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A Church of England Weekly Family Newspaper.

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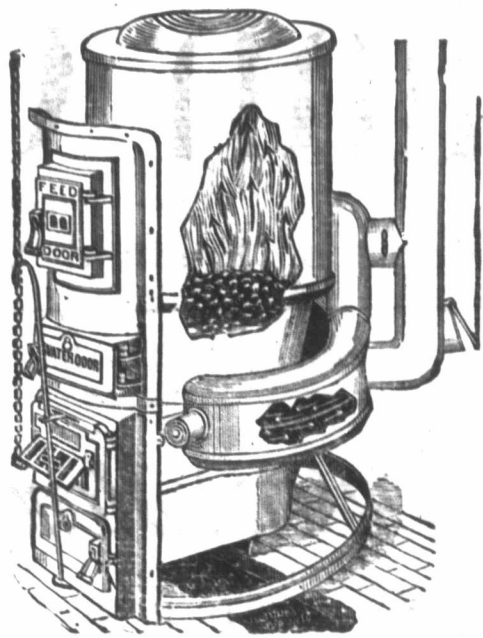
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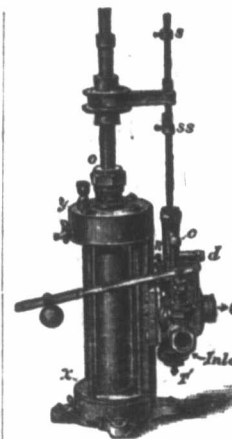


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July 13.—6 SUNDAY AFTER TRINITY.

Morning.—2 Sam. 1. Acts 17. 16.

Evening.—2 Sam. 12 to v. 24; or 18. Matt. 6 to v. 19.

THE ST. PAUL'S REREDOS.—“As to the St. Paul's reredos case,” says *The Rock*, “our wishes go most strongly one way, and our fears another way. We wish most devoutly that the Bishop's veto could be upset, but we fear Bishop Temple is within his legal rights. With his customary contempt for all opinions save his own, he waved aside the notion that this reredos could promote idolatry. Now, when he is confronted with proofs that it has fostered idolatry, he thrusts these aside with an impatient dictum that the cause has already been decided. The *rule nisi* for a *mandamus* has been put down for argument before the Queen's Bench, and possibly it may be referred to the House of Lord's concurrently with the previous appeal. We confess, however, that we are not sanguine of success before the House of Lords. That House introduced the veto clause into the Public Worship Bill, and seems to have done so very effectively. In this instance that wonderful personage, the government draughtsman, has managed his wording so as to be inclusive enough. None the less is it a violation of the first principles of equity and religious liberty for a suitor to be defrauded of his rights at the caprice of an Episcopal Gallio or a Ritualistic Bishop.” There is a good deal of sense in these remarks; yet they miss the real point of all these questions, and that is the power of public opinion in settling them. We may make what laws and what rules of procedure we please. We may try to conserve or to subvert by Act of Parliament; but we can do neither if public opinion and sentiment are going another way. Whatever may be truth of the survival of the fittest, at least the surviving does survive; and it will be well for *The Rock* and its friends to contend for eternal principles and not so much for their material expression or absence of expression.

THE LICENSING BILL.—To the ordinary intelligence hardly anything can seem more absurd than the conduct of the Prohibitionists in reference

to the Licensing Bill of the English Government. The *Spectator* points out with perfect justice that those who wished to stop the traffic in the alcohol might have made some sacrifice in order to secure an end so desirable. But worse than their conduct is that of many moderate drinkers who, after or while supporting the brewing and distilling interests, positively propose to rob them in return for the service they have rendered them. But there are other wheels, it appears, within these wheels. One of the agents of the Church of England Temperance Society declares that the great meeting held in London against the Licensing Bill was nothing more nor less than a Radical demonstration, and he affirms, after mixing fully with the crowd, that it was essentially a political move, and that anyone who, like himself, ventured to differ from the speakers, received anything but fair treatment. This seems to be a tolerably just estimate of the general character of the motley crowd who thronged Hyde Park; and the intemperate conduct of not a few of the demonstrators supported the theory that the Gladstonians had resolved to turn the opportunity to account for a diversion against Her Majesty's ministers.

THE REVISED VERSION.—Father Hall did a bold thing when he moved, at the recent Massachusetts convention, that the reading of the Revised Version of the Bible in churches should be made optional. It is rather sad our people should be compelled to hear only a version which contains a good many acknowledged errors, and errors which are constantly being corrected in the pulpit, to the great perplexity of the ordinary hearer, and that a version which is not even alleged to contain serious mistakes, and which was prepared by the most learned body of men ever assembled in the history of the world, should be withheld from them. Nonconformists are better off. In many of their churches and chapels the Revised Version is regularly used; and even where the Authorized Version is read, the reader frequently draws the attention of the congregation to the variations in the Revised Version.

RELIGIOUS CENSUS.—The Archdeacon of Canterbury was certainly quite right and prudent in not insisting upon the adoption of Lord Camperdown's motion for a religious census in England. It may be difficult to defend the opposition to such a census. It is quite certain that the manner adopted in 1851, we think, of counting congregations, was most illusory, not only because of the different habits of different religious bodies, but because of the actual deceptions practised. On the other hand, the contention of the Nonconformists, that many would, in a census paper, class themselves as Churchmen without being so, tells as much the one way as the other. So long as this can be said with truth, the Church of England has the ball at her feet.

KING'S COLLEGE, WINDSOR.—We wish to offer our warmest congratulations to the oldest Church of England University in the Dominion of Canada, on the celebration of its first centenary. Nova Scotia is the oldest of Colonial Sees and was founded in 1787. It comprises two distinct provinces, Nova Scotia (including the island of Cape Breton) and Prince Edward Island. We learn from *The Year Book of the Church of England* that King's College was founded by George III. in 1802; but this

date may refer to the opening of the College. This old Church University has had to contend with the same kind of difficulties which have beset the other institutions of the same kind, Bishop's College, Lennoxville, and Trinity College, Toronto; although the last has had the advantage of drawing from a large and comparatively wealthy Church population. On the other hand, Nova Scotia does not seem to have been torn by the ecclesiastical warfare which has inflicted so much injury upon Toronto. The present Bishop, Dr. Courtney, who is so well known and much respected among ourselves, seems to be peculiarly happy in keeping together the various constituents of his diocese; and there seems to be good hope that King's College is taking a new start. A large number of matriculants have already entered for next year; and benefactions of varying amounts have been made for the strengthening of the College. The proceedings in connexion with the Centenary Commemoration began on Monday, June 23. The meeting at Windsor on Wednesday was addressed by Bishop Walker of North Dacotah, by the Bishop coadjutor of Fredericton, by the President and others. A largely attended and enthusiastic meeting was held at Halifax on Friday, when addresses were delivered by the Bishop of Iowa, the Bishop of Kentucky, and Professor Clark of Toronto. The Bishop of Nova Scotia presided at all the meetings with his wonted ability and geniality. King's College, Windsor, is, we imagine, the only College on this continent which preserves this name. Such was originally the title of Columbia College, New York, and also of the University of Toronto. We hope that we may be able, next week, to present somewhat full reports of the proceedings of the Centenary, and of the holding of the synod of Nova Scotia at Halifax.

ENGLISH AND AMERICAN COPYRIGHTS.—The failure of the American Copyright Bill to pass in the House of Representatives has given rise to some expressions of regret on the part of Churchmen in the States. One of the leading Church papers, commenting on the failure of the Bill, remarks that the proposition that the products of the brain are property which it is lawful to steal is abhorrent to all honest men; and the refusal of Congress to prohibit robbery of that kind is mortifying to all honest citizens who have ever thought of the subject. It will be encouraging to literary men in England to find that there are some Americans who do not hesitate to speak in plain language to their countrymen about the way in which they steal the fruits of the labours of English authors. It seems to be supposed that the advantage of the existing state of things is so greatly on the side of the Americans; but this is a somewhat short sighted view of the subject. It is quite true that American readers thus obtain a cheaper supply of books; but they do this to the great depression of their own native literature. It is hard enough for makers of books to live even under the most favourable conditions; but what chance have American authors of getting a fair price for their books when standard English works can be bought for a few cents? A cheap edition of an English novel, for example, is often published in the old country for about a dollar and a half, after the book has had a great run at a much higher price. It is seldom indeed that a higher price than a dollar and a half is paid for an

original American novel. And thus literature in America suffers most from the present state of the law.

THE PULPIT AND THE PEW.—Mr. Haweis, the clever and eccentric London clergyman, has been writing in the *Contemporary Review* on the subject of preachers and hearers. "There are two facts," he says; "(1) Intelligent men refuse to take holy orders. (2) Intelligent men refuse to attend Church. The reasons are obvious and related," he says. "Intelligent men won't sit in the pew because intelligent men won't stand in the pulpit." This is a good example of the cut and thrust manner in which a great many persons endeavour to explain the phenomena of the age in which they live. A very slight amount of reflection might show them how imperfect is their diagnosis of the complaint and how shallow is their explanation. We might set down, as antithesis to Mr. Haweis's statements, the following: (1) A great many intelligent men (if also a few others) do take holy orders; and (2) a good many intelligent men do occupy the pews in our churches. And these statements would be quite as true as the others. But it is not in this slap-dash manner that these great problems are to be dealt with. The religious and ecclesiastical phenomena of the age are contradictory and perplexing; but they have always been more or less of the same character; and, if they are more complex in our own days than in some earlier times, this is a natural and inevitable result of the civilization in the midst of which our lot is cast. It is something, however, to recognize that the religious well-being of the community does largely depend upon the education and ability of the clergy; and it is well that the attention of the laity should be turned to this subject. There are two things which might well receive more attention; (1) The selection of men before their training begins, and (2) their actual education. We see that the Presbyterians are insisting upon their ministers having an arts degree before they proceed to the study of theology. How many of those who are ordained among ourselves are graduates? What is the length of the period of ministerial preparation among ourselves and other Christian communions in this country? These are questions worth answering.

DEATH OF THE DEAN OF MANCHESTER.—The death of the Dean of Manchester (June 10th) removes a very remarkable personality from the ranks of the English clergy. Dr. Oakley was pre-eminently unclassable. With an ardent love of truth, of liberty, of ecclesiastical order, of human nature, he was a man of strong principles, which, to many of his neighbours, often seemed contradictory and irreconcilable. Like many Oxford men of his period, he was a devoted admirer of Mr. Gladstone; but, unlike most of them, he was a thick and thin admirer. Mr. Gladstone had only to make a strong assertion and Dean Oakley was ready to repeat it. Mr. Gladstone had only to contradict himself and his disciple readily and heartily did the same. He was naturally a Maurician, with a taste for decent or even dignified ritual; but he never became either latitudinarian or ritualistic; although he was an energetic defender of both. From 1867 to 1881 he was vicar of St. Saviour's, Hoxton, and his beautiful church and service made an oasis in that great east end wilderness. Since 1881 he has been Dean of Manchester, where he was much honoured and loved. Few men had more friends and fewer enemies.

EDUCATION.*

It is not quite easy to select a formula that shall fitly express the complete idea of education. The subject is so many-sided, embraces so many stages, may be represented under so many phases, that every effort to give a condensed expression to the notion ends in incompleteness. There is, however, one verse of the Psalms which sets forth two sides of the subject in a very interesting manner: "That our sons may grow up as the young plants: and that our daughters may be as the polished corners of the temple," (Ps. 144, 12); or, as it is in the Revised Version: "When our sons shall be as plants grown up in their youth; and our daughters as corner stones hewn after the fashion of a palace."

Here we have two aspects of the nature of education, very different the one from the other, yet each of the greatest importance. From the one point of view, education is the developing of the life and being of the thing or person educated; from the other point of view, it is the fashioning and disciplining from without. Both of these conceptions of the work of education are important and necessary; and either without the other would be incomplete. A mere artificial working upon the outside of a man is not education. By such means he may be made into a machine of greater or less perfection; but the man himself is not truly educated. On the other hand, the mere growing of the man, the coming out of the life which is in him, in a merely natural manner, would be insufficient.

We are here opposing the theory of writers like Rousseau, who attributed all social evils to civilization, holding that if men were allowed to grow up in a natural manner, all would be well. But what is a natural manner? Is it the manner of savages or barbarians? This is nature in one sense; but it is not the way to bring out man's nature in all its fulness. For this, there is need not merely of movement from within, but of influences from without. We might take the first image, that of plants, and say that first we need a higher life imparted to them; secondly, the full and harmonious development of that life; and thirdly, the pruning and training by means of which they may be brought to perfection. Here we have the union of growth and development, on the one hand, with discipline on the other.

In discussing the subject of education at the present time, we have at least the advantage of a general agreement not merely as to the subjects of instruction, but on the general principles of education. However widely we may differ in detail and in the application of our principles, we do not now differ greatly as to the principles themselves, or, at least, as to our starting point. We will now consider some of these principles, and first, those which are universally recognized, and then those which, although not universally recognized, seem to us to flow out of the primary, self-evident principles.

First of all, then, *education should be carried on upon scientific principles.* This is a point upon which all men really agree. They may not all, at once, accept the terms in which the principle is put forth; but this is from a misunderstanding of their meaning. They do in reality hold the truth which is expressed. When religious men, for example, allow that there may be an antagonism between religion and science, they are committing

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

a double error. They are offending against science, which is a servant of God, and they are offending against religion by allowing it to be supposed that science can ever harm the faith.

What do we mean by science? We mean knowledge, right knowledge, knowledge which is not gained in a tentative, haphazard manner, but by careful induction of facts. We mean knowledge which is careful, systematic, and approximately complete. We mean the kind of knowledge which seeks to ascertain all the qualities and properties of the thing investigated, and all its relations. Now, to whatever object this method of inquiry may be directed, it is quite obvious that it is doing God-like work. Whether it is investigating the earth upon which we stand, or the plants which grow upon it, or the living creatures which live and move upon its surface, or the starry firmament, or the nature of man, or the nature of God, its generic name is science, and it is the handmaid of man and of God, of intellect and of conscience.

