

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 16.]

TORONTO, CANADA, THURSDAY, JUNE 19, 1890.

[No. 25.]

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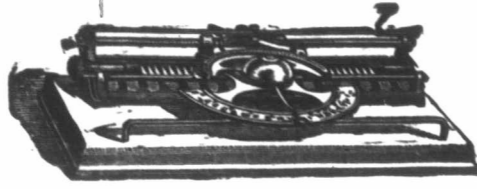
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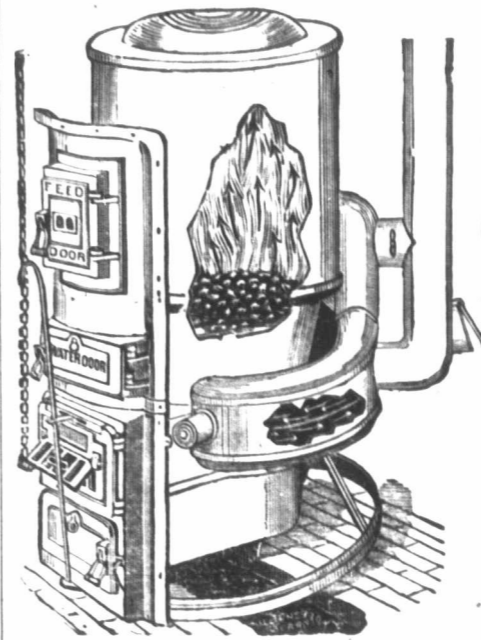
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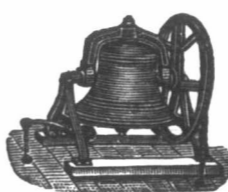
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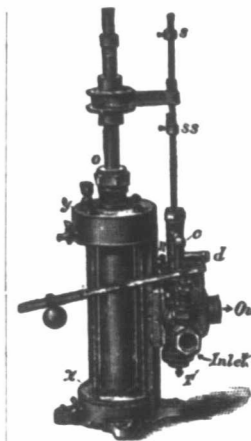
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June 22.—3 SUNDAY AFTER TRINITY.
Morning.—1 Sam. 2 to v. 27. Acts 5. 17.
Evening.—1 Sam. 3; or 4 to v. 19. 2 Peter 2.

THE TORONTO SYNOD.—The Synod of the Diocese of Toronto has been presided over by the Lord Bishop with his wonted ability and fairness. The Bishop has been tried at least as much as in former years by the loquacity of some of the members of the synod; but he has held the balances with perfect judiciousness. It is becoming a serious question whether this kind of assembly is the best for promoting the interests of the Church; but at least no one can question the conduct of the President.

THE WOMEN'S AUXILIARY.—Many readers of the CANADIAN CHURCHMAN, may have heard that the Church of England Woman's Auxiliary to Missions are desirous of sending two of their members, (Mrs. Cummings, Diocesan Secretary, and Miss Paterson, Dorcas Secretary), to visit a number of the Indian Schools and Reserves from Algoma to the Pacific Coast. The Hon. Mr. Dewdney has written to offer all assistance in his power, by letters to the Indian agents, etc., to further what he "considers a most excellent idea, and one which will no doubt bear good fruit." The Bishop has given his cordial approval of the scheme, which we feel will prove of incalculable benefit to Mission work. The description given from personal observation of the needs of the people, of the work of our missionaries, and the difficulties they have to contend with, cannot fail to arouse the interest of people who now stand aloof, in the welfare of their fellow-men, and stimulate to greater zeal those already interested. All monies raised by the Woman's Auxiliary are already designated by the donors. The yearly membership fee (10 cts.) of each member just suffices for postage, printing, etc., we have, therefore, no fund from which to draw for travelling expenses. One-half the amount needed has already been given by one of the ladies; we therefore ask all Churchmen and Churchwomen interested in the great cause of Missions, to send donations towards this fund, to our Diocesan Treasurer, Miss Holland, 346 Spadina Avenue.

OUR FUNERAL CUSTOMS.—Sir James Whitehead, Bart., has addressed the following letter to the Hon. Secretary of the Church of England Funeral Reform Association:—"In my opinion the present system of burying the dead and ostentatiously making a display—a profession—of grief is hideous, unduly expensive, and unchristianlike. I do not know anything more repulsive to me than a sign-board with the words 'Funerals performed,' and I can conceive nothing more shocking than the levity frequently shown by the men who do the 'performance'—a levity which may frequently be seen at the graveside, and also after the interment, when the 'performers' repair to the public-house to drink. The present custom also entails a serious cost to many who can ill afford it. The artisan classes pay a small sum weekly into a burial club, and thus prepare for an expense which is to a great extent unnecessary, while the money would be more usefully employed by providing necessaries for the bereaved families. There are also numerous genteel, but poor people, who, to keep up appearances, are constrained to incur debts from which they do not free themselves for years." If such words can be written of the state of things in England, what would the writer say of our ways in Canada? There are many things which are described as blots upon our Christian civilization; but there are few indeed which are so disgraceful as our funeral customs. The ostentation and wasteful extravagance displayed in connexion with them are perfectly scandalous. Poor people are almost forced to incur heavy debts in the burial of their dead lest they should seem to show less respect than their neighbours to the friends who are taken from them. The Reform must begin with the richer classes. They need not be under the suspicion of meanness, nor of that something worse, poverty. Let there be a stern repression of all needless show and a cutting down of the numbers present at a funeral. Let men and women be followed to the grave by members of their own families, or at least by intimate friends, and not by multitudes of comparative strangers, who are often there because they cannot help it. Can the Churches do nothing in this sore need?

WAYS AND MEANS.—The discussion which took place in the Toronto Synod on the assessment of the parishes for the purposes for the Synod, was a very good (or bad) illustration of the manner in which the time of Synods is wasted. The case, to ordinary human beings, was a very simple one. The Executive Committee, aided by the Synod itself, had gone on increasing the working expenses, year after year, until they had run up a very considerable debt. Year after year, the Committee whose business it is to fix the amount of assessment required to meet the liabilities of the Synod, had remonstrated with the majority who were spending so lavishly money which they did not possess. If, however, the money was borrowed and spent, it was clearly necessary that it should be repaid. Finding remonstrances in vain, the Committee proceeded to impose an assessment of 2½ per cent. upon the parishes instead of 1 per cent., as before. In accordance with universal experience, those who had not hesitated to spend the money declared themselves to be justly aggrieved at being expected to pay it. Such an assessment, they declared, was not at all necessary, in order to meet the needs of the Synod. That might

be perfectly true; but it was necessary in order to pay the debts of the Synod. It is very much as though a householder should run up his weekly bills to twenty-five dollars, and on looking them over should gravely declare that five dollars had been wasted on things totally unnecessary, and that therefore the amount of five dollars should be deducted from the sum to be paid! Of course, all this became evident after a weary debate; but this did not bring back the two hours wasted, nor quite make the amends for the tried patience of the long-suffering silent members of the Synod.

OCCUPATIONS OF WOMEN.—It is a little curious, says a correspondent of the *Spectator* (London), that the occupations for which educated women are most suited, physically and mentally are exactly those which they are only able to obtain with the utmost difficulty. Whilst a good many legitimate objections might be raised against the employment of ladies as reporters, surely nothing can be urged against their fitness and capability for being competent librarians; and yet not a single free library in London (with the exception of that at the People's Palace) is managed by ladies. The essentials for the successful management of a large library being clearheadedness, attention to detail, orderly arrangement, and methodical discipline, are exactly those which are required in the management of a large household, in the organization of which women are admittedly superior to men. So much for the business capacities. As regards the intellectual requirements—knowledge of modern languages and the classics, an intimate acquaintance with current literature, and a fair amount of general culture, scholarship, and education—surely women can hold their own in these respects. Moreover, as women are content to accept lower salaries than men, a far higher class of librarians could be obtained at exactly the same rate of wages.

ST. ANDREW'S BROTHERHOOD.—The meetings and services held in connexion with St. Andrew's brotherhood, a report of which will be found in another column, were most successful and interesting. Remembering that we have heard of the religious condition of young men in the United States, we cannot but rejoice that this Society should have originated among the Churchmen of that country. The object of the brotherhood is the spread of Christ's Kingdom among young men, the rule being that every member should offer prayer every day for God's blessing on the brotherhood, and that each one should endeavour every week to bring one person under the influence of the Gospel. We sincerely wish all prosperity to this excellent Society, and trust that its members may be greatly increased in Toronto, and throughout the Dominion at large.

THE NEW BISHOP OF ST. ALBAN'S.—The *London Spectator* is not quite satisfied with the appointment of Mr. Festing to St. Alban's, believing that it has been brought about by aristocratic influence. The *Guardian*, on the contrary, believes that the appointment is one that does honour to the Prime Minister, and will be of service to the Church. He is less known than men commonly are when they are raised to the Episcopate, but in the order of ecclesiastical promotion it is neither for nor against a man that he already holds a conspicuous position, so long as

those who have the responsibility of making the choice have reason to know that he has the qualifications necessary for his new post. That Mr. Festing has these qualifications in a very high degree comes to us on testimony which it is impossible to question. We are able to confirm these statements. Mr. Festing succeeded one of the best parish priests in London, at Christ Church, Albany St., the Rev. Henry Burrows, now Canon of Rochester; and it is no slight testimony in his favour, that, under his Incumbency, the Parish has retained all its old power and influence.

MR. STANLEY AND LORD SALISBURY.—We give in another column a portion of Mr. Stanley's letter to the *Times* on the subject of the occupation of Africa, and in reply to Lord Salisbury's remarks on Mr. Stanley's warnings. Lord Salisbury had said that Mr. Stanley seemed to be assuming too lightly that Germany had been permitted to have everything her own way, whereas nothing had yet been settled. Mr. Stanley's reply is a little too elaborately ironical. We do not presume to intervene in this controversy; but Mr. Stanley's letter deserves consideration.

DR. DÖELLINGER AND THE OLD CATHOLICS.—Our readers are aware that the ecclesiastical position of Dr. Döellinger at the time of his death has been a subject of controversy. The late Mr. H. N. Oxenham alleged that the great Munich Divine had severed his connexion with the Old Catholics, although no one pretends that he had accepted the Vatican decrees. The testimony of Dr. Friedrich, quoted in the *CANADIAN CHURCHMAN*, has, however, set the matter at rest, as Prebendary Meyrick declares in the following letter to the *Guardian*: SIR—I am glad that it is now acknowledged that Döellinger was an old Catholic *once*, for even that, preposterous as the idea is, has been denied in your columns by Mr. Oxenham formerly and by "C." lately. I am at a loss to see why the passing record of a passing conversation held with Döellinger in 1879 by an English tourist should be evidence, "the only evidence of any value," as to Döellinger's later sympathies and Professor Friedrich's declaration in 1890 that the statement that Döellinger had ever separated himself from the Old Catholics, is "the reverse of the truth," and his further declaration that Döellinger "continued till death an Old Catholic," should *not* be evidence. Is it supposed that Friedrich did not know Döellinger's mind?

TU QUOQUE.—Controversy is never quite easy, and for many persons it is decidedly unsafe. We hear that the "Catholic Truth Society" have been circulating an impudent letter to working men in which all the old fallacies about Protestantism being the religion of Henry VIII., and the like misstatements, are furbished up again and repeated. Tho Rev. Beauchamp Stannus has rejoined with a reply, the only defect in which is that it is a little too long. But he presents his case pithily. For instance, he writes: "You have drawn our attention to Henry the Eighth as described by Chas. Dickens—'a disgrace to human nature.' We do not derive our religion from him, nor from popes who have been his rivals in wickedness." As to "confession to a priest," Mr. Stannus observes: "The case of Judas is the only one recorded. He went and hanged himself. We do not wish to follow such a bad example." Perhaps this is too flippantly put, as the incident is hardly a subject for jesting. About Mariolatry he reminds the Catholic that "in the city of the Pope there are annually twenty feasts of our Lord to thirty-nine of the Virgin."

AN APOLOGY.—The attention of the Editor has been drawn to the letter of a correspondent of this paper which contains an attack on a lady formerly resident in Toronto. The Editor need not say that he had no part in the insertion of that letter; and he now expresses his deep regret that it should have appeared. He is assured, on every side, that there is not the least ground for the imputation contained in that letter. He is informed that the lady thus assailed is the author of countless acts of beneficence in the city of Toronto, performed in the most unostentatious manner. But apart from these considerations, the remarks made were utterly unworthy of a paper conducted on Christian principles. The Editor will do his best to prevent the recurrence of such an outrage; and he can assure the readers of this paper, that he has every reason to hope that his efforts will be so seconded by those who co-operate with him, that no such oversight will take place again.

OUR CIVILIZATION.

Two questions are continually asked respecting our modern civilization. Are men better and happier than they were in former days? This is the most common. The second is this: Can we be satisfied with our actual civilization? The former of these questions is not easily answered. Even if we declare that, in most respects, we are better and happier than our forefathers were, we are forced to confess that there is something to be said on the other side; and, finally, that it is not easy to institute a satisfactory comparison between a state of things which is present with us and one which has passed away.

In dealing with the second question we must be regulated a good deal, or perhaps altogether, by our own point of view, or rather, by our own ideal of human excellence and happiness. Now, there are undoubtedly a certain number of Optimists among us, who are never weary of "slurring the days gone by," and holding forth on the glories of the present. But it is undeniable that these self-congratulatory persons can hardly be said to belong to the best classes among our literary men, our theologians, or our scientific men. It would appear that there is a certain tone of sadness among our higher minds, and it is not quite safe for us to ignore this tendency.

