

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 8.]

TORONTO, CANADA, THURSDAY, AUGUST 3, 1882.

[No. 81.]

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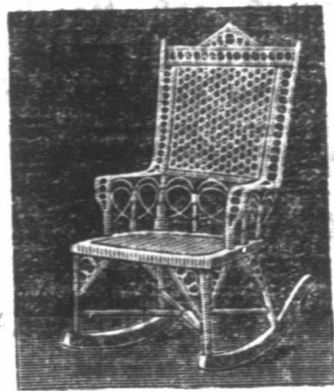
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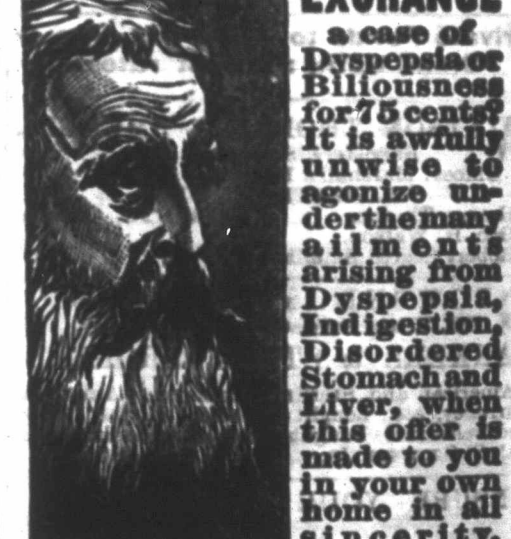
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LESSONS for SUNDAYS and HOLY-DAYS.

July 30. NINTH SUNDAY AFTER TRINITY.—
Morning...1 Kings 10, to 25. Romans 6.
Evening...1 Kings 11, to 15; or 11, 26. St. Matt. 19, 27, to 29, 17.

THURSDAY, AUGUST 8, 1882.

THE Bishop of Lichfield has appointed the Rev. J. R. Keble, of Keble College, his private chaplain.

Dean Close and the Dean of Gloucester have greatly improved in health.

The past and present curates of Bishop Blomfield have presented him with an Episcopal ring.

"Hymns Ancient and Modern," are used in more than half the churches in and around London, and in the same proportion in the diocese of Canterbury.

At the invitation of the Vicar of Oldham, about 1,000 members of the Salvation Army walked in procession to the parish church on Sunday, the 2nd inst.

Mr. Walter Parratt, Mus. Bach., organist and precentor of Magdalen College, Oxford, has been appointed organist of St. George's, Windsor, in succession to Sir George Elvey, who has resigned.

On the 29th ult. the newly erected peal of bells in Brighton parish church was dedicated by the Bishop of the diocese. After the service an address was delivered by the Bishop, and at evening a sermon was preached by Archdeacon Hannah.

On the 5th, the Bishop of Colchester consecrated a new burial ground at Great Totham, and unveiled a window which has been inserted in the church as a memorial of Mrs. Eyre, the mother of the present vicar. The sermon was preached by Bishop Blomfield.

A correspondent writing to us from Martha's Vineyard, Mass., says that the Rev. Dr. Addison, of Trinity Church, Washington, is at present officiating there. He is reported to be a good preacher, and fans himself with a small palm leaf fan while reading the prayers, lessons, and even the creed! Our informant says:—"I need scarcely add he is a Low churchman."

A cross has just been placed in St. Peter's Collegiate Church, Wolverhampton, with the following inscription:—"George Augustus Selwyn, D.D., prelate of the Orders of St. Michael and St. George, first Bishop of New Zealand, 90th Bishop of Lichfield, patron of this church. Born, April 5, 1809; died, April 11, 1878."

Mr. John G. Talbot, the member for Oxford University, presented a petition to the House of Commons against the opium trade, signed by 568 clergymen, of whom 345 are incumbents of parishes in London and suburbs. Among the signatories are to be found the names of the Bishop of Bedford, six archdeacons, the dean and the sub-dean of St. Paul's, and nineteen canons and prebendaries.

The seventeenth anniversary of the formation of the Salvation Army was celebrated at the Alexandra Palace on the 8th inst. About 80,000 persons were present. A large amount of religious enthusiasm was manifested with perfect order and decorum. An address was delivered by Mr. Booth, and an exhibition of trophies, concluding with a musical thanksgiving in the nave of the palace, led by the great organ, with all the bands in attendance.

