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# Canadian Churchman

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A Church of England Weekly Family Newspaper.

Vol. 16.] TORONTO, CANADA, THURSDAY, JULY 3, 1890. [No. 27.

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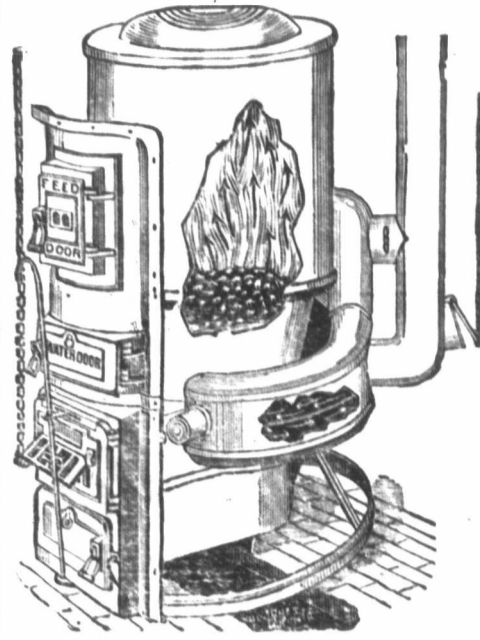
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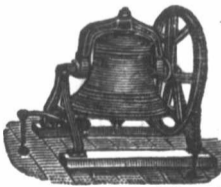
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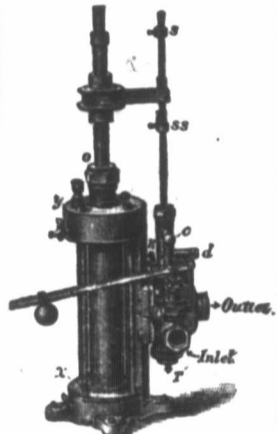


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TORONTO, THURSDAY, JULY 3rd, 1890.

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## Lessons for Sundays and Holy Days.

July 6.—5 SUNDAY AFTER TRINITY.

Morning.—1 Sam. 15 to v. 24. Acts 13 to v. 25.

Evening.—1 Sam. 16; or 17. Matt. 1. 18.

FREE SEATS.—The Bishop of Montreal has declared himself in favour of the abolition of pew rents. He says he recognizes the advantage of having an appointed place in the church for everybody, but at the same time free accommodation is a desideratum. "Let every one," he adds, "do what he can in the direction of free churches. If nothing else is possible, church members who are wealthy can rent one or two pews more than they require for their own use, and place them at the disposal of the churchwardens for the service of strangers and persons who cannot afford to pay; such an offering might, perhaps, be called a 'gift of God,' especially if such free pews were chosen in the most desirable parts of the church, with a view to the comfort of the old, the needs of the sick or deaf, and the gratification of strangers." In Toronto the free-seat system is growing. All the new Anglican churches follow that plan, and one, at least, of the old ones is about to adopt it.

THE NEW REGIUS PROFESSOR OF DIVINITY AT CAMBRIDGE.—The Council of the Senate of the University of Cambridge have elected the Rev. H. B. Swete, D.D., to succeed Bishop Westcott in the very responsible post of Regius Professor of Divinity. Without detracting in any measure from the known abilities of the other candidates for the office, it would be difficult to select, out of the seven gentlemen whose names were announced as candidates, a worthier occupant for the famous chair. Dr. Swete has been Professor of Pastoral Theology at King's College, London, for the last eight years. He is thoroughly in touch both with town life and University life; he is well acquainted with the requirements of the younger clergy of to-day, and is familiar with current theological thought; he has always been successful as a lecturer and teacher, and, as every one knows, he is a scholar of the first order. Moreover, as Rector of Ashdon since 1877, he has had experience of parochial duties too, and is therefore on all sides well equipped for his new work. Many men, indeed, would tremble at the thought

of taking up the work which the Bishop of Durham has laid down. Dr. Westcott was not only a teacher of theology for Cambridge, but for England and for the world. His spirit inspired the greater part of modern theological work. The world outside the University has grown so accustomed now to receiving guidance and inspiration from the Regius Professor at Cambridge, that it will still look to the same source for help in questions religious and social. Professor Swete, we do not doubt, will rise equal to the demands which will be made upon him. We shall hope that he will feel able to pursue original research, and to give us the results of his labours. For in spite of an assumed and frequently superficial indifference to theological questions, the world of to-day is at heart keenly interested in them. There never was a period when a great Regius Professor was more needed, or would be more thoroughly esteemed. The new Professor will find a patient hearing and attentive readers far and wide, and, to judge from his past work, we shall be safe in entertaining, as we do, the highest hopes of what he will be able to do for the University and for the Church. —Church Bells.

PREPARATION FOR THE MINISTRY.—The Bishop-Designate of St. Alban's, in addressing the students of Wells Theological College at its recent anniversary, made some pertinent remarks about the objects of a theological course. Mr. Festing reminded his hearers that the interval between university life and ministerial life was a preparation like that of St. Paul's in the desert for the toil and danger of the ministry. "Do not be too eager," he said, "to employ much of this time in what is called practical parochial work. Work will come to you in plenty presently, but opportunities for study and reflection under the guidance of those who can direct your study and reflection to the best result will never come again. Use them now to the utmost, and you will find yourselves better prepared for whatever may be in store for you hereafter." These are timely words, and in times when divinity students sometimes assume the functions and even the dress of a quasi-rector, they ought to be heeded. And the caution is peculiarly necessary among ourselves, where divinity students are sent out, Sunday after Sunday, to take duty at mission stations and elsewhere. Doubtless such work is necessary and useful. Stations are kept up, clergymen are helped, and the young men get some experience in their work. But there is a great danger of too much time being taken up in this manner to the detriment of their studies. Now, if the foundation of knowledge is not well laid, the superstructure must be unsatisfactory; and we fear that there is some danger of this being the case.

DISARMAMENT OF NATIONS.—Professor Wells sends us an able and interesting paper on the above subject, which he read before the Session of the Baptist Congress last November. The question which he endeavours to answer is this: What hinders international arbitration? Something, the Professor argues, is radically wrong in our international life and in our social life; and it is not mere want of intelligence that is the matter with us; the evil is moral. The mischief is not in the head, but in the heart. The evil is our ingrained selfishness. No one can doubt that Mr.

Wells is right here, and it is of little use speaking of disarmament or arbitration or of anything of the kind, so long as people persist in looking every one on his own things and not on things of others. There is the root of all our miseries throughout the whole human family. All our anti-poverty societies, peace societies, and the like, are simple efforts to graze the surface, whilst the under-soil is untouched. What we want is merely to believe in the Gospel of Love and to live it. This and nothing more; this and nothing less.

THE OUTCOME OF CONTEMPORANEOUS ECCLESIASTICISM.—In a striking article in the *Nineteenth Century* Mr. Wilfrid Ward has some suggestive remarks on *Lux Mundi* and the tendency which it indicates. He writes as a Liberal Roman Catholic; and the title of his article, "New Wine in Old Bottles," shows what he thinks of the new theological current. "I see no inherent principle," he remarks, "in the High Church [Ritualistic] party which would prevent its gradual development into a ritual system with dogma almost entirely eliminated." This is very curious, and shows a good deal of insight. There has undoubtedly been, during the last twenty years, a very remarkable graft of radicalism and latitudinarianism on the Ritualistic Party. But the same kind of tendency is seen everywhere. English Dissenters are dropping their doctrinal peculiarities at the same time that they are adopting a number of church usages. It is said that the Methodists are merging the doctrinal element in their teaching, and indulging chiefly in sensational appeals. But the Evangelical School itself within the Church of England is coming under the same influence. The publication of Mr. Bartlett's Bampton Lectures on "The Letter and the Spirit" was not merely remarkable in itself; but it was most of all remarkable in finding acceptance with many "Evangelical" organs. Now, when we remember the stiffness of the orthodoxy of the Old Evangelicals, and consider that Mr. Bartlett treats Christian doctrine, even the teaching of St. Paul, as liable to a continual flux, one can see how the bearings are changed. If *Lux Mundi* would make Dr. Pusey "turn in his grave," one can hardly imagine what effect Mr. Bartlett would produce upon Simeon and Scott. There is something a little alarming in all this. A comprehensive and conciliating theology without a backbone and without distinct articulation can hardly possess any power of influence. And in this case the Evangelicals are worse off than the Ritualists; for the latter have something tangible to hold on by, whereas the former have lost their sheet-anchor.

ALMSHOUSES.—It appears that Canada is at last imitating the Old Country in one of its most characteristic institutions, the Almshouse. At present these calm retreats for the aged poor are few and far between. But we hope for better times. If any of our readers should think of establishing such an institution, they cannot do better than read a charming essay by Dr. Jessop, in which he sketches his ideal or model Almshouses, which are to be at least three miles from any market town, and, if it may be so, not more than a quarter of a mile from the parish church. He calls up before his imagination the happy old people "gossiping and peeping and sunning themselves, and telling stories, and squabbling" (!) and being all

the better for it. "And then I think too of other scenes; of how the light will fade and fade in the old eyes, and of the peaceful sleep in which the Spirit will return to God who gave it, and the little house left empty for a while till it is made sweet and neat and smiling for the next comer." A picture pleasant to dwell upon, when one thinks of the aged poor.

ANGLOPHOBIA.—Under this title the *North American Review*, for June, groups seven articles replying to Mr. Goldwin Smith's paper on the same subject in the May number. The writers are all Americans of distinction; they all deprecate, with more or less indignation, the imputation that hatred of England animates their countrymen in general; all but two admit that there is a certain something "to excuse, though nothing," they say, "to justify Mr. Smith's allegations"; and all devote a considerable portion of their space in arguing that England (or rather Tory upper classes) must be blamed for what estrangement formerly existed or survives now. From the pains they take to show that Americans are not to blame it is plain that they all recognise an American feeling which needs more or less excusing. This is supplied by recollections of the ante-revolutionary colonial policy of the mother country; her employment of Hessians and Indians against the colonists; her insistence upon the right of search by which she brought on the war of 1812-15; her refusal to cede Canada upon the modest request of Benjamin Franklin; her pursuance of an Atlantic fisheries policy that Brother Jonathan did not like; the "hatred" of her aristocracy for republican institutions; her alleged jealousy of the progress of Uncle Sam; and the bumpiousness of some of her journals and tourists. But what sticks in the crop of the American Eagle more than anything else is, so Mr. Smith's critics say, the Lion's conduct to the North in the civil war. The Trent affair and the Alabama are sore memories. Brother Jonathan, when he took up arms against the slave owners, felt sure of the sympathy of Englishmen, who had been almost unanimously vituperating the republic for years because it sheltered slavery. Great Britain's recognition of the South-erners as belligerents; her speculators' equipment of blockade runners loaded with munitions and arms; their purchases of Confederate bonds; above all, the loud, unexpected sympathy of aristocratic and conservative England against the North—these matters are much mentioned by The North American Reviewers in explaining the sentiments of their compatriots. One of the most amusing of the testimonies is that of Mr. Carnegie, by birth a Scotchman, and now an American millionaire. He tells us that at seven years old he hated all sorts of hereditary distinction, and his blood is even now in the habit of boiling when he thinks of monarchs, peers, and such like. He cites this republican enthusiasm as resembling in quality and strength the unlovely sentiment that he finds his young American nephews entertaining for England. "I recognise," he says philosophically, "that it must be, and that only age and knowledge will counteract it." But he does not like the word "hatred." "Dislike of England would have been better. There is among adult Americans no hatred of England. With young America it is different." They feel about England much as Scotch boys did in Mr. Carnegie's time. "If I was certain of anything then it was that England was still the foe of Scotland, that every Englishman was a usurper and that one Scotchman was equal to five Englishmen any day." In their

maturer years Scotchmen regard England benevolently and would fight for her. Just so would Americans if the old country were invaded by any people who do not speak English. Americans would sympathise with England as against Russians, Germans or Frenchmen, but not as against Irishmen or "the brave Sudanese."

#### CLERGY AND LAITY.

The recent meetings of the synod of Niagara seem to have passed off in a satisfactory manner. The statistical accounts were, on the whole, satisfactory; and here, as elsewhere, parties seem to be agreeing to live and let live, so that, believing, we need not make haste, but can await with equanimity the survival of the fittest. What that survival may be none of us can possibly tell, however confident we may be at the present moment; and this should make us humble in the formation of our judgments and modest in the expression of them.

There was, however, one episode of a somewhat painful character, and all the more so because it was totally unnecessary for any passion to have been excited on the subject. We refer, of course, to the proposal made by one of the clergy that the appointment of clerical and lay delegates should be made by the votes of the separate orders and not by the whole synod, a proposal which, for some reason, aroused a good deal of bickering and disputing, and even of passion, among the members of the synod.

For those who were not present at the synod the scene which ensued is not quite intelligible. There may have been something needlessly aggressive in the manner of the proposer, or there may have been something inflammable in the constitution of the lay opponent of the proposal; and it is easily understood how great a fire may soon be kindled by the falling of a spark among combustible materials. Apart from something of this kind the excitement is not quite intelligible.

We believe that the relations of clergy and laity at these ecclesiastical assemblies are getting to be perfectly well understood; and they ought to be frankly accepted by both parties. On the one hand, nearly all reasonable people are agreed that they should, as far as possible, act together in taking counsel for the interests of the Church; and that as little as possible should be heard of the clerical vote and the lay vote. We have no doubt that in this way the laity will come to understand, and sympathize most perfectly with, the clergy, and the clergy with the laity. It stands indeed to reason that the isolation of one class from the other should beget suspicion on the part of those who are held aloof.

