every act of service becomes a delight, if done for a dear friend. Apply this principle to the Sixth Commandment, mentioned above, and see how the difficulties vanish before it. Loving others, at once destroys even the desire to hurt them. Take the Commandments. Love can prevent stealing, coveting, etc., by taking away the desire to be better off than other people.

But this love to others is only the *Second* Commandment; the *First*, our Master tells us, is to "love God with all the soul, with all the mind, and with all the strength" (S. Mark xii. 30, 31). Loving thus, the only natural thing to do would be "to worship Him, to give Him thanks," etc.

Love, then, is not the end only, but also the way.

Family Reading.

Devotional Notes on the Sermon on the Mount.

No 27.—GOD SUPREME.

S. Matt. vi. 19-23: "Lay not up for yourselves treasures upon the earth, where moth and rust doth consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through and

steal: for where thy treasure is, there will thy heart be also. The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But, if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!"

Although the connexion between these words and the preceding passage may not be at once obvious, there is no great difficulty in tracing it. In regard to almsgiving, prayer, and fasting, we are told that these things are to be done not to man but to God; and accordingly as they are done to the one or the other, there is a reward. There is a reward, such as it is, from man, and there is a reward from God. You may labour for the one or the other; but, if you are doing your works so as to be seen of men, you must not expect your reward from God.

But God's reward is the only valuable and permanent one. The other has little worth, and it does not endure. Only that which is with God is eternal. Hence the counsel: "Lay not up for yourselves treasures upon the earth, but lay up for yourselves treasures in heaven."

The references here are easily explained. The laying up of treasure, the providing for the future, whether in regard to temporal or spiritual interests, must be considered to be a duty. Parents had to provide (lay up) for their children (2 Cor. xii. 14). The treasures of the East consisted in ancient times, as they do now, partly of valuable articles of apparel (Ezra ii. 69; Neb. vii. 70; Job xxvii. 16; S. James v. 2), which might be destroyed by moths (Job xiii. 28; Isaiah l. 9; li. 8). Hence the reference to the moth and to thieves in connexion with this kind of treasure. It is not quite certain what is meant by the word translated *rust*. Probably the word thus given in both of our versions is the right one. In any case, the general meaning is clear enough. If we are accumulating only perishable material, then it may pass away. We must be contented to have it only for a season. They are liable to destruction by decay, and they may be carried off by force or fraud. And if we have nothing left, then shall we be poor indeed.

Here, as throughout the whole discourse, we must beware of pushing our Lord's words to fanatical meanings which were the furthest from His mind, and which have been foisted into His words by an unspiritual literalism. Our Lord was certainly not condemning the accumulation of property. It may indicate a nobler and deeper consecration for a man to part with his gains at once for the benefit of mankind. There are cases, too, in which a voluntary poverty may be a means of serving the Church as it could not otherwise be served. But the very fact that the duties of the rich are set forth in Holy Scripture shows that the possession of riches is recognized as lawful. As far as we can judge respecting the present condition of society, it would be difficult to understand how men could live and labour without the existence of capital, that is to say, riches; so that the man who accumulates wealth and gives it forth, righteously and benevolently, for the employment of labour, may be quite as useful to mankind, and doing work quite as acceptable to God, as the man who gives away his money for philanthropic purposes.

But what our Lord means is that we are not to regard our earthly possessions as our real treasures. They are means and not ends. If they are regarded as ends, as things in themselves desirable, then they will be the objects of our affection. Our hearts will be there. And how terrible will be our condition when the objects of our affection have perished. If, on the contrary, we are using this world as not abusing it, if we are making our earthly possessions a means of serving God and blessing men, then our treasure is laid up where corruption cannot touch it, and thieves cannot come; it is laid up in the bosom of God.