When the theologian places himself as a *laudator acti temporis*, the common inference is that he is simply lamenting over the downfall of his own favourite system. When, however, the man of science raises a Jeremiad, such a criticism is no longer possible; for science has triumphed "all along the line," and if its triumphs are not accompanied by a kind of social millennium, then no such golden age can be hoped for as the result of science. And this is very much the position taken by Professor Huxley in some recent articles in the *Nineteenth Century*.

This eminent man of science feels deeply, as every thoughtful man must feel, that the end of all true human work is the amelioration of society. This is the end of all knowledge, of all effort, of all legislation, of all evangelization. If this end is not attained, then our work is, more or less, in vain. If the Church is not making society better and purer and nobler, then the Church is labouring in vain, and it is high time for her to look to her methods, and to her actions; to ask what her ideal has been, and how far she has done her best to realize it, and has succeeded or failed. And so with every other form and department of human thought and work. "Assuredly," says

Professor Huxley, "if I believed that any of the schemes hitherto proposed for bringing about social amelioration were likely to attain their end, I should think what remains to me of life well spent in furthering it." And these are words which will be taken up by every philanthropist, whether he calls himself a Christian or by any other name.

But Professor Huxley is by no means contented with things as they are. "Even the best of modern civilization," he says, "appears to me to exhibit a condition of mankind which neither embodies any worthy ideal nor even possesses the merit of stability. I do not hesitate to express the opinion, that, if there is no hope of a large improvement of the condition of the greater part of the human family; if it is true that the increase of knowledge, the winning of a greater dominion over Nature which is its consequences, and the wealth which follows upon that dominion, are to make no difference in the extent and the intensity of Want, with its concomitant physical and moral degradation, among the masses of the people, I should hail the advent of some kindly comet, which would sweep the whole affair away, as a desirable consummation."

Now, let us remark, this is the judgment of a learned and thoughtful man, who is doing his best to look at human society as it is, and who wants to do his very best for it. And what does he suggest as a remedy for the state of things which he deplures? He says he would return to the analogy of the Family, and he would find in the government of the Family the best rule for the constitution of human society at large.

Now, let us ask, what this counsel says to us as Christians. As far as we can understand it, it sends us back to the Christian ideal. Mr. Huxley says that we have no worthy ideal. By that he means that we recognize no worthy ideal as our guide. But the ideal which he wishes to set before us is simply that of the Gospel, of Christianity, of the Christian Church. We have one Father, and all we are brethren. Here is the cure for the evils of the age; and how shall we apply it? There will be many questions debated at the meetings of our Synods, and some of them may be of secondary importance; a good many of them will have no claim even to that rank. But what place will be given to this fundamental question? Our civilization is not satisfactory. There is only one way of even endeavouring to put it in the right way. Are we going to ask how this may be done?

THE DIOCESE OF TORONTO.

We hope to give some account of the state of the Church in the various Canadian dioceses, from the facts brought out at the Synods now being held. Beginning with Toronto, we find the account given by the Bishop in his charge to be, at least, fairly satisfactory. He congratulates the diocese on the prevalence of peace within its borders; although he is forced to rebuke some of the congregations; and emphatically a very prominent one, for their want of liberality.

One of the most serious facts mentioned by the Bishop is the small number of baptisms in the diocese. It can hardly be thought that this arises from the small number of births, as seems to be the case with the Presbyterian congregation of Dr. J. Hall, of New York. In the States it seems to be getting unfashionable to have children; but, by God's blessing, we are, so far, preserved from coming to this pass in Canada. But it is sad to think that children should be born of Christian parents who are not recognized as having a right to a place in the Christian covenant. Does it pro-

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ceed from the neglect of the clergy to inculcate the duty of Infant Baptism? or from a loss of faith in the institution on the part of the parents? or from indifference? There must be some way of accounting for it; and it is to be hoped that the attention which has now been drawn to the matter may work a change.

It appears that the results of the Jubilee have not answered the expectations formed when it was undertaken. We are not very much surprised at this when we remember the manner in which the preparations were made. Every one who has ordinary experience in such matters knows perfectly well that they can be made successful only by pains being taken beforehand to interest a large number of persons in the proceedings. No such pains were taken. The committee met directly after the holding of the Synod; but, instead of the approaching festival being kept steadily before the mind of the Church up to the time of its celebration, it was allowed to drop out of sight, until a very short time before the services were to be held; and the arrangements were then made in such haste that, instead of wondering that no greater success attended the commemoration, it is rather surprising that it passed off so well. We do not refer to this matter as venturing to blame any one, but simply for the sake of pointing out that, if we want these things to succeed, we must go the right way to work, and it is of no use complaining when we reap comparative failure.

Again, the Bishop complains that a good many of the leading clergy had declined the posts which he offered them in the Chapter of St. Alban's. It is perhaps a pity that this subject should not have been allowed to die a natural death, since neither the Bishop nor the clergy can look back upon it with any satisfaction. As, however, the matter has been revived, it is necessary for every reason that the truth should be kept in mind, as to the motives by which the recusant clergy were actuated.

In the first place, it may be said with the most perfect confidence that it was from no want of personal attachment to the Bishop or of respect to his sacred office that these honorary posts were declined. We doubt whether there is a diocese in Canada in which the occupant of the episcopal see is more thoroughly liked and respected than in the diocese of Toronto; and certainly there is, among the clergy generally, a very deep sense of the greatness of the episcopal office, and a very loyal attachment to the same.

But there were various reasons for the refusal. In the first place, there was an almost universal feeling throughout the diocese that the number of Canons was out of all proportion to the size of the diocese; in the second place, some of the clergy objected to what they regarded as mere barren honour; in the third place, some of them found themselves unable to fulfil the duties which would have been connected with the posts, had they occupied them; and in the fourth place, several of them objected to their names being published before they had consented, or had even been asked, to accept the positions assigned to them.

It is right that these simple facts which are within the cognizance of many of the clergy, should be put on record, partly for the satisfaction of the laity, that they may be assured that their pastors were not guilty of anything like insubordination, and partly that the Bishop himself may be assured that whatever his clergy did (and the act complained of was that of some of the principal members of the body), they had no thought of showing disrespect to himself or his office.

Before leaving this subject, however, we must point out that it is essential to the vigorous working of the episcopal form of government, that there should be a vigorous cathedral body at its centre. We suppose that it is quite decided that the Bishop's chair shall be set up in St. Alban's church, and it seems quite likely that before long a large population will have gathered around it. It therefore becomes the duty of the diocese to see, that at least so much of the building shall be completed as may be necessary for carrying on the cathedral services; and that, with all possible expedition, endowments are provided for founding at least those canonries which are most needed and which can at once be made of practical usefulness to the Church. If we look to the experience of the Mother Church of England during the last few years, we must be impressed by the enormous influence for good of a living Chapter in the midst of a diocese; and there is no reason to doubt that such a living force, planted at the centre of the diocese of Toronto, would send forth its influence into every parish, strengthen the hands of the clergy, stir up the energies of the laity, and give increased life to the whole spiritual work of the Church.

SOME LITURGICAL STUDIES.

BY REV. DR. GAMMACK, EAST TORONTO.

No. 2.

The Order of the Communion was issued by the Committee in March, 1547-8, and in September following a commission was given to the same Committee to provide a collection of services, which in the place of the Uses of Salisbury, Hereford, Bangor, York and Lincoln, should be uniform for the whole realm. What the Committee had been doing in silence during the last six years was made evident when, almost immediately, they brought out what is to all intents and proposes our present Book of Common Prayer: it was entitled *The Book of the Common Prayer and administration of the Sacraments, and other rites and ceremonies of the Church of England*, and is more familiarly known as *First Book of Edward Sixth*. Before the close of 1548 it was presented to the convocations and Parliament, and in the *Act of Uniformity* it is said to have been composed "by the aid of the Holy Ghost." Its scheme of composition is sufficiently explained in what is now the second Preface in the Prayer Book, and these Prefaces are only too little studied by Churchmen.

Looking to the Communion Office in Edward's First Book, and comparing it with *The Order of Communion* of 1548, we find it to have been practically a new office complete in itself for all its purposes, as the Prayer Book was in effect an English Breviary and Missal combined. It was wholly given in English and fully rubricated. It closely followed the Western type of Liturgies, and yet was not a transcript either of the Roman Mass or of that of Sarum. It took up from all sources, native and continental, and wrought all out according to its own scheme. It is different from our present office by the jubilant tone of its opening passages, and in the fulness of its consecration prayer: The former was secured by its *Introits* taken from the Psalms, and by the early position of the *Gloria in Excelsis*, and the latter by the sequence of the *Invocation, Words of Institution and Oblation* as one whole. Taking the *Introit, Collect, Epistle and Gospel* as they stand there, we see the guiding principle of Cranmer and his coadjutors, and also some of the best of their work. The *Introit* is a Western usage, and for the First

Book of Edward they were carefully selected for the day, each being an entire psalm to be ended with the *Gloria Patri*, except that the one hundred and nineteenth psalm was spread over the first twenty-two Sundays after Trinity. A few of the collects were new, but more than sixty of them were taken from the Leonine, Gelasian and Gregorian Sacramentaries, and put into fine strong rhythmical English: the balance of the Collects is beautiful, and Cranmer is credited with the pure English tone of their language. The *Epistles and Gospels* were taken also from the Sarum Missal, and from the lessons in Bishop Hilsey's *Primer* of 1539. But as compared with the *Roman Missal* there is a great contrast in almost everything. The *Introits* were lengthened so that the spiritual impression from them is deepened: the Collects were fuller and more direct: the *Epistles and Gospels* were generally longer readings than the Roman *Epistles, Lections and Sequences*: and the multiplicity of commemorations was curtailed. There is a feeling of devotion in all the arrangements, and yet a uniform simplicity. For the feasts of Christmas and Easter there were *Introits, Collects, Epistles and Gospels* for two celebrations of Holy Communion, with proper psalms and lessons, but not for the other great festivals. The Easter Hymn wanted the opening verses (1 Cor. v., 7.8), but was closed by a responsive versicle and prayer: it was appointed to be used "in the morning (of Easter Day) afore Matins, the people being assembled in the church." It may be stated in conclusion that the *Epistles and Gospels* were taken from The Great Bible, which at that time was the Authorized Version of the Scriptures. The Kalendar had a bare appearance as it was reduced to its smallest dimensions, being purged from the presence of all black-letter saints. The *Introits, etc.*, were appointed "to be used at the celebration of the Lord's Supper and Holy Communion through the year."

THE CHRISTIAN MINISTRY.

CHAPTER V. *Continued.*

ORIGIN AND AUTHORITY OF THE CHRISTIAN MINISTRY.

MEANING OF OUR LORD'S WORDS.

"As My Father hath sent me," said our Lord to the Apostles, "Even so send I you." Of course the word *as* must not be so pressed as to signify that the mission of the Apostles was exactly the same as that of their Lord. His Person and work were there always to remain, peculiar and distinct from that of all besides Himself. Even then He, in a certain sense, delegated His powers to the Apostles, He yet in another and equally true sense, retained them to Himself. He was to be the life and the power of everything that they did or said. They were to be the hands by which He acted, the lips by which he spoke. Throughout all time, while they and their successors were teaching and ruling the Church of God, binding and loosing, opening and shutting, He was still to be the true centre of authority and the final Court of Appeal. No sentence of theirs could have any validity unless it were confirmed by Him. From His throne in Heaven, He declared to the beloved disciple, and through Him to the Church in Philadelphia, and to all future ages, that it is "He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth." Yet He has a ministry on earth, appointed and commissioned by Himself, to perform certain services in the Church which none can have the right to discharge unless they have received a like authority from Him.

All this is plainly conveyed in the words just quoted. There is hardly a difference of opinion as to the meaning of them in their original and primary reference. They plainly tell us that our Lord gave authority to the Apostles, and an

authority similar to that which He possessed Himself, to carry on the work which He had begun, the teaching and governing of the Christian Community, and ministering to it in all things necessary to its existence, extension, and confirmation.

OPINIONS OF COMMENTATORS.

It would be endless to quote the remarks of commentators on the passage. As regards the point on which we are now insisting, the fact of the authoritative sending of the Apostles, there is, as far as we can make out, no difference whatever among them. Some of the Socinian Commentators* leave the passage without a comment. Others† make it an occasion for heretical remarks on the origin and mission of Christ, but do not deny the gift of power and authority to the Apostles. The meaning of the commission is plain. It appointed these men at least—we shall see presently that it goes beyond the men actually chosen during the Lord's personal ministry on earth, and extends to all who are rightly called and chosen to the ministry, but it certainly designated these first ministers of the Word of God and of the Church of Christ, as the ambassadors and Representatives of their Lord—as men that were sent to teach and to govern by His authority. This view of the matter is sufficiently confirmed by the language which He addressed to them on other occasions. Just as He said: "He that hath seen Me, hath seen the Father," thus pointing out the truth of His own mission as the Representative of God; or He said of His disciples, "He that heareth you, heareth Me;" "He that receiveth you, receiveth Me;"—indicating that they were His deputies and representatives. The work which He came to perform, whatever it was, they were to carry on in accordance with the power which he gave them; and they were to do it as those who were possessed of His authority.

DO THE WORDS STILL APPLY?

The question which now arises is, however, of great importance. Were these words and was this commission, authority, power restricted to the Apostles, or was it extended to the Christian ministry to the end of the world? We have no hesitation in affirming the latter alternative. And we find reason for this belief first of all, in the passage now before us, and in the whole of the testimonies which refer to the Christian ministry in the subsequent books of the New Testament.

REASONS FOR AFFIRMATIVE ANSWER.