On the other hand, however, it should be perfectly understood that each party has a right to claim a separate vote, and even when that right is claimed injudiciously, it should be granted without the appearance of a conflict. We can understand a knot of clergy or of laymen, at some particular juncture, insisting upon their right to vote by orders, and we can understand that such a proposal should seem very unwise to the majority of the assembly in which the demand is made; but, for all that, it is not just or wise that a thing which is claimed as a right, and which is acknowledged to be a right, should be refused, wrangled over, or reluctantly conceded. It is open for the objectors to point out the undesirableness of the proposed step; but it is not lawful or right to quarrel over it.

And the importance of occasionally asserting the right of voting by orders may be seen from

the lay side, as well as from the clerical. It is generally assumed that the clergy alone have an interest in thus dividing the house; and generally speaking this may be true, since the laity are largely in the majority in the synod. But there is another side to the question. If there are, on the one hand, some laical clergy, there are, on the other hand, a good many clerical laity; and it is not always certain that a vote taken in a mixed assembly would result in a manner satisfactory to the majority of the laity. It may be well, therefore, that both sides should frankly recognize the propriety of the division when voting, not merely for the gratification of class feeling, but for the sake of the best interests of the Church.

There is one way in which the common action of the clergy and laity may be promoted most effectually, and that is by the clergy taking the laity more largely into their counsels. We confidently believe that this is being done, more and more, every day. Indeed, there is some danger of the laity, in places, "running" the churches in their own fashion; and this (astonishing as it may seem) not in churches carried on upon conservative principles. But, however undesirable such excesses may be, clergy and laity should be in constant communication, and then there will be less chance of discord or collision, whether in parish work or in diocesan councils.

It was a maxim of the early Church that nothing should be done in the Church without the Bishop. It may seem that we are substituting for this rule another, that nothing should be done without the laity. We are counselling no such substitution, nor do we see the slightest discord between the two principles. Indeed, we believe it will be found that the clergymen who are in fullest sympathy and co-operation with their flocks are just those clergymen who are ready to defer to their Bishops. The autocracy of the parish priest is a thing unknown to the early Church, and it has been a great source of weakness to the English Church in later times. Neither the dignity of the pastoral office nor its spiritual power will be impaired by a full recognition of the place and influence of the laity in the councils of the Church.

#### THE CLOSE OF THE SYNOD.

It is an annual complaint that a number of valuable measures are forced to stand over at the end of each synod, either because there is not time to discuss them, or because there is not a quorum present. And this complaint is not heard from one diocese or from two, but, as far as we are able to judge, from nearly every diocese in the Dominion. Whatever, therefore, the evils may be which are connected with our ecclesiastical assemblies, they are not peculiar to any one locality, they are not chargeable upon any one president, they infect the whole Church.

Various remedies have been suggested. The least hopeful is the frequent appeal to the loquacious members of the synod to abstain from speaking. We say, the least hopeful; because, often as the appeal is made, it would appear that absolutely no results are found to follow. Your bore is the most hopeless of beings. He never even suspects that he is a bore. There is nothing so hopelessly incurable as self-satisfied conceit. It is the old story of braying a certain kind of person in a mortar.

But, although there seems no prospect of any impression being produced upon the loquacious waster of precious time, there are other things which may be done. In the first place, some form

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of closure might be adopted. If such a change has been found necessary in the British Parliament, where the majority of members have very considerable experience in the transaction of business, it is even more necessary in assemblies like our synods, especially when the time of meeting is so brief. This is the first thing that occurs to the mind; but there are other things.

A good deal of time might be used for business in the earlier days of synod, which is given up to other things. For example, the sermon might well be preached on Monday evening instead of Tuesday, and this on other grounds besides the obtaining of an additional evening for the business of the synod. It is something of a contradiction to have an inaugural sermon preached at the end of the first day of the proceedings. Most of the members could arrive in time for the Monday evening service without any difficulty, and we believe that most of them would prefer such an arrangement.

Then, again, all interruptions of the work of the synod, except the missionary meeting, should be stopped. Receptions, whether at Government House or elsewhere, should be politely declined, unless they could be held at the end of the synod. We are saying this, on the supposition that the session of the synod continues for only one week. If the time could be extended, doubtless such interruptions might be useful and agreeable, but at present they are most injurious.

One other thing might be suggested—namely, that the business of the synod should go on to the end of the week whether what is called a quorum were present or not. People who allow themselves to be elected for the performance of certain duties have no right to neglect these duties; or, if for any reason they do so, they have no right to complain that the work of the Church is done in their absence, even if it is done in a manner of which they disapprove. We have great sympathy with those silent and long-suffering members of the synod who bear the floods of talk as long as they can, and, being able to stand them no longer, run away. Much is to be said in extenuation if not in justification of their conduct. But at least they ought not to be allowed to obstruct the work of the synod. And this is, practically, what they are doing.

Moreover, a good many of those who are now in the way of deserting their posts would be present, if they knew that the work would be carried on in their absence. They know that, if anything is likely to be agreed to, that will be objected to by any number, however small, it will always be in the power of the objector to have the house counted. It is much to be desired that this rule should be altered, and that power should be given to the presiding bishop to stop any debate when it appeared to him that there were not members enough present to do justice to the subject under consideration.

Those who consider the number of important subjects which are allowed to stand over at the close of each meeting of our synods, will, it is hoped, see the importance of these suggestions. There is not one of them which is not capable of being carried into effect, and there is not one which would not facilitate the transaction of business.

—“The ministers tie the marriage knots in Chicago,” says *The Interior*, “and the judges untie them. At last accounts the preachers were a little ahead.”

#### SOME LITURGICAL STUDIES.

BY REV. DR. GAMMACK, EAST TORONTO.

No. 4.

It is so unlike its predecessor, the Second Book of Edward VI. is a puzzle to all who take an interest in Liturgiology. It seems to be a stretch of language to call the Second Book a revised edition of the First, and the relation of the two is best regarded as successive views on the field of the kaleidoscope. The short reign of Edward was exceedingly troubled, and between the political parties and the religious it was difficult to pilot the Church. The whole ecclesiastical system was in a state of transition, and the royal will was in the hands of the Privy Council. Cranmer, from both interest and conviction, was leaning far over to the Protestant side. The First Book was well received all over the Church, and many of the Roman clergy used it: it was of such a quality that, with the test of time, its merits would have procured for it even greater favour. But already there was a party of irreconcilables in and about the Church, and for whatever reasons, the Archbishop gave way and heard their complaints. But in an evil hour he sought his counsellors outside the English party and relied on the German Lutherans, Bucer and Martyr, and yet the changes have not taken a distinctively Lutheran direction. Calvin, also, and Knox had their fling at the service-book and its ceremonies, but their advice has not materially coloured the new book. It seems, however, that it is to the continent that we must look for the influences that were shaping the destinies of our Prayer Book, although Cranmer and his coadjutors do not appear to have sworn by any master, or rejected any assistance. There are parts of the offices that would suggest a Gallican origin through the Mozarabic Liturgy, and parts that may fairly be traced to the *Simplex et pia Deliberatio* of Herman, Archbishop of Cologne, more commonly called his Consultation, but we have no model by which we can say that the Second Book was moulded. It may have been that Cranmer was trying to form an office which would meet all the objections and conserve all the essentials, and thus has presented a compromise, with the usual results which appeared at the later revisions. Unfortunately this office, instead of its predecessor, was taken for revision by Elizabeth's Committee in 1558-9, and this very fact may point to its German parentage. But their action has deprived us of a service that would have been far more in tone with the rest of our services and the feeling of the whole English Church. She had abjured the dominion of Rome, and should not have gone for counsel to either Wittenberg or Geneva, while yet she could have gathered from all whatever she herself thought best within the ancient limits.

It will be simplest if we consider (1) What was lost in the Second Book; (2) What was gained; and (3) What was retained, though usually to be discovered in a new place.

I. The Introits disappeared, the triple *Kyrie* and also *Dominus vobiscum*. The Exhortation to be used “when the people be negligent to come to the Communion,” with its strong personal remonstrance and its plea for charity in regarding the resort to either general or auricular confession, was withdrawn. In the alteration upon the prayer for the Whole state of Christ's Church, the Invocation was removed; the *Pax vobiscum* and Paschal Hymn after the Lord's Prayer, the old words at delivering the Body and Blood of Christ, the *Agnus Dei* and the Post Communion Sentences faded from view. The second *Dominus vobiscum* closes the list of losses of prominent parts.

II. The gains comprise the Commandments with their responses, both probably adopted from Pullain's Liturgy newly published; also a new Exhortation when the people are “negligent to come to the Holy Communion”; the Exhortation for preparation, which was restored from the office of 1548; and a new form of words for delivering the Sacrament, being a slight modification from Herman's Consultation—“Take and eat to thy health the Body of the Lord which was delivered for thy sins,” “Take and drink to thy health the Blood of the Lord which was shed for thy sins.”

III. The greatest change was in the transference of parts. The Lord's Prayer and Prayer for Purity were retained in their place, but the *Gloria in Excelsis* was shifted to precede the blessing. Collect, Epistle, Gospel, Nicene Creed, and Sermon were allowed to retain their former position and sequence, but from that point it was all alteration. The Exhortation “to those that be minded to receive the Holy Communion” was thrown back behind the Prayer for the Church Militant, along with the other Exhortations for special use. The offertory sentences thus remained, and the preparation of the species of bread and wine for Communion was carried out, but the *Sursum corda* and Proper Prefaces were thrown back so as to allow the Prayer for the “Church Militant here on earth” to be immediately connected with the offertory. This is the earlier part of the prayer “for the whole state of Christ's Church,” but omits all thankfulness for the grace and mercy shown in special saints like the Blessed Virgin, and prayer for the repose of those who “now do rest in the sleep of peace.” The Exhortations were inserted together at what seems to be intended for a break in the service; and then for “them that come to receive the Holy Communion,” there followed the Invitation, Confession, Absolution, and Comfortable Words. This order could not have been suggested by anything in Herman's Consultation, because there, as in the Roman Missal, the Confession and Absolution commenced the whole service, and in the First Book they, with the Prayer of Humble Access, immediately preceded the act of Communion. *Sursum corda* and Proper Prefaces were put behind the Comfortable Words, and the Prayer of Humble Access was made to precede the Consecration instead of that of the Communion. The Prayer of Consecration was reduced to the memorial of Christ's Passion and His acts and words of Institution, the Invocation being omitted, and the other parts of the former prayer placed elsewhere in the service. No greater alteration was probably made than in the disjoining the Lord's Prayer from the Act of Consecration, and it is hard to imagine a reason for it: we miss also the old introduction, “As our Saviour Christ hath commanded and taught us, we are bold to say: ‘Our Father.’” As an alternative form of Thanksgiving there was inserted the closing part of the former Consecration Prayer, relating to the personal oblation of the offerers. Then the *Gloria in Excelsis* was taken from its position very near the beginning of the service, and placed before the Blessing. The Peace and Blessing, combined as before, closed the new service.

#### THE CHRISTIAN MINISTRY.

CHAPTER V. Continued.

ORIGIN AND AUTHORITY OF THE CHRISTIAN MINISTRY.

TIMOTHY AND TITUS.

Thus we learn that Timothy had himself received ordination at the hands of S. Paul and others: “Neglect not,” says the Apostle, “the gift that is in you, which was given thee by prophecy, with

the laying on of the hands of the presbytery;\* and again:—"I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands."† It is quite unnecessary to argue here the question as to whether the Apostle was not here referring to some special supernatural gifts which were bestowed upon Timothy. Even if the mention of the presbytery, the elders concerned in the work of laying on hands, did not conclusively point to the fact of his ordination, it is throughout clear that he had derived his authority, as he was now receiving his instructions, from S. Paul.

This authority, thus received from the Apostles, he was sent to exercise in various churches. S. Paul tells him: ‡ "Lay hands suddenly on no man," clearly showing that it was in his power to do this act, and convey the authority to minister in the Church; and that no one could be regarded as possessing this authority, unless he received it from some one who had power to give it. So Titus§ is commanded, by the same Apostle, to "ordain elders in every city," and he adds, "as I had appointed thee." The teaching of the New Testament in all these passages is very plain; and there is not a word or a syllable to be found anywhere pointing the other way. There is no trace, we must repeat it, of any one ministering or attempting to minister in the Church, without the appointment and commission either of the Apostles themselves, or of those who had received power from the Apostles.

There is only one objection which can even be imagined to the inference that as it was in the beginning so it was intended to continue in the Church. Granting, it may be said, that in the early Church this kind of authority was required, what need is there to suppose that it must be continued? Might there not have been a change in this respect? More particularly in days of division may we not believe that men might be appointed to the ministry in some other way? Such is the kind of answer that we not unfrequently hear to the facts and arguments now adduced. And certainly it is a very peculiar form of argument for those to use who profess to be simply in search of truth, and especially for such as claim to base all their principles of doctrine and practice upon the Holy Scriptures.

#### INFERENCE.

Why should we not depart from the principles which are plainly laid down in Holy Scripture? I ask rather: What right or reason have we to depart from them? Is there, we ask, a shadow of authority for such a change as is here contemplated? Is there anywhere a hint that the course of procedure adopted by Christ, by His Apostles, and by those who received their commission from them, was intended to be temporary and provisional? There is absolutely nothing of the kind anywhere. Nor is there any action on the part of those who wielded the authority entrusted to them by the Lord Jesus, nor on the part of those who formed the general body of the Church, that should lead us to expect any change in the manner of appointing ministers to labour in the Church. Surely, then, they incur a grave and awful responsibility, who, of their own will, and without any sanction from the word of God, break through, despise, or neglect that order which Christ Himself established, which the Apostles continued, for the government of the Church.