The passage following, respecting the light of the body, is given in a different connexion in S. Luke xi. 34-36; but it is not necessary to infer that it occurs here without any reference to the preceding words. It seems as that there is the closest connexion between them. An eye which is fixed upon the earthly and the transient must be dark. What spiritual light can come from such

an end? On the other hand, the eye which is fixed upon God is irradiated by His light. The Divine Word is that light which lighteth every man that cometh into the world; but the human eye is the organ through which and into which the light penetrates. The true life of a man is a life to God. Where that is forgotten, man's life is perverted and distorted. It has lost its true meaning; and so its whole interior is darkened; and man no longer has a guide for his path. The eye is evil and the whole body is full of darkness. Where the eye is single, where it has no obstacle between it and God, the Eternal Light, there the whole body is full of light.

The Child Spy.

FROM THE FRENCH OF ALPHONSE DAUDET.

He was called Stenne, Little Stenne.

He was a Paris child, weakly and pale, who might be ten years old, perhaps fifteen; with these puny things, one never knows. His mother was dead; his father, an old marine, was keeper of a square in the Temple Quarter. Babies, nursemaids, old ladies with folding-chairs, poor mothers, the whole of slow-going Paris that comes to shelter itself from the carriages in these garden-plots bordered with footpaths, knew Father Stenne and adored him. They knew that beneath this rough moustache, terror of dogs and of those who dragged the seats about, there was hidden a kindly, almost motherly smile, and that in order to see this smile, one had only to say to the good fellow, "How is your little boy?"

He loved his little boy so much, did Father Stenne. He was so happy in the evening, after school, when the little fellow came for him, and they made the round of the paths together, stopping at each bench to greet the customers and to reply to their civilities.

With the siege everything, unfortunately, was changed. Father Stenne's square was closed, some petroleum was put into it, and the poor man, bound to incessant supervision, passed his life among the deserted and overthrown walls, alone, without smoking, no longer having his boy at home, except very late in the evening. Thus, you should have seen his moustache when he spoke of the Prussians! Little Stenne himself did not complain overmuch of this new life.

A siege! it is so amusing for the urchins. No more school! no more hearing and answering! Holidays all the time, and the street like a field at a fair.

The child stayed out of doors till evening, strolling about. He accompanied the battalions of the district which were going to the ramparts, choosing, by preference, those which had a good band; and in this subject Stenne was very skilled. He could tell you quite well that the band of the 96th was not worth much, but as to that of the 55th, it was excellent. At other times he watched the guards doing their exercises.

With his basket on his arm, he mingled with those long files which formed themselves in the twilight of the winter mornings, without gas, in front of the gratings of the butchers' and bakers' houses. There, with feet in the water, acquaintances were made, politics were talked, and as Monsieur Stenne's son, every one asked his opinion. When little Stenne was neither on the rampart nor at the bake-houses, you were certain to find him at the *galoche* party at the square Château d'Eau. He did not himself play, that is quite understood, it needed too much money. He contented himself with watching the players with all his eyes—one especially, a big fellow in a blue blouse, who never put down anything but five hundred sous pieces—excited his admiration. Whenever he ran, this big youth, you could hear the crown pieces rattling at the bottom of his blouse.

One day, when picking up a piece which had rolled just under little Stenne's feet, the big lad said to him in a low voice: "That makes you squint, hey? Well, if you like, I will tell you where some may be found."

The game finished, he took Stenne to a corner of the square and proposed to him to come with him to sell newspapers to the Prussians; thirty francs could be had for each journey. At first Stenne, very indignant, refused; and owing to the

[July 17th, 1890.]

in which I took some rights, that of owning University St. is its pros- as been sold, any new hase money is also its

in your issue of the by-law passed for the purchase of the house nous," can she not see sion may naturally be on of the Board was novation, and that the atter?

vay with class distinc- Home, there is in this ly grotesque if it were nbler class, for whose founded, but who are n it. This is indeed lory of the cuckoo.

is aves. And with the object of the pre- oaccomplished, I would usal of a letter which ur issue of the 23rd ess, Church Home," ected minister of St.