Now education must be carried on in a scientific spirit, unless we think it better to walk in the twilight of guess work, instead of such light of truth and fact as we may be able to attain to. If we are training a plant, we take into consideration its peculiar nature. If we are taming an animal, we consider the qualities and powers of each animal. And it is the same with man. Our education will be successful and profitable just so far as it recognizes the potentialities of the beings educated.

We do not, of course, mean that education is to be suspended until we are thoroughly acquainted with the nature of man. Rather shall we educate as far as we do already know, and, in educating, gain fresh knowledge, and then again make use of that increased knowledge in our work. But it must be recognized that we are better equipped for the work of education the more completely we are acquainted with the subject to be educated.

And here, too, we must remark that we by no means look back with disdain upon those older methods of education in which there was little or nothing said or thought of the scientific character of education. Among the greater educators of earlier times there was an unconscious science, there was an educational instinct, there was the imitation of methods which had been learnt, consciously and unconsciously, from experience. We have no sympathy with those leaders of the present who are ever "slurring the days gone by," any more than we have with the priggishness which sets up for knowing everything, as though no one had known it before. It may be that often the man who acts under the influence of a science which is not recognized as such, does the best homage to that science; yet it will not be denied that every work has its science, has its first principles, and in the conscious recognition of those principles we have the best assurance of the hopefulness of our work.

(To be concluded next week.)

AFRICA.

The importance of the treaty concluded between Great Britain and Germany respecting their respective boundaries in Africa is beginning to be recognized. And this recognition comes not merely from the bellicose Jingo who is for running up the Union Jack on every available elevation throughout the world, but also and more emphatically from the Christian, the philanthropist, who recognizes the obligation to carry civilization into the dark places of the earth, and on the part of the Church to carry the Gospel, which is the living principle of all true human civilization.

All the greater travellers in tropical Africa have proclaimed aloud the horrible state of things in those vast regions, and the necessity for intervention on the part of European nations. The trade in ivory carried on chiefly by the Arabs, and the slave-trade which seems to be its necessary attendant, are accompanied by nameless atrocities perpetrated upon the inhabitants of the interior. We have already heard on these subjects from Dr. Livingstone, the martyr to the cause of African evangelization and civilization; from Mr. Stanley, whose new book will soon be in our hands; from Professor Henry Drummond, who visited the same scenes and published a small but valuable book under the title of "Tropical Africa," and from others.

What nation is called pre-eminently to do this work? Let us hear what Mr. Drummond says—not under the influence of Stanley's recent philippics nor of the Anglo-German treaty, but some time before Stanley's return. The reader of this book, he says in his preface, will discover how great is the need for arousing afresh that truer interest in the dark continent which since Livingstone's time has almost died away. "To Livingstone it was a land to be pitied and redeemed." But who is to do it?

Not the Portuguese, he says. "They have done nothing for the people since the day they set foot in Africa. They have never discouraged, but rather connived at the slave-trade. Livingstone himself took the servant of the governor of Tette red-handed at the head of a large slave-gang. They have been at perpetual feud with the native tribes. They have taught them to drink. Their missions have failed. Their colonization is not even a name."

On the other hand, England's stake in this country is immeasurably greater than any statistics can represent. "Numbers of native Christians owe their knowledge of the common faith to these efforts; scores of future chiefs are being instructed in the schools, spread over hundreds of miles; plantations are being mapped out; commerce is developing by sure and steady steps; a vigorous company is showing to tribes and nations that there are more valuable commodities in their land than their sons and daughters." Such is the summing up given by the Rev. Horace Waller, the editor of Livingstone's journals.

"This," says Mr. Drummond, "is the vision which Livingstone saw, when in the last years of his life he pleaded with his fellow-countrymen to follow him into Africa. 'I have opened the door,' he said, 'I leave it to you to see that no one closes it after me.'" The step now taken by the English Government is a response to this appeal. Mr. Stanley, in acknowledging an address from the Town Council of Berwick, recognizes the importance of that step in the following manner:

"But yesterday, as it were, you had allotted to the English sphere of influence a small and limited area of Africa, 150,000 square miles in extent, two-thirds of which were simply desert, and one-third of which was rich and fertile, equal to any spot on the globe. There was a claim to that made by Germany. To-day you understand that not only has that area been allotted to you and secured to you by the wisdom of your Premier, but you have also a magnificent block of 500,000 square miles added to it; and so instead of delivering a jeremiad here in this border town, as elsewhere in Scotland, I ought to sing a psalm of praise to Lord Salisbury. In the address which the Mayor has been good enough to give to me he speaks about the extension of commerce and

the introduction of civilization to Africa. It has now been made possible to realize it. It is the grand dream of those who have been concerned in the exploration and in the enlightenment of the regions of Africa. Not only is it possible in this area of 650,000 square miles now secured to you, but it is also possible to extend your commerce over the whole million square miles of the Nile Valley, so that from the Cape to Cairo you may consider Africa as your own. God has enlightened your Premier with wisdom and understanding. All I can say is, long may he live. Long may he flourish."

It is at least clear that Christianity and civilization are going to do their work in central Africa, and that, by God's blessing, it will no longer be the dark continent. Zanzibar, the focus of the slave-trade, will now have to reckon with English ironclads.

SOME LITURGICAL STUDIES.

BY REV. DR. GAMMACK, EAST TORONTO.

No. 5.

The change upon the Communion Office of 1549 will best be appreciated by our looking at the old and the new in a very short tabular form, which commences at the close of the sermon, and is numbered where the First Book re-appears in the Second.

FIRST BOOK OF EDWARD VI., 1549.

1. Exhortation to Communicants.
2. Exhortation to the Negligent.
3. Offertory Sentences and preparation of the Elements.
"The Lord be with you."
4. Lift up your hearts," and Proper Prefaces.
5. Prayer for the whole state of Christ's Church.
(It has
5 a—Prayer for Unity.
5 b—Pr. for King and Council.
5 c—Pr. for Bishops and Clergy.
5 d—Pr. for the people and the sick.
Thanks for the grace in B.V.M., etc.
Pr. for the faithful departed.
5 e—Memorial of Christ's Passion.
Invocation of the Holy Spirit.
5 f—Words of Institution.
5 g—Sacramental Oblation.
5 h—Personal Oblation.)
6. The Lord's Prayer.
"Peace be with you."
"Christ our Paschal Lamb," etc.
7. Invitation, Confession, Absolution and Comfortable Words.
8. Prayer of Humble Access.
9. Communion.
"O Lamb of God," etc.
Post Communion Sentences.
"The Lord be with you."
10. Thanksgiving.
11. Peace and Blessing.

SECOND BOOK, 1552.

3. Offertory Sentences and preparation.
5. Prayer for the whole state of Christ's Church militant here in earth. (It has
Offering of Alms.
5 a—Pr. for Unity.
5 b—Pr. for King and Council.
5 c—Pr. for Bishops and Clergy.
5 d—Pr. for the people and the sick.)
Exhortation preparatory to Celebration.
2. Exhortation to the Negligent.
1. Exhortation to the Communicants.
7. Invitation, etc.
4. "Lift up your hearts."

8. Prayer of Humble Access.
5. Consecration (embracing
5 e—Memorial of Christ's Passion.
5 f—Words of Institution.)
9. Communion.
6. The Lord's Prayer.
5 g—Sacramental Oblation.
5 h—Personal Oblation, or
10. Thanksgiving.
Gloria in Excelsis.
11. Peace and Blessing.

The Prayer Book was issued under the sanction of the usual Act of Uniformity, and, with the Black Rubric attached to the Communion Office, began to be used before the end of the year, but it was poorly received, and the accession of Mary in the following July brought its use to an end. Elizabeth is said to have been opposed to its revival when her Committee was appointed to revise the Liturgy, but, with the return of those who had fled to the continent during the previous reign, Protestantism had come in like a flood, and none knew better than Elizabeth did when to give in to the popular will. The only alterations upon the Communion Service were the combining of the words of administration used in 1549 and 1552, and the omission of the Black Rubric. Thus it passed through the revision of 1604, and the additions of 1662 were but slight; the only one worth our notice was that made to the end of the Prayer for the Church Militant, "And we also bless the Holy Name," etc. The amending and replacing of the Black Rubric is, with the other rubrics, beyond the object of the present papers, but may form a fruitful topic at another time. But in looking over the whole series of changes, we can trace adherence to one law, that the Lord must abide in His Holy Temple, and that not unto us but unto His name is the praise. Men's minds have changed under many influences, and the modes of worship have gone over from the full and ornate to the sober and plain, but the Holy Sacrament is God's gift, and the earthly minister is a fellow-worker with God.

THE CHRISTIAN MINISTRY.

CHAPTER VI.

FUNCTIONS OF THE MINISTRY.

We have endeavoured to show that the Christian ministry is of divine institution. We have now to consider what is the special work which it has to perform. And here, again, we must remind ourselves that there is but one Supreme Minister of the sanctuary, the Lord Jesus; and whatever ministering powers are possessed by others belong to them only as His representatives, and are discharged by virtue of the grace derived from Him, and imparted by His Spirit.

Now, we have already seen that, in a certain sense, these powers are possessed, and these gifts are exercised by all the members of Christ. Of every one of His disciples it is true that he is sent to give light to the world. All of them are prophets, priests, and kings; so that every Christian minister has at least his share in this representative work.

THE CHRISTIAN MINISTER REPRESENTS CHRIST.

But it is quite clear that this does not exhaust the nature of his office. Whether we say that the ministry constitutes a distinct caste or not, at least it is a distinct order. It is, as we believe we have shown, an ordinance of God, just as the two sacraments are divine ordinances. And its general notion is that of an order of men appointed to represent God before men, and to represent men before God. They are media or means of communication between the Father of all and His children, just as the sacraments are, although they are living beings, instead of dead matter.

BY ORDINANCE OF CHRIST.

This idea of the ministerial office is brought out quite distinctly in our Lord's words to His Apostles. In one of His interviews with them after His resurrection, He declared: "As the Father hath sent Me, even so send I you." At the same time He spoke of certain powers committed to them; and of these we shall have something to say presently; but for the present we are simply to note the position assigned to them as representatives of Christ. That they were so in a peculiar and distinctive sense, was clearly understood by themselves and recognized by others. All Christians were prophets; but these had a peculiar relation, as such, to the Christian community. They were not merely members of the Church; they were officials appointed to perform certain acts which were necessary for its well-being and even for its existence. Every society must have its officers, either elected by the community or appointed by supreme authority; and the Church was, in this respect, subject to the same laws as other societies. In some cases the officers might be elected by the members of the Christian Society, but in all cases they were supposed to derive their authority from Christ, and to sustain a peculiar relation to the society as His representatives.

THIS POSITION CLAIMED.

The Apostles were conscious of this position, and it was generally recognized by the people. Thus S. Paul declares (2 Cor. v. 20, R. V.): "We are ambassadors therefore on behalf of Christ, as though God were entreating by us; we beseech you on behalf of Christ, be ye reconciled to God." There is no ambiguity about these words. The Apostles were divine messengers, ambassadors, with the duties, the responsibilities, and the authority of such officers.

We remember how S. Paul insisted upon his own authority. He was "not from men, neither through men, but through Jesus Christ and God the Father" (Gal. i. 1). There were peculiar reasons for S. Paul's insisting upon the immediacy of his own commission; but this made no difference in regard to the power which he exercised as a minister of Christ. He was neither above nor below the rest of the Apostles. If he was "not a whit behind the very chiefest of the Apostles," neither did he claim that the peculiarity of his case gave him any superiority, or any kind of authority which they did not also possess.

THESE POWERS TRANSMITTED.

Nor does S. Paul mean that the powers which he exercised died out with him. Thus he instructs Timothy and Titus to exercise the gifts and powers of the ministry which had been received by them from Christ through his means and by the laying on of hands. And this is the answer to those who speak as though the binding and loosing performed by the Apostles terminated with them, and could no longer be continued in the Church. According to this view, the Apostles received certain miraculous or supernatural gifts which were not to be continued to their successors.

No one will think of claiming for the Christian ministry of later times all the powers of the Apostolate. Some of them were granted for a time, and could not be usefully continued. But all such ministerial gifts and powers as are necessary for the continued existence of the Church, for the celebration of its ordinances, for the extension of its borders, and for the edification of its members—all these are just as necessary now, and will always be as necessary, as they were in the days of the Apostles; and to say that these are still continued, is to say no more than that, by the will of God, the Church still exists.

THE SPECIAL FUNCTIONS.

Here, then, we have an order of men chosen by Christ to represent Him and to do His work in the world. This is their distinctive position and office. Unless this is true, there is no such thing as a Christian ministry in any living sense of the phrase. In what sense, then, do they represent Christ? We must answer this question precisely as we did when asserting the priesthood of the Church at large. We must answer it by asking what offices Christ discharges to the world and

to the Church. The answer is simple. Jesus Christ is Prophet, Priest, and King; and as all His people participate in His offices, so in a special manner do His ministers sustain a prophetic, a sacerdotal, and a royal relation to the Church. In what sense these terms are employed, we must now consider.

(To be Continued.)

REVIEWS.

THE POETRY OF JOB.*

Perhaps we shall best satisfy our readers that the little volume before us deserves consideration by mentioning that we have read it from beginning to end, translation and notes, without our interest in it flagging in the least. As far as we are able to judge, the translation is as near the meaning of the original Hebrew as, in the present state of the text, it can be made. "As it lay outside the purpose of this essay," says the author, "to give the grounds of the translation from step to step, it may be proper to say that the interpretation here given, in the case of each word and sentence in the poem, has been adopted only after repeated and careful examination of all the philological evidence. . . . Every conclusion has been reviewed and tested several times."