#### SUMMARY.

Here for the present we pause. Let us consider what it is that we have established.

We have, in this chapter, said nothing of the functions of the ministry; nor have we attempted to decide what are the divinely appointed orders of the ministry. These are deeply important questions, and they will demand the most serious consideration at our hands. They are, in some respects, very closely connected with the subject which has now been discussed. But we desire to keep them separate, for the time, from this fundamental question.

Whatever the functions of the ministry may be, whether preaching, sacrificing, blessing and absolving, or ruling; whatever the necessary orders of

the ministry may be, whether one only, or two, or three, or more; this at least is certain, that there is, by the ordinance of God, a divinely appointed ministry in the Church; that no Church which does not lay claim to that ministry, and which cannot give satisfactory reasons for believing that it possesses such a ministry, can be thought to be completely constituted according to the mind and purpose of our Lord Jesus Christ, and the model of the Apostolic Church.

These are grave and serious results. The responsibility connected with them is a very heavy one, whether it concerns the clergy or the laity. However this may be, we cannot evade the conclusions at which we have arrived, unless we part with the testimony of our canonical Scriptures.

(Chapter Five Concluded).

#### REVIEWS.

##### KINGSFORD'S HISTORY OF CANADA.\*

\*The History of Canada. By William Kingsford, LL.D. Vol. 3. Rowsell and Hutchison, Toronto, 1889.

The author of this very complete and valuable work had intended to bring the narrative down to the Conquest of Quebec by Wolfe in 1759, within the compass of three volumes. He has however been enabled to go no further than the destruction of Oswego by Montcalm in 1756. The reason of this extension of his plan is found in that which he rightly regarded as the necessity for introducing the history of Hudson's Bay to the Treaty of Utrecht, and a brief account of Louisiana in its relationship to Canada. By adding a fourth volume the author will be able to do justice to various incidents that must otherwise have received insufficient attention. In the next volume the history of the French period of Canada will be completed, and an index will be given.

The first section of this volume, Book vii. of the whole history, contains a minute and most careful account of the Hudson's Bay enterprise, in which Mr. Kingsford shows quite clearly the grounds of English claims and the want of foundation for those which were put forward by the French. "There is a stern logic about dates difficult to explain away and impossible to resist," says the author, and he uses that logic very effectively, showing that the pretensions of the French were nothing but a piece of Gallic impudence.

The eighth book deals with the very interesting subject of Acadia (Nova Scotia), the story of which has been told in prose and in verse—notably by Longfellow, with more poetry than truth. The troubles with these Acadians, ceded by France to England, were endless. Taking an unbiassed view of the whole subject, it is impossible to deny that the English government treated them with fairness and kindness; and they made such treatment as difficult as possible. "For a series of years every art was practised by the priests, who were allowed to perform their religious duties in Acadia. With scarcely an exception those ecclesiastics were unceasing in their attempt systematically to mislead the ignorant population with which they had to deal, practising the lowest arts which chicane could suggest."

And the results were such as might have been expected. "No one," says Mr. Kingsford, "can read the frivolous excuses on which the oath was excused, without tracing the intrigue continually at work to prevent the Acadians accepting their condition. The people of Beaubassin, when called upon to swear allegiance, could give no answer to the request until the Kings of France and England had agreed regarding the articles submitted by their deputies," and so forth.

And the people were as unsatisfactory as colonists and farmers as they were as subjects. "Although the main occupation of the Acadians was the cultivation of the land, they were not good farmers. They had recovered the marsh from the sea by dykes, but they objected to clearing forest land, only a small area of which was prepared by them for agriculture."

The spirit in which they proposed to make terms with the English government may be seen from the reservations which they proposed to make in taking the oath of allegiance (p. 158); and we cannot wonder that it should have been declared "that

the said articles and concessions are unwarrantable and dishonourable to his Majesty's government, and consequently null and void, and that the Lieutenant-Governor of the Province be desired not to ratify and confirm the same." When we remember that one of these articles gave to the French inhabitants an exception from the obligation "to take up arms against any one soever," we can hardly wonder at this decision.

"As to the present inhabitants," wrote General Philipps, "they are rather a pest and incumbrance than of an advantage to the country, being a proud, lazy, obstinate, and untractable people, unskilful in the methods of agriculture, nor will be led or drove into a better way of thinking, and (what is worse) greatly disaffected to the Government." So much for these poetical and romantic Acadians. What a pity it is that these fancies should be so ruthlessly exploded! After an interlude on Louisiana the writer returns to Acadia, gives an account of the founding of Halifax, and of the development of Nova Scotia under English influence down to the year 1755. We congratulate the author on having carried on his work thus far and made what must be reckoned a contribution of permanent value to the history of Canada.

MAGAZINES.—*The Churchman* (June) opens with an able article by Dean Payne Smith, of Canterbury, on "Recent Hostile Criticism on Old Testament Scriptures." This is followed by an article on the Epistle to the Hebrews in conclusion of previous papers. A deeply interesting sketch of the late Dr. Hannah, of Brighton, follows, from the sympathetic pen of the Dean of Salisbury. Mr. Dimock concludes his valuable essay on the Death of Christ. Mr. P. Vernon Smith writes on the "Reform of Convocation." *Littell's Living Age* (June 14) begins with Insect Communists, a very interesting article on the life of bees. Next comes a pretty story from Blackwood, "Rathillet." Then follows an article on Robert Browning from the Quarterly Review—wonderful for the review which "killed poor Keats," or did not kill him. Among the other articles is a very delicious story, if story it can be called, from *Temple Bar*, "Poor Mrs. Carrington." *The Literary Digest* (Nos. 7 and 8), we must remind our readers again is a truly admirable weekly publication, giving articles and portions of articles from English and American periodicals. These are now becoming so numerous that it is impossible for the most industrious reader to keep pace with their contents; a publication of this kind is therefore becoming a necessity. We can conscientiously testify that the contents of the two numbers before us are selected with great skill and taste. The price of the periodical is 10 cents a copy and 3 dollars per year. It is a weekly publication.

## Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

### MONTREAL.

MONTREAL.—The annual synod was opened on Tuesday morning the 17th inst., by an impressive service in Christ Church cathedral, at which there was a large attendance of clerical members, a few lay members and a number of members of city congregations. At 10.30 the choir, followed by Bishop Bond and a number of the clergy in vestments, entered and took their seats in the chancel. Rev. G. A. Smith led in the opening portion of the service, Ven. Archdeacon Lindsay reading the lesson from the second chapter of the Acts of the Apostles. The first hymn was 215, "The Church's One Foundation." Canon Fulton, Archdeacon Evans and Dean Naylor assisted in the ante-Communion service. The Ven. Archdeacon Evans preached a very able sermon from the text 1 Corinthians, iv. 5: "Then will every man have praise of God."

The first business session was opened at two o'clock in the synod hall, His Lordship Bishop Bond presiding. There was a large attendance of clerical and lay delegates. The session was opened with prayer, and after routine the proceedings were opened by the re-election of Rev. Canon Empson and Mr. Richard White as clerical and lay secretaries respectively.

Mr. Chas. Garth was re-elected treasurer, and Messrs. G. W. Simpson and S. C. Fatt were re-elected auditors.

\*1 Tim. iv. 6. †2 Tim. i. 6.

‡1 Tim. v. 22. §Titus i. v.

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## Church News

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The standing committees of the synod were re-appointed, the names of members who have died or have removed during the year being replaced.

His Lordship then delivered his annual address, and said:—Dear brethren of the clergy and laity—It is with feelings of great thankfulness to Almighty God, who has granted me protection and health through another year, that I meet you once more in synod assembled. The routine of diocesan visitation affords few novelties, although to me, personally, the work is of the greatest interest, and to you it must be gratifying to learn that progress is continually being made. We have had the usual confirmations throughout the diocese—880 men and 580 women, a total of 960. I have admitted six to the diaconate and five to the priesthood. Three churches and one cemetery have been consecrated. With one or two exceptions, I have visited every parish and mission within the diocese. I observe with great satisfaction the systematic effort to supply the outlying districts and suburbs of the city with religious services; and growing out of this effort, the building of All Saints Church at Cote St. Louis, opened by me on the 6th October last, when seven persons were confirmed, followed by others on a recent visit, and forming a separate congregation, under the charge of the Rev. H. J. Evans, whose zeal and faithfulness are known to all. It is clear to me that our efforts for the extension of our Church work in this diocese must be dependent for their success to a great extent on our work in the city. It would be a great mistake to permit that work to be hampered, in any degree, by our parochial system.

Unity of the Church is a oneness which grasps circumstantial diversity, and makes it a beautiful variegated whole. We want so to organize the Church of God that we may cover the whole earth with the doctrines and practice of a pure Christianity. Sometimes we seem to crowd one another in a small space, and then leave large districts untouched. How shall the family of man be united in Christ if we hinder and impede one another? "To unite and consolidate the various branches of the Church of England in British North America" is, according to the resolution I have just read, the purpose of the conference at Winnipeg. Our delegates must be careful that the tree (of which the Canadian churches are branches) has space and light wherein to grow, in order that (to continue the metaphor) the birds of the air may come to lodge in the branches thereof. The branches are united with the tree in a manner natural and suitable, but we should scarcely speak of it as "consolidated," for "consolidation" would hinder its growth, if the tree survived the process at all. Bishop Fulford in his charge at the primary visitation of this diocese, exhorted us in these words: "Look at the duties of the clergy, not only towards those within our own communion, but also towards those who are without. The visible unity of the body of Christ is marred by the sins and weakness of man, and the unbeliever and the ungodly draw from thence much encouragement to gainsay the truths of revelation, and the plain requirements of the law of God. If, therefore, the differences that exist between various religious communities are not thought of material importance, they must surely appear to us to be unjustifiable and sinful; if, however, we think ourselves justified in maintaining them, we ought to be fully persuaded in our own minds of the grounds upon which they are founded. But in all such questions let it be our care still to maintain our Christian charity, to contend for truth, not for victory: to condemn, not persons, but their errors, and to be far more diligent in declaring positive truths than in denouncing the belief or practice of our neighbors."

*Parochial visiting and Lay help.*—Let me affectionately advise my clerical brethren to spend a large portion of their time in house to house visiting, to the end that they may gain the confidence of their people; and let me ask for the clergy a warm welcome and friendly assistance to make their visits useful in things which belong to the peace of souls and the general promotion of our holy religion. Closely connected with this matter, in thought, and coming out of it as a practical result, is the use of "lay helpers" in the Church. There is many a man whose circumstances do not allow him to devote himself entirely to the ministry, who can yet give much time and thought to parish work. I can imagine nothing more serviceable to a clergyman in charge of an extensive parish than the assistance of a staff of men, young and old, to help him in the promotion of order, good will and unity, by the reading in the church, teaching in the Sunday school, and visiting in the lighter and chronic cases of sickness. Such a band of godly men will bring a spirit of good will into all parochial meetings and prevent or repress those trifling misunderstandings which have a tendency to arise when earnest, enthusiastic people meet together, not fully informed of each other's wishes and intentions.

The Bishop, after referring at considerable length to the "Church Home," and the Mission Fund, concluded his very able address. Very Rev. Dean

Carmichael then moved that a committee composed of Archdeacon Lindsay, Canon Anderson, Rev. F. H. Clayton, Rural Dean Naylor, J. H. Marling, Dr. Davidson, Lieut.-Col. Hanson, and the mover and seconder, be appointed to draft a memorial congratulating His Lordship the Bishop on the completion of the 50th year of his ministry. The motion was carried.

Rev. Canon Henderson presented the report of the committee on education. It showed that the Church schools were declining in number. The Sabrevois school, and the school in connection with the church of St. John the Evangelist were both doing good work. The Diocesan college was in good condition and doing good work.

Rev. Dr. Norton presented the report of the committee for securing a better attendance at synod. It suggested that the Bishop's charge be read at the service instead of the sermon, and that clergymen holding cathedral titles should also be present in their robes. It also requested the members of the synod to attend regularly, and suggested that to obtain full attendance to the end that the executive committee be not appointed until the last day of the synod.

Rev. Frank Allan gave notice of the resolution to the effect that the synod express its deprecation of any attempts to raise money for Church support by commercial means.

The Dean brought up the appointment of delegates to the meeting of the delegates on the union of the Church in British North America, which is to be held on August 15th in Winnipeg. He introduced the question by referring to the need of stronger and closer union of the Church. It would protect the minister should he be called upon to remove to any other part of the country. At present, if a clergyman left one diocese, he lost whatever he had paid into the superannuation fund of a Church. The Church in the United States was a consolidated body, and he was sure they joined with him in thanking God for the success it had obtained. Its growth had been something marvellous. There was nothing peculiar in its climate or its people that would bring about this great development. Canadians had as good a country, if not better, and he thought that the only reason for the present condition of the Church in Canada was its disintegration. He believed that, if united, God's blessing would come down upon them as it had never come before. A second question that might be discussed was whether the two delegates to be appointed should be given an idea of the policy they should pursue. The proposed conference was to be a very important gathering. It not only meant consolidation, but it meant reconstruction of the governing principles of the Church. The responsibility to be assumed by the delegates was very great. The reverend gentleman then outlined the policy which the Toronto synod had decided to follow up. Their idea was that there should be the present diocesan synod presided over by an archbishop, each province comprising as far as possible a provincial synod, and a general synod presided over by a primate. In other words, they would have deacons, priests, bishops, archbishops and primates. It was in view of this that he had brought up the question of instructing their delegates. He himself was opposed to it from doctrinal point and also from the expense it would cause. It was hard enough at present to find money enough to run the provincial synods.