The Old Testament Company finished their seventy-sixth session on the 7th, at the Chapter Library, Westminster. The following members were present:—The Dean of Peterborough, Mr. Bensley, Dr. Chance, Mr. Cheyne, Principal Douglas, Mr. Driver, Mr. Geden, Dr. Ginsburg, Dr. Gotch, Archdeacon Harrison, Dr. Kay, Prof. Leathes, Mr. Sayce, Dr. Robertson Smith, and Mr. Aldis Wright, secretary. The second revision of the minor Prophets was continued as far as the end of Habakkuk ii.

There appears to have been some mistake made by an English contemporary from which, in our last issue, we quoted the paragraph in reference to a Suffragan Bishop for Lichfield. The same authority now informs us that the Bishop addressed an application to the late Earl of Beaconsfield more than two years ago, but no definite answer had been received. There is nothing to show that it ever came before the Queen, and therefore no reason for supposition that it was refused on the ground of any opinions on Church matters attributed to the Bishop. No application has been made through the present Prime Minister.

The Duke of Albany, on the 1st, laid the foundation stone of St. Paul's Church, Hammersmith. The structure will cost £20,000. The Duke, after performing the ceremony, alluded to the great historic interest attached to the old parish church, and also to the fact that a prayer, composed by Archbishop Land himself, on the laying of the corner stone of the original structure, two centuries and a half ago, had been used on that occasion as part of the dedication service. When the old church was erected Hammersmith had a population of about 1,000, while it has now about 70,000 inhabitants. The Bishop of London conducted the religious service, and many clergy were present.

The death is announced of the celebrated pervert to Romanism, Dr. William George Ward, of Oxford. In 1844 he published a thick octavo volume entitled, "The Ideal of a Christian Church," in which he put his ideas as to the many shortcomings of the Anglican Church, and claiming to hold the whole cycle of Roman doctrine. The Convocation of Oxford formally censured and condemned his book February 18, 1845; and by a majority of 717 to 368 he was deprived of his M.A. degree. Pope Pius VII, however, gave him the degree of D.D. His teachings were of the highest and purest ultramontane type.

The Bishop of Chichester, attended by a large gathering of clergy, consecrated another new church at Eastbourne on the 6th, dedicated to All Souls, with accommodation for 800 persons. It is a large Byzantine structure, built of yellow bricks with coloured mouldings, and severe in style; but what is very seldom the case, the acoustic properties are admirable. A campanile contains a peal of bells and a clock. The church has been erected and endowed at a cost of about £30,000, by Lady Victorta Wellesley, as a memorial of two sisters. The first vicar is the Rev. J. B. Fletcher, formerly incumbent of St. Paul's Edinburgh.

The death is announced of the Rev. Edward Rose, of Weybridge. In earlier life, when at Dalby, he had learned to feel the want of the sustaining means of grace—the daily office and weekly communions. And yet he never regretted those earlier years of his ministry; reading much, thinking much, praying much, he had been thrown inwardly upon God in a way that possibly he would not have been in a parish where more was done for the Church's children. In the days at Dalby he was feeling after a truer conception and worthier realization of that divine society of which he traced the Apostolic lives in the New Testament. At Weybridge it was on strictly Evangelical principles that he learned to value its sacramental teaching—because, experimentally, he found that it strengthened and refreshed his personal religion, and what he found so helpful to himself his love of souls constrained him to offer to his people.

The original promoter of the suit against the Rev. Mr. Enraght, of Bordesly, was Mr. Perkins, at that time church-warden and a parishioner. The result of his interference with the vicar was his prompt and ignominious rejection by the people at the next election of church-wardens—his personal safety being actually in danger—so indignant were the people against him. More than a year ago he ceased to be even a parishioner, and therefore the two present church-wardens have applied, first to Lord Penzance and now to that sapient Court the Judicial Committee of the Privy Council, in order to have their names substituted for the name of the original promoters. The application in both instances has been dismissed, and the result is that the "Persecution Company" can easily plant men in parishes to qualify as parishioners, and then let them go about their business when the suit has got well started.