The powers which are here given to the Apostles, whatever may be the nature of them, into which question we do not here enter, were as necessary after the Apostles had been laid to rest for centuries as they were on the day on which the Holy Ghost came down from Heaven and rested upon them. And so even Calvin remarks in this passage that it was intended to refer to the gift of the ministry throughout all ages. "For this reason," he observes, "S. Paul also says that He has given some Apostles, some Evangelists, some Pastors, to govern the Church to the end of the world. Jesus Christ, then, testifies that although He had a charge and office to teach for a season, yet the preaching of the Gospel was not to be for a little time, but was to be eternal; and moreover, in order that the authority of His doctrine should be no less in the mouth of the Apostles, He wills that they shall succeed to the same charge which He received from His Father, He substitutes them in His own place, and assigns to them the said power." Further on, He says that this was done in order to declare "that the preaching of the Gospel is enjoined by the commandment and ordinance of God, and not by men;" and He concludes His comment in the 21st verse with the words: "He institutes and ordains ministers and pastors to govern His Church; but this he does with the condition, that he alone retains the entire power by Himself, and that the others shall attribute nothing to themselves but the ministry."

IN WHAT SENSE?

So far as the present passage is concerned, no more need be said. It must be admitted, however,

*Crellius Wolzogen.

†Schlichting (Fratres Poloni.)

that whatever presumption it might raise of the appointment of a continuous ministry, to be retained until the second advent of the Lord, by His authority, it could not be thought conclusive on the subject, as to the manner in which the institution was to be continued, apart from other collateral and confirmatory evidence.

There is no question it may be said, of the mere continuance of the ministry. We are agreed that it was so ordained by Christ as needful for the well-being of the Church, if not for its very existence. Nor is there any question, it may be added, of its having in some sense a Divine authority. We all believe that a man ought not to take upon himself the office of the ministry unless and until he is called thereto by God Himself. But the real question is—whether any human medium be required for the verification or confirmation of the authority of the Christian minister; and if so, of what nature that medium should be?

(To be Continued.)

REVIEWS.

OUR CHRISTIAN HERITAGE.* By James Cardinal Gibbons, Archbishop of Baltimore. 1889.

Want of space forbids us quoting from the chapters on the Divinity of Christ, Man's Moral Freedom, and the confirmation of Truth by our Lord's miracles. At page 244 he fitly calls the Resurrection the splendid evidence of our Lord's Divinity, the key-stone in the arch of faith, and the most brilliant luminary in the constellation of Christian festivals. He mentions Talleyrand's reply to Leberaux, an enthusiast wishing to found a new religion, and asking the statesman's advice on his project. The answer was, "You will succeed and your name will go down to posterity with glory, if you fulfil the conditions which I propose." "And what are they?" eagerly inquired his visitor. Talleyrand's reply was, "You must first suffer and be scourged, and crucified, and then rise on the third day. Do this, and your success is assured." The moral of the witty Frenchman's remark was, that as Christ alone, after entering the portals of the tomb, returned by His own power to life, He is without a rival, alone, making good His claim to found a new religion and to merit the supreme adoration of man.

Chapter 19, page 281, on the origin and destiny of man as viewed by modern unbelief (recommending Cardinal Marzella's treatise, "De Deo Creante," "De hominis origine") is one of the best thought out parts of the religio-scientific work. We cannot refrain from quoting Cardinal Gibbon's own words as to man's origin: "Modern scientists, as soon as they close their eyes to the light of revelation, wander into the bewildering mazes regarding our common origin. Darwin, Huxley, and Haeckel, and the standard bearers of the modern school of evolution, according to their theory, you and I must claim as our primæval father the ape, the monkey, or the gorilla. Our ancestors were dumb beasts, they could speak no articulate tongue, they were without reason, without conscience, without a soul. But these same scientists have only a half-hearted faith in what (put it at the highest) is only a theory—the much sought after link has not been found—while on the other hand the distinguished French naturalist Dequatreages declares "In the name of scientific truth, I can confirm that we have for ancestor neither a gorilla, nor an orang-outang, nor a chimpanzee, no more than a seal or fish, or any animal whatever." Chapter 21 seeks to show that there is really no conflict between Christianity and Science, on which he says, strikingly, "Science and Religion, like Martha and Mary, are sisters, because they are daughters of the same Father, both ministering to the same Lord, though in a different way. Science, like Martha, is busy about material things; Religion, like Mary, is kneeling at the feet of her Lord."

Chapter 24 bears on the influence of Christianity on morals. We quote a few lines from page 346. The Cardinal asks if Christianity retains now its

*This book is of real value; and, in its simple Christianity, it is the most remarkable production by a Roman Catholic that we have ever seen. Hence our insertion of so long a review by a contributor.

hold on the conscience of the public? His reply is, "Most assuredly. The name of Christ in the 19th century, as well as in the 1st, is the great battle-cry of moral reformation. He has stamped His seal on the laws, literature, and fine arts of the civilisation of Europe and America. His voice is ever ringing among the nations of the earth. He has leavened the social mass, He is the standard by which we approve or condemn our moral conduct. The aroma of His sweet life still lingers among many who still live outside of the pale of the Church."

Chapter 25 shows the fearful condition of woman, under pagan influences, and in the next he shows how Christianity has raised her up; and in it we find these eloquent appeals to mothers, "We would exhort mothers in the name of the Holy Religion they profess, in the name of God who requires them to have their offspring fed with the nourishment of sound doctrine, in the name of their own eternal salvation, and of the souls committed to their care, to provide for their children at home a healthy, moral, and religious education."

Chapter 27, page 374, shows the marked contrast in burning words between Paganism and Christianity, both as to crime and the neglect of the poor and the sick. The remaining chapters deal with Ancient and Modern Warfare, Slavery, the Rights and Duties of the Labouring Classes, Religion the Essential Basis of Society, and the Dangers threatening American Civilization.

We end these remarks with the passage which appears on page 465, "Religion teaches me that we are all children of the same Father, brothers and sisters of the same Redeemer, and consequently members of the same family. It teaches me the brotherhood of humanity."—P.C.

THE FIRST EPISTLE OF ST. JOHN.†

For the practical purposes of the preacher there is no better or more useful commentary than this of Mr. Lias; and, although a great deal cheaper than Bishop Westcott's or even Haupt's, it contains about as much matter as either. It is, of course, at once apparent that we have not here anything of the original and protracted research which characterises the two great works just mentioned. Mr. Lias would be the first to acknowledge, and he does freely acknowledge that his work is merely a compilation. But he has made diligent and successful use of the best commentaries previously existing, and there is no opinion of importance on any text which does not receive notice.

There are not a great many passages in this epistle with regard to which there exists any difficulty of interpretation, or doubt as regards their meaning. No reasonable critic, for example, would now think of including chapter v. v. 7 in the text. Mr. Lias gives briefly, but sufficiently, the history of the verse, and tells over again the story of Erasmus, after omitting it from his first edition, having pledged himself to insert it if only one Greek MS. should be found to contain it, and being required to redeem his pledge when a late MS. was actually found to contain it.

One of the most interesting points of difference is that connected with the meaning of chap. iii. vv. 19, 20: "Hereby shall we know that we are of the truth, and shall assure our heart before Him, whereinsoever our heart condemn us; because God is greater than our heart and knoweth all things." We give the revised version, as the authorised will be known to our readers. The rendering here given, which is in accordance with the exposition of Haupt and Westcott, takes what may be called the gentler aspect of the passage. Mr. Lias, on the contrary, maintains, with Alford, and others, that S. John would not think of making the testimony of conscience untrustworthy. We do not propose to discuss the question here; but refer to it as an evidence that Mr. Lias has not suffered himself to be dominated by authorities which he, nevertheless, recognizes as standing in the first class.

The Homiletical hints, given at the foot of the

†The First Epistle of St. John, with Exposition and Homiletical Treatment. By Rev. J. J. Lias. \$1.00. McClung & Co., Chicago.

page, are brief, but, as far as they go, excellent, and will be of real service to preachers.

Periodicals.—The sixth part of "Church Bells Portrait Gallery" contains portraits of the Bishop (Billing) of Bedford, Chancellor Espin, Prebendary Sadler, and Mr. Bosworth Smith—all of them excellent likenesses, with brief but well written memoirs. *Littell's Living Age*, for June 7, is an excellent number. A very bright and eloquent sketch of Charles XII. is taken from the *Nineteenth Century*. The author is the great King's successor, the present King of Sweden. Among other articles of interest we may specify "The real cause of Prince Bismarck's retirement," "Passion-Players at Home," an interesting paper on "Oberammergau," and "A Summer Stroll in Sussex."

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

QUEBEC.—Diocesan Synod.—The Synod of the diocese assembled in this city on Wednesday, the 4th inst. The opening service was held in the cathedral at 10 a.m., and consisted of morning prayer and a celebration of the Holy Eucharist. The congregation was a large one. The clergy, about forty in number, who had assembled in All Saint's chapel, walked to the church in procession, in full canonicals. The first part of morning prayer was conducted by the Rev. G. G. Nicolls, rector of Levis. The first lesson was read by Canon Foster, and the second by Canon Thornloe. The remaining prayers were read by the Rev. L. W. Williams, M.A., rector of St. Matthew's church. At the celebration His Lordship the Bishop, the Very Rev. Dean Norman, and the Ven. Archdeacon Roe, officiated. The Dean read the Gospel and the Archdeacon the Epistle. There was a large number of communicants. There was a full choir present, and the musical services, under the direction of E. A. Bishop, Esq., organist, were well rendered. Immediately after the service in the cathedral, the clergy again formed in procession, and marched to the site of the new cathedral Sunday-school building, where an immense assembly had congregated, to assist in laying the corner-stone. The site was profusely decorated with flags, and the various classes of the Sunday-school were present, each headed by a beautiful silk banner. At the opening of the service, the children sang the hymn, "Heavenly Father send Thy blessing," Mr. Bishop accompanied them on the organ. The Lord Bishop and the Very Rev. the Dean then read prayers for the prosperity of the school and other parish institutions, and that the building might be used to the glory of God. Mrs. Henry Russell, to whose efforts are largely due the success of the movement for the erection of the building, was then presented by the churchwardens and contractors with a handsome trowel and mallet. The latter was made out of one of the old trees formerly standing on the site. Both gifts were graciously received by Mrs. Russell, who used them in laying the corner stone. In the cavity under the stone were laid copies of the Church papers and *Daily Chronicle*, a book of views of the city, pieces of current coin, and a parchment scroll with the following inscription:—

"The corner stone of the Cathedral Church Hall was duly laid on the 4th day of June, 1890, by Mrs. Henry Russell, president of the Cathedral Ladies Guild, J. W. Williams, D.D., Bishop of the Diocese, R. W. Norman, D.D. Dean of Quebec."

The trowel is of solid silver and of exquisite workmanship, being richly finished and chased. It bears the following inscription:—

"This trowel was used by Mrs. Henry Russell to lay the corner stone of the Church Hall of Quebec Cathedral, June, 1890."

The mallet, already described, bears on an inlaid silver plate the words, "Made from a tree cut down on the site of the Cathedral Hall, Quebec, 1890."

Mrs. Russell performed her task in a true workman-like manner, spreading the mortar herself, and, as stone was lowered, and before striking it with the customary taps and declaring it "well and truly laid," announced in a clear, distinct voice:—"In the faith of Jesus Christ, we lay this foundation stone in the name of God the Father, God the Son, and God the Holy Ghost. Amen."

The Lord Bishop then read a collect, after which the Dean addressed a few words to the audience, thanking them for their presence, also those who so ably assisted in providing for the erection of the building, and explained the use to which it would be put. After singing the Doxology, the Lord Bishop pronounced the benediction, and the clergy marched back to All Saints' chapel. At 12.30 the Synod met

in the National School Hall, and was opened with prayer. The Lord Bishop presided, and the roll of delegates was called, and the Synod adjourned till 2.30 p.m. On re-assembling at 2.30, the Rev. Canon Von Iffland was re-elected clerical secretary, George Lampson, Esq., lay secretary, and Geo. Roth White, Esq., treasurer.

The Bishop's Charge.—The Lord Bishop of the diocese then delivered his charge to the Synod, which commenced as follows:—

My Revd. Brethren and Brethren of the Laity.—

After the usual interval of two years we meet again to take counsel for the welfare of God's Church in this diocese. And, during that interval, two who were among the oldest of our clergy have been removed by the hand of death. The Rev. W. S. Vial, whose health was failing when last we met, has passed away. And the Rev. J. H. Jenkins, for many years the faithful and strenuous missionary in one of our most arduous missions, and more recently, the rector of Three Rivers, has been called also to his rest. Finding himself no longer able to discharge the duties of his office, he had resigned, and retired; but he never lived to remove from the scene of his later labours, and to experience the reinvigoration which it had been hoped repose might have brought to his shattered constitution. In the mission of Frampton, where his best strength was consumed in his loyal and faithful service, his memory is, and whilst any of those to whom he ministered survive, will be cherished with a most affectionate respect.

Those who have left the diocese are:—Rev. W. C. Bernard, Rev. B. H. Cole, Rev. J. E. Hatch, Rev. R. W. Hewton, Rev. J. H. L. Zillman.

Those who have retired from active service are:—Rev. T. Chapman, Rev. T. Ball, Rev. J. Kemp.

Those who have come into the diocese are:—Rev. W. E. Adcock, Rev. R. W. Brown, Rev. E. B. Husband, Rev. G. Nicolls, Rev. J. Rothera, Rev. E. Weary, Rev. F. M. Webster, Rev. T. Williams, Rev. J. H. L. Zillman, and Rev. L. V. LaRiviere.

The Rev. J. Debbage, and the Rev. J. Thompson, who had been away from the diocese for a year on leave of absence, have returned.