The first part of the volume consists of a rhythmical translation of the book of Job, of which more hereafter. The second part is an interpretation of the poem, containing the following sections: 1. A Brief Analysis; 2. Nature in the Poem of Job; 3. The Animal Kingdom in the Poem; 4. Human Life in the Poem; 5. The Poet's Conceptions of God. It is hardly to be expected that a volume of this size should add much to the criticism or exposition of the interesting Poem of Job; but we believe that ordinary readers will find the results of the best work done upon the book here presented in a lucid and impressive manner. We may, at least, affirm that, after the perusal of the contents, we felt that we had a firmer grasp on the subject, the detailed contents, and the significance of the book, than we possessed before.

Having thus borne ungrudging testimony to the general excellence of the volume before us, we shall not be suspected of hypercriticism, if we make some remarks on the form of the translation. On this the author remarks: "First, the translation is rhythmical, or, at least, constantly aims to be; not metrical;" and he says he thinks it a mistake "to render the poem into metrical verse; but," he says, "any translation of it that aims at perfection must be rhythmical. As we are not satisfied with a prose translation of the Faust or the Divine Comedy, so we should not be satisfied with a prose translation of Job." Further, he remarks, that the rhythmical movement of the original should be reproduced; and therefore "the three-toned Hebrew lines have been rendered into three-toned English lines, and the rhythm of the two-toned and four-toned lines has also been preserved." As an example of three-toned lines, he gives the following:

"The wicked have ceased there from troubling,
And there are the weary at rest." (iii. 17).

Examples of the four-toned and two-toned lines are the following:

"The wicked man is in pain all his days,
And the sum of the years reserved for the tyrant."
—(xv. 20).

"My spirit is broken,
My days are extinct.
The graveyard is mine." (xviii. 1).

Now it strikes us that the translation has here come nearer to what we should call irregular metre than to rhythmical prose; and it is a remarkable fact that many persons prefer those translations of the very books which the author has named which are in the form of rhythmical prose. We refer, of course, to Hayward's translation of Faust and still more to Dr. Carlyle's translation of the Inferno. It is not quite certain that a translation is best in the metre of the original, and we fancy that the grandeur of this great poem will be best appreciated in the authorized English version as recently revised. Still, many persons may get help from the rendering here given.

*The Poetry of Job. By George H. Gilbert, Ph.D. \$1.00. McClurg & Co., Chicago. 1890.

MAGAZINES.—*Littell's Living Age* (June 21) is full of good things. The first article on the Prussian Monarchy and the Revolution of 1848 gives a very concise and brilliant sketch of that wonderful *fiasco*, the true nature of which is in some danger of being forgotten. A charming story from the *Cornhill Magazine* is the "Colonel's Boy." "The Comte de Clermont" follows, not a cheerful picture, yet instructive in its way. A touching sketch, "Out of the Deeps," by Ethel Earl, an unknown name, but one which we expect to hear of again. Among the other papers is an excellent and interesting one on "Maurice de Saxe," generally known among ourselves as Marshal Saxe, the Son of Augustus the Strong, and the victorious leader of the French at Fontenoy. One feels glad, when a story of this kind is told, that his lot is cast not under Louis XV. of France, but under Victoria I., Queen and Empress. The other contents are excellent, as is nearly always the case with this admirable magazine. The same may be said of the number for June 28, which begins with a review of Sir Charles Dilke's recent important book on "Greater Britain," and Sir G. F. Bowen's work on "Thirty Years of Colonial Government." A brief but interesting article on the "Characteristics of English Literature," deals with a subject which is now claiming a large amount of attention in both hemispheres. All the other articles deserve a perusal. *The Church Review* for April has only just come into our hands when the next number is almost due. But it is one of the aristocratic qualities of the big Quarterlies to be late. The present number, or volume, as it prefers to call itself, is of unusual importance. It indicates, the preface tells us, a departure from the course which it has pursued since 1848, the year of its foundation. "It is largely taken up with the statements of twenty representative men of the chief Protestant communions in the United States, showing how far they (individually) are willing to accept the basis for Christian reunion proposed by the House of Bishops, in 1886, and reaffirmed with slight modifications, by the Lambeth Conference in 1888." These papers demand and shall receive, in due time, careful consideration, as they will enable us to ascertain pretty completely the exact state of public opinion (at least on this side of the Atlantic) with reference to the prospects of Christian reunion. The editor is quite right when he decides that no apology is needed for thus taking up so large a portion of the present volume. Hardly any subject is of greater importance. Among the writers are men like Dr. C. A. Briggs, Dr. H. J. Van Dyke, Dr. McCosh, Dr. J. Hall, and Dr. W. M. Taylor. A lengthy article is given to King's College, Windsor, N. S., the Centenary of which is celebrated at the end of this month. There are several other articles of interest.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

LENNOXVILLE.—*University and School of Bishop's College*.—Thursday, June 26th, was the closing day of the session, which has been a prosperous one. The day commenced with a celebration of the Holy Communion at 7 a.m., the Rev. Principal Adams, D.C.L., being the celebrant. At 9 a.m. the annual business meeting of the Alma Mater society of college and school was held, Rev. A. J. Balfour, M.A., vice-president, in the chair. The balance in hand, \$52, for the year 1889, was reported as having been placed to the credit of the endowment of the science chair. A successful reunion of about seventy members in Quebec, at the annual dinner of January, was reported. It was resolved to hold the annual dinner in Lennoxville, on Wednesday, June 24th, 1891, and a local committee was appointed to carry out the necessary arrangements. The following were elected officers for 1890-91;—President, Hon. G. B. Baker, M.A., Sweetsburg; vice-presidents, Rev. Canon Thorneloe, M.A., Sherbrooke; H. Abbott, Esq., B.C.L., Montreal; committee, Wyatt Johnston, M.D., Montreal; Rev. R. Fothergill, Sherbrooke; G. Roll White, Esq., Quebec; secretary-treasurer, H. G. Hamilton Perry, Esq., M.A., Bishop's College School, Lennoxville. The Principal made a general statement as to the general progress of the institution. The building fund for the new divinity house is now

close upon \$12,000, and more is urgently required to complete the scheme. The total number of students in attendance during the session just closed has been 39, and the number of boys 120; 36 and 110 being the largest attendance at any one date in the college and school, respectively, during the session. At 11 o'clock morning prayer was said. The service was intoned by the Rev. F. G. Scott, M.A., of Drummondville, P.Q. The Rev. A. H. Robertson, L.S.T., and the Rev. G. H. A. Murray, B.A., read the lessons, which were special—Ecclesiastes xii. and St. John xv. The University sermon for 1890 was preached by the Rev. Canon Thorneloe, M.A., rector of Sherbrooke. These four gentlemen are alumni of the college. The text was, "This one thing I do," &c., and was a thoughtful discourse on the prevailing tendencies of the day: Impulse and Specialism. The good and evil of specialism were delineated with a master touch, and the place of religion in education and the need of concentration for us in our special work, were eloquently enforced. The Bishop of Quebec gave the blessing. There was a large attendance of visitors. At 2.30 the convocation met, and at 3 the procession to the new convocation in Bishop William's Hall (now used for the second time for convocation) was made. The list of distinctions is appended. The Principal presented the candidates for degrees, and announced the various results of the examinations. One of the graduating class, Mr. J. Smith, B.A., offered \$30 as a prize in Political Economy for 1891. Various old boys had given valuable prizes for the sports on the day previous. The chancellor, R. W. Heneker, Esq., D.C.L., made his annual address, and touched on a variety of educational topics—notably the education of women. The medical faculty in Montreal has opened its doors to women students for the coming session. Brief addresses were given by the Bishop of Quebec, and by the Dean of Quebec, who presented a prize to the best athlete in the school.

MONTREAL.

MONTREAL SYNOD CONTINUED.—*Friday*.—It was the fifty-third anniversary of Her Majesty's accession to the throne yesterday, and the first thing that the synod did after the opening prayers was to sing a portion of the national anthem as a manifestation of their loyalty. His Lordship Bishop Bond presided. After routine Rev. J. F. Renaud gave notice of a motion asking that the Executive be authorized to take steps to provide for the foundation of a general purpose fund.

Dr. Davidson moved:—

"That this synod, recognizing the desirability of enlisting the hearty and combined assistance of young men in seeking after and retaining young men in the Church, learns with pleasure of the formation of a Dominion brotherhood of St. Andrew, on the lines of that existing in and so highly commended by the Bishops of the Church in the United States, and would earnestly call upon the young men of our several parishes, and especially in the larger centres of population, to renew effort to seek out and bring this class under the influence of the Church." This was adopted.

Mr. E. L. Bond's motion on the temperance question, after a lengthy discussion, was partially carried with the amendment of Mr. Nye.

Rev. H. W. Nye moved the adoption of his motion respecting superannuation, which provided for the temporary superannuation of clergymen having a claim on the fund who might be temporarily disqualified for active work by illness or hard work, and also a canon providing for the compulsory retirement of any clergyman unfitted for active work by age, infirmity, or excusable inability to perform it.

The first motion was referred to the committee on superannuation, and the second laid over until the next meeting of the synod, after a short discussion on the matter.

Rev. Mr. Renaud withdrew his motion on Church extension in the city, after a lively discussion had been held, and the Rev. Mr. Everett's motion requesting the Bishop to invite the ladies of the churches in the city to assist the hospitality committee in receiving the clerical and lay delegates during the annual session of the synod, was carried. Several members of the synod expressed their hope that something would be done, as it was very hard, particularly for the lay delegates of the synod, to oftentimes spare the money required for hotel bills, etc., while attending the synod, and it was this cost that made the attendance of the country delegates so small on the closing day of the synod.

The synod then adjourned.

The afternoon session was poorly attended, many of the delegates having left the city. It was mainly devoted to the disposing of the many important motions left on the order of proceedings. Many of these were referred to committees or laid over until next session, one or two were passed, and a couple were lost.

It was decided, on motion of Rev. W. P. Chambers,

to devote Wednesday evening of every synod week to the consideration and discussion of general missionary work.

The following resolution in reference to Dunham Ladies' College was carried unanimously:

That in referring this memorial to the Executive Committee the synod are emphatic in the expression of the opinion that there is room in the diocese of Montreal for a ladies' college. The premises at Dunham seem well fitted for the work, and the synod expresses the hope that it may be so re-organized as to secure for it the support to which it is entitled, and we trust will be sufficient for its successful carrying on.

The resolution of the Rev. J. F. Renaud instructing the Executive to form a general purpose fund, was carried.

Votes of thanks were passed to the railways and steamboat companies, CANADIAN CHURCHMAN, Gazette, Witness, Church Guardian, and finally to His Lordship. The Doxology was then sung and the synod adjourned, the Bishop pronouncing the benediction.

The Executive Committee.—After the adjournment of the synod the Executive met and appointed the following sub-committees:—

Widows' and Orphans' Fund.—Revs. Canon Mussen, R. Lindsay, W. H. Naylor and J. F. Renaud, and Messrs. the Chancellor, C. Garth, W. H. Robinson, Dr. Butler, E. Judge and W. Drake.

Endowments.—The Chancellor and Messrs. Chas. Garth, Richard White, A. F. Gault, Archdeacon Lindsay and W. Drake.

Investments.—The Chancellor, the treasurer (Mr. Garth), Mr. Hannaford and Mr. Richard White.

Synod House.—The chancellor, the clerical secretary and the treasurer.

Grants.—Archdeacon Lindsay, the Dean, Revs. R. Lindsay, Canon Mussen, W. H. Naylor, W. B. Longhurst, J. F. Renaud, H. W. Nye, W. Sanders, Dr. Norton, and Messrs. the Chancellor, Charles Garth (convener), E. P. Hannaford, Dr. Butler, Dr. Davidson, Richard White and E. R. Smith.

A grant of \$500 was placed at the disposal of the Book and Tract Committee for procuring books for Sunday Schools and other religious literature, the intention being to purchase in quantities and give the individual Sunday Schools the benefit of the reduced rates thus obtainable.

A special committee on the Dunham Ladies' College was named by the Bishop as follows: Revs. Canon Davidson, John Ker, Archdeacon Lindsay, Canon Henderson and Mr. Chambers, and Messrs. L. H. Davidson, R. D. Mussen, the treasurer and the chancellor.

ONTARIO.

The case caused considerable discussion, as it appeared to cause a great hardship to Rev. Mr. Tighe and other junior clergymen, inasmuch as the Rev. Mr. Simpson only served a short time in the diocese, and for the last fourteen years has been receiving a gratuity of \$200 a year from the Mission Board without doing any work; whereas Rev. Mr. Tighe and others have laboured incessantly all that time.

His Lordship explained that the position of Rev. Mr. Simpson with regard to the diocese was that he was still a member of synod, superannuated. He acknowledged the hardship of the case, but stated that it was simply a matter of dry law.

Both amendments were put to the synod and lost, and the report of the committee was adopted.

Mr. Pense presented the report of the See House Committee, giving a statement of what had been done towards providing a residence for the Bishop of the diocese, and urging the members to raise the amount necessary to pay for the building. The report was adopted.

Judge Macdonald submitted a report in reference to the deaths since last synod of Rev. Canon Bleasdel, Trenton; Rev. Stuart Foster, retired; Rev. F. Prime, Kingston; Rev. F. L. Stephenson, Brockville; S. Keefer, Esq., C.E., Ottawa; W. Wilson, M.D., Q.C., Ottawa; and Stephen Young, of Trenton.

Canon Petit presented the report of the Mountain Canonry, showing the receipts to have been \$126.66, and the expenditure \$112.98, leaving a surplus of \$14.78.

Rev. Mr. Loucks presented the report of the Episcopal Trust Fund Committee. The present invested capital of the fund amounts to \$58,674.37, the estimated income of which is \$3,282.40, and the estimated expenditure \$3,222.00.