The *Church Review* has the following:—“The recent movements in favour of lay help in the Church are beginning to show some signs of practical result. In several instances stately laymen have been asked to take part and even to deliver discourses in connection with flower services in mission rooms. And now we hear that the Rev. G. W. Reynolds, rector of St. Mark's, Cheetham Hill, Manchester, has arranged for a shortened service (which has received the sanction of the Bishop), and an address to be given in one of his school-rooms at half past ten on Sunday mornings. The service will be entirely in the hands of laymen, and will last only about three quarters of an hour. It is intended for mothers and families and other persons who are not able to attend the larger services in church, and likewise for those who are unwilling to enter the sacred edifice from compunction or prejudice. Such an arrangement is so obviously in accordance with common sense and good judgment, and so much hope does it raise of reaching classes hitherto unnoticed, that it will be a matter for surprise if it is not adopted in many of our crowded town parishes.”

THE GRAHAMSTOWN DECISION.

THE Privy Council Judicial Committee has just given a very important decision seriously affecting the Church in South Africa. The suit had been brought by the Bishop to restrain the Dean from performing any ecclesiastical functions in the cathedral or elsewhere in his diocese, he having been suspended from his office as priest, according to the canons of the Church in South Africa. The judgment of the Court was adverse to the cause of the Bishop. In the decision read by Sir ARTHUR HOBHOUSE it was stated:—“In determining the question of the identity of the Church in South Africa with the Church of England as by law established, their lordships must consider the substantial identity of the standards of the two Churches. Their lordships were not prepared to say that the general acts of the Synod were such as to disconnect the South African Church from the Church of England; and those which seemed most to do so were attributable to difference of circumstances, and not to divergence of views. But the constitution of the South African Church contained a proviso declaring that in the interpretation of the Church's formularies it would be bound by its own tribunals.” Their lordships therefore advised her Majesty to dismiss the appeal with costs. They also recommended, as the Court below had already done, that further legislation would be the best and, in fact, the only remedy for the grievance complained of.

THE SITUATION IN EGYPT.

THE land of the Pharaohs is now occupying a full share of the world's attention, and events are taking place in connection with that celebrated country, which may at any moment set a great many nations at war with each other. England, with a “peace at any price” prime minister, is making preparations for war on a scale she has never made before. The “situation” is, therefore, sufficiently alarming, and the crisis is imminent. It is known to every one that Egypt is a province of Turkey, and owes to her a certain amount of allegiance. MEHEMET ALI, some years ago, with his son IBRAHIM PASHA, under the special patronage of France, pretty nearly made Egypt independent; and, indeed, carried on the war against

Turkey so vigorously and so successfully that, had it not been for England's interference at St. Jean d'Acre, under Admiral NAPIER, Turkey would doubtless long before this have been blotted from the list of nations. MEHEMET ALI was, however, established in a considerable amount of practical independence, which was accomplished by several firmans of the Sultan. These firmans were consolidated in one dated June 8th, 1878, by which it is declared that the Khedivate is to be hereditary according to the law of promogeniture; that the civil and financial administration of the country is to belong absolutely to the Khedive; that he shall have power to contract loans, make conventions with foreign powers, as to customs, trade, and treatment of aliens (without interfering) with the political treaties of the Sublime Porte), to increase or diminish at pleasure the number of Egyptian troops, and to appoint all military and civil officers up to the rank of “Colonel” and “Raubei-Sanik.” Ironclads were not to be constructed without special permission from the Sultan. The firman closes with the admonition:—“Thou wilt also pay great attention to remitting to my Imperial Treasury every year without delay, and in its entirety, the fixed tribute of 150,000 purses.”

Before long the Khedive had so far exercised his power to contract debts as to bring him into disagreeable relations with European capitalists generally. He became bankrupt, or something like it, and on examination it became evident that the “fellaheen” or poor land-cultivators were cruelly and wastefully plundered. The European money lenders made themselves heard. The Governments of France and England supported them with different degrees of urgency—France, as usual, asserting more energetically the rights of her bond-holders, and England laying greater stress on the oppression of the people and the mismanagement of the finances. The result was, that in accordance with the advice of a European Commission of Inquiry, the Khedive ISMAIL established a certain check on his own authority in the shape of a Council, presided over by NUBAR PASHA, an advanced Oriental, and comprising two Europeans, Mr. RIVERS WILSON as Minister of Finance, and M. DE BLIGNIERES as Minister of Public Works, the Khedive declaring in an official communication to NUBAR PASHA in August, 1870, that he wished to govern Egypt “with and by his council of ministers.” But the Khedive and the whole tribe of military and civil officers who had profited by the old system, soon became dissatisfied. A military tumult broke out; NUBAR PASHA was dismissed, Prince TEWFIK, son of ISMAIL, took his place as Prime Minister; the European ministers were dismissed by ISMAIL, and the old extortionate system was resumed.