ASPINWALL-HOWE.

union.

it is our duty to keep ly Scriptures. Those e bondage of the let- on:—Are they scrip- ist on the evening of criptural standpoint, r ordinary time for day are not attending presume most Chris- niently appropriate events, the Apostles gh our Lord instituted

for doubting that for eriod covered by the d ended at sunset on we read of their com- the week for the istinctive service—it h services were over istians came together ar worship. Having ant of the Eucharist the Sabbath (Agape) tions to separate the This, of course, threw ay night, in fact the e exact time given); r midnight, or, as we ng, (Acts xx. 7-13), ght, and it was after reaking of bread took anslated "eaten,"— ves it refers to the own to Pliny's letter er, we find the sacra- lay."

ling link between the th and the morning r centuries the prac- h. A celebration, on s the first day of the letter of Scripture ening, which was, for ek. Christians who presence, and confine ment to a subjective ir position; advocate ould conduce to free- ime when body and would be the morn- ng. But, after all, in thians we have the nunion. Those who g customs long laid ould hesitate before Far be it from me to godly—people who to the rude, boorish, Corinth, but it must the universal use of Communion was the arp rebuke. Are we reproof and what it e private opinions e during the last few arch, say regarding ve no such custom, Wm. BEVAN.

shock, he waited three days before he returned to the game. Three terrible days. He could no longer eat, no longer sleep. At night the galoche heaps arranged at the foot of his bed, and hundreds of pieces, which lay flat, and all shining. The temptation was too great. On the fourth day he returned to the Château d'Eau, saw the youth again, and allowed himself to be enticed.

They went off on a snowy morning, a canvas bag over their shoulders, newspapers hid beneath their blouses. It was scarcely daylight when they arrived at the gate of Flandres. The youth took Stenne by the hand and going up to the sentinel—a fellow with a red nose and a good-natured air, and who was sitting down—he said, in a whining voice:

"Let us pass, kind sir. Our mother is ill, father is dead. I am going with my little brother to pick up some potatoes in the field."

He wept. Stenne, quite ashamed, hung down his head. The sentinel looked at them for a moment, then cast a glance along the empty, deserted road.

"Pass quickly," he said to them, moving away himself: and here they are on the Aubervilliers road. It was the big boy who laughed.

Confused, as if in a dream, little Stenne saw manufactories transformed into barracks, deserted barricades garnished with wet rags, tall chimneys which pierced the fog and mounted towards the sky, empty and broken. At distances apart were sentinels; and some officers muffled in cloaks who were looking down below with opera-glasses, and little tents soaked with snow which had melted before the fires that were dying out. The big youth knew the roads and took one across the field to avoid the outposts. For all that, they came, without being able to escape it, on a main-guard of *Francs-Tireurs*. The *Francs-Tireurs* were there, with their little sheds, crouched at the bottom of a ditch full of water all along the Soissons railway. In vain did the big lad begin his story again; they would not let them pass. Then, while he was bemoaning himself, an old sergeant came out into the road from the barrier-guard house, quite white, all wrinkled, who resembled Father Stenne.

"Come along, children, do not cry!" he said to the lads; "you will be allowed to go yonder to your potatoes; but, first, come in and warm yourselves a little. That little fellow there looks frozen."

Alas! it was not with cold that little Stenne was trembling; it was with fright, it was with shame. In the guard-house they found some soldiers crouched round a meagre fire, a true widow's fire, at the flame of which they were thawing their biscuits on the points of their bayonets. They pressed closely together to make room for the lads. They gave them a dram, a little coffee. Whilst they were drinking it one came to the door, called the sergeant, spoke in a low voice to him and went away again quickly.

"Boys!" said the sergeant, returning radiant, "there will be smoking to-night. The Prussian password has been overheard. I think this time we shall retake it from them, this blessed Bourget!"