The report of the Clergy Superannuation Fund Committee was presented by Rev. A. Spencer. It showed an increase during the year of \$981.94, and deducting expenses, now amounts to \$3,512.46.

Rev. J. J. Bogert presented the report of the Widows' and Orphans' Fund Committee. The capital of this fund is \$26,449.52, an increase over last year of \$1,227.43. The receipts from collections amounted to \$1,299.94, an increase of \$430.42 over last year; subscriptions from the clergy, \$460, an increase of \$215 over last year; income from invest-

ments, \$1,660.14; received from donations, \$225. The estimated income for this year is \$2,985, and the estimated expenditure, \$2,950. The increase in the estimated expenditure is due to the large number of beneficiaries who have been added to the fund since last year.

Ven. Archdeacon Bedford-Jones presented the report of the Committee on Domestic and Foreign Missions. Last year \$4,666.18 passed through the treasurer's hands; this year the amount is \$4,817.20. In addition to these sums the Women's Auxiliary contributed last year \$1,153.62; this year they will contribute \$1,449, showing a total for this year of \$6,266 as compared with \$5,819 last year. Of this amount \$1,823.46 was contributed by the Rural Deanery of Carleton and \$1,209.76 by the Rural Deanery of Frontenac, or over two-thirds of the total fund. Reference was also made to the excellent work done by the children in the cause of missions.

Rev. Mr. Carey presented the report of the Committee on Rectory Lands. The capital of the fund is \$219,341.45, the increase in which is due to three funds having been added to the fund. The changes in capital show receipts amounting to \$12,754.13. The amount re-invested is \$14,136, leaving a balance of \$229.45. The payments to the clergy amounted to \$14,553.86; the expenses were \$918, making an overdraft of \$3,355.68, against which there is interest due and unpaid amounting to \$4,470.89. The estimated income from investments is \$13,054.50, the estimated expenditure \$12,370.50.

Dr. Smythe presented the report of the Committee on Sunday Schools, which showed that there are in the diocese 991 teachers and 9,150 scholars.

Rev. S. Tighe presented the report of the Finance Committee, showing a deficit in the assessment fund of \$987.04.

Rev. C. L. Worrell presented the report of the Divinity Students' Fund Committee. There were during the year four students who received from the fund \$500. Two of these were admitted to holy orders. During the year two exhibitions amounting to \$213 were returned to the fund. The receipts were \$536, and the expenditure \$747, showing a deficit of \$211. The capital of the fund is \$5,850; liabilities, \$813.60; estimated revenue, \$298; estimated expenditure, \$367, showing a deficit of \$74.

Rev. B. B. Smith presented the report of the Library Committee, which acknowledged the receipt of \$100 from Mrs. E. P. Crawford, of Hamilton; books to the value of £20 sterling from the S.P.C.K.; books from the Ven. Archdeacon of Kingston, Mrs. Bedford-Jones, Rev. G. J. Low and Rev. T. W. Barry.

Rev. Mr. Smith also presented the report of the Book and Tract Committee which showed a surplus of assets over liabilities of \$501.42.

Dr. Henderson presented the report of the Committee on Memorials, recommending that the memorials presented to synod at the morning session be all granted except that of Trenton.

Rev. J. J. Bogert presented the report of the Committee on Wine for the Holy Communion, which recommended the adoption of the St. Augustine brand of Canadian wine for use in all the parishes in the diocese. The committee had made exhaustive investigations into the matter, and with the assistance of the official analysts of the Department of Inland Revenue, had unanimously agreed to recommend the St. Augustine wine.

The various reports were adopted.

The synod rose at 6 o'clock.

There was a large congregation at All Saints' church last evening to hear the Rev. John Carry, D. D., of the Diocese of Toronto, who was publicly and deservedly introduced to a seat in the Synod as "The Littledale of Canada." Quite a number of both clerical and lay members of the synod were present. The service was full choral, Rev. Mr. Rayson presiding at the organ. Besides the rector and the learned preacher there were in the procession Rev. Messrs. O. P. Emory, G. J. Low, E. H. M. Baker, J. M. V. King and others. Evensong was sung by the rector, Rev. N. Y. Daykin. Rev. G. J. Low read the first lesson and Rev. J. M. V. King the second.

The preacher took for his text Solomon's Song vi. 13. His subject was "the dance of Mahanaim," in which he showed that it was necessary to compare the ancient Greek or LXX. with the modern English versions in order fully to understand the Hebrew words, which are translated "the company of two armies." The original words imply rather the harmonious and concordant dance or movements of two camps than what might seem to be the idea implied—an opposing or antagonistic clashing of two armies.

It is much to be regretted that the learned gentleman was suffering from the effects of a severe cold, so that his voice at times could not be distinctly heard, yet those within hearing distance and who were capable of judging could hardly express their delight at the depth of learning and the lucidity of expression displayed in the discourse. It was instructive to the highest, yet clear and comprehensive to the lowest mind. It is to be hoped that this is

not the last time a Kingston congregation will be delighted and instructed by Rev. Dr. Carry.

The collection was devoted to the Building Fund of All Saints' church.

Miss Callaghan, Mus. Bac., sister of Colonel Callaghan, the gold medallist of Trinity College, intends coming to the city and being organist in All Saints' church. She will be great acquisition to the musical circles of Kingston.

The Flower Fair given in the City Hall during the afternoon and evening by the ladies of St. Paul's Church was a success in every sense of the word, and those fair ones who were so indefatigable to make it thus certainly have reason to flatter themselves upon the result of their efforts. The hall was beautifully decorated, and the different booths lined along either side showed how much care and exquisite skill had been devoted to them. All these booths were gotten up in perfect style, and to single out any one as deserving of particular mention would be both impossible and unfair. The ladies who presided over the various tables were kept busy during the evening supplying the demands of the sterner sex, and towards the close of the evening there were very few flowers indeed which had not been disposed of. The booths and the ladies connected with them were as follows:

Fancy work table—Mlles. Emily Ruttan, Flossie Thompson, Ethel Bunt.

Candy table—Edna Thompson, Kathleen Daly, Mable Thurston, Mamie Robbs, Irne Macdonald, Norval Macdonald, Gertie Power, Rossie Metcalf, Flo Horsey, Lillie Kearns. Mrs. Daly was in charge of this table.

Pinks—Misses Shibley, Bella Gaskin and Sutherland.

Heliotropes—Miss M. Gaskin, Jessie Pipe and Annie Booth.

Daisy—Misses Metcalf, Trendell and M. Carey.

White—Misses Daly, and M. Horsey and F. Hentig.

Red—Misses M. Daly and Horsey.

Ice cream—Misses Corbett, Thompson and J. Metcalf.

Strawberries—Mrs. Youlden, Mrs. Stratton and Miss Booth.

During the evening a good programme was rendered, consisting of kindergarten songs, club-swinging, etc. Ernest Morgans, the son of Sergeant-Major Morgans, a lad scarcely ten years of age, gave an exhibition of club-swinging the like of which it would be hard to find. His movements were both easy and graceful, and that the audience appreciated his efforts was evidenced by the hearty applause bestowed upon him.

One of the most unique and attractive features of the evening was the club and foil exercises given by Sergeant-Major Morgans' calisthenic class of young ladies.

(To be Continued).

BROCKVILLE.—The Bishop of Ontario sails this week in the S. S. "Lake Huron" for England, and has appointed the Ven. Archdeacon Bedford Jones, rector of Brockville, his commissary during his absence. His lordship hopes to return in time to attend the Winnipeg conference relating to the consolidation of the various ecclesiastical provinces.

TORONTO.

EAST TORONTO.—On Wednesday, the 25th ult., there was a most enjoyable garden party for the sale of work in Mr. Morton's Grove. A brilliant assembly came forward to grace the occasion, and a handsome sum was realized by sales from the various tables. Dr. Gammack and his good lady are to be very heartily congratulated on the success of their enterprise in this prosperous mission. The tenders for the church are now being advertised, and there is every prospect of the edifice being completed by October.

St. Alban's Cathedral.—The curate of St. Alban's, who, under the Lord Bishop, has had charge of the services held in the crypt of the building since February, 1887, shortly after divine service was first commenced therein, preached his closing sermons to a goodly number of interested hearers, on Sunday, 29th June. The words of the morning text were: "We have not here an abiding city, but we seek the city which is to come." The preacher showed the instability and transitoriness of this life as attested by every day experience, and pointed out the watchword and attitude of the true Christian to be, "we seek the city which is to come." He showed further in what this consisted, and urged his hearers to seek grace from God that they might so pass through things temporal as not finally to lose the things eternal. Acts xx. 32 framed the ground work of some earnest farewell remarks in the evening. Many persons in the congregation were evidently much affected by the preacher's words, and by his departure. The genuineness of the feeling thus shown was

fully demonstrated on the Monday evening, when some of the prominent members of the congregation, with others, waited upon Mr. and Mrs. Lewis in their home, and gave them an illuminated testimonial. The Lord Bishop and Mrs. Sweatman were present, and the former read the testimonial, which was as follows:

To the Rev. James G. Lewis, L. T., curate St. Alban's Cathedral, Toronto:

We, the members of the crypt congregation of St. Alban's Cathedral, who have sat under your able and faithful ministry during your incumbency, and have been watched over by your loving pastoral care; who have come frequently in contact with you and admired your upright manly character, the simplicity and blamelessness both of your public and private life, your devotion to God, love for souls, and self-forgetful labors for the good of others—have learned with great sorrow that you are about to leave us to seek renewed health and a sphere of usefulness (we hope a larger sphere) elsewhere. Be assured, reverend and dear sir, of our love and good will. The bonds of affection which bind our hearts together to-day, will not soon be broken. You will ever be very dear to us and to our children, for whose welfare you have shown such thoughtfulness and constant solicitude. We shall feel the liveliest interest in all that concerns your future happiness and usefulness, and we shall ever pray that our great Father in heaven may bless and keep you and yours. Signed on behalf of the crypt congregation—Thomas Shortiss, A. E. Baldwin, Anna Durie, Columbus A. Greene, H. Gordon Mackenzie, John J. Cook, Marmaduke Matthews, Thomas Bright, J. H. Bradshaw, Ethel Macnamara, C. Blackall, John Woodhouse, Jane Watson, Alfred Ball, George Murlless, Allan Orr, David G. E. Orr, S. E. Dalton, F. Partridge, Henry Trollope, G. Merser, Alfred G. Merser, John Yeo, R. Melville.

The ladies showed their appreciation in a most substantial manner by presenting Mr. Lewis with a silver-headed cane and a purse containing \$105.50, and Mrs. Lewis with a jewelled watch and a silver tea service. At the conclusion of the reading, the Lord Bishop said he heartily endorsed every word of the address, and that he wished Mr. Lewis success and happiness in any new field of labor to which he may be called. The recipient, on behalf of himself and Mrs. Lewis, made a feeling reply, after which refreshments were served, and a very pleasant evening spent.

YORK MILLS.—The Sunday-school and parish festival of St. John's Church, York Mills, was held on Tuesday, June 24th. For over 25 years it has been the custom of this parish to hold it on St. John's Day (unless it should fall on Saturday or Monday), and there has always been a number of people present; this year proved no exception to the rule. The children of St. John's Sunday-school, York Mills, and the Mission school, Eglinton, met at the church, and after a short service at 1.30, adjourned to the grounds, preceded by the Dovercourt brass band. After the children had tea, they had races and games, which afforded amusement to the grown people looking on, as well as to themselves. The waiters both at the tea tables and that for strawberries, lemonade, &c., were kept busy until after 7; and between 8 and 9 o'clock, a tired but happy crowd were wending their way homeward, and the festival of 1890 was over. One hundred and ten dollars were taken in, part of which will be devoted to paying off the debt still remaining for recent improvements in St. John's Church. The rector, the Rev. Canon Osler, and his congregation, are to be congratulated on both the pleasure and profit of the entertainment.

MIMICO.—*Christ Church.*—Sunday, June 29th, will long be a red-letter day in the memories of the Church people of Mimico, being marked by the opening for Divine service of their new church. The day was perfect and large congregations attended all the services, which began with a celebration of the Holy Communion at 10 o'clock. The rector, Rev. Canon Tremayne, was the celebrant, assisted by the Rev. Rural Dean Loucks, of Picton. Forty availed themselves of this the first opportunity of communicating in the new church. At 11 the church was crowded, extra seats having to be placed in the aisles. Morning prayer was read by the rector, assisted by Revs. Rural Dean Loucks and H. Tremayne. The sermon, which was an eloquent and most thoughtful one, was preached by Rev. J. P. Lewis, of Grace Church, Toronto, on the text Prov. xx. 27: "The spirit of man is the lamp of the Lord." At the evening service the church was again crowded. Rev. Rural Dean Loucks preached a most practical sermon on Psalms xxvii. 4. The singing and responding at all the services were very hearty, the chanting being especially noticeable for correctness of time and phrasing. The offertory amounted to over \$100, and goes towards the building fund. The new church, the foundation stone of which was laid by the Lord

Bishop of Toronto in October last, is of brick and presents a most pleasing appearance. It stands on the site of the old frame church, which after having done duty for nearly sixty years, has been moved to the back of the lot for use as a school house. Inside the building is finished in hardwood, oiled and polished. Around the walls of the nave runs a wainscoting about four feet high. The walls themselves are plastered and coloured a light terra cotta, which contrasts nicely with the wood-work. The choir stalls are of hardwood and accommodate a choir of fourteen. The central chancel window is a memorial to the late Mr. and Mrs. Pidgeon, for several years members of this congregation. It is a full size figure of our Lord bearing in His hand the chalice. The colouring of the robes and background is very rich. The altar is a gift, as are also the handsome brass altar rail and the service books. The congregation may be well proud of their pretty little church, especially as the debt remaining on it is small, and if they continue working as they have done in the past year, it will be all wiped off within a couple of years. Sundry improvements are also being made in the church grounds, and a new Meneely bell of over 600 lbs. has been procured and payment guaranteed by two ladies of the congregation.