On the 18th of June, 1878, England and France advised ISMAIL to abdicate in favour of his son TEWFIK. Their advice not being followed, they procured from the Sultan his deposition and the substitution of TEWFIK. This was done on the 26th—the whole proceedings of eight days having taken place by telegraph. The Sultan then announced his intention of revoking the firman of 1878. To this the English and especially the French objected, and he had to content himself with the issue of a firman modifying the charter of 1878, by requiring the Khedive to communicate to the Porte all conventions with foreign countries before they were promulgated, by limiting his army to 18,000 men, and by depriving him of the power of building ships of war or contracting new loans, except as part of an arrangement for setting straight his

present difficulties. The two European ex-Ministers were not replaced, but as Controllers of Finance, Major BARING and M. DE BLIGNIERES were placed in a position of commanding influence, and European officers continued a charge on Egyptian finance in numbers which may be guessed at from the fact that now their names occupy twenty columns of small print in a Foreign Office Blue Book.

Now then, in 1882, the Sultan and his Pashas are on the watch for recovering their former hold on Egypt—with its usual accompaniments, extortion and misgovernment. The same is the case with the bulk of civil and military officials. The bond-holders remain eager for their spoils. Then come the European officials, alleged by themselves and their friends to be engaged in improving the condition of the country, but represented by those who have the ear of the people, to be “infidel locusts.” Behind all these stands the army, now under the control of ARABI PASHA as representing Pan-Islamism, and naturally inclined to ally themselves with the official party in order to shake off Christian influence. Over against army, priests, and officials comes the Anglo-French alliance, an object of suspicion alike to Turk and Christian—France devoted to her bond-holders and keenly anxious that the power of the Sultan shall be warded off from Tripoli and Tunis—England not without care for the pecuniary interests of her subjects, anxious too about the Suez Canal and the road to India, professing a desire that the bond-holders shall be satisfied, not at the expense of the fellaheen, but at that of harpies in general, and not indisposed to make use of the Sultan. Out of these circumstances the present state of things has arisen.

IMPROVING OUR SERVICES.

THE VARIOUS REVISIONS.

A THIRD question meets us on the very threshold of our subject, viz.: in passing through the stage of the Reformation, from 1549 to 1661, has the Church of England (as to her use or principles) varied from one standard to another? The common impression certainly is that this is the case,—that the principles illustrated in the first Prayer Book of King EDWARD VI. are very different from those of the last revision. The celebrated “ornaments rubric,” referring as it does to the “Second Year of the Reign of King EDWARD the Sixth,” ought to have warned people from taking this view without limitation; for the “Ornaments of the Church, and of the Ministers thereof, at all times of their Ministration,” cover so wide a range as practically to commit the Church, under this cover, to the principles of which these ornaments were the expression. Of late years, however, some degree of doubt has been strangely thrown upon the unbroken tradition of the binding authority of this rubric. *In vain*,—for we need go no further than the Preface of 1661 to learn that, however many alterations were made for convenience, according to the various exigency of times and occasions, “the main body and essentials of it, as well in the chiefest materials as in the frame and order thereof, have still continued the same unto this day.” Nay, more; that Preface goes on to say, “We are fully persuaded in our judgements (and we here profess it to the world) that the Book, as it stood before established by Law, doth not contain in it any thing contrary to the Word of God, or to sound Doctrine,” &c. Even the Preface of 1552, the second Prayer Book of King EDWARD the Sixth, which changed most,