There was an explosion of "Bravos" and laughter. They danced, they sang, they polished their bayonets; and profiting by the commotion, the boys disappeared.

The trench passed, there was no longer anything but the plain, and at the bottom a long dead wall pierced with loop-holes. It was towards this wall that they made their way, stopping at each step, so as to seem as if they were picking up potatoes.

"Let us go back, do not let us go there," little Stenne kept saying all the time.

The other shrugged his shoulders and continued advancing. Suddenly they heard the tric-trac of a rifle which was being cocked.

"Lie down!" said the big boy, throwing himself on the ground.

As soon as laid down, he whistled. Another whistle replied across the snow. They advanced, crawling along. In front of the wall, a pair of yellow moustaches beneath a dirty headgear appeared level with the ground. The big lad jumped into the trench to the side of the Prussian:

"He is my brother," he said, pointing to his companion.

He was so small, this Stenne, that on seeing him the Prussian began to laugh, and was obliged

to take him in his arms to hoist him up to the breach.

On the other side of the wall there were large mounds of earth, felled trees, black holes in the snow, and in each hole the same soiled head-dress, the same yellow moustaches, laughing on seeing the boys pass.

In one corner a gardener's house was constructed with trunks of trees. The lower part was full of soldiers who were playing at cards, or making soup over a large, bright fire. The cabbages, the bacon did smell good what a difference from the bivouac of the *Francs-tireurs*! Upstairs were the officers. They could be heard playing the piano, uncorking champagne. When the Parisian lads came in, a hurrah of joy greeted them. They distributed their papers, then something was poured out for them to drink, and they were drawn into conversation. All the officers had a proud and insolent look; but the big lad amused them with his faubourg whimsicalities and his street vocabulary. They laughed, they repeated the words after him, revelled in the Paris *mud* which was brought to them.

Little Stenne, he too would have liked to talk, to prove that he was not stupid, but something prevented him. Just in front of him, and keeping aloof, was a Prussian, older, graver than the others, who was reading, or rather making believe to read, for his eyes did not leave the boy. In this look there were tenderness and reproof, as though this man had in his own country a child of the same age as Stenne, and that he had said to himself:

"I would rather die than see my son take to such a trade."

From this moment Stenne felt as if a hand was laid upon his heart and prevented it from beating.

To escape from this anguish, he began to drink. Very soon everything turned round with him. Amid coarse laughter, he vaguely heard his comrade, who was making fun of the national guard, of their manner of doing exercises, and who mimicked a capture of arms on the Marais, a night look-out on the ramparts. Then the big youth lowered his voice, the officers came nearer to him and their faces became grave. The miserable boy was about to forewarn them of the attack of the *Francs-tireurs*.

This time little Stenne got up furious, sobered: "Not that, big boy, I will not have it."

But the other only laughed and went on. Before he had finished, all the officers were standing up. One of them showed the lads the door.

"F—the camp!" he said to them.

And they began to talk among themselves very fast in German. The big boy went out, proud as a Doge, making his money rattle. Stenne followed him, with bent head, and as he passed the Prussian whose look had checked him, he heard a sorrowful voice say: "Not nice that—not nice."

The tears came into his eyes.

Once on the plain the boys began to run and got back quickly. Their bag was full of potatoes which had been given them by the Prussians; with that they passed the *Francs-Tireurs*' trench without molestation. There, preparations were making for the night attack. Troops arrived silently, massing themselves behind the walls. The old sergeant was there, occupied in placing his men, with a happy look. When the lads passed he recognized them and gave them a kindly smile.

O, how this smile hurt Stenne! For a moment he longed to cry out, "Do not go down yonder; we have betrayed you."

But the other had said to him, "If you tell we shall be shot," and fear deterred him.

At Courneuve they went into a deserted house to divide the money. Truth compels me to say that the division was made fairly, and that when he heard these beautiful crown pieces rattling under his blouse and thought of the galoche parties which he had in prospect there, Stenne no longer felt his crime such a fearful one.