HURON.

LONDON.—Tuesday, June 17th.—The synod of Huron was opened this morning with divine service in St. Paul's cathedral, at 10 o'clock. The first part was taken by Rev. Canons Hincks, Hill, Smith and Richardson. The ante-communion was taken by Archdeacons Sandys and Marsh, and the sermon preached by the Very Rev. Dean Innes, who took his text from the 4th chapter of Ephesians, the 8th and following verses:—"He ascended up on high; He led captivity captive and gave gifts unto men." The reverend gentleman dwelt upon the gifts which Christ bestowed upon His Church, and the purposes for which they were given, pointing out the duty of the clergy in edifying or building up the body of Christ, and the qualifications necessary for the successful carrying on of this work. The sermon was thoughtful and interesting throughout. At the close the Holy Communion was administered by the Bishop, Dean, and Archdeacon and Canon Newman.

The synod re-assembled at the chapter house in the afternoon. There was a large representative of delegates—lay and clerical. His Lordship the Bishop of Huron was in the chair, and was supported by Very Rev. Dean Innes and Chancellor Cronyn. Ven. Archdeacon Sandys, of Chatham, opened the proceedings with prayer.

The roll was then called.

Rev. Canon Richardson, M.A., and Mr. John Ransford, of Clinton, were elected secretaries, to hold office until successors are appointed.

His Lordship the Bishop of Huron then delivered his annual charge to the synod, in which he said:—

The past year has been one of anxiety, owing to poor crops and unfavourable weather, and the consequent stagnation of business has tended to reduce receipts by which our benevolent societies are maintained. But, thanks to the Almighty, our receipts have not fallen off, but on the contrary, a slight increase has taken place. The Domestic Mission Fund has increased \$341.37 over last year; Women's Auxiliary, \$621.94; Synod assessment, \$84.95. Owing to a change made in the Widows' and Orphans' Fund, the receipts have decreased \$641.30. We pray that nothing will be done by any legislation of this body to thwart in future the flow of benevolence towards this fund.

Since last we met in synod the Lord has been pleased to call to rest Canon J. G. R. Salter, of Brantford. The late George Salter was born at Devonshire on the 26th of May, 1816. He graduated at Oxford, and was ordained by the then Bishop of Oxford. He came to this country in 1847, and was first stationed at Sarnia, where, for a number of years, he laboured most zealously. He subsequently moved to Mount Pleasant, and then to Brantford, where he remained until his decease. We have also to note the decease of the late Rev. Thos. Wm. Magahy, who died on Good Friday last at St. Mary's. As an earnest, devoted man, Huron College has much reason to be proud that it was here that he received his education. I am sure the synod will extend to his bereaved widow their sincere sympathy.

Four new churches have been built during the year, all of which are beautiful and commodious edifices. They are at St. Mary's, Warwick, Blenheim, and Port Albert. The foundation stone of a church at Wiarton has been laid. Two churches have been consecrated during the year.

During the past term, eighteen have been ordained, twelve to the diaconate, and six to the priesthood. Two clergymen have been admitted to the diocese, one from Montreal and the other from Worcester, Eng.

Through removals the diocese has lost the valuable services of Rev. R. Kerr, late of Ingersoll, and Rev. Principal Fowell, of Huron College. His Lordship

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paid a pleasing tribute to the late Principal of Huron College, who, he said, had won the respect and admiration of the students, and had been an unfaltering expositor of the truth as it is in Christ Jesus. Some of the Huron people had shown great things creditable to the late Principal, and the energetic teacher, Mr. Williams. Rev. S. Peach has been named as successor to the Principalship of the College.

During the year sixty confirmations have been held and 1,429 persons confirmed. Of these 522 were young men and 907 young women. The record of these confirmations had been carefully kept, and could be seen by any one desiring to inspect them.

Permit me to mention some subjects of the gravest interest to us all. I wish to draw your attention to the great necessity there exists on the part of the clergy and laity of higher views of the sacredness of the minister's office. I refer to the practice so often met with of clergymen going to parishes and preaching trial sermons. If you have done all in your power to obtain a place—have strained every nerve and used every energy, and promised all the impossibilities which the varied minds of an influential congregation demand, and you have out-stripped all competitors and won a hard-fought battle, the difficulty then would be to say to your own conscience that you were passive in the matter. Such a practice is absolutely destructive to all self-respect. Congregations in search of a minister are anxious to have your services until—Monday morning, when you are barred out, as some other man is to give another exhibition on the following Sabbath. And he then is ruled out in his turn as a sort of extinct volcano. You go on these expeditions for criticism, and are like the Spanish bull fighter—gored and cast out. Again, it is degrading to your religion. He is the faithful man who most faithfully and accurately delivers the precious truths of the Gospel, and he who preaches on trial degrades his religion to the level of things earthly, and it is degrading to the Lord Jesus. He will place us just where we should be, because He is far more jealous for His own glory than are we. I admit there may be a little necessity for the congregations without a rector becoming acquainted before hand, but this can be better done in other ways than that which I have alluded to.

One of the great questions of to-day for us to consider is the unification of the Church throughout all Canada, with one legislative body and one executive head. It is a question to be approached with reverence, and we must be willing to object to no now essential matter which may arise, so that all may work for the general good. The fear has been expressed that we may have too much machinery for the work to be done. Too many synods would allow of the success of none. I gather, therefore, that unification would be the right and proper thing. Let us pray that God will in His wisdom see fit to hurry it about, and that very soon, and we then can grasp the hands of brethren who come from far off Alaska and the Atlantic seaboard.

One of the matters which will be brought before you will be a report of a scheme for the promotion of lay work in the diocese. Surely many of our laymen have piety enough and time enough to witness for Christ and give a noble confession, if only their sympathies be properly attracted towards so great a work, to reach the souls of perishing humanity. Too many of our congregations look upon their ministers much like the ancient Romans when they looked upon the deeds of men in the arena. They sit upon the benches and clap their hands when they do well, and hiss when they are not pleased. What I propose is that they should come down and help to fight the lion. They should use every effort to push the battle to victory. Our clergy were certainly intended to be captains, but not whole armies.

The Huron branch of the Women's Auxiliary I cannot praise too highly. They have done nobly, and I would urge upon all the advisability of having a similar society in every parish.

A reference was made to the funds of the See Maintenance Committee not being in a perfectly satisfactory condition, and a committee suggested to deal with the matter.

After sixteen years of faithful service, Mr. Edmund Baynes Reed is about to retire from the secretary-treasurership of the diocese. The tact and ability exhibited by him, together with the management of funds entrusted to his care, will long be remembered by the members of this diocese. Most earnestly do we wish him success in his new sphere of duty, and trust the Almighty wings may be outspread to protect him wherever he may go.

After a few motions were presented the synod adjourned.

Evening Session.—The Executive, Diocesan Mission, Domestic and Foreign Missions, Widows' and Orphans' Fund and other reports were read.

Rev. Alfred Brown moved the following motion, which was adopted:—

That the subject of the liquidation of the See House be referred to a committee to devise means

for liquidation of this debt, and that a paid agent, if necessary, canvass the diocese for subscriptions.

The synod then adjourned.

Wednesday.—The synod was opened at 10.15. Dean Innes presented the report in reference to the appointment of a secretary-treasurer; there were twenty-eight applications. After a considerable discussion the synod adjourned till 2.30 to allow the vote by ballot to be taken.

Afternoon Session.—The report of the scrutineers on the election of a secretary-treasurer was read, and declared Mr. J. M. McWhinney, of Chatham, to be elected on the first ballot.

Rev. John Daniel, chairman of the Sunday School Committee, submitted the following report, and moved the adoption of the same, which was carried:

Officers and teachers, 2,137; scholars, 16,955; total, 19,092; money raised for Sunday school expenses, \$7,997.99; given to missions, \$1,439.59; books in libraries, 25,599.

The report recommended the pressing upon all superintendents and Sunday school teachers the great importance of making the Church catechism the basis of doctrinal instruction in all Church of England Sunday schools.

The following were appointed to attend the conference in Winnipeg, in August next:—

The Very Rev. Dean Innes and Mr. W. J. Imlach were appointed representatives to the conference. Mr. Matthew Wilson and Canon Richardson were named substitutes.

The synod went into committee of the whole on the proposed amendments to Canon XXIX. The amendments were taken up clause by clause and adopted.

The amendments were as follows:—

To clause 5 the change was made that the assessment of each parish, when made, shall continue unchanged for a period of five years, the first of such periods to date from June 30th, 1890, provided that if there be a change of incumbency, or that after one year from assessment it shall be shown to the satisfaction of the Maintenance and Mission Committee that the financial ability of any parish has been, since such assessment, seriously impaired, it shall be in the power of said committee to re-open the matter of assessment, and to re-assess the parish for the unexpired portion of such period.

Clause seven was amended as follows:—

That within one month after the assessment has been made, the secretary-treasurer shall notify the incumbent and churchwardens of each parish assessed of such assessment. All appeals against assessments shall be signed by the churchwardens and forwarded to the secretary-treasurer not later than one month from the date of such notice. All appeals shall be considered by the Maintenance and Management Committee, and if not allowed by them, shall be submitted, with their report, to the Executive Committee at the meeting next ensuing.

The following was added to the end of clause eight:—It shall be the duty of the clergyman to make a report of the Maintenance and Mission Committee not later than the 10th July in each year, according to form provided.

The Committee rose and reported, and the amendments were carried as a whole.

Rev. W. A. Brown moved the adoption of the following:—That it is expedient that the various trusts administered by the synod be consolidated, and that the Executive Committee be, and are hereby instructed, to take such steps—including legislation by Parliament—as may be necessary in the premises. Carried with a slight addition.

The synod then adjourned.

Evening Session.—Mr. Dymond, Brantford, moved the adoption of the report of the Committee on Lay Help. The document being lengthy and having been circulated among the members in advance of the meeting of the synod, in pamphlet form, Mr. Dymond, at the request of the Bishop, gave a *resume* of its contents, and drew particular attention to its more important features. He then proceeded to discuss the respective duties of clergy and laity in connection with lay work. The Church, as Christ's army engaged in the extension of Christ's kingdom on earth, contained in the laity its rank and file, and in the clergy its commissioned officers. It was the duty of the latter not merely to instruct the laity in religious truth, but to train them for active service. And, subject to all reasonable limitations, the duty of the laity was to respond unhesitatingly to every call those "set over them in the Lord" made upon them. In the next place the clergy must look more to the male members of the Church for help and sympathy, and for any efforts in that direction they would be most amply rewarded. Lastly, the laity must shake off the habit of self-depreciation which held them back from the service of the Church, and rise to a full sense of the responsibility and dignity of true soldiers and servants of their divine Master. He moved the adoption of the report, which was carried.

Lay Help in the Work and Services of the Church Discussed.—Mr. A. H. Dymond read the report of the

committee, and gave an interesting *resume* of the work done. He called attention to some of the obstacles to lay help. Among these were:—Want of spirituality; that few men are really fitted for such work by reason of a lack of definite training, and even of general education; that personal conceptions of unfitness, combined with diffidence, modesty and a sense of unworthiness; difficulty of keeping laity in their proper places; prejudices of the Anglican laity against any substitute for an ordained ministry; want of proper effort and frequent or continuous presentation of the subject by the clergy; want of diocesan recognition; engagement of the younger laity in other fields of usefulness. The speaker then went over a number of suggestions which had been made by the clergy for the advancement of lay work in the diocese. Mr. Dymond made a vigorous address and was loudly applauded.

The committee's report recommended as follows:—

1. That this synod is deeply impressed with the conviction that a more general participation of the laity in the spiritual work of the Church is demanded alike by her needs and the duty of her members to her Supreme Head.

2. That it is expedient that in every parish, where practicable, youths and young men be associated together in guilds, brotherhoods or other societies, and that such definite work be assigned to them by the clergyman or vestry as they may from time to time be suitably required to perform.

3. That it is desirable that in every parish, where practicable, one or more persons be appointed and licensed by the Bishop as lay readers under Canon IX., to assist the clergyman in the discharge of his duties, subject in all particulars to his direction; that such appointments be, when convenient, made orally by the Bishop and accompanied by an appropriate service, and that the licenses of lay readers be *ruri-decanal* in their scope in order to supply the wants of vacant parishes or such as have no lay readers.

4. That parochial congregational meetings of all members of the Church are a most useful means of quickening Church life, of promoting fellowship and good will, and of encouraging a spirit of Christian activity.

5. That annual conventions of Church workers from the several parishes constituting a rural deanery, or more than one deanery, held in connection with *ruri-decanal* meetings, for the discussion of such subjects as may bear upon the work of the Church and further its best interests, are particularly recommended.

6. That an association be formed of the male lay workers of the diocese, for the purpose of mutual correspondence and co-operation, to meet annually at such place or places as may hereafter be determined upon; that the Bishop be president *ex-officio*, and that His Lordship be requested to call a meeting of the male lay workers of the diocese in the fall of the present year, for the organization of such association and the adoption of a constitution.

7. That the Bishop be respectfully requested to issue a pastoral expressive of his views and those of the synod in respect of the subject matter of this report; inviting the active co-operation of the clergy and laity in furthering the object thereof; and giving such advice in regard to the selection and appointment of lay readers as His Lordship may see fit.

8. That a committee to be named by the Bishop be appointed to make the necessary arrangements for the meeting of lay workers as above provided.

The committee concluded their report with the remark that in their action they merely wished to lay the foundation for action, not to enter into details which needed to be hereafter more fully discussed than the time of the synod would allow; that their labours would result just according to how the clergy and laity unitedly took the work in hand; with the prayer that their actions would all be guided by the Holy Spirit, and receive God's gracious sanction.

The recommendations were taken up clause by clause, all being approved and carried.

The synod adjourned.