entitled "Of Ceremonies," goes no further than to speak of the fact that ceremonies had become so numerous as to obscure one another's meaning, so that it seemed advisable to lessen the number. This Preface refers to St. AUGUSTINE'S similar complaint about the "excess and multitude of ceremonies." One can easily see how a fondness for elaborating the performance of Divine Worship with reverent details tends, if not held in reasonable check, to defeat its own dearest objects—reverence and edification. The process of *pruning* is familiar enough in all codes of regulation, ecclesiastical as well as secular, in all organizations and societies. Curtailing, adjusting, compiling, are, however, very different processes from condemnatory rejection. Going back one step further, to 1549, the *fons et origo* of our Liturgical Reformation, we find the same idea—to prune away the "stories, legends, responds, verses, vain repetitions, commemorations and synodals," etc. It is there also distinctly laid down, that the diocesan or provincial diversities of the "Uses" of Salisbury, Hereford, Bangor, York and Lincoln are henceforth to be merged in the *one* uniform use then adopted. It must, therefore, be accepted as a great principle of the Reformation, that the Prayer Book remained *essentially* the same, without variation in doctrine amid all the variation in use; and that the general drift of the process of Reformation in the Liturgy was to produce the most simple and uniform Standard of Worship possible—not cast iron, but moderately elastic.

(To be Continued.)

CHURCH THOUGHTS BY A LAYMAN.

No. 41.

ASSISTANT RECTORS.

ONE of the dangers of the present day is the increasing tendency to more elaborated machinery in Church government. Just as in mechanics there is a waste of power, risk of accident, cost of maintenance, increased demand for supervision, and the necessity for special watchfulness, wherever machinery is intricate beyond the needs of the functions it has to perform, so in the Church, all these difficulties, risks, and waste are involved wherever organization is carried beyond the degree essential for the work of the Church.

The subject is a large, an inviting one, full too of lessons for the time. We cannot now deal with it, but will touch upon one of the minor manifestations of the evil of over elaboration, or we may say fanciful complication in Church machinery.

The relation between two or more clergy serving at the same altar has been the theme of countless essays, and the motive of endless disputes. The whole matter may be summed up as a conflict between the the natural dislike of the yoke of personal service, keenly felt by most educated men, and the natural necessity in every community for the ruling power of one mind to ensure order and unity.

The office of curate, according to the custom of the Church at home, implies a certain degree of personal subjection to a rector, vicar or incumbent. The degree of that subjection varies according to the temper of the holder of the benefice. Some men delight in reducing their curates to as near a menial condition as they will endure, while others of nobler nature shrink more sensitively from the imposition of personal authority than those they rule vince under the yoke. The title Curate is a Church title, well understood, and one which no

clergyman can belittle or deprave in dignity without dishonouring his orders and the Church by whose service he is thus entitled, for the curate is not in that office as the servant of man, but as the Minister of God. The new title, "assistant rector," is not a Church title, its very sound is too harsh, modern, and apologetic to harmonize with the Church's vocabulary. It seems constructed to put an affront upon those clergy who are merely curates. That ungracious office is accomplished by combining two incompatible words, for a man cannot both be an "assistant" clergyman and a "rector," still less can he be partly "assistant" and partly "rector." So long as the rector and his helper work in love the title is nothing, a phrase and no more. But, unhappily, the rectorial heart is not always free from ambition, and love at times drops her flag to jealousy. The "assistant rector," too, forgetting that his second name is a pure concession to human vanity, tries to usurp the functions of the rector. Any layman can imagine, and we know a large variety of positions in which a clergyman in charge and his co-worker may be thrown into most trying antagonism, or such attrition as wears off mutual confidence. When such friction arises, the "assistant rector" is the earthen jar striking and being struck by the iron vessel. In such contact the polish of the semi-rectorial title is rubbed away swiftly, much to the grief of him who trusted in it, as a thing of ought but ornament.

A very serious objection to this new-fangled title is this, that it creates an official position not recognized by the law of the Church. Like all such evils it is manifold and prolific, its chief manifestation and product being the creation of an entirely new order of vested clerical rights. These new privileges involve, in their being recognized, the utter annihilation of natural, wisely ordained and recognized, clerical, as well as certain lawfully established lay rights. Nay more, this novel office strikes even higher game, for it infringes directly and indirectly upon the functions and duties of the Episcopate. The "assistant rector" usually becomes, or assumes that he is, the heir of the benefice. The parish learns by his title to regard him as in a sense vested with the same legal title as the rector. However peacefully the tide of Church life flows, in such a parish the people are divided into parties or sets, the rector has his friends, the assistant has his adherents. When a vacancy arises, or a dead lock from breach of clerical concord, the subordinate stands upon the rights which have accrued to him from sharing the rectorial position, and a struggle ensues from which the rector, assistant, Bishop, parish and Church receive woful damage. The natural, wisely ordained rights of a clergyman in charge, are not compatible with the vested rights which gather round one holding the office of curate, with the title of assistant rector. To rule a parish in order, with unity, with system, to teach a people with the power of harmony, to impress them with the cumulative force of one mind directing every stroke, to protect the laity from wavering and disputations and a fatal habit of looking for doctrinal differences in the pulpit, there must be an authority, an authority shared within its lawful bounds not one iota, but in full absolute control of the parish. The rights of the laity are infringed seriously by these vested rights, which in time grow upon the office of assistant rector like lichen on a rock. One lay right is to know in whom authority is centred, to know who is responsible. There have been cases, there must always arise cases, in which the most painful confusion has occurred involving serious personal