I have ordained:—*Deacons*—Rev. W. E. Adcock, Rev. J. E. Hatch, Rev. E. B. Husband, and Rev. G. H. Murray.

The Bishop of Niagara, at my request, kindly ordained for me the Rev. J. Rothera. *Priests*—Rev. R. J. Fothergill, Rev. T. Radd, and Rev. E. B. Husband.

A Brotherhood of Lay Readers selected from the students in divinity has been formed and placed under the guidance and control of the Rev. J. B. Allnatt, D.D., Professor of Pastoral Theology in Bishop's College. And I would remind the clergy who may be in need of such assistance as lay readers can give, that all applications for the services of one of the Brotherhood must be made to Professor Allnatt. And in regard to those lay readers who are not members of this Brotherhood, it would be convenient if they were enrolled as members of the "Lay Helpers Association." I have given, from time to time, licenses for lay readers at the request of some of the clergy. These licenses all expire with the death or removal of the incumbent at whose instance they were issued. But I have no record of those now actually in force. The enrolment of lay readers in the Association of Lay Helpers would remedy this defect. And before I pass from the subject I must thank those gentlemen who have, often at great personal inconvenience, come to our assistance, have come rather to the help of the Lord, in the difficulty under which the Church in this diocese, where the population is so scattered, and where the clergy are so few, necessarily labours. Their services have been most valuable, and I wish they could be utilized to a still greater extent.

The Rev. R. W. Brown has been licensed to the curacy of St. Matthew's church, Quebec, and the Rev. L. V. LaRiviere as missionary of the Colonial Church and School Society, ministering to a French congregation in Trinity church. The Rev. H. C. Stuart has been inducted into the rectory of Three Rivers. I have confirmed 961 persons, and consecrated six churches.

His Lordship referred to the legislation respecting divinity degrees as now conferred by the Metropolitan, and to the movement looking to the formation of one General Provincial Synod for the whole Dominion. The Bishop also spoke of the last Pan-Anglican Convention at Lambeth, and read a letter from Canterbury, looking to the gift of a pulpit to the venerable cathedral there to mark the circumstances, in which gift it is suggested that each diocese of the Church throughout the world should take a part, no matter how small such a share might be.

A deeply interesting letter was read from His Lordship the Bishop of Jerusalem, in which that prelate furnished details of his work and appealed for aid, stating that his domestic chaplain, the Rev. Mr. Dowling, who had spent 26 years in the diocese of Fredericton, would visit Canada in the summer of 1891, in the interest of Church work in Bible lands. The Bishop briefly alluded to the importance of

some of the motions on the order paper, and concluded by invoking God's blessing upon the Synod, and expressing the hope that His Holy Spirit might guide its deliberations.

Circulars and petitions respecting prohibition were laid upon the table by the secretary.

A number of notices of motion were given, including one by Mr. Channel concerning the Stanstead Endowment Fund, and another by Archdeacon Roe against the adulteration of the elements used in the Holy Eucharist.

The following reports were read:—

On assessments, by Mr. E. J. Hemming, D.C.L.

On Doolittle Scholarship Fund, by R. H. Smith, Esq.

On Bishop's College and School, by Dr. Adams.

An important canon on the boundaries and divisions of parishes and missions was read and adopted.

The following resolution was moved by Canon Von Iffland:—

"That it be an instruction to the Diocesan Board of Missions to withhold all aid after 1st January next from any congregation which shall have neglected to elect a lady delegate to the Synod or omitted to pay the annual assessment towards the Synod expenses."

The discussion on this motion was in progress when the Synod adjourned, at 6 p.m., to meet again at 10.30 a.m. on Thursday.

Reception.—The Women's Auxiliary entertained the clerical and lay delegates to the Synod and their hosts and hostesses in the city, to a reception in St. Matthew's parish rooms. Mrs. Williams received the guests as they entered, and all seemed to have enjoyed themselves. The ladies of the city congregations assisted in making the arrangements. The reception was none the less agreeable, and, between music and refreshments, the time passed away quickly. Mrs. Henry Russell, Dr. Hewitt, and Mr. Binell and others favored the audience with songs, &c.

Appointments.—The Rev. W. G. Faulconer, of Cookshire, has been appointed to the mission of Ireland, in place of the Rev. J. Hewton, M.A., who has left the diocese; Rev. G. H. Murray, B.A., Bishop's College, Lennoxville, to the mission of Barford, and the Rev. Mr. Sutherland, Bishop's College, to the Labrador mission.

Thursday.—After routine and reading minutes, the Synod resumed the reconsideration of Canon Von Iffland's resolution, which read as follows:—

"That it be an instruction to the Diocesan Board of Missions to withhold all aid after January next, from any congregation which shall have neglected to elect a lady delegate to the Synod or omitted to pay the annual assessment towards the Synod expenses."

This resolution provoked considerable discussion and several amendments were offered.

It was finally moved in amendment by Capt. Carter, seconded by Rev. J. Hepburn, and resolved, "That it be an instruction to the Diocesan Board to add to the assessment for the service of a missionary, the amount at which the different congregations in such mission may be assessed by the Synod for the expenses of the same, and to collect and pay such assessment to the treasurer of the Synod."

The amendment was carried by a clerical vote of 22 to 14 and lay vote of 20 to 14.

The Rev. Canon Foster, seconded by J. Dunbar, Esq., presented a report on the Biennial returns of the clergy and churchwardens.

On motion of Canon Thornloe the matter was referred back to the committee upon returns, with the request that it devise or suggest to the Synod some method for securing returns from the various parishes for the present and future years.

It was moved by Jas. Dunbar, Esq., seconded by Mr. Geo. Lampson, "That Art. 11 of the constitution be amended by striking out all the words after the word 'Synod' at the end of the 2nd line, down to and including the word 'proceedings' in the 6th line."

That the following be added to Art. 11 of the Constitution:—"There shall be an assistant clerical and an assistant lay secretary, and an assistant treasurer, who shall perform the duties of those offices, respectively, in case of the absence or incapacity of either of the secretaries or of the treasurer." The motion was carried.

It was moved by General M. Bell Irvine, seconded by Archdeacon Roe, in amendment to Canon VIII.,

(a) That the words "Sustentation Fund" in the title of Canon be struck out.

(b) That in section C., 2nd line, the words "Archdeacon of Quebec" be inserted after the word President.

(c) That in section C., 3rd line, the words "of the treasurer of the Synod" be inserted after the word "Board" where it appears last in said line.

(d) That in the last seven lines, page 56, last Journal, the number 1889 be substituted for 1885, and the numbers 700, 750, 800 and 850 respectively for 650, 700, 750 and 800. Carried.

It was moved by Capt Carter that Canon XIII. be amended as follows:

"That in section IX., 12th line, after the word 'Peter's' the word 'and' be struck out, and the

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ST. JOHN.†

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following words inserted after the words "St. Paul's," "and the Church of the Holy Trinity." Carried.

It was moved by Mr. G. R. White, seconded by Mr. John Hamilton, That the Executive Committee be composed as follows:—Lord Bishop of the diocese, chairman, Very Rev. Dean Norman, Rev. A. J. Balfour, Canon Von Iffland, Canon Richardson, Rev. Lennox W. Williams, Rev. H. J. Petry; Messrs. W. G. Wurtele, John Hamilton, Jas. Patton, E. H. Jones, M. Bell Irvine, C. B., C. M. G., and Capt. W. H. Carter, and That the following six gentlemen be nominated as Trustees of Bishop's College, Lennoxville:—Messrs. W. R. Heneker, D.C.L., R. Hamilton, D.C.L., R. R. Dobell, R. Campbell, M.A. John Hamilton, and Col. Kipper; and That the following gentlemen be nominated to the Bishop as members of the Council:—The Very Rev. the Dean of Quebec, Ven. Archdeacon Roe, Dr. F. Montizambert, D.C.L., Rev. Prof. Allnatt, D.D., Rev. Canon Thorneloe, D.D., and R. N. Hall, Esq., LL.D. Carried.

Moved by Canon Thorneloe, seconded by Ven. Archdeacon Roe, That the members of the Corporation of the Compton Ladies' College be re-appointed. Carried.

The following gentlemen were elected delegates to the Provincial Synod:—Messrs. R. W. Heneker, J. Dunbar, Q.C., E. J. Hemming, R. Hamilton, Hon. G. Irvine, G. Lampson, J. Hamilton, Col. Forsythe, W. H. Carter, R. H. Smith, W. G. Wurtele, and M. B. Irvine, C.B., C.M.G.

The following were elected clerical delegates:—Rev. Messrs. Allnatt, Adams, Von Iffland, Foster, Thorneloe, Roe, Richardson, Parker, Norman, Balfour and Williams. The Synod adjourned till Friday at 10 a.m.

The Synod met on Friday morning at 10.30 a.m., and, after routine, Mr. Geo. R. White, treasurer of the Synod, presented his report, which was subsequently adopted.

The scrutineers reported the following elected clerical substitutes to the Provincial Synod:—Rev. A. C. Scarth, Rev. I. M. Thompson, Rev. A. Stevens, Rev. H. J. Petry, Rev. F. Scott, Rev. H. C. Stuart.

The following lay substitutes to the Provincial Synod were also elected:—Messrs. C. Judge, E. C. Channell, G. R. White, E. T. D. Chambers, Col. Kippen, and the Hon. H. G. Joly.

Moved by W. G. Wurtele, seconded by Archdeacon Roe, "That a committee be named by the Lord Bishop to make preparations for the celebration in 1890 of the hundredth anniversary of the formation of the diocese of Quebec, it being the second Colonial diocese formed. The said committee to have full power to mature plans for the celebration, and to report to the Synod in 1892."

The Bishop named the following as members of the committee:—Dean Norman, Archdeacon Roe, Canon Von Iffland, Mr. W. G. Wurtele, and Mr. John Hamilton.

The members of the Diocesan Board and of the corresponding committee of the Board of Foreign and Domestic Missions were re-elected, as were also the members of the Board of Management of the Foreign and Domestic Missionary Society.

The Board of Inquiry for the district of Quebec was re-appointed, with the substitution of the name of the Rev. J. B. Debbage for that of the Rev. R. Hewton.

The following were appointed the Board of Inquiry for the district of Gaspé:—Rev. W. G. Lyster, B.A., Rural Dean, Rev. J. P. Richmond, Rev. G. T. Harding, M.A., Wm. Fauvel, Jno. Davis.

The Board of Inquiry for the Deanery of St. Francis was re-appointed.

The proposed Canon on the retirement of the clergy as amended was adopted on division.

On the motion of Mr. G. R. White, the report of the Assessment Committee was adopted, after being amended so as to provide that the assessment of St. Matthew's, Quebec, and St. Peter's Sherbrooke, be increased to from \$15 to \$20, instead of from \$15 to \$25.

The reports of Bishop's College and School, of the Corporation of Compton Ladies' College, of the committee on the Chancellor of the diocese and lay members of the capitular body, as well as those on the Association of Lay Helpers, and on the consolidation of the church, were adopted.

Archdeacon Roe moved, seconded by Canon Von Iffland:—"That in answer to the request addressed to the Synod by the Provincial Synod Committee on the consolidation of the Church in British North America, the Lord Bishop be requested to name two members of this Synod as a delegation to attend the Conference to be held at Winnipeg in the month of September next." Carried.

The Bishop, in accordance with the above resolution, named Archdeacon Roe and Hon. H. G. Joly, neither of whom could go to Winnipeg in August.

Canon Thorneloe and Mr. John Hamilton were then named, and if either is unable to go, then the Bishop will name somebody else.

The Rev. A. J. Balfour was appointed assistant clerical secretary, and Mr. John Hamilton assistant lay secretary.

Moved by Archdeacon Roe, seconded by Mr. John Hamilton.

That whereas by resolution of the Provincial Synod of 1886, the attention of the Church was urgently called in the following words to a very dangerous innovation, viz.—"Of late years, in different quarters, and under various pleas, other liquids than wine have been employed in the Sacrament of the Holy Communion, and the lawfulness of wine as usually understood denied for the same, thereby affecting the reality of the Sacrament and greatly endangering the peace of the Church;"

And whereas the Provincial Synod proceeded further to "express its strongest disapprobation of such unauthorized acts," and "to admonish the clergy to make no innovation in so sacred a matter as the elements divinely ordained in this Holy Sacrament;"

This Synod does hereby impress upon the curates and churchwardens of the diocese who are jointly charged with the duty of providing the Bread and Wine for the Holy Communion, that the utmost possible pains should be taken to secure that the wine so provided shall be both the pure fermented juice of the grape, and also free from all admixture of adulterating substances. Carried.

Moved by Archdeacon Roe, seconded by Chancellor Heneker:—"That a standing committee, to be named by the Bishop, be appointed at this and each subsequent session of this Synod, whose duty it shall be to report fully to the Synod at each next following session upon the religious needs and the religious progress of the diocese." Carried.

The members of the Doolittle Scholarship Advisory Investment Committee, and of the Committee on Assessments, were re-elected.

Col. Forsyth and Mr. C. Judge were appointed auditors to the Synod, and Mr. G. E. A. Jones, assistant treasurer.

The following votes of thanks were carried:—

That the thanks of the clergy and lay delegates from the country be tendered to the citizens of Quebec for their kind hospitality during the session of the Synod.

That this Synod does hereby express its sense of the great evils of intemperance, and the sympathy it feels with all legitimate efforts for the promotion of true temperance.

That the thanks of the Synod be tendered to Geo. Lampson, Esq., for his able and valuable services as lay secretary.

That the clerical secretary be allowed the sum of fifty dollars for his services.

That the thanks of the Synod are due and are hereby tendered to Mr. E. A. Bishop, organist of the cathedral, and the members of the choir, for the very effective and beautiful service at the opening of the session of the Synod.