Thursday.—The synod opened at 10 o'clock. Mr. Chas. Jenkins reported Messrs. Jewell and Complin had been nominated auditors. A very vigorous discussion followed Rev. Rural Dean McKenzie's motion on women being allowed to vote at vestries. The motion was withdrawn. The synod adjourned.

Afternoon Session.—The scrutineers reported the following elected members of the Executive Committee:

Lay—Judge Ermatinger, Messrs. John Ransford, M. Wilson, A. C. Clark, R. Bayly, W. Grey, C. Jenkins, I. F. Hellmuth, R. S. Gurd, W. H. Eakins, V. Cronyn, R. Fox, Jas. Wood, R. S. Strong, G. D. Sutherland, A. H. Dymond, W. J. Imlach, Jasper Golden, Crowell Wilson, T. Moyle, Jas. W. Ferguson, J. E. Brooke, L. Skey, T. D. Stanley, W. W. Fitzgerald, Judge Woods, W. Swaisland, Col. Gilkison, J. Perkins, A. Dent.

Clerical—Dean Innes, Canons Richardson, Davis, Hill, Revs. W. Craig, A. Brown, W. A. Young, R. S. Cooper, G. C. Mackenzie, Canon Smith, C. R. Mat

thew, T. R. Davis, John Gemley, Canon Hincks, J. H. Moorhouse, Ven. Archdeacon Marsh, G. B. Sage, J. Hill, Ven. Archdeacon Sandys, Canon Patterson, J. Ridley, D. Deacon, R. Hicks, R. McCosh, W. Davis, R. Ashton, Ven. Archdeacon Mulholland, Jno. Downie, J. F. Wright, D. J. Caswell.

Delegates to Provincial Synod.—Clerical—Very Rev. the Dean of Huron, Canons Richardson, Davis, Hill, Hincks, Smith, Rural Deans Mackenzie, Craig, Ven. Archdeacon Marsh, Revs. W. A. Young, C. R. Matthew, and Rural Dean Gemley. *Lay*—Judge Ermatinger, W. Wilson, A. H. Dymond, V. Cronyn, R. Bayly, A. C. Clark, Jas. Woods, Chas. Jenkins, John Ransford, R. Fox, Wm. Grey, I. F. Hellmuth, R. S. Gurd, W. J. Imlach, W. H. Eakins, Crowell Wilson. *Substitutes*—Revs. J. H. Moorhouse, Rural Dean Cooper, T. R. Davis, Alfred Brown.

Rev. W. J. Taylor moved the following:—That the members of this synod extend their deepest sympathies to Mrs. Magahy, widow of the late Rev. T. W. Magahy. Carried unanimously.

Fraternal Greetings.—On motion of Rev. Mr. McCosh the following was unanimously agreed to:—That His Lordship be respectfully requested to extend fraternal greetings with the synods of Ontario and Montreal, now in session.

Amendments to Canons.—By the Dean of Huron—That it is expedient to revise the Widows' and Orphans' Fund, Canon No. xxviii., in order to secure the more regular payment of the annual subscriptions to that Fund, and that the matter be referred to the Executive Committee, with instructions to make such alterations in the existing Canon as they may deem expedient, and submit the same at next meeting of synod. Carried.

By Chancellor Cronyn—That the paid officers of the synod shall not be eligible to vote as members. Carried.

By Mr. Richard Bayly—To amend clause 19 of Constitution to read as follows: "That the Bishop shall have the power of changing the time of meeting in any of the said months, if he should see good cause," in place of that part of clause which at present reads:—"That the Bishop shall have power of calling the Committee together at any time." Carried.

Moved by Rev. J. C. Farthing, B.A., seconded by Rev. A. K. Griffin, resolved, that this synod authorizes the Sunday School Committee to make arrangements with the Rev. D. J. Caswell to publish for general use in our Sunday Schools his charts for teaching the Church Catechism.

On motion of Archdeacon Marsh, the Committee on Consolidation of Canons was re-appointed.

A motion to grant Rev. Mr. McCosh \$30 *re* his expenses in part incurred in a trip to Ottawa, was carried.

Rev. Mr. Gemley's motion, *re* a memorial from the Jubilee Committee to purchase 100 copies of jubilee books, was dropped.

A motion to appoint a committee to confer with the vestry of St. Paul's Cathedral to see what help the synod can extend in the proposed improvements, was carried.

Committee on Consolidation of Canons, etc., same as last year.

On Lay Help.—Revs. G. C. Mackenzie, W. J. Taylor, Canon Richardson, Thos. Davis, Jabez Edmunds, W. Johnson, C. R. Matthew, D. J. Caswell, Messrs. Joseph Lea, R. S. Gurd, A. H. Dymond, Chas. Jenkins and Matthew Wilson.

Adjournment.—This concluded the business of the synod, and His Lordship congratulated the members upon the manner in which the week had been conducted—without anything approaching bickering or hard feeling. He hoped they would all assist the new secretary-treasurer in his difficult duties. A reference was made to the important work of the session, and His Lordship hoped that they might all, in the providence of God, meet again.

The synod was then formally closed with the doxology and benediction.

RIDGETOWN.—The fifth anniversary of the Church of the Advent was celebrated on Sunday, June 29, with three grand services. The morning and evening services were held in the church; the music by the choir, assisted with solos by Messrs. Wilson and Jennings, was excellent, and the two eloquent sermons by Rev. F. M. Baldwin, of Aylmer, were very much appreciated by the large congregations present. In the afternoon, the Oddfellows of Blenheim, Bothwell, Thamesville and Ridgetown, numbering over 200, headed by the Blenheim band, joined in the service in the Opera House, and listened to their anniversary sermon, delivered by the Rev. A. F. Burt, pastor of the church, which was considered by the large audience of over 700 a masterly eulogy on Oddfellowship. Rev. Mr. Baldwin assisted in the afternoon service; also a beautiful anthem was rendered by six members of the order. The total collections for the day amounted to over \$56.00, which is considered excellent.

LONDON WEST.—*St. George's Church.*—The corner stone of the new church was laid last week by Rev.

Canon Newman, of this city. Right Rev. Bishop Baldwin, with Very Rev. Dean Innes, Ven. Archdeacon Marsh, the Revs. Canon Davis, Canon Smith, N. F. English, T. F. Kingsmill, J. T. Wright, G. B. Sage, Canon Richardson, W. Short, W. M. Seaborn and S. F. Eddlestein, took part in the proceedings.

Copies of papers were inserted with the usual document setting forth the *Anno Domini* and *Anno Mundi*, the year of her Majesty's reign, the names of the Governor-General at this date; the Prime Minister of Canada, Sir John A. Macdonald; the Hon. Minister of Agriculture, John Carling; the representatives of East Middlesex, Joseph Marshall, M.P., Richard Tooley, M.P.P.; the Reeve of the village, R. F. Lacey; the Church Wardens, Harry Kingsmill and J. H. Lings.

The clergy were attired in full canonicals, and the Bishop read the usual service pertaining to the office of laying the corner-stone of a religious edifice.

In addressing the people, His Lordship said the stone which had now been imbedded was symbolical of the Chief Corner-Stone of the great spiritual edifice, which their Lord and Saviour Jesus Christ represented. To the good work of Canon Newman, their worthy co-labourer, might be attributed the present advancement in the work of the Lord which they now saw before them in this new church in London West.

Canon Newman made a feeling and pathetic address on the good work that had been accomplished in London West.

Dean Innes said there was one worthy man who should be held in remembrance in connection with the work of Christianity in London West, and this was an old soldier of the Cross, the late John Dyas. He could recollect when they only had eleven children in the Anglican Sabbath School in the old school house, yet by perseverance and the grace of God, the Church of England had not only advanced from teaching a small band of children in a school house, but they had built one church. This was too small, and now they had to build a second one, of which they had now witnessed the laying of the corner-stone. He hoped the good work would continue, and that the blessing of God would rest on the labours of the London West people.

RUPERT'S LAND.

OAK LAKE.—The new church of St. Alban was consecrated by the Most Rev. the Metropolitan of Rupert's Land on Sunday, 22nd June. His lordship was accompanied by the Dean of Rupert's Land, the Rev. Charles Quinney, incumbent of Oak Lake, and the Rev. Messrs. Ireland and Roy. The Bishop preached at the service of consecration in the morning, and the Dean in the evening. The offertories, morning and evening, were devoted to the building fund, and amounted, with a cheque for \$300 put upon the plate on behalf of the Society for Promoting Christian Knowledge, to the sum of \$477.15. The building, which has been erected at a cost of \$2,500, is in the gothic style, and consists of nave, twenty-eight feet by forty-two feet, chancel eighteen by eighteen, with two vestries, and a belfry tower. The prayer-desk, lectern, and clergy stalls are of oak, and the seats of polished ash. The communion plate and altar frontal are presents from England. St. Alban's church has been built from designs specially prepared in every detail by the honorary architect, Mr. James Andrew, of Oak Lake.

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.

Curiosities of Reporting.

SIR,—One of the daily papers lately contained the rather astonishing words in a report of a marriage at a Presbyterian place of worship: "The pastor 'stepped forward, and in his usual pleasant and affable manner, made the twain one flesh.'"

Is it not time that precautions be taken to avoid such talk? A READER.

Tithe and its Patrons.

SIR,—Will you allow me to say that Mr. Basil Rowe's unchristian and insolent attack upon me in your paper of the 26th June, affords the amplest proof that tithe-payers may have nothing of the charity of the Gospel? Were I assailed for anything written by me in your columns, there might be some excuse; but to attack in a public print a few words said in synod, where it was free to make reply, is simply unpardonable in a member of synod. Mr. Rowe's letter happens to be the second of exactly

the same sort that has appeared against me in the *CHURCHMAN* from the pens of the patrons of the "Treasury of God," which thus far has been rather a Treasury of Gall.

However, I am quite content to let the Church of this ecclesiastical province judge between me and Mr. Rowe. Only I must say, that with any one whose language is so lacking not merely in Christian feeling but in common decency, I refuse to hold any correspondence whatever.

JOHN CARRY.
Port Perry, June 27th, 1890.

"Short Prayers for Children."

SIR,—In last week's issue of the *CANADIAN CHURCHMAN* "a Sunday School Teacher" asks for a short prayer for the use of children on entering the church. The following, issued by the *Sunday School Institute*, seem to be very suitable for the purpose:—

ON GOING INTO CHURCH.

Almighty God, Thine eye is on me now; help me to worship Thee in truth; keep my heart from vain and wicked thoughts while I am in this holy place; make me to hear Thy word with fear and love; and let me find, O Lord my God, that it is good for me to wait on Thee, through Jesus Christ my Saviour. Amen.

BEFORE LEAVING CHURCH.

Thanks be to Thee, O my God, for all Thy many mercies. Thanks be to Thee for Thy house of prayer, and for Thy blessed word [and sacraments]. Pardon, O Lord, all that has been wrong in me while I have been here; and grant that now I may go from this place with Thine own Spirit to keep me in Thy ways, for the sake of Jesus Christ my Saviour. Amen.

Some years ago, when superintendent of a Sunday school in England, I taught the children to say the prayer; and in order that they might thoroughly commit it to memory I gave them each a printed copy, and allowed them marks for it when they could repeat it as they did their other lessons. The result was highly satisfactory, and their reverent behaviour when they entered the church was very pleasing to those placed over them. ROBERT W. SAMWELL, Mission Priest.

Mission House, Mattawa, June 28th, 1890.

Education of the Children of Missionaries.

SIR,—Allow me space to add one more letter to the many already written on this important question. I am only a layman, but have read carefully all these letters for and against this project, most of which have emanated from the diocese of Huron. I am at a loss to understand why there should be opposition now, after the W. A. M. A. of Huron had accepted this as a part of their work. From all one hears it would seem as if the acceptance of this work had not been very hearty; but could hardly be refused after its endorsement by the Board of Missions and the W. A. M. A. in other dioceses, as the liberal contributions from the various branches and individuals have fully demonstrated. From the published reports of proceedings, both of the annual meeting as also of the Board of Management of the Huron Branch, it would most certainly appear that while this work had been accepted, every obstacle was being thrown in the way to its being successfully carried out, as from these reports we find the Board of Management appointed a committee to consider and report some practicable method of carrying the work on, and after performing part of its allotted work, it comes down to the annual meeting, which endorses the action of the Board of Management in appointing such a committee, only adding two or three names and asking a report at the next meeting. No question seems to have been raised at the annual meeting as to the Board of Management having appointed this committee, nor could there well have been, as this Board had appointed other committees for the efficient working of the W. A. M. A. In fact, from the last annual report, there seems to have been no new business originated, but only fully confirming and approving of the work done by the Managing Board.

It appears from the proceedings of the last quarterly meeting that this Educational Committee were prepared to report progress to that body that appointed them, and which, as before stated, was endorsed by the annual meeting. This seems to have been objected to, because they had also to report at the next annual meeting. Now, if such is to be the order of proceeding, it virtually blocks the whole work, as a year must pass before a further step forward can be made, and I doubt much if branches from other dioceses and individual contributors to this fund will be satisfied to have their donations tied up in this way, and be subject to the red tape of the W. A. M. A. of the diocese of Huron.

All these peculiar proceedings certainly point to either opposition to the scheme itself or to a most estimable lady, who, although not the originator

ared against me in the of the patrons of the as far has been rather

it to let the Church of dge between me and y, that with any one ot merely in Christian y, I refuse to hold any JOHN CARRY.

Children."

the CANADIAN CHURCH-ber" asks for a short n entering the church. unday School Institute, e purpose:—

CHURCH.

on me now; help me p my heart from vain m in this holy place; th fear and love; and that it is good for me s Christ my Saviour.

CHURCH.