offences to laymen, wholly because the office of assistant rector has divided the authority and left the parish practically without a head. Another lay right is that of sharing the Bishop's counsels in the selection of a clergyman to fill a parochial vacancy. The assistant rector may be all that is admirable as "assistant," but much that is objectionable as "rector." To establish a right of succession to such assistants, as is becoming the rule, is virtually to annihilate the lay right to share in clerical appointments advisory with the Bishop. It transfers the right of next presentation to the present rector. This, as we said above, infringes upon the functions and duties of the Episcopate. We have then a complication of new dangers, a source of new troubles in this new feature in ecclesiastical machinery, the "assistant rector." What does a parish, what does a rector, what does the Bishop, what does the Church gain to compensate for these dangers, or to justify the opening out the source of so much trouble? We listen very closely, we strain our attention to catch any answer; silence fills the air. The only gainer is the wearer of this vain title, whose only gain is an imaginary dignity, by no means so honourable as that of curate, which proclaims the grandeur of his calling as a cure of souls. We, with all deference, beg our Bishops to obtain from recognizing this novelty. Most especially we would implore the episcopate to avoid compromising their office by conferring or agreeing to any arrangement which implies the right of succession to any benefice being held by an assistant rector.

It is easy to found a precedent which may become a mill-stone round the neck of its creator, or may develop into a weapon in the hands of his foe against, which he has no defence. We, in writing, learn with much satisfaction that the Rector-designate of St. James, Toronto, desires to enter that great charge untrammelled by appointments he neither made, advised nor can alter. No man worthy to stand at the head of the clergy of the Toronto Diocese could submit to such a humiliation as having a sharer in his rectorial rights and title and powers appointed by those over whom he has spiritual charge, a colleague whom he cannot remove, but whom he may compel to relinquish the dignity and emoluments of his high position.

It is a notorious fact in history and a well known experience in life that the king hates or dislikes the heir apparent, royal or civil. A rector with a "rector's assistant," endowed with the right of succession, would be a most fortunate man if he retained his authority or even long his self respect. Congregations which seek to control the future exercise of the bishop's right and the laity's rights in clerical appointments, should be taught that such a usurpation will not be tolerated by the Church, being contrary, not only to its polity, but to its law.

IN MEMORIAM.

ENTERED into rest, on Sunday morning, the 9th July, at his residence, Bear Brook, parish of Cumberland, in the eighty-third year of his age, Mr. GEORGE SHAW. He emigrated from Fermanagh, Ireland, to this country in 1841, and was one of the earliest settlers in this part of Cumberland. He was a kind and faithful husband, father and friend; a sincere, earnest and loyal Churchman. His long illness was marked by a cheerful and entire resignation to the Divine will, and a firm and steadfast trust in the Redeemer. He will be much missed by the congregation of Trinity Church, Bear Brook, and by his many friends throughout the country.

Good works do not make a Christian; but one must be a Christian to do good works. The tree bringeth forth the fruit, not the fruit the tree. No one is made a Christian by works, but by Christ; and being in Christ, he brings forth fruit for Him.

Diocesan Intelligence.

MONTREAL.

From our own Correspondent.

MONTREAL.—Dr. Jenkins, warden of St. Jude's Church, Montreal, states that the Rev. Mr. Dixon has secured subscriptions in England, amounting to nearly ten thousand dollars, on behalf of the building fund of the church.