His idea was that the present diocesan synod and a general assembly would be sufficient. The diocesan synods would remain with powers similar to those at present in force. The provincial system would be abolished and a general synod meeting every five years instituted in their place. This would be presided over by the senior bishop of Canada. He felt that such an organization would bind them all together.

Dr. Davidson agreed with the Dean. He was in favour of the simple form of church government. The Church at present was over governed. The diocese of Qu'Appelle in the Northwest Territories had also declared in favour of a formation similar to that proposed by the Dean. The Toronto scheme was too cumbersome.

Dr. Johnston spoke in favour of the Dean's plan favouring one province.

Rev. Dr. Norton also agreed with the Dean. The Toronto idea meant too much legislating and it was a weak business generally. The great weakness of the English Church was its inflated grandeur, but he believed that the bishops of Canada received as much respect as the bishops of England. He did not agree with the Dean with regard to the oldest bishop being appointed presiding officer of the general synod. "Suppose that you had the oldest man in Canada at the head of affairs at Ottawa—" "We have," interposed the Dean. There was a roar of laughter and applause, and when it had quieted down Dr. Norton went on to say that he thought that the presiding officer should be elected by the bishops themselves.

Rev. G. Osborne Troop, in rising, said that the

desired to draw the attention of the synod to the increasing tendency of the other Protestant denominations to adopt a modified form of Episcopal government. This was the basis of church union and they should not hinder it by the appointment of archbishops and a primate, as suggested by the Toronto synod.

A motion embodying the Dean's suggestions was carried without a dissenting voice.

The Rural Deanery reports were then read of the Deaneries of Iberville, Clarendon, Montreal, Shefford and St. Andrews, showing that the work had been very successful during the past year. The synod then adjourned.

In the evening the annual meeting of the branch of the Church of England Temperance Society for the diocese of Montreal was held in the synod hall.

The proceedings having been opened with devotional exercises and a few remarks from Bishop Bond, who presided, Major Bond read the report of the secretary, Rev. Mr. Newnham. It stated that some little progress had been made in the country parts and that eight fresh bands of hope or branches of the Church of England Temperance Society had been organized. Upon concluding the reading of the report, Major Bond made a few remarks in reference to temperance legislation, pointing out that whilst we had good legislation here in connection with the temperance movement, it was difficult to carry it out. He advocated the training up of children with some knowledge of politics in reference to this matter and the urging of them to set the temperance cause before party sentiment. If that were done a power would be raised up which was bound to be felt. In conclusion, he moved the adoption of the report.

After the Rev. James Ker, the Dean, Ven. Archdeacon Lindsay and others had spoken, the report was adopted and the following officers elected.

President, Rt. Rev. Bishop Bond; first clerical vice-president, Very Rev. Dean Carmichael; second clerical vice-president, Ven. Archdeacon Lindsay; first lay vice-president, Dr. L. H. Davidson; second vice-president, Major Bond; secretary, Rev. J. Newnham; treasurer, Mr. R. H. Buchanan; council, Rev. Dr. Norton, J. G. Baylis, E. McManus, W. Chambers, J. Ker, J. Renaud, G. B. Copel, H. Mudge, Walter Drake and Robt. Church.

A collection was then taken and the meeting closed.

*Wednesday.*—The synod opened at ten o'clock, after routine business. Rev. Dean Carmichael and Dr. Davidson were appointed delegates to represent the diocese at the Winnipeg conference. Dr. Norton introduced his motion providing for the acceptance of the report of the committee on securing full attendance during the whole of each session of the synod. The first recommendation of the report was to have the Bishop deliver his annual charge instead of the sermon to be delivered in the evening, and that all ministers holding cathedral titles be present in their robes. There was some discussion over this, the recommendation being finally adopted.

The second clause of the report recommended that the elections be held in the afternoon of the last day of the synod. This was opposed by the country delegates. A lengthy discussion followed, in which Prof. Johnson, Dr. Davidson, Dr. Butler, Mr. E. Jude, Rev. Mr. Clayton, and Archdeacon Lindsay took part. The clause was lost when put to the meeting, and on motion of Mr. Richard White the remainder of the report was referred to a special committee.

Rev. Rural Dean Lindsay read the Immigrant Chaplain's report, and Mr. Richard White reported the result of the meeting with a committee of the City council and Government respecting shed accommodation on the wharf for immigrants.

Several notices of motion were given. The synod then adjourned.

The afternoon session opened at half past two, Very Rev. Dean Carmichael, in the absence of the Bishop, occupying the chair. Archdeacon Lindsay moved that the rules of the house be suspended to allow the chairman of the address committee to read the address to be presented to His Lordship Bishop Bond. The motion was carried and the Dean read the address, which was adopted.

The Dean presented the address to the Bishop on his arrival. Archdeacon Lindsay, Canon Anderson, Lt.-Col. Hanson and Mr. Charles Garth were appointed to receive the Bishop, who was greeted with applause. He was conducted to the platform by the committee and the Dean read the address as follows, the Synod remaining standing:—

*To the Right Rev. William Bennet Bond, M.A., LL. D., Lord Bishop of Montreal.*

We, the clergy and laity of the diocese of Montreal in synod assembled, approach your Lordship with warm congratulations on this the fiftieth year of your Christian ministry, assuring you of our sincere esteem, regard and affection, and of our united good wishes for your Lordship's happiness, both now and onward in your episcopal career.

In your Lordship we recognize not only one who has been called by the voice of the diocese to the highest apostolic office within the Church, but one who step by step has passed through the varied honorable positions to which a clergyman of the Church of England may attain. As a faithful missionary in a widespread field of country work, as a pre-eminently successful rector of a large city parish, as one who attained every dignity connected with the diocesan life, your Lordship has made in each office the record of "a workman that needeth not to be ashamed," faithful, devoted and untiring. Few lives have been favoured with such widespread opportunities, and how few, under God, have been more blest in the holier ministrations of the sacred calling. In the long past of devoted parish work your voice has whispered the message of God's ambassador in silent rooms where to speak ought else would be sacrilege, has poured it forth in all its depth and beauty where hearts have been dried and withered by the woes and sorrows of life, has told it as a child to children, has driven it home with the energy of youth into the hearts of youthful men, and has spoken it with the dignity of age in the stricken presence of the mature and chastened. But there has been more than a voice sounding through your lips for half a century of varied work. If honest practice of honest preaching, if a spirit of disinterestedness, and freedom from self-seeking, if a helping hand held out to other men, if kindness to the lowly, gentleness to the afflicted and boldness for the truth, if one or all of these are aspects of the higher life, that higher life has lived out its years in your person in the presence of the fathers and children of the Church for half a century.

As Bishop of the diocese your Lordship has proved yourself not only a missionary bishop, unsparing of self and devoted in labours, but you have been ever willing to lead the Church, in larger centres of life, unto those good works which naturally spring into existence within a city such as ours.

To clergy and laity in country, and to clergy and laity in city, you have proved yourself a real leader of men, and that with a spirit of father-like gentleness which, whilst winning for you the affection of many, has lost you the esteem and respect of none; none the less a friend for being a bishop, none the less a bishop for being a friend.

We ask your Lordship, therefore, to accept through these weak words the sincere congratulations of the Church throughout the diocese, now in synod assembled, as in some faint measure a "harvest home" of the good seed sown by you through the long years of your faithful and devoted labours.

Words can but faintly express our appreciation of your work and the sincerity of our desire that God may long spare you to guide and develop the work of the Church in the diocese.

In reply, His Lordship said:—"My Dear Friends and Brethren of the Clergy and Laity—No one could receive unmoved such an address as you have just presented to me. But I find it almost impossible to make a reply. That my fellow-men amongst whom my life has been spent, should review my poor work so favourably, makes me inexpressibly happy, for I believe that your hearts suggested the words. But I dare not ask myself how far I deserve all that you have said. Half a century is a long time, and an old man, especially an old clergyman, if he have any power of self analysis, cannot flatter himself at the close of such a period of active duty that he has reached his own ideal. Yet I may honestly allow that I have always desired to succeed in all my work in the Church, for the love I bear to the Great Head of the Church, and so far as I have known and understood, I have tried to forget myself in my duty to God. If, by the grace of God, my life has not been a failure, I am not unmindful also that much of my success is due to the good people, clerical and lay, with whom my lot in life has been cast. I could not find words to express the love that abides in my heart for the Church and people of Montreal. If, like the aged patriarch, I have a weakness for one above the rest of my spiritual daughters—if the love of St. George's church makes itself apparent, even in the midst of my effort to be as a chief pastor should be, impartial in affection, I know you will forgive that weakness and set it to the account of natural human infirmity. At no period of my ministry have I been far removed from the city of Montreal. I was one of a band of men to whom was given the building up of the Church in this province and diocese, and I see now with mental vision that army of good men struggling, through good report and evil report, through fever and poverty, through heat by summer and frost by winter, to plant the banner of the Cross on all the heights of ignorance and sin from Labrador to Red River. It is no small honour to have belonged to such a godly company. It is no small honour to have served under Bishop Mountain and Bishop Fulford and Bishop Oxenden, though my place may not have been in the forefront of the battle. Forgive the brief retrospect. Any word of praise to me, in circumstances like the present, must necessarily recall the dead to life, and awaken recollections in

which the names of dear and brave companions in arms, fallen many of them on the field, crowd the memory, and make it treacherous to withhold mention of their deeds. This generation has seen few of the dread scenes which were part of our early experience—ship fever, cholera, fires, famines, long journeys by water, and still longer and harder journeys by land. These seem to be past and gone, so far as this diocese is concerned. God grant it may remain so.

"I accept your loving address very gratefully and pray earnestly that you may enjoy a long and fruitful Christian prosperity. I pray that you may have God's blessing resting on your homes, and on your business, whether that business be in the Church or in the world. And I wish further for those who in the providence of God shall reach the limit of human life, as I have done, that in their old age they may have the same consolation and encouragement which you have so tenderly and graciously given me."

It was resolved to have the address suitably engrossed, signed by the Deans and secretaries, and presented to his Lordship.

The election of governors of Bishop's College, Lennoxville, executive committee, and delegates to provincial synod were then proceeded with.

The reports on foreign missions, on education, and domestic missions were all adopted.

His Lordship announced the report of the scrutineers in the election for fifteen members of the diocesan court as follows:—Dean Carmichael, Archdeacons Evans and Lindsay, Canons Anderson, Davidson, Ellegood, Empson, Henderson, Mills, Mussen and Robinson, and Revs. J. H. Dixon, R. Lindsay, J. F. Renaud and G. O. Troop.

Mr. Reginald Buchanan presented the report of the Sunday school committee, which contained a number of interesting recommendations.

Several motions of minor importance were adopted and several notices of motions given, after which the synod adjourned.

Bishop Bond presided at the missionary meeting, and there was a fairly good attendance. Rev. W. B. Chambers delivered an address on "Church Extension in the Country."

Rev. Mr. Plaisted gave a general idea of the people he laboured among in the River Desert mission, and spoke of the importance of the shanty work, and gave an outline of the work he had to do.

Mr. Harris having spoken of the labour in connection with the Arundel mission, the Ven. Archdeacon Evans gave an address on "Church Extension in the City." He said that young people were flocking into the city from the country districts, because they could obtain more remunerative employment, and this meant that the sons and daughters of Church of England parents were year by year lost in large numbers to the Church of their forefathers. And this was due to the fact that in our city congregations there was too much coldness, selfishness and indifference to the stranger, too much caste and spirit of congregationalism. What had to be looked to in the next few years in this city was that they did not allow individual interests to stand in the way of the general interests of the whole Church.

A somewhat lengthy discussion then ensued on the parochial system in connection with its mission aspect, those taking part being Very Rev. Dean Carmichael, Rev. Dr. Norton, Ven. Archdeacon Lindsay, Rev. J. Dixon, G. O. Troop, and Dr. Davidson, and Messrs. Hamilton and Parnell.

The benediction was then pronounced, and the meeting separated.

*Thursday.*—The synod opened at ten o'clock.

The committee on the better observance of the Lord's day was reappointed, the Rev. E. A. W. King being appointed to replace the Rev. Mr. Hersey.

Mr. Richard White, Rev. Mr. Acton, city missionary, and Rev. J. H. Dixon were appointed a committee to co-operate with the city council in the endeavour to obtain better landing facilities for immigrants from the Government.

The committee for securing a better attendance of delegates at all the meetings of the synod was re-appointed.

Several notices of motion were then handed in.

A long discussion followed on the grant of \$300 to the lay visitor in the city, which was finally carried.

Rev. Canon Mussen moved, seconded by Mr. Charles Garth, the following resolution:—

"That this synod desires to acknowledge and place on record its sense of the great loss it has sustained in the decease of its late treasurer, James Hutton, Esq., whose long continued services in the interest of the synod and of the Church in the diocese generally, and whose high personal character and many Christian graces have secured for him a place of high honour in the memory and esteem of this diocese."

That a copy of this resolution be sent by the secretaries to Mrs. Hutton.

The synod then adjourned.

At the opening of the afternoon session the Bishop announced the following names appointed as trustees and members of Bishop's College, Lennoxville:

*Trustees.*—Rev. Canons Robinson and Davidson,

Hon. G. A. Drummond, F. Wolferstan Thomas, and Richard White.

*Members of the Council.*—Dr. L. H. Davidson, Hon. Judge Church, J. C. Baker, G. F. Slack, M.D., and H. Abbott, jr.

The adoption of a large number of reports were passed.

The resolution on Christianizing the Jews was adopted.