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of Missionaries.

d one more letter to this important ques- t have read carefully this project, most of diocese of Huron. I there should be oppo- M. A. of Huron had work. From all one ceptance of this work ut could hardly be y the Board of Mis- ther dioceses, as the various branches and ated. From the pub- both of the annual Management of the certainly appear that pted, every obstacle its being successfully ts we find the Board ommittee to consider thod of carrying the g part of its allotted nual meeting, which rd of Management in y adding two or three t the next meeting. raised at the annual Management having ould there well have ed other committees e W.A.M.A. In fact, there seems to hav l, but only fully con- work done by the

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(for this work was first suggested by the Bishop of Algoma), has worked most indefatigably to further this good work. It is only necessary to mention the name of Mrs. Boomer, of London, when this will be fully acknowledged.

It was, I think, generally understood that this work had been already commenced by accepting as the first ward a little daughter of a missionary, not brought here by Mrs. Boomer, but by the wife of a clergyman of Huron. The charge of her is, I believe, now repudiated, and is to be thrown upon Mrs. Boomer. If I were intimate with that lady, my advice to her would be to accept it, as she need have no fear but that ample funds will be provided for her maintenance. And if not intruding my opinion upon her, I would suggest to her to trust to other dioceses to help the cause, as it certainly would appear that her own is not with her in promoting this great and good work.

I have watched this work with great interest, or I should not have presumed to write thus freely upon it. ONLY A LAYMAN.

Letter of Thanks.

DEAR SIR,—The publishers (Hart & Co.) of my book on the great hymns have kindly sent me your notice of them in the CANADIAN CHURCHMAN. Many thanks to you! I acknowledge the justice of your note on the line, "When my eye-strings break in death," as being the original; but I never liked it, and much prefer that in common use. Still, as you say, a note should have been made at the foot of the page, giving the original. With regard to the "usefulness of some lines of *Dies Ira* for Christian worship," you will notice (page 89) that I say substantially the same thing—pointing out that it is far from the evangelical character of the Gospel as understood in our day; so that on that note I am at one with you. It formed no part of my plan to give anything like a systematic account or history of our hymnology. Any one undertaking such a history will want larger opportunities of information than I can command, and many volumes, to lay the results of his investigations before his readers. The task I had assigned to myself was simply to tell the story of some of the great hymns of the Church—to tell something of their origin and authorship, and give some illustration of their power over the hearts and consciences of men. With this idea I annotated fifty-two, and I propose publishing a second series, perhaps next fall. I say fifty-two; I don't think there are more than fifty-two first class hymns in the language. Out of the 20,000 English hymns in print this must appear strange to some; still that is my conviction. There is one hymn which I have not finished, nor am I able to finish my notes without further information. I mean the *Stabat Mater*, which ranks next to the *Dies Ira*, the one the most sublime, the other the most pathetic in the whole range of ancient hymnology. This at least is my opinion. The author is Giacomone da Todi, of the noble house of Benedette, Italy. And what I would ask of you as a very great favour, which will be duly acknowledged, is some help here. Can you tell me anything about Todi? The Edinburgh Encyclopedia has almost nothing to say; books on hymns have given the hymn, but are all but silent in regard to the authorship. I am slow to ask this favour at your hand, knowing how busily your time is filled, but if you can I am sure you will. Once more thanking you for the review, so satisfactory in every way, of my book, believe me, my dear sir,

Ever sincerely yours,
D. MORRISON.

Owen Sound, June 20th, 1890.

[We are sorry that we can add but little to the information of our correspondent respecting the author of the *Stabat Mater*. He was a Franciscan monk of the name of Giacomone (James), surnamed de Benedictis. He was born at Todi in Umbria, of a noble family, about 1220, and died 1306. He is said to have been "a memorable man" and much persecuted. He lived a secular life, says Archbishop Trench, until some remarkable circumstances attending the violent death of his wife made so deep an impression upon him that he withdrew himself to what was then counted exclusively the religious life, and joined the order of S. Francis, although he was never willing to be more than a lay brother. Some additional particulars are given in Archbishop Trench's work on "Sacred Latin Poetry."—ED.]

Sunday School Lesson.

6th Sunday after Trinity. July 13th, 1890.

"CONTENTMENT."

The object of the Christian religion is to teach men to live in this world in the way which is best

adapted to secure them real and lasting happiness, not only in the present life, but in the life beyond the grave. Much unhappiness and misery and crime are caused by men being discontented with what they have, and coveting what belongs to others. The last of the Ten Commandments, therefore, teaches us the duty of contentment. The commandment is not intended to forbid us from exerting ourselves by all lawful and honourable exertions to improve our position in the world. The duties of industry and carefulness are commended and enjoined in the Bible. They are quite consistent with the due and proper observance of the tenth commandment. Who is the happy man?—the industrious, careful, contented man, or the discontented man, who is continually looking on his neighbours' possessions with covetous eye? The reward of obeying this commandment, therefore, is happiness; while the breaking of it is sure to produce unhappiness. And not only this; but as nearly all evil deeds are first conceived in the mind before being carried into action, so it is that the non-observance of this tenth commandment often leads to the commission of heinous crimes, for what is first of all merely coveted is often sought to be gained by murder, violence, or dishonesty. David coveted the wife of Uriah, and it led him to murder her husband (2 Sam. xi. 15-17); Ahab coveted Naboth's vineyard, and it led to Jezebel his wife, procuring Naboth to be murdered (1 Kings xxi. 1, 7-11). These are but examples of what is going on in the world every day, in consequence of the violation of this commandment.

Covetousness not only leads to crimes against our fellow men, but it leads to the greatest crime against God. S. Paul declares that the covetous man is an idolater (Eph. v. 5), and the reason is that by his indulgence in this sin, he is led to forget God altogether, and all his thoughts and desires are bent on obtaining that which he covets. S. Paul declares that no such man "hath any inheritance in the kingdom of Christ and of God."

God desires our happiness in this world as well as in the next. His commandments are all given in love, not to restrain us from doing things which would be beneficial to us, but to restrain us from things which, in His Divine wisdom, He knows will be harmful, but which, in our ignorance, we may be led into doing, because we do not realize the consequences. His word teaches us the benefits of contentment (1 Tim. vi. 6-10), and the danger of inordinate riches (See Prov. xxx. 8).

But there is one species of covetousness which is, not only not forbidden, but positively enjoined, viz.: "the best gifts," i.e., the gifts of the Holy Ghost, 1 Cor. xii. 31: and see v. v. 4-11).

Doing Good in Quiet Ways.

There are so many ways of doing good, and it is a solemn thought that all our words and acts are so many seeds, which will spring up either with sweet flowers or tangled weeds. Sometimes I hear the expression, "O, I have no influence." What a sad mistake! Every one is writing a big book, and every day we turn a page. What kind of a book is yours, my dear little reader?

Lately I saw a beautiful letter from a clergyman, on the death of a lovely girl, and he said:

"She was a great comfort to me in my ministry, so steadfast in fidelity, so regularly in her place, so thorough and thoroughly good. I was constantly helped by her presence. The silent influence of some is greater than the exerted influence of others."

I knew this gentle girl well, and she deserved all this. I want you all to realize that your influence is going to live always, and try so to live that it may accomplish much for the good of the world.

"A Reason of the Hope that is in You."

The Bishop of Chester, preaching in Holy Trinity, Runcorn, from the text, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear," said if they asked Roman Catholics or some of the members of the Nonconformist bodies, why they were Roman Catholics, or belonged to this or that Nonconformist body, they were able to give reasons. The members of the Church of England were frequently unable to bring forth any reasons, good, bad, or indifferent, and he thought this inability in so far as it existed was partly to the credit of the Church of England. He meant that there was a desire to avoid controversy. So far well and good, but they would agree with him that it was not good if it meant that they did not take pains in teaching distinctive

doctrines, touching the reasons why they belonged to the Church of England. He was a Churchman not because he believed the Church to be perfect, nor because he ignored or underrated the good work done by Nonconformist bodies or the Church of Rome, nor because it was the Established Church of the State. He was a member of the Church of England because he was born such; because the Church of England was the historical national Church of the nation; because he believed her doctrines were conformable to the Word of God and to the teachings of the early and undivided Church; because it was blessed by the power of God; because the Church had the remarkable feature of great assimilative power—the power of assimilating truth and learning lessons from all sides and applying them, and so becoming stronger and purer and more attractive in her work; because he saw in her, as perhaps nowhere else, a longing for the unity of the Church; and because he believed that she had a work to do in the world for Christ in relation to other members of the bodies of the Church of Christ, which no other Church could do.

The Open Vision.

One summer evening while stopping in a beautiful suburban home not far from our city, I was told this story by one who had lately been an inmate of the house:

A maiden, some sixteen years of age, had all her life been the unconscious victim of a blemish in her eyes that hindered perfect vision. A surgical operation was finally agreed upon and successfully made. The girl was kept in the house until her eyes gathered full strength, and was permitted gradually and sparingly to go out the doors. It so happened that some time elapsed after her recovery before she went into the open air after nightfall. One evening she rushed into the parlor with face aglow with excitement. The joy of a great discovery illumined every feature.

"O, come!" she exclaimed, "come out quickly to the lawn, and see what beautiful things have appeared in the sky!"

Her friends hastily followed her out of doors, wondering what might have occurred. They saw nothing unusual.

"What do you mean?" they asked her.

"Look!" she said, pointing eagerly heavenward; "don't you see those bright things up there? They are there—and there—sparkling all over the sky!"

"My dear child," said one who loved her, "those are the stars."

Yes, the stars, which she had not seen before. Friends could hardly take in the fact that, for all the years of her life, the dear child had been moving through God's world with a limited vision, seeing only what lay close around her, utterly oblivious that there were stars, hosts of stars, all over the sky, and all so very beautiful. How strange it seemed!

I think of something far more strange—aye, and pitiful. O souls of men! heaven is full of shining light that God has hung out to charm the pathway to His eternal home, to lure you upward, to show you how far eternity exceeds time in beauty; how far heaven rises beyond earth in value and glory. Yet, O friends! your eyes are still withholden. You do not see, you do not comprehend. O, for the hand of Him who opened the eyes of the blind when He walked this world, to touch your soul and give you sight of these realities.—*Gospel in Nature.*

—The Rev. Mr. Imlack, of Murroes, was an able man, but a very absent-minded one, and once, in a public service of considerable importance, he spoke of all ranks and degrees of persons, "from the king on the dunghill to the beggar on the throne"; but, suspecting rather than perceiving the mistake, he proceeded instantly to amend his error by saying, "No, my friends, I mean from the beggar on the throne to the king on the dunghill."—*Dean Ramsay's Reminiscences.*

—A miser grows rich by seeming poor; an extravagant man by seeming rich.—*Shenstone.*

Family Reading.

Devotional Notes on the Sermon on the Mount.

NO 26.—THE ACCEPTABLE FAST.

S. Matt. vi. 16-18: "When ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, so that they may be seen of men to fast. Verily I say unto you, they have received their reward. But thou, when thou fastest, anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father which is in secret: and thy Father, which seeth in secret, shall recompense thee."

The word fasting has different meanings at different times. Etymologically, it means entire abstinence from food; and this is its usage in certain cases; but it also means abstinence from different kinds of food. We need not trouble ourselves with careful definitions, as we are not living under any legal government. In regard to fasting, it is taken for granted that some abstinence in the matter of food is, to Christian men, a duty and a blessing.

In the present day, and we suppose, in all days, there have been well-meaning people who pour contempt upon any such notions. "I don't hold with fasting," they say, as though such an utterance settled the matter. "Ah," another remarks, "our theories on that subject are different," and then he eats a beefsteak on Friday morning with a shining countenance. But for all this, it is admitted by well-informed men that fasting is a blessing. Medical men declare that it is a most valuable means of health. Masters of the spiritual life regard fasting as an invaluable means of discipline. It is not an act of self-denial which is regarded as meritorious, as purchasing the divine favour—this is the mode of representation adopted by those who have no mind to subject themselves to this form of self-denial, and it is quite possible that this meaning may be attributed to it by some of those who practise it;—but this is not the significance of fasting as it is understood and practised by spiritually minded men. Upon the whole, it may be well for us to assume that the experience of the Church is of some value, and that fasting is a means of grace. John Wesley says, in one of his most remarkable sermons, "The man who never fasts is no more on the way to heaven than the man who never prays." John Wesley is not an authority for ourselves; but on a subject of this kind his testimony has value. Let us now give attention to the words of our Lord.

"When ye fast." By the law, private fasting was left to be determined according to the need of each individual. After the exile the custom became more and more general. The Pharisees used to fast regularly on the second and fifth days of the week (S. Luke xviii. 12). A few placed fasting above almsgiving. Thus Rabbi Elieser declared: "Fasting is greater than almsgiving; the former takes place in one's own body, the latter only in one's property." Among the Hebrews, fasting was one of those outward acts which betoken grief and inward self-abasement. It usually appears accompanied with signs of humiliation, such as abstinence from the use of water, of anointing oil, of razors, with the sprinkling of ashes, the putting on of mourning. (Tholuck).

These intimations will enable us to understand our Lord's cautions in the Sermon on the Mount. The object of those who fasted in the manner which He condemned would be to draw attention to themselves and to secure admiration for their abstinence and self-denial. Their unwashed faces and undressed hair would seem to declare their sorrow, their suffering, their devotion.

Now, our Lord deals with this exercise as with that of prayer. This is a matter between the soul of the worshipper and God. If you mean it to be an exhibition of your goodness before men, doubtless you will have some kind of a reward, the reward which you are seeking. But there are higher aims which ought to be had in view, and these can be reached only by shutting out the thoughts of ostentation and human applause. "Anoint thy head and wash thy face." That is to say, draw no public attention to your practice of abstinence, for in doing so you are departing from its true meaning

—a self-discipline whereby the lower nature shall be so subdued that the Spirit of God may speak to and dwell in the higher nature.