That the thanks of the Synod be hereby given to George Rolt White, Esq., treasurer of the Synod, for his valuable services as treasurer of the Synod.

That the respectful and cordial thanks of the Synod be and are hereby tendered to the Right Rev. the Lord Bishop of the diocese for his able, kindly and impartial conduct in the chair.

That the clerical and lay delegates cannot leave this Synod without expressing their thanks to Mrs. Williams and the ladies of the Women's Auxiliary Diocesan Association for the kind and highly appreciated hospitality given them on the evening of Wednesday last.

That the thanks of the Synod be tendered to Rev. J. Eames and Rev. G. H. Murray for their assiduous labors in transcribing the proceedings of the Synod into the minute book.

After the reading and confirming of the minutes, the Synod adjourned at 7 p.m., Friday, to meet again in June, 1892.

Bishop's Appointments.—His Lordship the Bishop left on the morning after the Synod adjourned, on a confirmation tour in the eastern townships. He will visit the following places, viz.: Lennoxville, a "Quiet Day" in preparation for the ordination, June 21st; Sherbrooke, confirmation, 22nd; Magog, 23rd; Georgeville, 24th; Lennoxville, convocation, 25th and 26th; Lake Megantic, 27th; Scottstown, 28th; Bury Robinson, 29th and 30th; Danville, July 1st; Lome, 2nd; Tingwick, 3rd; Quebec, 4th.

MONTREAL.

MONTREAL.—This being the jubilee year of our good Bishop's ordination, I think your suggestion to bring the CANADIAN CHURCHMAN before the Synod, opportune. Your correspondent heard Bishop Bond say a few months ago, that the late Bishop Fulford was wont to say of him, "Well, Bond, you always seem ready for work!" and his Lordship, the present Bishop of Montreal, remarked, that he was thankful he felt just as ready for work still.

St. George's Church.—The assistant minister of this parish is under way, per SS. Ontario, for a trip to Europe of two months, during which interval the

Rev. L. N. Tucker, M.A., hopes, like his brother, to "go and do likewise."

ONTARIO.

KEMPTVILLE.—On Whit-Sunday, the rector presented seventy-four candidates to his Lordship, the Bishop of the diocese, for the sacramental rite of confirmation. They had been a long time under instruction, and, during the preceding week, had attended two daily lectures in St. James' Hall. So far as man could judge, "they willingly offered themselves to the Lord." On Sunday they all assembled in St. James' Hall, the girls in white, with long flowing veils, the women in black, with the regulation cap. Mr. Emery formed them into a procession. Prayers having been offered, the parish banner was borne aloft by Mr. Earnest Beckett, vested in surplice and cassock, the Bishop following in the place of dignity. Having reached the chancel arch, the procession opened for the Bishop to pass through to his throne. The processional hymn was well rendered, as were all the hymns and chants throughout the day, Miss Blackburn, the parish organist, presiding at the organ with her usual taste and skill. After the baptism of three adults, the rector presented the candidates for confirmation. The Bishop expressed his satisfaction, and gave a most striking and edifying address, which will ever be remembered by those that were present. There were over five hundred persons in church, and over one hundred and eighty received the Holy Communion. The altar with its accustomed ornaments, and the large floral cross, and vases of cut flowers, had a very dignified appearance. His Lordship, although considerably fatigued, was good enough to preach again, in the evening, to a large congregation, on the satirical remarks of St. James in connection with those who spoke of faith without works. The rector asked the confirmands to write a resume of the Bishop's address, to give their several impressions, and to enclose the manuscripts in envelopes and place them on the offertory plates as the church wardens went round among the congregation the next Sunday. Several complied, to his great satisfaction, evincing a ready grasp of the Bishop's remarks and a present readiness of purpose to "go on in the narrow way." Most of them have joined the rector's Bible and Church history class. On Wednesday and Thursday, June 4th and 5th, there was a flower show and sale in St. James' Hall. There was quite a grand display. Admission being free the crowds kept coming and going all the time. The Kemptville string band attended, it being their debut. The playing was more than could have been expected under the circumstances. The large number of birds, in cages, added greatly to the music charm. Great quantities of icecream and other refreshments were sold. On Friday and Saturday, several young church girls, lately confirmed, turned out under the direction of Mrs. Ellick and gave the Hall and furniture a good scrubbing. The rector and Mrs. Emery entertained them on the Monday evening following, together with the young Churchmen who worked in assisting to collect the plants for the show. They spent a very pleasant evening, and only awoke to the necessity of departure when they remembered the lessons yet to be learnt for school next day.

BROCKVILLE.—The fifth annual meeting of the Woman's Auxiliary to the Board of Domestic and Foreign Missions of the Church of England in Canada, was held in Trinity Church school-room, on the 4th, 5th, and 6th of June. The delegates were met at the station by a reception committee, and were entertained in the evening at an At Home, when an address of welcome was read by Mrs. Bedford-Jones, and responded to by Mrs. Rothwell, of Kingston. Songs and recitations formed an agreeable feature of the evening. On Wednesday, June 4th, the Missionary Litany was said in Trinity church by the Rev. Mr. Butler, curate of St. Peter's. After an address by the Ven. Archdeacon of Kingston, the Holy Communion was celebrated. The members of the board and delegates, together numbering 36, met for business at 2.30 p.m. The president, Mrs. Tilton, was in the chair, and delivered her annual address, which, as usual, was full of sympathy and counsel to her fellow-workers. Reports of branches were most satisfactory, showing a total of \$3,671.79, of which \$1,595.98 was in money, and \$2,176.81 in boxes. A paper on Christian Giving, by Mrs. Seymour, of Preston, N.Y., was read by Mrs. R. V. Rogers. Also an original one by Mrs. Harrison, a member of the Ottawa Auxiliary, on Child Life in the Church. A letter was read from Mrs. Smart, a trained nurse, who is assisting Rev. Mr. Bourne as teacher on the Pegan Reserve, giving an account of work done there since January—tending the sick being an important part of it. It was decided to continue the salary of lady teacher. The question of undertaking the education of a missionary's child was discussed, and referred to a committee consisting of Mrs. B. B. Smith, Mrs. R. V. Rogers, Mrs. Rothwell, Mrs. Straubensee, and Miss A. Muckleston. Miss Reiffenstein, diocesan

like his brother, to

the rector pre- his Lordship, the sacramental rite of long time under James' Hall. So ingly offered them- they all assembled ite, with long flow- th the regulation into a procession. arish banner was vested in surplice g in the place of nel arch, the pro- ass through to his vas well rendered, ts throughout the rganist, presiding and skill. After ctor presented the Bishop expressed striking and edify- numbered by those ver five hundred undred and eighty The altar with its ge floral cross, and nified appearance. ably fatigued, was n the evening, to a cal remarks of St. ho spoke of faith the confirmees to dress, to give their e the manuscripts fterory plates as the g the congregation d, to his great satis- e Bishop's remarks e to "go on in the oined the rector's On Wednesday and was a flower show e was quite a grand e crowds kept com- Kempville string but. The playing pected under the r of birds, in cages, Great quantities its were sold. On ough church girls, r the direction of d furniture a good Emery entertained wing, together with ed in assisting to They spent a very to the necessity of the lessons yet to

secretary for the Children's Church Missionary Guild, read the report which showed a total of \$817.60. Officers for the ensuing year:—Mrs. Tilton, Ottawa, president; Mrs. B. B. Smith, Kingston, Mrs. W. A. Muckleston, vice presidents; Mrs. R. V. Rogers, Kingston, treasurer; Miss A. B. Yeilding, Ottawa, corresponding secretary; Miss J. C. Humphrys, Ottawa, recording secretary; Mrs. Rothwell, Kingston, secretary of literature; Mrs. MacLeod Moore, Prescott, Dorcas secretary; Miss Reiffenstein, secretary of C. C. M. G. Total number of members, 1,019. A public missionary meeting was held on the evening of Wednesday, June 4th, in the schoolroom of Trinity church. On the platform were Canon Muloch, Rev. Mr. Buller, Judge Macdonald and Judge Reynolds. The Ven. Archdeacon of Kingston in the chair. The meeting was opened with prayer and a hymn. The chairman regretted the absence of the Rev. Dr. Nimmo, rector of the church, the Lord Bishop of the diocese, Archdeacon Morrison, of Ogdensburgh, and Rev. Mr. Daykin. Dr. Leo Davidson, Q.C., of Montreal, was introduced, and addressed the meeting. He spoke with sympathy of the movement for the education of missionaries' children, not as objects of charity, but to be taken into the great heart of Christ's Church. Judge Macdonald, the three heads of his address being, 1st, Who are to do the work? 2nd, What is the work? and 3rd, How is it to be done? After the singing of a hymn, Mrs. Rogers read the paper on Christian Giving a second time, by request. A collection was taken up, and the meeting was closed with the benediction. Cherry Humphrys, Recording Secretary, Billings Bridge, Ontario.

TORONTO.

ST. ANDREW'S BROTHERHOOD.—There was a large attendance at St. James' Schoolhouse Monday afternoon of representatives of congregations of the Church of England in Ontario, who met to organize the Brotherhood of St. Andrew in Canada. The following churches were represented:—St. James' Cathedral, 5; St. George's, 4; St. Luke's, 2; St. Thomas', 3; Church of the Redeemer, 10; St. Margaret's, 9; St. Mark's, 1 (all of Toronto); Christ Church Cathedral, Hamilton, 4; Brantford, 1; Woodstock, 4; Peterboro', 2; Galt, 1; Berlin, 1; Lindsay, 2.

The chair was occupied by Mr. Beverley Jones. The chairman called upon Mr. William Aikman, jr., of Detroit, to address the meeting. Mr. Aikman at some length explained the aims and scope of the society. The object of the brotherhood as laid down in the constitution is "the spread of Christ's kingdom among young men"; prayer every day for God's blessing on the brotherhood and the obtaining of a promise from every member to bring one person each week within the influence of the Gospel. Mr. Aikman told of the growth of the society and its endeavors in the United States. The brotherhood was organized in 1883 in Chicago on St. Andrew's Day and has now 441 chapters.

A motion was adopted that an organization of the Brotherhood of St. Andrew be formed for the Church of England in Canada, and a constitution be forthwith adopted on that basis. The constitution of the brotherhood in the United States was then adopted with slight change.

A vote of thanks was tendered Mr. Aikman for his address, and a warm welcome to Toronto was extended to him.

After balloting for members of the council of the brotherhood, the following resolution was carried:—Moved by Rev. J. C. Davidson, Peterboro', seconded by Rev. C. Baynes, of St. Luke's, Toronto. That this convention calls the young men of this Province to active, aggressive and continued efforts on the church's behalf, whether in union with the brotherhood or individually, according to their several opportunities.

After the sermon in St. Margaret's Church the following gentlemen were elected as a separate council for Canada:—F. Dumoulin, Toronto; Dr. Kittson, Hamilton; M. Woodruff, Woodstock; B. Parker, Peterboro'; Jas. Reid, H. Stats, S. T. Winslow and A. W. Grasset, Toronto. The next annual meeting will be held in Hamilton.

Meeting of Synod.—The annual meeting of the synod was commenced on Tuesday, in the school house of Trinity church.

At 10 a.m., a celebration of the Holy Communion took place in Holy Trinity church. The offertory was devoted to the mission fund.

At 11.35 a.m. his lordship the Bishop took the chair. Archdeacon Boddy opened the Synod with prayer. There was a very good attendance of clergy and laity.

Rev. T. W. Paterson was elected clerical secretary of the synod, in place of Rev. John Pearson, who, on account of exceptionally heavy parish duties, has been forced to resign the office. Dr. Hodgins was elected lay secretary, and Mr. David Kemp was elected secretary-treasurer.

His lordship the Bishop then delivered his annual

address. His lordship referred in most feeling terms to the death of two of their number during the year, Revs. John W. R. Beck and Algernon Boys. He said during the year ten clergymen have left the diocese, eleven have been ordained, and seven received from other dioceses. The clergy in the diocese are at present engaged as follows: in parochial work, 133; tuition or chaplaincies, 14; retired and on leave, 14; total 161.

During the year the Bishop held seventy seven confirmations, confirming 650 males and 958 females, making a total of 1,608. One church was consecrated and five new churches opened. In reference to the returns made by the rural deaneries his Lordship said:

Two facts elicited by these returns are very much to be deplored and are calculated to awaken grave anxiety: (1) The general falling off in the number of children baptized throughout the diocese; and (2) the reduction of more than \$1,000 in the amount contributed by the country parishes and missions for the support of their clergymen. The first fact may well be taken to heart seriously for the clergy; the second is a sad reflection upon the liberality and sense of justice of our laity.

The totals in this year's returns which give cause for satisfaction are: Communicants, 15,402; number communicating on Easter day, 9,516 (11 blanks); number of Sunday Scholars, 19,794 (3 blanks). The aggregate voluntary contributions towards all church purposes, notwithstanding that there are 63 blanks, is \$192,558. This is \$12,382 more than last year, and I believe, the largest total yet contributed in the diocese. I have also great satisfaction in reporting a continuance of the notable activity in the work of church building which has distinguished the diocese during the past few years. Nine new churches which have been added to our list in the last synod year: All the sittings thus provided are, I am thankful to say, free and unappropriated.

The total sums received this year from voluntary contributions to the diocesan mission fund is \$12,388.54, which is \$247.83 more than last year, but \$2,666.61 less than the previous year. The debt has been reduced from \$832.59 to \$645.02. Several missions have been vacant during the year, otherwise this debt would have been largely increased.