The scrutineers for the executive committee reported as follows:—

*Executive Committee—Clerical.*—The Dean, Archdeacon Lindsay, Rev. J. F. Renaud, R.D., Canon Mills, Dr. Norton, W. H. Naylor, R.D., Canon Mussen, Archdeacon Evans, Robert Lindsay, R.D., W. B. Longhurst, R.D., H. W. Nye, R.D., J. H. Dixon, W. Sanders, R.D., Chas. Bancroft, Canon Henderson.

*Lay.*—Chancellor Bethune, Dr. Davidson, A. F. Gault, Dr. Johnson, Dr. Butler, E. P. Hannaford, W. Drake, Edgar Judge, Wm. Owens, M.P.P.; W. H. Robinson, Robt. Evans, E. F. Shelton, W. L. Davidson, Hon. Thos. Wood, and E. R. Smith.

The scrutineers in the election for delegates to the Provincial synod also reported:—

*Clerical Delegates.*—Ven. Archdeacon Lindsay, the Dean, Canon Henderson, Ven. Archdeacon Evans, Canon Mills, Rev. C. Bancroft, Canon Ellegood, Rev. R. Lindsay, Rev. J. F. Renaud, Rev. G. O. Troop, Rev. L. N. Tucker, Rev. Canon Empson.

*Substitutes.*—Rev. J. N. Newnham, Rev. J. H. Dixon, Rev. Geo. Rogers, Rev. Dr. Norton, Rev. Canon Davidson, and Rev. J. G. Baylis.

*Lay Delegates.*—Messrs. Strachan Bethune, A. F. Gault, Charles Garth, and W. Owens, M.P.P., Dr. L. H. Davidson, Dr. Alex. Johnson, Dr. T. P. Butler, Judge Davidson, G. F. C. Smith, Lieut.-Col. Hanson, and R. W. Shepherd.

*Lay Substitutes.*—Messrs. E. R. Smith, Hon. Thos. Wood, Thos. Binmore, Geo. Sumner, and E. L. Bond.

A long discussion then followed on the motion of the appointment of deaconesses, which was finally adopted.

The synod then adjourned.

(To be Continued.)

## ONTARIO.

**MATTAWA MISSION.**—St. Alban's church, Mattawa, was crowded to excess on Sunday afternoon, June 22nd. The occasion was the annual St. John's festival of the Mattawa Masonic Lodge. Not only was every seat occupied, but the aisle and porch were filled with standing worshippers, while a large number failed to obtain admission. The Worshipful Master (Bro. A. Klock), and brethren of the lodge, together with visiting brethren from North Bay, Renfrew, and Brockville, walked in procession, wearing their regalia, from the lodge room to the church, at the door of which they were received by the chaplain, (Bro. the Rev. R. W. Samwell). On the procession entering the sacred edifice, the choir and congregation struck up the hymn: "Through the night of doubt and sorrow." The services were fully choral. Tallis' responses were sung to Barnby's arrangement. At the close of the service the choir sang Jackson's *Te Deum* in a highly creditable manner; indeed it may be said that the whole service was, from a musical point of view, the best ever held in Mattawa. The Rev. R. W. Samwell conducted the service, and preached a special sermon, in the course of which he strongly defended Masonry against the attacks that from time to time were made upon it. The preacher based his discourse upon Rom. xii. 10: "Be kindly affectioned one to another with brotherly love." At the close of the sermon an offertory of \$28.50 was taken up on behalf of the general fund of the mission.

Church work is progressing well in this vast mission. Two new stations were opened up at the beginning of the month, and, judging from the excellent attendance and heartiness of the worship, the services are much appreciated by those who have hitherto been without them. The Society for Promoting Christian Knowledge has practically shown its sympathy with the efforts being made, by giving to the mission a grant of Bibles, Prayer Books, and library books, to the value of \$100. A kind donation of Prayer Books has also been made to the mission by the Hon. Judge McDonald, of Brockville.

**KINGSTON.**—Members of the synod met in St. George's Hall, Tuesday, 17th June, at three o'clock, for the despatch of business, but no business was done. The Lord Bishop of the diocese presided, Ven. Archdeacon Lauder read prayers, the clerical and lay secretaries called the roll, but there were not enough parishes represented to form a quorum, so His Lordship declared the synod adjourned until 10 o'clock this morning.

Judge Macdonald, of Brockville, thought there were enough delegates present. He knew that a parish which had not paid its assessment was not allowed



to take part in the deliberations of synod, but he held that according to the canon it should be counted in determining the presence of a quorum.

The Bishop referred the question to the Chancellor, and the Chancellor agreed with Judge Macdonald; but even counting in the delinquent parishes represented did not suffice to form the desired quorum, and there was no other course open but to adjourn.

The hall presents a slightly unfamiliar appearance this year. Instead of the long table running down the centre of the hall which used to serve the useful purpose of accommodating industrious members with writing materials, the seats now extend close up to the platform; the Chancellor, who was formerly seated on the floor of the hall, is now accommodated with a small table all to himself on the platform with the other dignitaries of the Church.

WILLIAMSVILLE.—A very interesting ceremony took place in the suburb of Williamsville in the evening, viz., the laying of the corner stone of St. Luke's Church in that place. At 7.30 p.m. a large number of the clergy of the diocese met the Bishop in what is to be the chancel of the church, to prepare for the ceremony. Besides His Lordship the Bishop, there were present in their robes and took part in the procession, Rev. W. B. Carey, M.A., the Bishop's chaplain, bearing the pastoral staff and wearing a new Sarum Biretta; Rev. Canon White, of Iroquois; Revs. Rural Dean Baker, of Bath; J. K. McMorine, rector of St. James'; W. Roberts, of Amherst Island; C. J. Young, of Lansdowne; W. Johnston, of Wellington, and Norrie, of Ompah; Rev. A. W. Cooke, the incumbent of St. Luke's. Among others of the clergy who were present, but without surplices, were Revs. B. B. Smith, rector of St. George's; Rural Dean Stanton, of Deseronto, and his curate, H. Patton; W. Y. Daykin, of All Saints; M. G. Poole, of Prescott; J. Robinson, of Eganville; J. P. Smithe, of Stafford; H. Coleman, of Richmond; R. Coleman, of Lanark; J. W. Weatherdon, of Parham; F. Codd, of Frankford; H. Farrar, of Bancroft; J. M. V. King, of Cobden; D. Jenkins, of Avonmore; J. Osborn, of Clayton; L. M. Houston, W. J. Muckleston, of Christ Church, Ottawa; J. Jemmett, of Nepean; J. W. Forster, of Thomasburg; W. Lewin, M.A.; C. P. Emory, W. Quartermain, A. Spencer (the clerical secretary), and many others. The clergy forming the procession having surrounded the corner stone, His Lordship, standing on the steps of the vestry porch, commenced the service with the invocation: "In the name of the Father, and of the Son, and of the Holy Ghost, Amen," followed by the text: "Except the Lord build the house, their labour is in vain that build it," followed by the versicles and responses.

After the commendatory prayer, Rev. A. W. Cooke, the incumbent, read the following paper:

"On this day, the 17th day of June, A.D., 1890, being the first day of the meeting of the synod, Rt. Reverend John Travers Lewis, D.D., being Bishop of this diocese—Her Most Gracious Majesty Victoria being Queen—His Excellency Lord Stanley of Preston being Governor-General—Hon. Sir John A. Macdonald being premier—was laid this corner stone of St. Luke's Church for the worship of Almighty God according to the use of the Church of England in Canada. Messrs. John Green and Francis Berry, churchwardens; Dr. Brown, delegate to synod; Messrs. T. England and Wm. McFellerige, sidesmen; Rev. A. W. Cooke, incumbent."

The stone was then hoisted by Messrs. Rodgers & McConnel, a box containing the above paper and copies of the CANADIAN CHURCHMAN and other papers was placed in the cavity; the mortar was spread by Mr. Grey. It was then lowered and His Lordship striking the stone three times, said: "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," after which he used the following very appropriate prayer: "Here let true faith, the fear of God, and brotherly love, ever remain; this place is dedicated to prayer, and to the praise of our most holy Saviour Jesus Christ, who ever liveth and reigneth with the Father and the Holy Ghost, one God, world without end." Hymn 215 H. A. and M. was then heartily sung, when the concluding prayers were offered by the Bishop. It could not but be remarked the peculiar appropriateness of one in which the safety and welfare of the workmen engaged in its erection and completion was not forgotten in the words, "O Lord, who wisely orderest all things, both in heaven and earth; to thy merciful protection we commend the workmen employed in this building. Let thy fatherly hand ever be over them; keep them from all evil, accident, hurt or hindrance, and from all unfaithful, profane, or unholy words or deeds; that the work now begun may by thy blessing on their labour, be brought to a happy end; through Jesus Christ our Lord."

Preaching Houses Condemned.—The Bishop then ascended the steps of the porch and addressed the very large assembly to the following effect: It afforded him very great pleasure to meet such a large and attentive assembly of those who had come to bear their part in the present service. It was also

pleasant to him to remember that the present was the 177th church in which he has taken part in laying the corner-stone, consecrating or re-opening after improvements during the 29 years of his episcopate. This erection and setting apart to the worship and service of Almighty God should cause not only himself but the whole church to rejoice with thankfulness. Indeed, all should congratulate themselves upon the erection of churches in their midst, whether churchmen or not, as an evidence of social progress. Yet unless a proper idea of the purpose and intention of such erections were held, but very little advancement in spiritual things would or could be accomplished. It helps the common interests of a place to build a church in it, but do we realize what we are doing when we engage in such work? The great question is: What use do we make of such a building? Thousands who have come back to the Church of their forefathers, have imported the idea from the sects from which they came, the idea that churches were mere preaching-houses—talking-houses, where they can meet to hear a fine sermon occasionally, or stay away from when the pulpit fails to yield special attraction. In other words they make the House of God to be a selfish convenience. They fail to grasp the great, necessary truths repeated each time at Matins and Evensong, that there and then "we are assembled and met together to render thanks to Almighty God, to hear His most Holy Word, and to ask those things which are requisite and necessary as well for the body as the soul." Preaching is good and useful in its place, but preaching is not prayer, it is not praise, it is not worship. The minds of the people must be educated to look upon the churches as Houses of God in which it pleaseth Him to dwell—where the faithful soul of the humblest penitent may be assured of meeting Him in His own House of Prayer. Churches then are not mere lyceums or lecture-rooms, or preaching houses, but rather training houses, in which the soul is trained for God and for the life they are to lead with Him. When Sts. Peter and John went up into the Temple at the ninth hour, it was not to hear the high priest preach, but they went there "to pray." And when Our Saviour entered the Synagogue it was for prayer and worship. It is His Presence there, which elevates and consecrates the humblest frame church, the roughest log church, to be as holy—as much the gate of Heaven as the grandest cathedral. When St. John the Divine beheld that grand Apocalyptic vision of Heaven, he tells us "I saw no Temple there; for the Lord God Almighty and the Lamb are the Temple of it." When we enter the church, then let us seek to realize His Presence there and that it is for His glory and worship that we should come there, and to learn that song of Moses and the Lamb which we are to sing "Around the throne of God in Heaven," but the first principles of which must be learned on earth, for how can we hope to enjoy the worship of Heaven or be prepared for our part therein except we have been prepared therefor by actual worship on earth. He concluded with the ascription.

Rev. A. W. Cooke, the incumbent, then addressed a few pleasant words to those present, urging them to give as God had blessed them, and spoke of some of his brethren of the clergy who, not being able to be present in person, were present in their offering.

A collection was then taken up while the large assembly sang hymn 166, A. and M. (Old Hundred), after which the Bishop pronounced the Benediction. The collection, which amounted to \$52.08, was devoted to the building fund.

The church when completed will be a very handsome addition to the vicinity. Its length over all is 67 ft. 6 in. by 34 ft., with chancel toward the east. The materials are brick veneer on stone foundation. The chancel is to be 26 x 18 feet. In the roof are six "eyelet" windows, the west end having five "lantern," surmounted by a large "rose" window. The building will seat about 200 worshippers. J. W. Power drew the plans, the builders being Mr. Grey, mason work; Mr. Rogers, the carpenter work; McMahon Bros. doing the painting, and Messrs. Elliott Bros. doing the plumbing. The church will be completed about October at a cost of about \$2,500.

Wednesday morning—At 10 o'clock this morning the synod was again opened with prayer, and this time there were enough delegates present to allow the business to proceed.

Judge Macdonald moved, and it was resolved, that the precedent of the session of 1885 be followed, and that this (Wednesday) be considered the first day of synod.

Rev. Dr. Carry, of Port Perry, and Rev. E. P. Crawford, of Hamilton, and Rev. T. W. Barry, Chaplain to the U. S. Army, were invited to a seat on the floor of the house.

The minutes of the last day of last session of synod were taken as read and were confirmed.

The auditors reported everything correct, and the chairman of the committee bore testimony to the very efficient manner in which the books and accounts were kept.

Objection was raised to a clause in the report of

the auditing committee recommending the consolidation of all securities in the hands of the synod. It was urged by Col. Matheson that such an important question should be considered by itself, and should not have been inserted in the report of the auditors.

This clause was referred back to the committee and by them struck out, after which the report was adopted.

Election of Officers.—The following officers were re-elected for the ensuing year: Rev. A. Spencer, clerical secretary; R. V. Rogers, lay secretary; R. T. Walkem, treasurer; and Rev. Sterne Tighe, Dr. Smythe, and R. G. Wright, auditing committee.

The minutes of Tuesday's proceedings were read and adopted, after which his Lordship the Bishop read an address, giving in detail his work in the diocese since the last meeting of the synod. During the year he has visited all parts of the diocese and confirmed 1,765 candidates, of whom 782 were males and 983 females; he has held three ordinations and ordained eleven deacons and nine priests.