But when he was alone, the unhappy child!—when the big boy had left him after passing the gates, then his pockets began to grow very heavy, and the hand which had pressed on his heart, pressed it more heavily than ever. Paris no longer seemed the same to him. The people who passed looked sternly at him as if they knew where

he had come from. The word "spy"—he heard it in the noise of the wheels, in the beating of the drums which were being practised all along the canal. At last he arrived at home, and, delighted to see that his father had not yet come back, he went quickly upstairs to their room to hide under his pillow the crown pieces which weighed so heavily on him.

Never had Father Stenne been so kind, never so joyous, as when he came home on this evening. News had just been received from the provinces the affairs of the country were going better. Even while eating, the old soldier looked at his rifle hung up on the wall, and said, with his cheery laugh, to the boy, "Hein, boy, just so you should go against the Prussians, if you were grown up!"

Towards eight o'clock, cannon were heard. "It is Aubervilliers. They are fighting at Bourget," said the worthy man, who knew all the forts. Little Stenne became pale, and pretending to be very tired, he went to bed, but he did not sleep. The cannon thundered continuously. He pictured to himself the *Francs-Tireurs* arriving at night to surprise the Prussians and falling themselves into an ambushade. He called to mind the sergeant who had smiled at him, saw him stretched down yonder in the snow, and how many others with him! The price of all this blood was hidden there under his pillow, and it was he, the son of Monsieur Stenne, of a soldier——. His tears choked him.

In the next room he could hear his father pacing about, then open the window. Below, in the square, the call to arms was sounding, a battalion of guards was mustering to march. Assuredly it was a real battle. The unhappy boy could not restrain a sob.

"What is the matter?" said Father Stenne, coming into the room.

The boy could not contain himself; he leaped from his bed and threw himself at his father's feet. By the movement he made, the crown pieces rolled to the floor.

"What is that? Have you stolen them?" said the old man, trembling.

Then, all in a breath, little Stenne related how he had gone to the Prussians and what he had done there. As he spoke, he felt his breast more free; it relieved him to accuse himself. Father Stenne listened, with a terrible expression. When all was finished, he hid his face in his hands and wept.

"Father, father," the boy tried to say.

The old man pushed him away without answering and picked up the money.

"Is this all?" he asked.

Little Stenne made a sign that it was all. The old man took down his rifle and his cartridge-pouch, and putting the money in his pocket he said:

"That is well. I am going to give it back to them."

And without adding another word, without even turning his head, he went down and mingled among the guards, who marched in the night.

He has never been seen again.

M. A. F.

He Cares.

If I could only surely know
That all these things that tire me so
Were noticed by the Lord!
The pang that cuts me like a knife,
The lesser pains of daily life,
The noise, the weariness, the strife,
What peace it would afford!

I wonder if He really shares
In all my little human cares,
This mighty King of kings!
If He who guides each blazing star,
Through realms of boundless space afar,
Without confusion, sound or jar,
Stoops to these petty things!

Dear Lord, my heart hath not a doubt
But thou dost compass me about
With sympathy divine.
The love for me once crucified
Is not a love to leave my side,
But waiteth ever to divide
Each smallest care of mine.

Children's Department.

The Hooded Seal.

An interesting denizen of the ice-fields off the Greenland and Labrador coasts is the stemmatopus, or hooded seal. This is an ungainly beast, often larger than an ox. He lies in a great heap on the ice, and is much the color of soot. On days when the sun is strong, as the spring advances, the oil fairly oozes out of his glistening skin. I have sometimes seen him lying so still, and bathed in his perspiration of oil, that I imagined him dead, and "rendering" out in the heat. The seal-hunters call him the "dog hood," because he has a huge hood or membrane consisting of blubber and a tough tissue, several inches thick, which in the twinkling of an eye he can draw over his head. He is then safe from all ordinary assault, being shielded all over the body by several inches thick of blubber or fat, through which the heavy shot of the seal-hunter's guns cannot reach vital parts. The greenhorn delights to capture the pelt of a dog hood, but the experienced hunter is just as content to let the ugly brute alone.—*Harper's Young People.*

Joe and Jenny.