Domestic and Foreign Mission Funds.—In the more directly missionary work of the church, that is, in sending help to Algoma and the dioceses of the North-west and into the foreign mission field, our diocese has displayed far more interest and activity, the contributions to these two funds reaching the hitherto unprecedented amounts of \$6,330.33 and \$4,657.25 respectively. The total sum thus sent out of the diocese for outside mission work, \$11,000, nearly equalled the total sum contributed for work inside the diocese. The grand total of moneys received by the mission board for all branches of its work is \$23,236.12, the largest sum ever raised in the diocese in any one year. Undoubtedly a large measure of this improvement is due to the active labors of the woman's auxiliary. The woman's auxiliary has developed with great rapidity during the past year. Too warm a tribute of recognition could not be paid to the unwearied zeal and the marked ability by which the lady managers of our diocesan branch have brought it to such a measure of success, both numerically and financially, in so short a time. By means of the auxiliary and the admirable letter leaflet published by the Committee, a vast amount of knowledge of the nature and needs of the mission field, at home and abroad, has been disseminated, and a large amount of enthusiasm in the mission cause enkindled.

The auxiliary has very properly embraced the diocesan missions in its scheme of helpfulness, not only in sending parcels of useful articles to our own missionaries, but in raising money for our mission fund. When the mission board recently determined to appoint a travelling missionary for each rural deanery, the woman's auxiliary promptly and generously offered to raise the necessary stipend for the first of such missionaries to labor in the deanery of Haliburton.

The amounts of money received through the synod office from the auxiliary for this year are:

For Diocesan mission fund	\$1,086 07
" Domestic missions	998 39
" Foreign missions	273 13
Total	\$2,357 59

(To be Continued).

ALGOMA.

St. James Church.—On Sunday, June 1st, the Lord Bishop of Algoma held his Trinity Ordination in this Church, Gravenhurst. His Lordship arrived on the previous Friday morning, and in the afternoon the Revs. W. Evans, D. H. McLeod and H. Rollings; on Saturday the Revs. A. H. Allman, Rural Dean Llywd, J. Boydell, M.A., examining chaplain, and Canon Dumoulin, M.A., Rector of St. James' Cathedral, Toronto, arrived.

Sunday, June 1st, began with morning prayer, and confirmation at 9 a.m.; at which the Bishop and clergy (nine in all) were present. The Bishop delivered a very solemn address to the confirmees. At 11 a.m., the Ordination service commenced with a hymn, followed by a very powerful and impressive sermon, delivered in a graceful manner, with a very sweet and pleasing voice, by the Rev. Canon Dumoulin, from Romans 11:13 "I magnify my office." He said: "No man ever succeeded in any calling or profession, the due importance of which he undervalued." He contrasted the Christian ministry with the various pursuits and professions of mankind. The merchant's aim is to get wealth; the lawyer's to defend right or the wrongs of mankind; the politician's to gain place and power, avowedly in the interests of his country, but in attaining this end there are strong temptations to adopt questionable means; the soldiers aim is to attain honor and fame, which when won—even in defending the best interests of mankind—involves bloodshed and murder; and the physician, whose high and responsible duty it is to care for the bodies of men, deals only with the mortal and perishable part. All these, though important in their own peculiar spheres, are infinitely inferior to the high and holy calling of the Christian minister, whose care is immortal souls, created by God and redeemed by the life blood of the Son of God. He next showed how Paul, the great Apostle of the Gentiles, magnified his office, and in the fulfilment of its duties sacrificed every interest, every comfort, and finally life itself. And while thus magnifying his office, he earnestly sought the prayers of Christian people, that the gospel might have free course and be glorified. "How much more" added the Canon "do we poor mortals need the prayers of our people in our responsible work."

After a hymn the four candidates were presented by the examining chaplain; then the Bishop said the litany. Another hymn having been sung, the ante-communion service was read by Rural Dean Llywd, the Rev. W. T. Noble reading the epistle. Then the Bishop proceeded to examine the candidates according to the service for the ordination of priests. After a few moments of silent prayer, the VENI CREATOR was sung by the Bishop and choir alternately, in a very impressive manner; and the candidates were then ordained by the Bishop, the clergy assisting in the laying on of hands. The Nicene creed, offertory and prayer for the church militant concluded a very solemn and interesting service; after which the sacrament of the Lord's Supper was administered to forty communicants.

In the afternoon at 3 p.m. there was a large attendance of the Sunday School children—all the teachers, twelve in number, being present—together with the secretary and librarian and a large number of parents and friends, to hear an address from the Bishop, which was followed by short addresses from Messrs. Boydell and Llywd. The addresses were excellent, and the order and attention of the children was admired by all. At the close of his address the Bishop left for twelve miles of a drive on a Muskoka road to Bracebridge, where he conducted divine service and preached in the evening.

At 7 p.m. a large and very attentive congregation assembled in St. James' Church, among whom were members of all the various churches in the town, and citizens of all ranks from the Mayor down. The Revs. T. Llywd, J. Boydell, H. H. McLeod, A. H. Allman and the Incumbent took part in the service, and Canon Dumoulin again occupied the pulpit. He took for his text, John 14:12 "He that believeth on Me, the works that I do shall he do also; and greater works shall he do, because I go to my Father." From these words he preached a sermon, which for depth of mental and spiritual penetration, comprehensiveness of grasp, fulness and clearness of statement, earnestness and depth of moral pathos, naturalness of gesture, and appropriate modulation of voice, has seldom if ever been surpassed in Gravenhurst.

On Monday, June 2nd, the Lord Bishop returned by the noonday boat from Bracebridge, and in the afternoon the newly ordained presbyters met at St. James Parsonage, made the usual declarations and received their letters of orders. Namely, the Rev. W. Evans, of St. Bees College, Cumberland, England, now in charge of Schriber, etc.; the Rev. A. H. Allman, now in charge of Port Sydney; the Rev. D. H. McLeod, of Wycliffe College, Toronto, now in charge of Gore Bay; and the Rev. H. Rollings, now in charge of Manitowaning.

At 7.30 p.m. a Missionary Meeting was held in the Town Hall, when—in spite of active electioneering work, and a fire a mile out of town—a large and respectful audience assembled, to hear addresses from the Bishop, Messrs. Boydell and Llywd, and Canon Dumoulin. The Bishop in a very interesting and practical address, interspersed with wit and humor, explained—with the aid of a large map—the nature and extent of missionary work in the Diocese of Algoma, which embraces a territory of 50,000 square miles, over which are scattered 26 missionary clergy, one of whom has a district 250 miles long. Rev. J.

Boydell spoke of the importance of the religious training of the young, and the difficulty of the Missionary attending to it, owing to the extent of the missions, and the number of places in which he has to conduct divine service. The Rev. T. Llwyd, in a very pathetic manner, referred to the ten years of his ministerial life spent in Gravenhurst mission; and of the pleasure it gave him to see some of the old faces and of the young who had grown up since he left. He expressed his satisfaction at the present condition of the Sunday School and congregation of St. James, and hoped that by the united efforts of the incumbent and people they would this year be able to build their contemplated Sunday School so that the work of the parish might be carried on more efficiently.

The Rev. Canon Dumoulin expressed his pleasure at being amongst them, and how much he enjoyed the solemn and beautiful services of the previous day. And then—in his usual easy and graceful style, and with words of weighty and soul entrancing eloquence—pointed out the nature and conditions of Home, Domestic, and Foreign Mission work, as illustrated in the Old and New Testament, and which the Church of England in Canada is endeavoring to carry out. He said, there was money enough to carry out this work, as shown by the vast sums changing hands among the gamblers, and spent on pleasurable recreations, if men's hearts were only right toward God and their fellow men.

The Bishop, who presided, then summed up in a few well chosen and earnest words, what had been said. And in his own name and that of the clergy and congregation of St. James', thanked the Rev. Canon Dumoulin for his excellent sermons on Sunday, and his very interesting address that evening. He also thanked the organist and choir for the very efficient manner in which they had conducted the musical part of the services. Then in his own name and that of the visiting clergy he thanked all those who had so cordially received and hospitably entertained them. He said he was very pleased to find that the congregation of St. James' stood second last year in the whole diocese in its contribution to missionary work. After the meeting he expressed to the incumbent his regret at having omitted to thank—as he intended to do—the congregation of St. James', Gravenhurst, for having added \$100 to the amount contributed by them to the clergyman's stipend.

RUPERT'S LAND.

HOLLAND.—The vicarage and stable are finished, and Mr. Dransfield is now in occupation. We have about forty communicants, and purpose building a church this fall. Canon O'Meara preached here lately and congratulated us on having one of the best rendered services outside the city.

CYPRESS RIVER.—Mr. Dransfield was ably assisted in the service on Ascension Day by the Holland choir.

The Ladies Aid continue their good work, and are a great help in parish work, at the request of Mr. Dransfield they have banded together, not only as church workers but as nurses for the visitation of the sick, given in the name of the church.

TREHERNE.—The plans for our church have been passed by the Bishop. We hope to commence at once the work of building. One half of our town was lately swept away by fire, leaving many families homeless. Mr. Dransfield, (our missionary) is Hon. Treasurer of the building fund. Address, The Vicarage, Holland P. O., Manitoba.

QU'APPELLE.

QU'APPELLE STATION.—On Trinity Sunday the Lord Bishop of the diocese ordained the Rev. Henry Stephen Akehurst to the Priesthood, in St. Peter's Pro-Cathedral. The Rev. W. Nicolls, B.D., Principal of St. John's College school, preached the sermon, and with the Rev. H. B. Cartwright, B.A., united with the Bishop in the solemn laying on of hands.

REGINA.—The Synod of the diocese of Qu'Appelle was held on Tuesday, 3rd June, in St. Paul's church, Regina, under the presidency of the Bishop, the Right Rev. Adelbert Anson, D.C.L. All the clergy of the diocese were present, with the exception of two, who, being engaged on Indian mission work, were too far away to make the journey. There was also a good attendance of lay delegates. The proceedings began with a celebration of the Holy Communion at 9.30 a.m., after which the Lord Bishop delivered his charge. His Lordship first referred to the death of two lay members of the Synod, the first losses by death which the Synod had had to deplore, Mr. Leslie Gordon and Mr. Robert Dundas Strong. After referring to the changes among the clergy and the opening of St. John's College School, the charge alluded to the advantage of a definitely religious

education. In this connection the Bishop entered a strong protest against the system of public education established in this country. The State, he said, recognized no one particular church, and professed to deal with all religious communities on an equality. On this principle either religion should be altogether excluded from public schools, or no religious body should be allowed its separate schools. Yet one religious body, the Roman Church, is alone supported in separate schools, with a separate department of the Board of Education. All other bodies are lumped together as 'Protestants,' and any religion which such conflicting bodies will allow to be taught must either be worthless or even harmful. Yet it is above all things necessary that our children should receive a really religious education. The financial state of the diocese was not very satisfactory, and in this connection the Bishop said he had decided gradually to withdraw the grant of the Episcopal income from the general funds, as in the event of his own retirement, the income ought to be free for the use of his successor. The number of communicants in the diocese showed an increase of 25 per cent. over the previous year, and led to the expression of the hope that the clergy would remember the importance of communicants' classes, that those who came to communion might be properly prepared. The charge concluded with a reference to two important matters which would come before the Synod: The union of the Church in British North America, and the Canon on Patronage, on which latter question his Lordship hoped that the rights of the Bishop would be loyally recognized. The Synod then proceeded to the discussion of the various *agenda*. The first discussion of importance occurred on the question of the union of the Church in British North America. At last year's Synod approval had been given to the general principle of the consolidation of the Church, and the question had been referred to the Executive Committee to discuss and report. The report presented was of a very full and interesting character, and embodied two alternative schemes: the first, That the most desirable method for the consolidation of the Church in British North America would be the formation of one Province to embrace all the dioceses. The second, a modification of the scheme proposed by the diocese of Toronto, namely, That a Synod should be formed for the whole Dominion, with the dioceses re-arranged into four Provinces, namely, (1) Quebec and the Maritime Provinces; (2) Ontario; (3) Ruperts Land; (4) British Columbia. The rest of the recommendations of the Toronto committee were approved. The adoption of the report was moved by the Rev. Leonard Dawson, who defended especially the first scheme. This part of the report met with considerable opposition, the Rev. F. V. Baker moving and the Rev. W. Nicolls seconding its rejection, as its action would be destructive of the present provinces, which filled a position of considerable usefulness in so large and varied a country as the Dominion of Canada. The report was, however, carried in its entirety by a vote of 8 to 5 of the clergy and 11 to 2 of the laity. A discussion then followed as to the propriety of sending delegates to the meeting at Winnipeg in September, to which invitations had been sent to all the dioceses of Canada by the committee of the Provincial Synod of Eastern Canada. It was decided to accept the invitation, the Rev. J. P. Sargent and Mr. Henry Fisher being selected, with the Rev. I. Dawson and Mr. Fraser as substitutes. At the afternoon session the following Canon on Patronage, or the appointment of clergy, was moved by Mr. Henry Fisher, "On the vacancy of any Rectory, Incumbency, or Mission within the Diocese (with the exception of Parishes or Missions sustained wholly from grants without the Diocese) the appointment to the vacancy shall rest with the Lord Bishop of the Diocese, if being, however, provided, that before making such appointment, the Bishop shall consult with the churchwardens and lay delegates of such Parish or Mission." After considerable discussion an amendment was moved to insert the words "and obtain the consent of," to explain more fully what was held to be the implicit meaning of the words "shall consult with." The amendment was carried by the votes of both orders. Representatives of the Diocese to the approaching Provincial Synod were then elected, as well as the Executive Committee for the Diocese, and committees for Indian work and Church literature. In the evening, after service in the Church, at which the Bishop preached, the ladies of the Regina congregation entertained the members of the Synod at a social gathering in the town hall. The Synod as a whole was a considerable advance on previous years, both in the numbers in attendance and in the interest of the discussions. A conference of clergy was held on the day following the Synod.