His Lordship read a letter from the Lord Bishop of Toronto, and the clerical secretary read a similar letter from the joint secretaries, asking the synod to appoint delegates to a conference to be held in Winnipeg on the 15th August next, to take steps for the consolidation of the Church of England in British North America.

Letters were read from Messrs. R. T. Walkem and H. Hartney, expressing regret that they were unable to be present and assist in the deliberations of the synod. This is the first time in twenty years that Mr. Walkem has been absent from the synod.

The Toronto jubilee committee wrote asking the synod to purchase books containing reports of meetings and sermons delivered at the jubilee proceedings of the diocese, the diocese of Toronto having incurred a large expense in the publication of these reports.

A report was read from the secretary of the Mechanics' Institute, placing the rooms and papers of the institute at the disposal of the members of the synod. This letter was received with applause.

Memorials.—The parish of Osnabruck memorialized the synod, asking for permission to sell its present parsonage in order to purchase a more convenient one.

The parish of Richmond asked permission to sell lands belonging to the parish and have the money invested by the synod.

The parish of Navan asked permission to mortgage its new rectory for \$500 in order to complete it and build sheds.

Trenton wanted to mortgage its rectory for \$1,500. The parish of Deseronto asked permission to exchange certain lands with Wm. McKee, carpenter.

The report of the treasurer, R. T. Walkem, was presented by the clerical secretary and adopted. It drew attention to the depreciation of the value of land in Ontario during the past four years, but expressed the opinion that this depreciation was only temporary.

Ven. Archdeacon Lauder presented the report of the Mission Board, which reported a decrease of six hundred dollars in the receipts under the previous year, owing chiefly to the prevalence of grippe. The Board, however, by strict economy, was able to carry on the work without any serious hindrance. The receipts of the Board for the year amounted to \$10,545.22, which with the balance of \$2,511.46 carried forward from last year, gave the Board \$13,056.68. The payments amounted to \$12,908.08, leaving a small balance of \$148.60 to commence this year with. The Board expressed its conviction that an annual income of \$13,000 was absolutely needed to carry on the missionary work of the diocese. The report also drew attention to the two bequests, amounting to \$15,000, left by two ladies of Prescott, subject to an annuity of \$600, one-third of the amount being for the rector of Prescott, and the balance for the benefit of the mission fund. The Board wish to impress upon church people the advisability of remembering the Mission Board in their wills.

Mr. Walkem here announced that \$200 had been left to the parish of Wolfe Island by the will of the late Walter Anderson.

The report of the Board was taken up clause by clause and adopted. A number of parishes in arrears for special collections were called to account, and the clerical secretary was instructed to draw the attention of the churchwardens of those parishes to their arrearage.

When the report of the Classification Committee of the Mission Board was reached an interesting discussion as to the assistance that should be given to the various missions took place. A motion to the effect that the parish of Gloucester should receive \$200 instead of being cut down to \$150, as recommended by the committee, was lost.

BARRIEFIELD.—Rev. K. L. Jones' claim, on behalf of the parish of Barriefield, to a share in the surplus funds of the rectory of Kingston, presented last year, was referred to a committee. Hon. George A. Kirkpatrick reported, on behalf of the committee, that the parish had no claim.

Statistics.—Dr. Smythe presented the report of the

committee on statistics, which showed that there are in the diocese, 14,500 communicants, an increase of 2,057 over last year. The clergy affirm that they know only 50,000 members of the Church, an increase of 10,000 over last year, but still 28,000 below the number accredited to the diocese by the census of 1881. The amount raised for all purposes was \$181,461, being \$22,781 in excess of last year, and \$2.60 per capita.

The reports were adopted, and the synod adjourned till 3 o'clock.

*Afternoon Session.*—The synod met again at 3 o'clock. Rev. Mr. Carey read the report of the clergy trust fund committee, and moved its adoption.

The capital of the fund is \$262,918.24; the income amounted to \$16,694.36. Of this income, \$14,339.22 was paid to annuitants, and \$1,082.01 was paid in expenses. The arrears of interest due and unpaid amount to \$2,175.05. The estimated income for the year is \$15,286.90, and the expenditure \$14,515.61, the estimated surplus being \$771.29. The claim of Rev. S. Tighe to be placed as the next annuitant of the fund was referred to a sub-committee consisting of Dr. Henderson, R. V. Rogers, and Hon. George A. Kirkpatrick, who reported against the claim of Rev. Mr. Tighe and confirmed the position of the Rev. J. H. Simpson as the next annuitant of the fund.

It was moved in amendment to have the report referred back with instructions to have the name of Rev. Mr. Tighe placed on the list in place of Rev. Mr. Simpson.

Rev. Mr. Hannington moved in amendment to the amendment that the clause referred to be struck out of the report and the matter referred to the executive committee, with power to take evidence and hear pleadings of the parties interested or their counsel, and act in accordance therewith.

(To be Continued).

*ADOLPHUSTOWN.*—The opening of the U. E. L. memorial church, called St. Alban's, was celebrated on Wednesday, the 25th inst., by divine service being held in it. The Ven. Archdeacon of Kingston arranged the service and conducted it. The choir of the church in Napanee kindly lent their services, and sang beautifully. Many clergymen attended. The service was delightful, and the sermon, which was preached by the Rev. Conway E. Cartwright, was most interesting. After dinner, Mr. J. J. Watson, a chief member of the building committee, took the chair and introduced the speakers, the Hon. G. A. Kirkpatrick, Mr. John McIntyre, Q. C., and Mohawk chief Samson Green. The Archdeacon of Kingston also made some interesting remarks. To the Ven. Archdeacon belongs a great deal of credit for encouraging and helping the incumbent and building committee in their work. The church is an elegant little structure, and the mural tablets to the U. E. Loyalists mark its monumental character. The collection amounted to \$140, while nearly \$200 was made by the ladies' dining tables. Boats with visitors came to the celebration from all around the bay.

#### TORONTO.

*TORONTO.*—The Rev. W. A. DesBrisay has been laid up for some weeks in the Toronto General Hospital with typhoid fever, but is now among the convalescent patients.

*St. Bartholomew's Church.*—The Sunday school in connection with this church had a very pleasing entertainment on Tuesday evening, the 17th inst., when the little school house was crowded to the doors. The Sunday school choir, who were tastefully dressed for the occasion, sang several pretty songs under the direction of Mr. H. Guest Collins, the superintendent, and gave an exhibition of calisthenics to music. Miss L. Dennett and Miss Guest sang a vocal duet and recitations were given by Miss Keefer and Mr. Joseph Wood. Rev. Robert Caswell presented the prizes won at the recent Whitsuntide examinations to Henrietta Jerreat, Louie Martin, Lillie Martin, and Carrie Lowry; and Rev. Dr. Sweeney, of St. Philip's, presented the silver medal given by Mr. Collins, to Miss Ellen Shambrook, who received the highest marks in the school. Rev. Dr. Sweeney gave an address on the "Possibilities of Sunday School Work." The entertainment closed with a plantation scene by the scholars. As Mr. Collins will shortly leave to reside in Germany for several years, the school will lose his energetic services, and he will be greatly missed in St. Philip's and St. Matthew's parishes.

*Trinity University.*—The customary service preceding commencement was held last Thursday evening. The beautiful little chapel of the university was filled to its not very great capacity. A splendid choir of surpliced students supplied the vocal music, and with beautiful effect. Rev. Mr. Webb, Rev. A. J. Broughall, and Rev. Professor Symonds assisted in the ser-

vice. The choir sang hymn 165, "O God, our help in ages past," and 288, "A few more years shall roll, a few more seasons come." The psalms were chanted to Gregorian music. Mr. Plummer presided at the organ, and led the singing. The sermon was preached by Rev. Canon Dumoulin, who took for his text John xvii. 3: "And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." The sermon was a remarkably eloquent one, the preacher at the opening of his remarks speaking of his text as the lofty and heart-touching words of Christ, when, before entering the garden of betrayal, He lifted up His voice and said: "Father, the hour has come." The preacher then went on to refer to Christ's prayers to the Father to glorify Him uttered at this and various other times, and to the vital doctrine of holy faith arising therefrom. Christ asserted His divinity and power, and He also showed the logical transition from the position which man holds here to eternal life. After speaking of the limit which all human attainment must meet, the preacher very eloquently referred to the late Professor Boys in this regard to eternal life and reward. Eternal life, he went on to say, is by knowledge of one true God as revealed in Jesus Christ. Knowledge *per se* gives no guarantee that the race will be sanctified thereby, but knowledge that is developed in faith and the light that shines from the soul will raise and unite humanity to God. After the sermon, the choir sang the appropriate hymn, "Eternal Father strong to save," and also the hymn beginning, "As with gladness men of old." The dean pronounced the benediction and the choir left the chapel in processional order, chanting as they went.

#### HURON.

*MOORETOWN.*—Trinity Church.—On the 22nd inst. the Bishop of Huron visited the parish of Mooretown, and in the evening administered the Apostolic rite of confirmation to fourteen persons. The church was crowded, and, although the heat was intense, the vast congregation seemed interested all through. The service was conducted by the Rev. Rural Dean Armstrong, D.D. The confirmation at this term was special, and at the request of the incumbent.

#### ALGOMA.

The Rev. L. Sinclair, incumbent of Christ church, Ilfracombe, desires to thank the following ladies for some bales and boxes of new clothing and books for the poor of his mission, and the formation of a lending library: Miss L. Paterson, 26 St. Joseph St., Toronto; Miss Ramsay, Church of the Ascension, in Hamilton; and Miss Lucy McInnes for a present of quilt and pillow from the Children's Auxiliary.

*RAVENSLIFF.*—The annual summer festival of St. John's church Sunday school was held on Wednesday, the 18th inst., and divine service was conducted at 10.30 a.m. The children assembled in the school house, and walked in procession to the church, singing, "Onward Christian Soldiers," led by Mr. John Tipper, superintendent. The Rev. Rural Dean Liwyd and the Rev. L. Sinclair followed in the rear. The Rural Dean preached the sermon, which, of course, was suitable to the occasion. The remainder of the day was filled up with pleasant enjoyment for all, and in the evening the usual midsummer entertainment was given, and at which the Rev. L. Sinclair, incumbent, congratulated Mr. John Tipper on the advanced state of his Sunday school, and encouraged the young men and women to offer their services as teachers.

#### QU'APPELLE.

It is gratifying to see the interest which those who have sojourned for a time as students at St. John's agricultural college, Qu'Appelle station, continue to take in matters concerning the Church, now that they are planted out on farms of their own. It is an encouragement to the founders of the adjacent High School for boys, which has already nine day pupils and boarders, notwithstanding last year's bad harvest, which materially affected the finances of the colonists throughout the North-West. Two of the pupils have come from a remote part of Saskatchewan, attracted by the scholastic reputation of the learned Principal, the Rev. W. Nicolls, and there is the son of a gallant officer killed in the last half-breed rebellion. Another, the son of a learned English barrister, had already been entered at Harvard College before he came to St. John's. The term ends on August 3rd, and begins again on September 17th, the payment for boarders being \$65 a term. This diocese has had an accession of English labourers, brought over here by Lord Brassey's agent for the large experimental farm he is starting. There is talk of a new railway from the United States to Qu'Appelle station, which will greatly increase the value of land here, and the recent refreshing showers give great hope of a good harvest.

## 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.

### Evening Communions.

SIR,—If the time and place and ritual of a sacrament should show forth its doctrine—at any rate, should not confuse and misinterpret it—then evening communions are wrong.

We have only to contrast the Eucharist with the Passover to be assured that the evening is not the hour of the Holy Communion, that it opposes itself directly and conspicuously to the truth of God set forth in His sacrament. The evening of the day was natural and consonant to the Passover, as the feast of an evening dispensation that, passing away in the fullness of time, was to bring in the morning of the Gospel. As instituted in Egypt the Passover spoke also of the judgment of the world in the last day in the night of time.

The Passover was kept in the evening for the same reason that the holy day of its dispensation was the last of the seven, and the one on which no manna fell, framing in the ordinances themselves their "setting sun," giving them this John the Baptist, heralding the incoming week of the new creation of the Gospel in whose "holy convocation" the true Bread from heaven should be given. By a like divine fitness of things, the holy day of the seven became the first in the week of the kingdom of God now among men—the week of the new creation still in the midst of its progress towards that fullness of Christ into which we are to grow in the power of the morning life of the Incarnation, till the New Jerusalem makes our day one eternal noontide.

By the same eternal fitness of things, dear to God and His saints, the Passover changed into the Holy Communion, its cup drank new with us in the Father's kingdom, is celebrated in the morning hours of the first day of the week, and not in the evening towards the week's close, that the hour of the celebration may be to us a continual remembrance that we receive this holy sacrament in the Church of Christ, whose day is still in its morning hours and shall never end; the gates of time themselves shall not prevail against it; through them it shall pass into eternity. The morning hour reminds us that the heavenly food we receive is given that we may have strength for the toil and endeavour of the day before us in the Lord's vineyard, not for refreshment at its close.

The doctrine of the Scripture and the spiritual instinct of the Church of Christ no more allows us to have evening communions than they allow the Lord's Day to be kept on Saturday. Such an innovation is a drawing nigh to Agar, it savours not of Christ and His newness of life. The history of the institution of the Lord's Supper confirms the custom of the Church. On that night when the old dispensation was passing away by the beginning of the offering of the True Lamb, our Lord was keeping Passover for the first time with His disciples as the Pascal household, and in this moment of transition changed the Feast into the Communion of His Body and Blood. Though this change of the Passover into the Eucharist was begun, it could not have been completed on that Thursday night.