Have any of our young readers noticed an odd difference which there is between the generosity of boys and that of girls?

Joe and Jenny, for example, are walking to school and pass a cat which had been hurt, or a bird with a broken wing. In almost every case the girl will stop to pet and care for the hurt creature. She lavishes time and tenderness upon it, while the boy with a shrug runs on and thinks no more of it.

It is Jenny who will bring flowers to the invalid at home; who will hang over her couch trying to be useful; who will gladly sacrifice play or sleep in order to help her.

Joe as a rule hates a sick room, shirks the sight of pain, and has little sympathy to give to any misfortune of grief.

But if Joe and Jenny have each ten dollars to spend, it will usually be the girl who will hoard the pennies, or who will be hard and sharp in driving a bargain, who will be unreasonable in expecting too much for her money from tradesmen.

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I took Sick,
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WON · A · GOOD · NAME"

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Yet if you probe the matter to the bottom you will probably find that naturally Joe is not more liberal than his sister, or that Jenny really is more affectionate than Joe. But their training has been in some respects different. The boy has been given money and has formed a habit of using it more freely; into the girl's indoor life have been brought leisure and habits of kindness. Each gives of that which previous training makes most easy and natural. The boy his loosely held money; the girl her time and sympathy.

The defects in Joe and Jenny would be lessened were their education in some respects the same; if gentler and kindlier influence were brought into the boy's daily life, and if the girl were early taught the use and abuse of money.

A CANADIAN FAVORITE.—The season of green fruits and summer drinks is the time when the worst forms of cholera morbus, diarrhoea, and bowel complaints prevail. As a safeguard Dr. Fowler's Extract of Wild Strawberry should be kept in the house. For 35 years it has been the most reliable remedy.

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- Never be late at meal hours.
- Never interrupt any conversation, but wait patiently your turn to speak.
- Never sit down at the table or in the parlor with dirty hands or tumbled hair.
- Never reserve your good manners for company, but be equally polite at home and abroad.
- Never call to persons upstairs or in the next room; if you wish to speak to them, go quietly where they are.
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In the case of firms there must be attached to the tender the actual signatures of the full name, the nature of the occupation and residence of each member of a chartered bank in Canada for the sum of \$6,000, must accompany the tender for Section No. 1, and an accepted cheque on a chartered bank in Canada for the sum of \$2,000, for each of the other sections.

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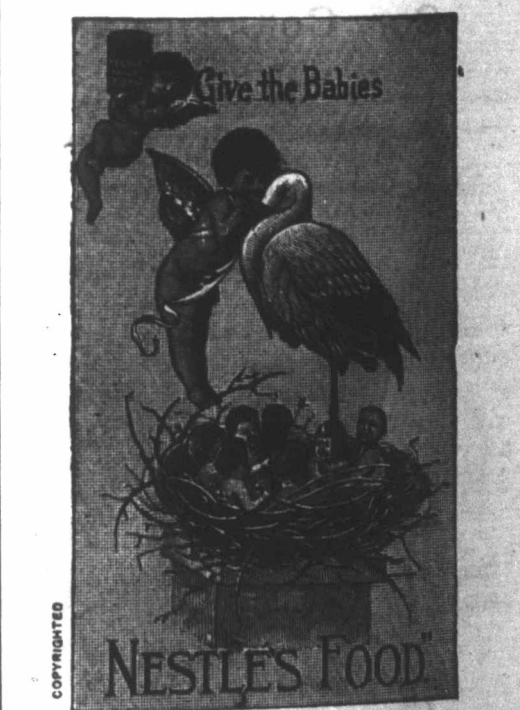
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