—Do not expect commercial payment for the real benefits you may render mankind. Doing good is the great way of enriching character.—Dr. S. J. McPherson.

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.

Algoma.

SIR,—In your last issue I find a paragraph under the head of Church News, in which the Rev. Mr. Podmore requests that correspondence on the subject of the Port Carling mission may be addressed to him. Will you allow me to state, for the information of your readers, that the Rev. P. H. M. Podmore is no longer connected with Port Carling, or any other mission in my diocese?
E. ALGOMA.

Bishophurst, June 10th, 1890.

A Protest.

SIR,—The newspaper accounts of the closing exercises at Wycliffe College, Toronto, must have given much pain to the vast majority of Churchmen in this Dominion, who are looking for peace and union within the Church as a preliminary to the union with her of the bodies now without her. One speaker referred to "secret foes within" the Church, to "Romanizers of the Church," who "were strong in their deadly efforts," that the High Church party aimed at extirpating Protestantism, and at the abolition of the 39 Articles, etc., while another speaker spoke of the High Church party as "opponents." At least, such were the press reports. If the above is true, it is very sad to contemplate the fact of the complete misunderstanding which exists between the different parts of the Church. I am holding no brief for "fancy" ritual, as is sometimes displayed, neither do I sympathise with those who desire no ritual practices at all. Yet we all must remember that men's minds are not all of the same mould, and what appeals to some men does not appeal to others. Surely there is room in our dear Mother Church for all such different mental mouldings. It has been one element of strength in the past, and is so to-day. It is on account of the wide, embracing character of our mother's arms that we do not see her broken up outwardly into distinct bodies, like we see the dissenting sects. Consequently, virulent attacks by the extreme High and Low Church parties, on each other, only tend to wound the Mother Church, and check her progress and delay the fulfilment of her mission to restore fallen mankind to the image of God, and, consequently, to unimpeded fellowship with Him. The Low Church party base their doctrinal teaching chiefly on the fact and consequences of the Atonement. The High Church party, in addition to this, accept the consequences which flow from the fact of the Incarnation as of equal value. It seems that the Low Church party resent the claims of the High Church party, viz., that the latter accept a wider view of our Blessed Lord's mission on earth than do the former. If Low Churchmen have such mental powers that they think they can dispense with material symbols and material channels of Divine grace, why should they be so bitter against their more numerous and may-be weaker brethren who feel the necessity of such symbols and channels to aid them to lead a better life? Low Churchmen cannot deny either the value of objective teaching, or the fact that God can and may act through material channels. The High Churchman, who claims that God acts through all available channels, material and spiritual, seems to take a wider and more liberal view than Low Churchmen, who seem to limit God's action to spiritual channels. But surely such differences of opinion do not necessitate the language reported to have been uttered at Wycliffe College, nor the accusations made there against High Churchmen. Extremists and pessimists are not only usually wrong, but also do harm to their own cause, and, in this case, they are likely to alienate all sympathy for themselves, besides injuring the cause of our Mother Church.
C. B. MAYNE.

Kingston.

British and Foreign.

Those who are in the habit of asserting that high ritual and reverent services run the church in the eyes of others, sometimes have their statements very effectively contradicted. The American Church is progressing and gaining ground mostly, where her Catholicity is best taught. An example of this comes from a little country town in California, where a splendid record has been made for the church. We here reproduce an article from the *Living Church*, and commend its perusal. The rector of All Saints, Riverside, is,

we believe, a Canadian, and is well known to many of the Clergy and laity of the Canadian Church.

RIVERSIDE, CALIFORNIA.—This parish is one of the most wide awake and active of all the parishes in the diocese, and is rapidly taking a front rank. The Rev. B. W. R. Taylor has been the rector ever since the parish was organized, and it has steadily increased and grown until it has reached its present standard of efficiency. Three years ago it had 40 communicants, now it has over 140. During that time have been built a beautiful church, one of the handsomest and best arranged in the State, and a commodious rectory. A correspondent visiting Southern California writes: "It was my privilege to spend Easter in this truly Arcadian spot, and I shall never forget the day. The fragrant odor of orange blossoms floated into my bedroom window at the Glenwood, while roses bloomed and palm trees waved beneath me. I attended the sunrise celebration of the Holy Eucharist at All Saints' church, and was astonished to find so large a number of worshippers. There was also a Celebration at 8, and choral Morning Prayer, sermon, and high Celebration at 10.45. At this latter service the church was crowded, and many could not obtain admission. The decorations were beautiful, chaste, and effective. The singing of the surpliced choir was equal to some of the best in large cities, and the behaviour of the boys vastly superior to anything I had seen. The congregation was evidently well instructed, for they stood during the offertory—sometimes not very often seen. The Celebrant, the rector, wore alb, girdle, stole, chasuble, amice and maniple, and the deacon wore alb and girdle. The Eastward position was used throughout, the Eucharistic lights were lighted at the proper time, wafer bread was used, and the mixed chalice, as was customary in the early Church. It was a revelation, in a little country parish in California, not noted as a diocese for strong Churchmanship, to see such a splendid representation of true Church principles. It shows what the Church can do, when her clergymen properly present to her people in the fullness of her beauty and dignity."

STANLEY'S REPLY TO LORD SALISBURY.—The "Times" contains a long letter from Mr. H. M. Stanley in reply to Lord Salisbury's recent observations. In the course of his letter Mr. Stanley says:—

Sir,—A few of Mr. Stanley's opinions, submitted with respectful humbleness, are:—

1. That Lord Salisbury is too exalted a personage altogether for Mr. Stanley to reply to him in any other way than with the very greatest deference and courtesy.

2. That, though the topic of Africa is said to be "embarrassing and inconvenient," it need not occasion any uneasiness at all; but that, if the British Government surrenders any portion of the territory reserved for the sphere of British influence, it may become most terribly embarrassing within a measurable period of time.

3. That Mr. Stanley has no interest whatever in British East, West, South or North Africa other than a purely sentimental one.

The cause of Lord Salisbury's remarks at the Merchant Taylor's banquet is the suggestion I made before the London Chamber of Commerce that too many concessions would be made to Germany without any reasonable grounds. One of the most unreasonable concessions was that of Kilima-Njaro, discovered by a missionary on British pay. Another was a tract of Masailand 20,000 square miles in extent, which had been first explored by a British traveller, and a coast line of 200 miles long along the shores of the Victoria Nyanza, which had been explored by a traveller in British employ. There was not the slightest warrant for any of these concessions, further than an amiable desire to please the German Emperor. However, it was done, and we shall say no more about it.

Hard upon these concessions it was stipulated—July 2, 1887—that the German sphere of influence should be reserved south of the Victoria, and that England would confine herself to the regions north of that line. On the strength of this the British East African Company applied and obtained a

charter to exploit that territory. They invested large sums of money in land. They incurred serious pecuniary obligations, one of which was to pay £11,000 annually to the Sultan of Zanzibar. They freed 3000 slaves at a considerable cost. They employed 50 Englishmen at various salaries in their service. They engaged about 4000 Africans and natives as labourers, carriers, police, soldiers. They proceeded to build iron bridges, warehouses, bungalows, barracks, new custom-houses, wharves, piers, lighthouses. They purchased steamers and boats—one of which cost £20,000. In short, they entered boldly, after the usual manner of a British company, to reduce everything into order, solely upon this understanding that the German sphere of influence was not to extend north of the line mentioned—viz., the southern shore of the Victoria Nyanza.

I find upon returning from Africa that many of my personal friends of many year's standing are the principal members of this company, and I know that their venture is not worth a counterfeit sixpence unless the terms of the understanding with Germany be rigidly adhered to. I am also made aware that the Germans have been permitted to enlist 1,200 Soudanese soldiers in Egypt for the purpose of quieting the unruly natives on the sea coast of their sphere of influence; that British men-of-war have been detailed to assist them to restore order; that the British Consul-General has been instructed to lend his services whenever required to preserve the peace. At the same time I am informed that the German press loudly demands the exclusion of the British from East Africa. "The Congo State to the west, the Southern Soudan in the north—these are the boundaries of German aspirations. Let us exclude the English, let us not be enclosed by them."

Sunday School Lesson.

3rd Sunday after Trinity. June 22nd, 1890.

SEVENTH COMMANDMENT:—PURITY.

We have already considered in the fifth and sixth commandments the Religion of the Family, and the Religion of Society—our present lesson has to do with the Religion of the Body.

S. Paul tells us (1 Cor. vi. 19, 20) that our body is "the temple of the Holy Ghost," and that He dwells within us, making us, both in body and spirit, God's own possession. It is a most sacred duty, that the temple of God should be kept holy. Read in S. Matt. xxi. 12, 13, how the Lord Jesus showed such righteous indignation against those who profaned the temple at Jerusalem; and remember that God is equally angry at any kind of defilement of these living temples, which He has made His own.

A very great sin is that which is forbidden in the Seventh Commandment. David was guilty of that sin, and in his case it led also to the murder of Uriah (2 Sam. xi.) He afterwards repented in great bitterness of spirit (Psalm li.), and the whole of his later life was darkened by the remembrance of his sin, and the sad consequences which it brought into his family.

We need to be very careful about anything which will be likely to put evil thoughts into our minds. If David had not allowed himself to wish for Bathsheba as his wife, if he had not first broken the Tenth Commandment, he would have been in no danger of breaking the Seventh. Let us always hate and at once drive away all impure thoughts from our hearts, and we shall not be tempted to acts of impurity (See S. Mark vii. 18-23).

Our words, too, should be clean. "For every idle word that men shall speak, they shall give account thereof at the Day of Judgment." How much more, then, shall we be judged if we speak of shameful things!

We promised at our Baptism to renounce the World, the Flesh and the Devil. The *Flesh* is the same as the body. All sins of the flesh are forbidden in the Seventh Commandment.

Our duty is "to keep our body in temperance, soberness, and chastity."

Temperance means good government. We are to govern the body, not to let it govern us. See

what even S. Paul said about himself (1 Cor. ix. 25-27.)

Soberness means using things, which God allows us to use, in moderation. Sometimes people cannot use things (such as drink) without abusing them. Then the body breaks away from the control of the spirit. It is their duty to abstain altogether from what leads them into sin.

Chastity means cleanness and purity. Here is a good guide for children in such matters. Never to do anything that you would not like your parents and teachers to know of; never to say anything that you would not like them to hear; never to think anything that you would not like to tell them. Never to do, say or think anything that you would not like God to remind you of in the great Day of Judgment, when we shall be judged for the things done in the body.

NIAGARA STEAM NAVIGATION COMPANY.—The splendid steamers "Cibola" and "Chicora" are now on the passage between Toronto and Lewiston, making four trips daily. The efficient management and courteous attention of the officers of the company cannot be exceeded—ever increasing patronage and appreciation by the citizens and travelling public are the result. One of the best holiday trips would be an excursion by these boats.

Family Reading.

Devotional Notes on the Sermon on the Mount.

No. 23—DOING ALL TO GOD.

S. Matt. vi. 1-4: "Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your Father which is in heaven. When, therefore, thou doest alms, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have received their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth; and thy Father which seeth in secret shall recompense thee."

There is a wonderful severity as well as sweetness in the teaching of Jesus. Love is the principle of all goodness. This was the teaching of the previous section. But men are easily turned out of the true path. They are apt to be diverted into by-ways. Impressed with the requirements of the Divine Law and with the obligations imposed thereby, men may take in hand to fulfil all righteousness. And then the temptation comes to make one's light shine before men, but with a motive very different from that inculcated by Christ, that they may see our good works and glorify our Father which is in heaven, namely—that we may be seen of men. And thus the motive which seemed to begin in love and self-sacrifice gets perverted into self-glorification.

Our Lord recognizes this temptation when He says, that we are not to do our righteousness before men. There is little doubt that the revisers were right in substituting "righteousness" for "alms" in the first verse. Our Lord is speaking first of the life of holiness in general. Our goodness is to be real goodness, not a mere show of goodness. It is to be a principle of life as much when no one knows it as when every one knows it; as much when it brings us the disfavour of the world as its applause.

There never was a period of history when this admonition was more needed. Religion has become popular, fashionable. The very world thinks the better of us for being religious. It is the proper thing to go to church on Sunday, even to be religious, although not perhaps to be righteous over much. Perhaps it is not quite "good taste" to exhibit zeal, emotion, passion in behalf of God and Christ; but it is better and more respectable to pay a decent respect to the religion which is accepted and popular among our neighbours.

How many of us would be regular attendants at church if it were unfashionable to go? A great many, we doubt not. Probably a majority of those who now attend, would still attend, and they would probably be more zealous worshippers.

lence.

visions will appear over for the opinions of our

d a paragraph under which the Rev. Mr. Podmore is no darling, or any other E. ALGOMA.

ts of the closing exertions must have given a city of Churchmen in for peace and union with the union with her. One speaker in the Church, to who "were strong in the High Church party tism, and at the abolition another speaker as "opponents." reports. If the above plate the fact of the which exists between the I am holding no brief nes displayed, neither esire no ritual practices ber that mens' minds and what appeals to thers. Surely there Church for all such has been one element s so to-day. It is on ing character of our ee her broken up out- a we see the dissent- alent attacks by the rch parties, on each Mother Church, and the fulfilment of her kind to the image of nimpeded fellowship ch party base their fact and consequences Church party, in addi- cences which flow from s of equal value. It erty resent the claims that the latter accept a s mission on earth than men have such mental y can dispense with al channels of Divine o bitter against their weaker brethren who mbols and channels to e? Low Churchmen objective teaching, or y act through material nan, who claims that channels, material and ider and more liberal ho seem to limit God's But surely such differ- essitate the language t Wycliffe College, nor inst High Churchmen. not only usually wrong, wn cause, and, in this ate all sympathy for he cause of our Mother C. B. MAYNE.