The disciples of our Lord received His Body, "being given"—and the giving was not completed—could have been in the economy of our salvation—until after His resurrection and ascension; on Whitsun morning in the same pascal chamber, and in that "breaking of Bread" in the morning hours, the Church received the risen and ascended Body of Christ in the mystery of that operation of the Holy Ghost which henceforth is in the Church the Communion of the Body and Blood of her Lord.

E. J. F.

## Sunday School Lesson.

5th Sunday after Trinity.

July 6th, 1890.

THE NINTH COMMANDMENT:—TRUTH.

Our lesson to-day is on the Religion of the Tongue. The power of speech is a very wonderful gift. It marks, almost more than anything else, the dividing line between man and the lower animals. And it shows our near connection with the Divine nature. Note that the Lord Jesus, in becoming man, was called "The Word."

Our tongue may be the means of bringing the greatest blessings to ourselves ("with the mouth confession is made unto salvation.") And to others.

**Penance.**

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**Confessions.**

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**Lesson.**

July 6th, 1890.

**MENT:—TRUTH.**

the Religion of the h is a very wonderful e than anything else, n and the lower an- r connection with the e Lord Jesus, in be- e Word." eans of bringing the s ("with the mouth tion." And to others,

(see Rom. x. 10, 14); or it may be the cause of terrible evils. A great responsibility is therefore linked by Holy Scripture to its exercise.

It is a very good saying: "Think before you speak." It would save half the mischief that is done in the world. Read what St. James says about the tongue (ch. iii. 2-10). It has the power of lighting a great blaze (like a man walking about among shavings, or hay, or barrels of gun-powder, with a match in his hand).

The Ninth Commandment teaches that we are not to "bear false witness against our neighbour." Suppose a boy or a man is going to a new situation, and some one gives him a false character, so that he loses his situation: it would be just as bad as picking his pocket.

The first meaning of "bearing false witness" is swearing falsely in a court of justice. The witness promises to tell "the truth, the whole truth, and nothing but the truth; so help me God." He kisses the Bible to make his oath the more solemn. One who does this and then speaks falsely will certainly meet with the severest punishment (Deut. xix. 16-21). Those who swear falsely may be tried for perjury, and even if they escape the laws of man, God will not let them go unpunished.

But as Christians, we are as much bound to be careful about what we say, whether we are under oath or not. There are three kinds of speech which are forbidden in the Ninth Commandment.

**I.—EVIL SPEAKING.**

This is saying hard things about others, or repeating them when we hear them. A very innocent remark, when it has passed through several versions, will often be changed to something that will rouse bitter feelings. The Russians have a game which shows how this is: A number of people sit side by side: the first writes something down, and tells it to the next: it is passed on from one to the other, until it comes to the last, and he writes down what he has heard; then the two papers are compared together; it is amusing to find how different they are. But it is not, as a rule, amusing in actual life. Be very careful when you tell anything you hear, that you know it to be true; and even if it is true, don't tell it again, if there is a danger of hurting some one's feelings. Do not say spiteful things of any one, either to their face, or behind their backs.

**II.—LYING.**

There is an old saying: "Tell the truth and shame the devil." The devil hates the truth. He is a liar, and the father of lies. But God hates a lie. Some children who would be afraid to tell a direct falsehood, will act one, or tell what is called a "white lie." The only difference is that these evasions or deceptions are cowardly as well as false. No one will ever be trusted or respected, unless he is perfectly open and straightforward about everything. The best rule is, never to do anything to be ashamed of, and you will have nothing to conceal. It is said of the Lord Jesus, "There was no guile found in His mouth."

**III.—SLANDERING.**

Read what St. Paul says about charity in 1 Cor. xiii.: "Charity thinketh no evil, rejoiceth not in iniquity." Try to think the best you can of every one. Use gentle, peaceable, courteous words always, as the followers of Christ. "Love worketh no ill to his neighbour, therefore, love is the fulfilling of the law."

**Family Reading.**

**Sobriety Among Jews.**

Dr. Richardson cites the Jews as a living example of the advantages of sobriety. The remarkable vitality of their race strikes him as something astounding.

Oppressed by cruel laws in the past, and living in abodes where others must have died, they yet contrived to exist. The explanation, according to this indefatigable apostle of Hygeia, is that which was given by Haller, a leading German doctor of the last century. It is that they lead, as a rule, simple lives, and are mindful of the expressive maxim in Proverbs, "Wine is a mocker." Dr.

Herman Adler has pointed out that, although Judaism does not denounce the taking of wine in moderation, there runs throughout the Hebrew literature the strongest condemnation of intemperance. It is, however, we are told, a mistaken idea that during Passover Jews are forbidden to take fermented wine. What is forbidden is the product of fermented grain, for which reason strict Jews at such times are restrained from the use of such liquors as whiskey.—*London Daily News.*

**Christian Service.**

We cannot tell, nor ever know  
What sufferings awful Thou didst brave,  
When Thou, the Son from Heaven's throne,  
Didst deign the lost to seek and save.

Sore, weak, and fevered, on the cross,  
Mocked, hated, crying out to God,  
We see Thee hanging, bleeding there,  
To bear the sinner's heavy load.

Still, still Thy sufferings plead above,  
And crowned the King of Glory Thou,  
Good angels loved Thee humbled here,  
In Heaven they bow before Thee now.

We, too, with them before Thee fall;  
Deep humbled in our low estate,  
Our heart's desire that we may give  
Some service meet for love so great.

Not worthy,—all unworthy we,  
Great God, forbid a higher thought!  
Our sins 'twas brought Thee to the cross,  
But there our heart's love Thou hast bought.

Nor can we serve Thee, angel-pure,  
Yet Thou dost bid us come to Thee,  
And all unworthy as we are,  
We know that Thou wilt gracious be.

We fain would render service high,  
Our little doings seem not meet;  
Love so amazing, love like Thine,  
Demands some service high and great.

But great things come not at our call,  
Nor must our service stay and wait  
To be a service that will please,  
In gratitude for love so great.

We'll ask what service lies at hand,  
Within, about us, in our way;  
And serve Thee only, if Thou wilt,  
In common things of every day.

In service humble we may pass  
Our days, our life, until we die;  
But loyal, true, in service least,  
Our crown of glory waits on high.

Oh, keep us faithful in our lot,  
Marked out for us from Heaven's throne,  
For faithful aye, whate'er it be,  
In glory we will be Thine own.

All glory Jesu, Lord, to Thee,  
And to Thee, Father, for Thy love.  
All glory, Holy Ghost, to Thee,  
One God in earth and Heaven above.

—J. F. F.

**Buried Gold.**

French statisticians are making a curious calculation of the amount of gold which is annually buried in the United States. M. V. Meunier asserts, after careful inquiries, that the American dentists insert in American teeth the enormous amount of eight hundred kilogrammes (about eighteen hundred pounds) of the precious metal, which represents nearly four hundred and fifty thousand American dollars. This vast amount of gold is buried with the persons in whose mouth it is placed. Making allowance for the rapid increase of the population and the continued deterioration of American teeth, it appears that in less than a hundred years American cemeteries will contain a larger amount of gold than now exists in France. This is no fancy sketch, as the pockets of the dentist's patients will attest.

—It is reported of Zola, that being asked to lecture in this country on Realism, he asked in his letter of reply, "Where and what is the United States?"

—Recently a funeral procession of a prominent Chinaman was hooted in the streets of New York and Brooklyn by the hoodlums and no one was punished. It would not be right to infer that these two cities are only semi-civilized, like the cities of China. Even the heathen and barbarians respect sorrow and the grave.

**Devotional Notes on the Sermon on the Mount.**

**No. 26.—THE LORD'S PRAYER.**

S. Matt. vi. 9-13: "After this manner, therefore, pray ye: Our Father which art in Heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptations, but deliver us from the evil one. [For Thine is the kingdom, and the power, and the glory for ever. Amen]."

S. Luke xi. 2-4: "When ye pray, say, Father, hallowed be Thy Name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation."

For the present we are simply to consider the Lord's Prayer generally. We hope we may be able to consider its separate parts when we have completed our survey of the Sermon on the Mount. The prayer forms a beautiful appendix to the rules of prayer which our Lord had just given. It was as though He felt that more was needed, in reference to the great duty and privilege of prayer, than mere cautious and general counsels. There was a danger of the whole spirit of prayer being perverted, and therefore He would show them by a pattern prayer what were the things that they should ask for, and the spirit which should pervade their prayers.

First of all, we are struck with the brevity and comprehensiveness of the prayer. Both of these qualities were desirable, if not absolutely essential, in a model prayer. It would not be easy to carry a long form in the mind; and, unless it were comprehensive, it could hardly be a model for imitation. It would be an error, however, to draw the inference that our prayers must always be short. Such an external or mechanical imitation of His example was never intended by our Lord. Our prayers may be long or short, and either way they are acceptable to God and profitable to us, so long as they are really means of communion with Him and are offered in faith and hope and love.

It has seldom been doubted that the Lord's Prayer is a model or typical prayer. Is it also intended to be used as a form? The words with which it is introduced in S. Luke's narrative would seem to give a direct answer in the affirmative to this question—"When ye pray, say." But surely no such evidence is needed. If our Lord has given us words of prayer, how could we refuse to use them in our private devotions and in our public worship? And what a sense of security comes to us when we are employing language thus taught! We may, here at least, be sure that we are asking for that which is according to His will. And what an unutterable comfort this must often be for the wearied or perplexed worshipper, who finds it sometimes difficult to remember all his needs, and sometimes is incapable of estimating their relative importance. Here at least he is safe. This is what his Father is willing to give him. This is what He would have him ask.

But the very fact that the prayer is given in two forms, with so many slight differences, may satisfy us that it was to the spirit, more than to the letter, precious as that letter must be to us for ever, that we are to give heed.

We need not here concern ourselves at length with the question of the sources of the prayer. It is now generally agreed that, if some phrases are found in ancient Jewish prayers, yet the extent to which it is derived from earlier forms has been greatly exaggerated; and in its completeness it is unique and transcendent. No previous form of prayer or prayers ever conveyed the fullness of meaning and the deep significance of this prayer.

Everything is wonderful in the prayer, its general structure, its arrangement, and the par-

ticular petitions which it contains. Its opening words at once declare its character. It is the heart of the child lifting itself up in perfect trust and love to the Father in heaven. People have absurdly asked if it is a Christian prayer. What is the meaning of this expression: "Our Father"? Who can stop to argue in the presence of such words, such thoughts, such a cry?

And it is Our Father, not merely My Father. We are standing in a family. We take with us our brothers and sisters to the mercy-seat. We do not go alone. We cannot go alone. And then, without dwelling further upon this point, note what are the prominent theories presented in the prayer. What are we taught to think of first of all? Of the glory of God, the coming of His kingdom, the doing of His will. These are the supreme thoughts of the Christian in prayer. "Seek ye first the kingdom of God and His righteousness." But the seeking of the kingdom in no way implies an ignoring the blessings needed or desired by men. For it is in the pouring out of His grace upon mankind that these ends are reached.

No, sooner have these petitions been offered, however, than our Lord teaches us to lay our special needs before God; and first the pressing needs of our body. "Give us this day our daily bread." It has been thought by some that this petition is a prayer for spiritual food; but, although such a meaning may be connected with it, we are persuaded that its primary intention is the obvious meaning. God has ordained that we shall live, to some extent, a natural life—a life, therefore, which has need of natural sustentation; and He requires that, for the supply of this daily bread, we shall depend upon Him.

But men are not merely physical beings. They are not animals merely. They are moral and spiritual creatures, and they are sinful. Hence the transition from the prayer for daily bread to the petition for the pardon of sin. And here, too, the true spirit of prayer is kept in remembrance, the spirit of a loving child and a loving brother. We ask forgiveness of our father; and we, on our part, are ready to accord the same to our brethren. And this confession of our need of pardon reminds us of the dangers to which we are always exposed, and of the evils which still lie upon us. Hence we go on to pray: Bring us not into temptation; but deliver us from evil—a suitable termination to this great prayer.

#### "Too Near the Edge."

A gentleman was about to engage a new coachman, and several candidates applied for the position. Taking them to a point near his house, where the road made a sharp bend just above the deep waters of a lake, he asked each man in turn how near the edge he could drive. "I'd engage to take you within a yard," said the first man. The next was bolder, and said, "I shouldn't be afraid to go within eighteen inches." "And how near would you go?" said the gentleman turning to the third man, who was an Irishman. "Is it how near I'd go to the edge, your honour? Faith, I'd keep as far away from it as I could." "Oh," said the employer, "you're the man for me," and he engaged him on the spot.

The coachman was no bad example. He who really wishes to avoid sin will keep as far off as he can from it. But many are satisfied with asking what is allowable; what they may do without being wrong, or at all events without being very wrong. They show no desire to be very right and very safe; their only object is just to escape the punishment. So, like the two first coachmen, they will go as near the edge as they can; and if they go very near indeed then they think that they have done very well indeed.

Always suspect danger when you find yourself trying to make excuses for doing what at first sight seemed wrong. Never try to persuade yourself into a thing, to talk yourself over. Your first feeling was not to go to that party to which you were invited; to have nothing to do with that Sunday scheme of pleasure in which you were asked to join; to keep quite aloof from those idle companions who could do you no good and might do you harm.

That "first feeling" was an honest feeling.

Then you thought as the Irish coachman did, who said, "I'd keep as far from the edge as I could." Do not go back from that. Do not try to persuade yourself out of it. Do not try to get nearer to the "Edge."