It is said that very few in these days exercise this discipline of fasting; and in a country like our own, with its extremes of heat and cold, it may be necessary to use some caution in doing so. But at least the principle is as important as ever it was—the principle of self-discipline, the principle of keeping under the body and bringing it into subjection, that the spirit may be emancipated and rise to the height of blessed communion with God, and become a ruler over the lower nature which is placed under its dominion. This lesson we may still learn. This grace we may still practice, with the assurance that our Father in Heaven will reward us.

The Fiery Red Cover.

The 4th of July Double Number of *The Youth's Companion*, just received, is so realistic that one can almost hear the boom of the cannon cracker and the clang of the great Independence Bell. Some of the literary features are, "On His Own Merits," in which a spoiled son wins the battle of life through his own exertions; "Hitty," a boarding-school story by Kate W. Hamilton; "Under False Colors," an amusing story of life in a Western lumbering town; "A Little Hero of Lundy's Lane;" "A Fourth of July Cow," by Helen M. North; "He Kept His Flag Up," by C. A. Stephens; "Fourth of July under Difficulties," by James Parton. Besides these are the usual editorials on current events and a jolly page of 4th of July fun for the younger children.

Manly Christianity.

To be manly is to be strong, and if we would be really strong, we must be steadfast in the faith, and constantly watch against all that would lure us from it. Some people, nowadays, seem to imagine that it is very manly to parade their doubts about the truth of the Bible, and to sit in judgment on the oracles of God. To do so seems so honest, so intelligent, so independent. But is it so? Every anxious seeker after truth is sure to meet with doubts and difficulties in religion, and they are to the mind like gymnastic exercises to the body—a means of expanding our mental and spiritual energies, and developing our moral strength. But to be content to live in an atmosphere of uncertainty about matters of the deepest moment to ourselves and others, and never to strive to rise out of it, this is a proof of weakness of character, whilst it imperils our eternal safety.

In fact, indecision in religion, whatever may be its cause, is decidedly unmanly. "A double minded man," writes St James i. 8, "is unstable in all his ways." One who cannot make up his mind as to what course he will take in life, and which master he will serve, but is always halting between two opinions, is sure to act feebly and inconsistently. Men will have no confidence in either his judgment or his principles. Belonging distinctly to neither the Church nor the world, he is viewed with suspicion by both. Tossed about by opposing currents, he is ready to be carried down by the stream much farther from the right and safer course than he ever intended.

James the First of England and the Sixth of Scotland was a man of this stamp. Though conscious of this fatal defect, he is said to have, on a certain occasion, appointed a minister to preach before him, who was singularly apt in his choice of suitable texts. The preacher, with the utmost gravity, announced his text as from James the first and sixth, "He that wavereth is like a wave of the sea, driven with the wind and tossed." The witty monarch felt the force of the allusion, and said aloud, "He is at me already!" What effect the discourse produced upon his mind we are not told; but it would be well if all waverers would take the warning to themselves.—*Rev. William Burnet, in "A 1."*

—God is good enough and great enough to supply for every thing. When all abandon us, let us abandon all to him.—*Ven. Mather Borat.*

Not Always.

Reading some lines called "We and the world," saying, "Our hearts have music sweet and golden, or discord, just as we touch life's strings," the thought came to me, do we not often touch life's strings in full harmony and melody, and instead of vibrating to us the music "sweet and golden," a harsh, discordant sound comes waving back to us, filling our hearts with grief and sorrow. And often is this want of sympathy found in the one whom, of all to us on earth, should be the unflinching one. What most of life's virtues brings out the "sweet and golden" if not sympathy in our pains, sickness and sorrow?

I once heard a good, faithful wife remark that her husband was usually kind and considerate for her comforts when she was well, cheerful and bright, but the moment she became sick he showed no patience or forbearance whatever with her, and gave her no kind words of tenderness and sympathy. A friend remarked, of course he felt a deep sympathy for her, even if he did not express it; but how was she ever to know of it? And the grief and anguish caused by this withheld tenderness and compassion almost overwhelms the one who yearns for it.

It is entirely true that life is made up of little kindnesses, and while when necessary we must bear and forbear with one another, can we not touch the melodious notes of life's strings so feelingly and sympathetically as to call forth a response of mutual feeling, "for into each life some rain must fall"; but bearing one another's burdens we bring out rays of sunshine "sweet and golden?"

C.

She Did what She Could.

The following is a true story, and may interest some of our readers:

A Sunday-school teacher had been distributing some of the Church Missionary collecting cards amongst her class, trying to impress upon them that even children had the power to do something to send the Gospel tidings to the heathen, and that one way was by regularly collecting for the Society. At the same time she told them they must not forget the needy in their own land. A few months after, one little girl of twelve was missing from her place on Sunday, a very unusual thing; so the teacher went to her home, and found her little pupil very ill with typhoid fever: her mind was wandering, but one subject was uppermost, "something she had learnt about at school." She died two days later, but not before she had been able to ask her mother to give her missionary money to her teacher, and to finish her quilt for her, a patchwork one she was making for an orphanage, and which now covers a cot there bearing her Christian name of Elizabeth. The last lesson she repeated at the Sunday-school was the twenty-second chapter of the Revelation, little thinking she had only one more Sunday to spend upon earth, and that she was even then "drawing nigh unto the gates of the Holy City, to enter into the joy of her Lord."

Short as her life was, she had done what she could.

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—"When I was a young man," Bishop Blomfield said, "and was addressing a rustic congregation, I took for my text, 'The fool hath said in his heart, There is no God.' And I tried to prove to them from the evidence which Nature affords us that there must be a Creator. After the sermon, however, a farmer came to me, and addressed me in the following terms: 'Well, young man, you think as how there be no God; I'm very happy to say I differ from you.'"

Children's Department.

The Royal Hand.

The following little anecdote of our dear Queen I have not seen mentioned in any of the books written about her. It is undoubtedly true, as being contained in the Memoir of Patterson, the Martyr-Bishop.

About fifty years ago there was great excitement at Eton, that famous school where so many sons of wealthy parents have been educated to become statesmen, warriors, and noblemen. The Eton boys on this day, long ago, are half wild with pleasure, and run about shouting and waving their caps, as is the ways with English lads when any great event fills their heart with delight. And a grand event is happening at Eton, the famous school is receiving a visit from a fair young blue-eyed maiden, Victoria, the Queen of the realm! Rush along, boys, beside that low carriage in which is seated the youthful Lady whom you are to serve and obey! Shout, for this lovely Lady is your own rightful Queen! A proud boy is he who shall win a smile from her lips! One excited young Etonian goes too fast in his eagerness to run beside the carriage; his foot slips, he is down! will not the poor fellow be crushed under the wheel! No! the Queen sees his danger; there is no time to stop the carriage, but the young sovereign bends over from her seat, and her quick, firm grasp is upon the boy; the Queen herself has caught him up, but the boy has no time to thank her. Little knows the Royal Lady that her small white hand has rescued a future missionary saint and martyr!

For the boy was Patterson, the son of a learned judge. As one of good family the youth might have passed his life in luxury and ease, staying with those who loved him in his dear native land. But Patterson, when a young man, had the love of Christ in his heart; he had promised to obey his Heavenly King, and he meant to keep that promise. Patterson felt that the Lord was calling him across the wide seas, to preach the Gospel to the heathen.

Judge Patterson dearly loved his son. Would he consent to what might be a lifelong parting from one made to be the staff of his age? To him his son left the decision, for the young clergyman would not go without his parent's consent, his parent's blessing. It was a hard struggle for the poor father, the sacrifice of such a son seemed almost too painful to be made; the Judge could not decide at once. But faith in God, and obedience to His will, triumphed at last. Judge Patterson gave his full consent to his son's going as a missionary to savages in the Pacific. The father and son parted to meet no more upon earth. One sank to rest in his peaceful English home, the other was murdered by those whom he went to bless. We doubt not that Judge Patterson and his martyred son are now united in bliss.

To any whose heart may be stirred to follow in the same path, a thought may be suggested by the anecdote which I have related, which seems to form itself into a parable. We have all, in our very childhood, fallen into the dust of sin, and we have no power of ourselves to rise. If we are now attempting to run the race set before us, if we are now endeavouring to obey our divine Master, it is because He

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Church Lighting.

An essential element in the work of every church is a well-lighted sanctuary. A gloomy temple is not a wholesome place to worship in. Cheerfulness belongs to Christianity. The church should be well supplied with windows to admit the sunlight, and supplied with the very best appliances known to science for the artificial light needed for illumination at night. The most efficient dispenser or diffuser of light, either from oil lamp or gas or electric light, is the reflector manufactured by Mr. I. P. Frink, of this city. There are differences in the quality of reflectors as there are differences in the quality of flour. Competition has brought a number of inferior reflectors into the market. Those who reflect before they buy will buy the Frink Reflector.—*New York Christian Advocate.*

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Three Heroes.

Of the eleven medals given last year by the Life Saving Service for signal acts of bravery in the rescue of drowning persons, three were bestowed upon heroes under the age of fifteen. One of them was given to Mary Parsons, a little girl of ten, who lives in a fishing village on the Long Island coast. From the beach she saw a man and a child swept by a jibing-boat from a small sail-boat into the waves. She sprang into a skiff and rowed out to them, managed with coolness and skill to help the exhausted man, and after him the child, into the boat, and brought them safely to shore.

Another medal was given to Henry Page, a lad of ten years, of the same State, who swam to the rescue of a boy twice his own size and weight, who was drowning in a mill-pond. Young Page, in spite of the desperate struggles

of the other lad, who grappled and dragged him down, retained perfect calmness, and contrived to keep behind him, holding him under the arms while he swam ashore with him.

The third medal was bestowed on Frederick Walker, a boy of fourteen, who saw two of his companions break through the ice while skating on a lake at Schenevus, N. Y. The water was deep; the thin ice, as they clutched at it, broke away. Walker, at the risk of his own life, dragged himself out to the edge of the chasm, and with the aid of a long stick succeeded in bringing both boys to shore. Half frozen by the icy water, and in momentary danger of death, he worked in the icy flood with quiet self-possession and indomitable courage. In these three instances the reader will notice that it was not only the bravery of this girl and the two boys which gave them success, and won for them the highest meed of praise which the Government can bestow; but their coolness and composure in sudden, desperate emergencies. They had learned, when there was no danger, to "keep their heads"—a useful hint to every other boy and girl in the country.—*Youth's Companion.*

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BIRTH.

ADAMS.—July 3rd, at The Lodge, Bishop's College, Lennoxville, P.Q., the wife of the Rev. Principal Adams, of a daughter.

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NOTICE TO CONTRACTORS.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the St. Lawrence Canals," will be received at this office, until the arrival of the eastern and western mails on Wednesday, the 23rd day of July next, for the construction of a lift lock, weirs, etc., at Morrisburg, and the deepening and enlargement of the Rapide Plat Canal. The work will be divided into three sections, each about a mile in length. A map of the locality, together with plans and specifications of the respective works, can be seen on and after Wednesday, the 9th day of July next, at this office, and at the Resident Engineer's Office, Morrisburg, where printed forms of tender can be obtained.

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 the same, and further, an accepted cheque on a chartered bank in Canada for the sum of \$5,000, 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.

The respective accepted cheques must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for the works at the rates and on the terms stated in the offer submitted. The cheques thus sent in will be returned to the respective parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender.

By order
A. P. BRADLEY, Secretary.
Department of Railways and Canals,
Ottawa, 13th June, 1890.

A Daughter's Influence.

So much has been written in this world about a mother's influence, and rightly too—for there is no love like hers, no nature so self-sacrificing, no one surely who cares for us in quite the devoted way that she does, consequently her influence over us is great.

But the daughter? Did you ever stop to think of the many quiet, sweet lives hidden away, whose influence may not radiate far beyond the home circle? But just there, what a power for good they are! The mother, how naturally she turns to her for companionship, comfort and sympathy. The brothers, what a grand opportunity to win their regard, their love. "Tis said we are born brothers and sisters, but love and affection we must win," as much so in our own homes as we do abroad. How full of all charitableness, uprightness, truthfulness, and integrity she should be.

How often have I heard girls whose lives are shielded and protected, have pleasant bright homes, say that they are disgusted with life; it is not worth

the living, etc., the results perhaps of some annoyance, loss or disappointment. How little they realize that

The sweetest lives are those to duty wed,
Whose deeds both great and small
Are close knit strands of an unbroken thread,
Where love ennobles all.

And surely our duty is to those whom God has placed nearest to us, perhaps sometimes influencing them unconsciously, but always continually and surely. God grant that it may always be to His honor and glory, thus making this world better and brighter for having been a daughter and a sister.

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An old physician retired from practice, having had placed in his hands by an East India missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOTES, 320 Power's Block, Rochester N.Y.

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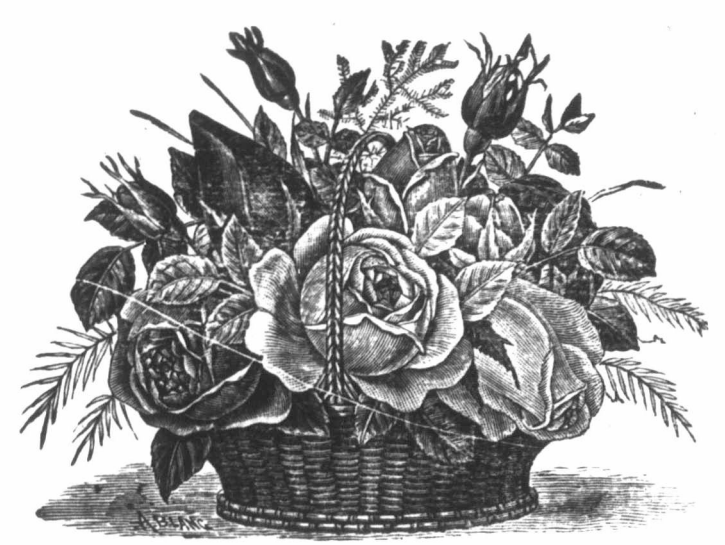
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