Foreign.

dit of asserting that ices run the church nes have their state- dicted. The Ameri- and gaining ground icity is best taught. rom a little country a splendid record has We here reproduce urch, and commend its Saints, Riverside, is,

But it is almost certain that many who are now found in our churches would be there no longer, if it were not the fashion in their own circle.

Here, then, we see the necessity for this admonition, "Take heed that ye do not your righteousness before men, to be seen of them." Take heed that your motive be not the applause of your fellow-men. Take heed that you live as in the sight of God. Take heed that His holy will is your rule, that His spirit is the life of your life.

From the general counsel our Lord passes to the particular application; and He specifies three great outward forms of righteousness: Almsgiving, Prayers, and Fasting, the three practices in which love towards man, union with God, and personal self-denial are exercised, in which we fulfil our duties to God, our neighbour, and ourselves.

He begins with almsgiving, perhaps as being the most tangible of these duties, and the one in which there is the greatest temptation to ostentation. It is not, in fact, quite easy to fulfil the duty of almsgiving without some persons besides ourselves knowing of what we do. And there are temptations of a kind not always and altogether to be put away from us, temptations to make others know what we are doing, for various kinds of reasons.

There are, indeed, times when it is one's duty to do what he is required to do, openly and before men; and there may be, in some cases, quite as much self-denial in leaving the obscurity which would be preferred by a shrinking disposition, as there would be, in other cases, in hiding the good deed which might redound to the credit of the doer. In both cases the question is one of simple duty. In both cases we must speak and act as before God.

But the special point insisted upon in the passage before us is the duty of avoiding ostentation, of being influenced by pure motives. We are virtually told of the worthlessness of conduct which seeks the admiration and applause of men. It brings its reward; but it is no real reward; it is not worth having. Such conduct brings no reward from our "Father which is in heaven."

When our Lord forbids the almsgiver to sound a trumpet before him, we are not to take the allusion literally and suppose that any distributor of alms was accustomed in this manner to summon together the objects of his bounty. Lightfoot says that he can find no trace anywhere in Jewish writings of any such custom. The figure, however, is a very striking one. A trumpet was used for calling assemblies together; and thus the blowing of a trumpet (a common phrase among ourselves) would represent the greatest possible publicity.

When we give alms, we are not to court observation for every reason. The value of almsgiving consists not merely in its being an expression of love and duty to God; but of consideration for man; and this would be greatly impaired by the favour being conferred in a public manner. There is a beautiful Jewish story told of the Rabbi Abba, who was renowned for his large hearted kindness to the poor. In order not to wound their feelings, he was wont to carry a bag upon his back, from which they might help themselves without being seen by him.

What is all this but an application of the law of love? Love will do its acts of beneficence in the most thoughtful, considerate, gracious manner. Love seeketh not her own; and therefore she cannot give her alms "in the synagogues and in the streets" to obtain glory from men. Her left hand even shall not know what her right hand doeth. She will forget all the favours that she has bestowed, but she will forget none that she has received.

"Thy Father which seeth in secret will recompense thee." The word "openly" (Authorized Version) is an addition. Doubtless there will be an open reward. Christ will confess His people before God and before men. But this is not what we labour for. "Otherworldliness" is no more Christian grace and love than ordinary worldliness. Yet there cannot but be a reward; and it is not unlawful to remember this, and even to draw support from the thought of it. But the great reward is God—His presence, fellowship, friendship—the participation in His character and being.

—Much of the glory and sublimity of truth is connected with its mystery. To understand everything we must be as God.—*Tyron Edwards.*

English Cathedrals.

All over England, in towns not two hours apart, are found great cathedrals, with their corps of clergy and choirs, with daily service heralded by softly-chiming bells, uttered by divinest music and invested with the solemn usage of long ages. There is no interruption of this service, no vacation, no break from pestilence or war or political change. Here is a mighty fact tremendously asserted: it forces a sort of inevitable reverence; it becomes the conservator of that faith, and is the only way in which it can be conserved—through the reverent sentiment and poetry of our nature.

Hence, it has reduced the entire service to chant and song. The prayers and creeds are not said, but sung. Translated thus into sentiment, etherealized into poetry, the hard and the outworn part of them vanishes away, and their real spirit lay hold of the spirit, and is sent up into the spiritual heavens on the wings of song; for a creed is not made to read as prose, but to be sung as poetry; and it is all the truer and more truly confessed because so rendered.—*T. T. Munger.*

ISLAND PARK FERRY.—No prettier or more restful spot for a holiday can be found than the centre Island Park; every season develops its beauties more fully; it has the great advantage of being at our doors, and can be reached by the well-appointed boats of the Island Ferry Co., at any time through the day—seven of them being engaged in the traffic. Schools, societies, and private parties would do well in selecting it.

Bad Examples Not Followed.

I know two instances in which the boys of drunkards have been so shocked, or at any rate disgusted, by the conduct of their fathers, that they have been warned as the Spartan children were by the sight of the drunken harlots, and have by God's grace kept themselves pure. In the first instance the father was anything but a confirmed drunkard, he now and then allowed himself what he was pleased to call 'a treat,' came home drunk, quarrelsome, and so savage, that his good wife contrived to get her large family out of the way as far as possible, that they might not see their father's shame; but the elder ones were boys, and in time knew the sad state of things only too well. The mother, kind-hearted and prudent, often talked gently to her husband, never when he was the worse for liquor; but he would try to silence her by the plea, 'Do you ever suffer? I bring you your weekly allowance regularly, I have a right to a little pleasure now and then as well as other hard-working men.'

'But, Tom,' she would say, 'just think of the boys; you know how vexed you would be if they were to come home tipsy; you would not like them to follow your example, and, when you have had too much, your head aches the next day, and you are not a bit like yourself.' This was a polite way of expressing that his temper was unbearable.

As he still urged that any money he earned by working overtime he had a right to spend as he liked—

'Ah! do spend it in a real treat, or in buying good clothes,' she would answer.

Wise, patient wife! I believe more husbands might be reclaimed if more wives had her patience and self-control.

Meanwhile, the boys one after another were leaving school and beginning to earn something, and the mother for sometime had an illness that kept her much in bed. 'My heart was full of the boys,' she said, 'as it has been for several years. I so dreaded they should follow their father's example, but God has heard my prayers. They are so disgusted when they see me pained and troubled, and when they are abused, poor boys, for nothing at all, that they have a horror of drink; one takes a glass of beer at his supper only, the other two never touch it. I have indeed much to be thankful for.'

Her long patience has not been in vain; her husband now goes regularly to a Bible-class for working men, and though I cannot venture to speak of him as converted in the full sense of the word, he has not been to the public-house for a long time, and his good wife hopes for the best. 'Thank God the boys are warned in time,' is a remark she

frequently makes to me; 'and our home is far happier, more peaceful than it was; the children are no longer afraid of their father.'

In the other instance to which I alluded, of children being warned instead of tempted (happily for them) by evil example, the boys were still at school when the father became intemperate; when this was first rumoured, people were surprised, almost incredulous. This home was so tidy, the business prosperous, there was nothing to betoken that the master had been secretly a drunkard for some time; but the wife was an admirable woman: an excellent manager, a good, patient wife and mother. It was hard work to hide her husband's shame, and to shield and soothe her boys, who were sometimes sorely tried and indignant at their father's injustice and bad tempers. 'Remember he is your father,' was her constant plea, 'so you must try and bear it.'

It was very difficult for one of them to do this, a high-spirited lad who resented his father's treatment, both of his mother and himself, and who was mortified to the last degree to see him drunk and stupid or aggravating as the case might be.

At last the father had delirium tremens so badly that when he left his bed he looked aged and completely broken down. As the doctor had warned him that his constitution was ruined, and that his life would soon end if he continued to drink as he had done, he was frightened, and kept sober for some time; as is so often the case, he fell back into his old bad habits, secretly, *i.e.* so far as this sin can be secret, then he became more reckless, and was finally at death's door again with delirium tremens.

His patient wife nursed through it carefully, and as far as possible hid his disgrace. She has one comfort, her boys are loving to her, and perfectly steady: the sight of their father prematurely old and worn out is a terrible warning. One never touches alcohol in any form, the other is strictly temperate. May God keep them so. Forewarned with them has been forearmed. One feels more and more thankful that there are thousands of children in the Bands of Hope who are, and we trust will be kept, from that terrible temptation, the love of strong drink.

LORNE PARK.—The elegant and fast sailing steamer, "Greyhound," is plying between the park and the city this season, making the passage in a little over an hour. We do not need to recapitulate the sylvan beauties of this quiet retreat. Every year they are more fully appreciated. Special low rates are being given during this month—schools, societies, etc., should hasten to take advantage of the present opportunity.

Hints to Housekeepers.

EGG CREAM AND SODA BROTH.—One ounce of well washed sago, stew in one half pint of water until soft, gradually evaporating the water down to about one half. Beat up one egg with one-quarter pint of cream, and add to the sago, stirring well. Lastly stir in one pint of good boiling beef tea.

EGG BROTH.—Beat up an egg well in a broth dish; when quite well frothed, stir into it one half pint of good mutton broth quite hot; add a little salt and serve with toast.

EGG CREAM.—Beat one egg light in a glass with one teaspoonful of sugar, a tablespoonful of whisky, a little nutmeg, and fill half full with cream or new unskinned milk.

DROPPED EGG ON TOAST.—Toast a slice of bread till a nice brown. Pour over a little cream dressing. Drop an egg in a skillett of boiling water. When the white is set, place on the toast, salt slightly, put on the egg a little bit of butter, and serve.

To the scholar, eggs are invaluable diet, containing both phosphorous, which is brain food, and sulphur, which performs its special functions in the make up of the human body.

Eggs are not only food, but medicine as well. The whites are very efficacious in cases of burns.

Children's Department.

Truthfulness.

Two country lads came at an early hour to a market town, and, arranging their little stands, sat down to wait for customers. One was furnished with fruits and vegetables of the boy's own raising, and the other supplied with clams and fish. The market hours passed along, and each little merchant saw with pleasure his store steadily decreasing, and an equivalent in silver bits shining in his little money cup. The last melon lay on Harry's stand, when a gentleman came by, and placing his hand upon it, said:

"What a fine, large melon! What do you ask for it, my boy?"

"That melon is the last I have, sir; and though it looks very fair, there is an unsound spot in it, said the boy turning it over.

"So there is," said the man; "I think I will not take it. But," he added, looking into the boy's fine, open countenance, "is it very business like to point out the defects of your fruit to customers?"

"It is better than being dishonest, sir," said the boy, modestly.

"You are right, little fellow: always remember that principle, and you will find favor with God and with man also. I shall remember your little stand in future. Are those clams fresh?" he continued, turning to Ben Wilson's stand.

"Yes, sir; fresh this morning. I caught them myself," was the reply, and, a purchase being made, the gentleman went away.

"Harry, what a fool you were to show the gentleman that spot in the melon! Now you can take it home for your pains or throw it away. How much wiser is he about those clams I caught yesterday? Sold them for the same price as I did the fresh ones. He would never have looked at the melon until he had gone away."

"Ben, I would not tell a lie, or act one either, for twice what I have earned this morning. Besides, I shall be better off in the end, for I have gained a customer and you have lost one."

And so it proved, for the next day the gentleman bought nearly all his fruits and vegetables of Harry, but never spent another penny at the stand of his neighbor. Thus the season passed; the gentleman, finding that he could always get a good article of Harry constantly patronized him, and sometimes talked with him about his future prospects. To become a



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Golden Pennies.

A little boy, who had plenty of pennies, dropped two into the "Church Builders" box, laughing as he did so. He had no thought in his heart about Jesus, or the need of churches. His was a *tin* penny. It was as light as a scrap of tin.

Another boy put a penny in, and as he did so looked round with a self-applauding gaze, as if he had done some great thing. His was a *brass* penny. It was not the gift of a "lowly heart," but of a proud spirit.

A third boy gave a penny, saying to himself, "I suppose I must, because all the others do." That was an *iron* penny. It was the gift of a cold, hard heart.

As a fourth boy dropped his penny in the box, he shed a tear, and his heart said, "Poor people! I am sorry they are so poor and so miserable." That was a *silver* penny. It was the gift of a heart full of pity.

But there was one scholar who gave his penny with a throbbing heart, saying to himself, "For thy sake, O loving Jesus, I give this penny." That was a *golden* penny, because it was the gift of love.

How many of our readers are giving *golden pennies* to help to build churches.

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What to Teach Boys.

A philosopher said that true education of boys is to "teach them what they ought to know when they become men."

1. To be true and to be genuine. No education is worth anything that does not include this. A man had better not know how to read—he had better never learn a letter in the alphabet, and be true, genuine in attention and in action—rather than be learned in sciences and in all languages, to be at the same time false in heart and counterfeit in life.—Above all things teach the boys that truth is more than riches, more than earthly power or possessions.

2. To be pure in thought, language and life—pure in mind and body.

3. To be unselfish. To care for the feelings and comforts of others. To be generous, noble and manly. This will include a genuine reverence for other things sacred.

4. To be self-reliant and self-helpful even from childhood. To be industrious always, and self-supporting at the earliest proper ages. Teach them that all honest work is honorable, and that an idle life of dependence on others is disgraceful.

When a boy has learned these four things; when he has made these ideas a part of his being—however poor, or however rich, he has learned the most important things he ought to know when he becomes a man.

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