Perhaps the other two men laughed at the Irishman as timid and over-cautious. Perhaps some may laugh at you. Never mind that; a laugh will do you no harm, but going too near to sin might do you harm that never could be undone. The ground is loose so near the edge, it might crumble beneath your feet before you are aware.

Pray God to give you a hatred of sin; to make you firm and decided; to lead you to keep far away; the other side of the road is safest. No harm will come to you there.

#### The Sunshine of a Woman's Face.

We all know the woman who in the eyes of the world is neither pretty nor even good looking, yet there is something in her face which exhilarates you the moment you see her. Her face is always like a cloudless June morning. You ask what it is in that woman's face which makes it so beautiful to everybody. It is sunshine; it warms and permeates to the farthest corner, and everybody and everything is made happy by it. It makes a woman beautiful; she whose features are regularly cut, whose skin is immaculate, whose hair is like spun gold, whose eyes are like stars, is not lovely unless her face be bright with sunshine from the soul. The woman to whom nature has denied even the modest outward sign of beauty is made lovely by its possession. Who can live without sunshine—mental sunshine, I mean? At home the sunshiny woman makes life a blessing. To have a bright, sunshiny face you must first have a golden heart, for the one is the reflection of the other, and this is the way: Be considerate of others and their comfort. Think the best of every human being, and do not impute evil motives to any one. Be thoughtful; be loving; be generous with words of praise. All these cultivated virtues will show themselves on your face and make it a glad sight. Ignoble deeds and thoughts make wrinkles, and cause the eyes to contract.

The face is the outward visible sign of the inward spiritual grace, and there is no virtue so beautiful as the one that makes you a giver of good gifts in the way of brightness.

#### Keep Busy.

The secret of success in life is to keep busy, to be persevering, patient and untiring in the pursuit or calling you are following. The busy ones now and then make mistakes, but it is better to risk these than to be idle and inactive.

Keep doing, whether it be at work or seeking recreation. Motion is life, and the busiest are the happiest. Cheerful, active labour is a blessing. An old philosopher says: "The firefly only shines when on the wing; so it is with the mind; when once we rest, we darken."

#### Bishop Wilberforce's Way to Heaven.

A friend of my own, a clergyman, was with Bishop Wilberforce in a carriage at the railway station, at no great distance from Brighton, when one of those bluff, boisterous characters we will run up against from time to time, was heard immediately beneath the carriage window exclaiming, "Ah, Master Wilberforce is somewhere in the train; I saw some of his luggage at the station; that's a gentleman I've often thought I should like to tackle; I should like to put a question or two to him; yes, yes, I should like to see what he'd say."

The Bishop's head was out of the window in a minute. "Now is your time, then," said he, "here he is. What is the question? There are many questions I can't answer, but I never heard the question I couldn't learn something from."

The person to whom he spoke was, as such persons usually are, perfectly astounded, completely flabbergasted, as we say. At last he blundered out, "Well, I'll ask you a question as you be here; now you're a bishop, and I should

like to ask you a question I don't think you'll find it easy to answer."

"Well, well but what is it?"

"Why this," said the man, with a triumphant chuckle: "which is the nearest way to Heaven?"

"Why," said the Bishop, "that is very simple, I should have thought you knew that. I learnt that when I was a very little boy; don't you know? Take the first turning to the right, and keep straight on."—*Parton Hood.*

#### Hints to Housekeepers.

**CHERRY PRESERVES.**—Stone ripe cherries, and save the juice; allow a pound of sugar to a pound of fruit. Boil the juice and sugar together to make a syrup, put in the cherries, and cook until done. Put in glass jars while hot.

**STRAWBERRY AND BLACKBERRY PRESERVES.**—Pick and prepare the berries, put a pound of sugar to a pound of fruit. Sprinkle the sugar over, and let stand several hours. Boil slowly half an hour.

**TOMATO PRESERVES.**—Scald and peel perfectly ripe tomatoes—the little, pear-shaped are the best—prick with a small needle, add an equal weight of sugar and let stand over night. Pour off the juice and boil thick; add the tomatoes and cook until transparent. Flavor with lemon or ginger as may be desired.

**BLACKBERRY OR RASPBERRY JAM.**—Pick ripe, sweet berries, put in a kettle, mash with a large spoon; allow half a pound of sugar to a pound of fruit. Cook slowly and carefully, stirring to prevent sticking, until very thick.

**CURRANT JELLY.**—Pick ripe currants from the stems, and put them in a stone jar, mash them, and set the jar in a large iron pot and boil. Pour the fruit in a flannel jelly bag, and let drip without squeezing. To every six pints of juice add four pounds of sugar. Boil twenty minutes, skim. When thick put in glasses, let cool, and cover close.

**TO MAKE BLACK CURRANT JAM.**—Pick from the stems thoroughly ripe, black currants; to every pound of fruit allow three-quarters of a pound of granulated sugar; boil until quite thick. If well boiled it will keep for years.

It is well to put a little in the kettle first until the juice begins to run, and then put in the whole quantity.

**BLACK CURRANT TEA.**—Two large tablespoonfuls of jam to a pint-and-a-half of boiling water; stir well, strain and set to cool, when it will be ready for use. This is a safe and refreshing drink for all sick people.

**PINEAPPLE TRIFLE.**—One package of gelatine, two cupfuls of white sugar, one small pineapple peeled and cut in pieces, half a spoonful of nutmeg, juice and grated peel of a lemon, three cupfuls of boiling water, whites of four eggs. Soak this gelatine four hours in a cupful of cold water. Put into a bowl with the sugar, nutmeg, lemon-juice, rind and minced pineapple. Rub the fruit hard into the mixture with a wooden spoon, and let all stand together, covered for two hours. Then pour on it the boiling water and stir until the gelatine is dissolved. Line a colander with a double thickness of clean flannel and strain the mixture through it, squeezing and wringing the cloth hard, to get the full flavour of the fruit; set on ice till cold, but not until it is hard. It should be just jellied around the edges; when you begin to whip the whites of the eggs in a bowl, set on ice or in iced-water.

When they are beaten quite stiff, beat in the gelatine, a spoonful at a time. Whip a minute, after adding each supply, to mix perfectly.

Half-an-hour's work with the "Dover" will give you a white, spongy mass, pleasing alike to the eye and taste.

Wet a mould with cold water, pour in the sponge and set on ice until you are ready to serve.

This is a delicious dessert. For pineapple you may substitute strawberries, raspberries, peaches or any other small fruit.

Children's Department.

The Missionary Pear Tree.

The owner of the tree lives in an old house in a narrow street of a little town in Somersetshire. A very interesting old house it is. I do not know, certainly, whether it dates farther back than the reign of Queen Anne, but I think it must belong to a somewhat earlier period. The front entrance is quite imposing—the great door like a church door, massive, and with nails. But we must not linger over a description of the house, since it is not with it, interesting as it is, that we have to do. Only one thing I will mention in passing, because it seems so curious. When a short time ago, some alterations were made in the old dining-room, the workmen discovered, on either side of the fireplace, cupboards which had been walled up for—who can tell how long? These cupboards contained a quantity of bones! But do not shudder, gentle reader, and imagine tales of woe. The bones were chiefly those of the domestic fowl. Why they should have been thrown there, as if by persons disturbed at dinner or supper, and anxious to conceal all traces of their presence, is mysterious. Perhaps it was that some of Monmouth's unhappy followers were once concealed there, fugitives, perhaps, from the fatal field of Sedgemoor? In another part of the town a little redness makes its appearance from some unknown cause in damp weather between the paving-stones, and it is significant that old inhabitants used to say, "That is the blood which was shed in Monmouth's time."

But we must pass on to the garden. Going through the wide stone passage, past the broad handsome staircase, we descend by some stone steps to a small flower garden. Thence we go through a door into a larger garden beyond, which is full of vegetables and fruit trees. We walk down one of the straight paths till we reach the bottom of the garden. This is bound by a low wall, beyond which stretch out for many miles the low-lying pastures of the pleasant "Summer-land." To the right—Brent Knoll, a curious conical-shaped hill, once, in long-past ages, a volcano, rises out of the plain. To our left, and farther away, sometimes only faintly seen through a veil of mist, sometimes sharply defined against a background of stormy sky, is Glastonbury Tor. And what missionary memories gather round it? Thither they came in the old time to bear the glad tidings of the Gospel to the heathen Britain. Whether, indeed, there is any truth in legend which says that Joseph of Arimathea was the head and leader of that little band—who can say? "S. Joseph's thorn" still blossoms there. "Weary all hill" still reminds us of the tired company who had journeyed far by land and sea, and "Chalice hill," speaks of the Sangreal, that "holiest treasure of the world," which, "wheresoever it hath rested, peace and prosperity have rested with it on the land." They are gone, those pilgrims, as their little church, built of "wattles from the marsh," is gone. And from the once heathen country they came to convert, others now go forth to other lands—lands white to harvest, the labourers still but few.

Such thoughts rise unbidden in our minds as we stand looking over this low wall at the bottom of Mrs.

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R.'s garden, and as we turn we see her at our side pointing out the Missionary Pear Tree.

"How did it come about," we enquire, "that the tree was devoted to this object?"

"Well," she replies, "it was in this way: Some few years ago a person asked if I would like to have a Missionary Box, and I thought not, as it wouldn't be much use. But I wanted to help, so I considered what I could do for the cause, and one day in the garden the thought came to me. I had several pear trees in the garden, and I resolved to set apart one of the best as a Missionary Pear Tree. It is a fine, healthy, young tree, and bears delicious fruit. This fruit I sell for different prices according to the size, the finest sixpence, and next fourpence, the smallest threepence a dozen. One gentleman gives a shilling a dozen on condition of choosing for himself. The smallest amount the tree has ever brought in one year has been one shilling, and the largest twenty-two shillings.

The Missionary Pear Tree is one of four standing in a row. But all are not equally flourishing. Two have been struck by lightning and look almost dead, and another looks very drooping and bears nothing at all. Only the dedicated tree remains strong and well, and is in full bearing every year. Mrs. R. has seldom any difficulty in disposing of the pears, but it happened one year that after supplying all her friends near home, she found she still had a large quantity left. What could she do with them? She was not left long in doubt, for the post brought an order for some from a person she knew who lived at the town of W—, some few miles away. Mrs. R. took them there herself by railway, and whilst in the train fell into conversation with a fellow-passenger who, hearing about the fruit, asked to have some. Still there were thirteen dozen left, and thirteen dozen seemed a good many. But the next day a visitor called, who had come on purpose to ask about the pears, having tasted them at the house of a friend, and liked them so much that she wished to secure some for her own family.

"How many would you like?" Mrs. R. enquired.

"All you have," was the reply.

So the thirteen dozen were disposed of!

It seems but a small thing to do, does it not? Just a tree dedicated, and a little trouble taken in disposing of its fruit. But it is not given to every one to do great things, and certainly the smallest efforts are not to be despised if it can in truth be said of them, "She hath done what she could."

—It is hard to resist sin; it is hard not to follow thine own will; it is hard to save thy soul; but it is harder far and unendurable to lose it and the sight of God. Thine own easy ways will become hard to thee: God will make hard ways easy.

—The life of a true man cannot be a life of mere pleasure; it must be, above all things, a life of duty.

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### ST. LAWRENCE CANALS. RAPIDE PLAT DIVISION.

#### NOTICE TO CONTRACTORS.

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

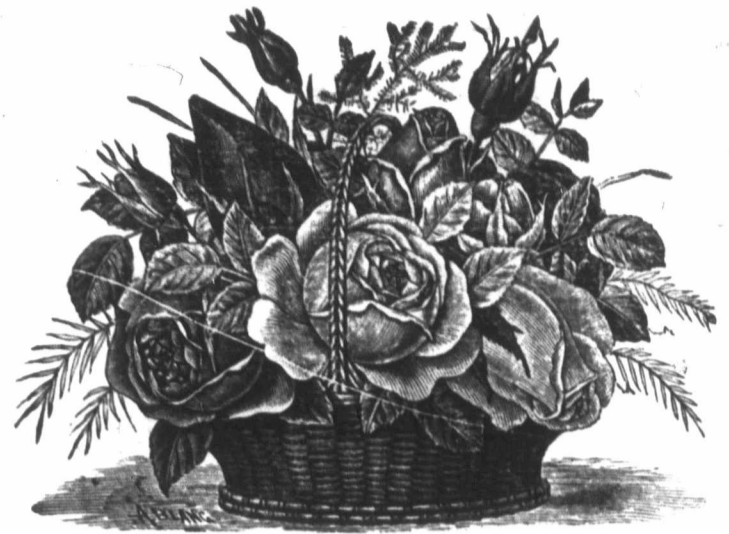
In the case of firms there must be attached to the tender the actual signatures of the full name, the nature of the occupation and residence of each member of the same, and further, an accepted cheque on a chartered bank in Canada for the sum of \$5,000, must accompany the tender for Section No. 1, and an accepted cheque on a chartered bank in Canada for the sum of \$2,000, for each of the other sections.

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

By order,  
A. P. BRADLEY,  
Secretary.

Department of Railways and Canals,  
Ottawa, 13th June, 1890.

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ERYSIPELAS, THE STOMACH,  
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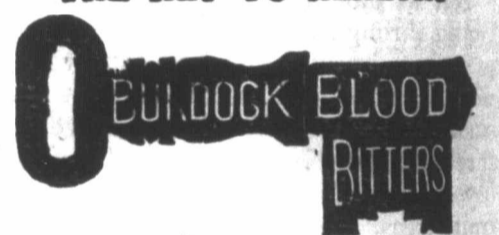
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