During the absence, in England, of the Rev. J. H. Dixon, rector of St. Jude's, his duties have been undertaken by the Rev. J. C. Machin. That gentleman being now about to vacate his position he was, on the 21st, presented with a handsomely illuminated address, expressing the congregation's appreciation of his services during his temporary pastorate, and their regret at his departure, at the same time begging his acceptance of a sum of money. The presentation was made by Dr. Jenkins, churchwarden, on behalf of the congregation. The address read was as follows:

To the Rev. J. C. Machin, M.B.:—

REV. AND DEAR SIR,—On the eve of your departure we desire to express to you our appreciation of your services during your temporary pastoral charge of St. Jude's parish. Brief as it has been, we have learned to regard with affection your constant solicitude for our welfare, and to admire the ability, fidelity and discretion, with which you have fulfilled the sometimes delicate and difficult duties of your position. We wish you to be well assured that you will carry with you to your new sphere of labour our best wishes and prayers. In token of our regard, we, in conjunction with some other friends, who have learned to appreciate and esteem you, beg your acceptance of the purse which accompanies this address.

J. F. T. JENKINS, Churchwarden.

The Rev. Mr. Machin replied in suitable terms.

ONTARIO.

From Our Own Correspondent.

DESERONTO.—St. Mark's.—The ladies of this church got up a strawberry festival on the evening of the 11th inst., and met with great success, realizing, after paying expenses, nearly \$50. The young folks not to be behind them, started the idea of a moonlight excursion on the steamer "Quinte," on the 15th inst., and they also were liberally patronized, and augmented the building fund by over \$50. Then on Sunday, the 16th inst., at evensong the offertory amounted to upwards of \$10, making the returns for a period less than a week amount to more than \$110. It is in contemplation to hold a garden party in the grounds of Mrs. Poitras, on the 22nd prox.

TYENDINGAGA MOHAWK MISSION.—The money requisite for the purchase of a bell for All Saints' church in this mission having been raised during the past year, by the praiseworthy exertions of the younger members of the flock, their elders have decided to construct a stone tower within which to place the same. Already the work has been commenced, all the stone required for the structure—about 20 cords—having been laid upon the ground by an enormous "bee" on the 21st of last June. As many as twenty-five teams were employed on the occasion. The drivers, chiefly Mohawk, with a few white tenants, were provided with an ample dinner and tea by the liberality of Mrs. Hill, Mrs. John Clause-Loft, and Mrs. Frances Clause-Loft. Your correspondent considers this a good work, but judges the erection of a chancel should have been undertaken first. Under the great revival which is going on through the increase in the Sunday School consequent upon the painstaking labours of Misses Maggie and Jane Johnson, Miss Lydia Hill, and Messrs. J. John and J. Loft, All Saints' church is most uncomfortably crowded, and increasingly so, and the additional room which a chancel would furnish seems absolutely required, if people are not to be driven away from the church for lack of seats. An attractive feature of the usual afternoon service in this church is the singing of the Sunday School children, under the leadership of their teachers, and in union with the choir of the church. The sound of from sixty to seventy Indian voices singing heartily and in unison as well as devoutly, is a treat not often heard in this locality. By the way, this admirable Sunday School gave a sacred concert on the 27th of June, in St. Mark's church, Deseronto, for the benefit of the funds of their own school, and realized by a ten cent admission \$18, besides furnishing a full church with an entertainment that gave the highest satisfaction. The little Mohawks—many of them very little—rendered such hymns as "Brightly gleams our banner" (sung as a processional), "The Church's One Foundation," "Hark, hark, my soul," "I love the Church, the

holy Church" (by Bishop Coxe), and several others out of Hymns A. & M., in a style fairly to surprise the audience. They sang without books, and most of them being unable to read had been orally taught. The missionary, Rev. R. D. Baker, had the kind assistance on the occasion of the Rev. R. S. Forneri, who, in a very instructive address, complimented the teachers upon the astonishing results of their labours as evinced by what he had seen and heard that evening. Miss Lydia Hill presided at the organ.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending July 22nd, 1882.

MISSION FUND.—July Collection:—Port Perry \$6.60; Sunderland \$1.55, West Brock \$1.25, Udora \$1.72; Grace Church, Markham, \$5.08; Haliburton \$2.50; York Mills \$3.64. Parochial Collections:—North Don-oro, balance \$7.62.

WIDOWS' AND ORPHANS' FUND.—Rev. Dr. Hodgkin, first annual payment under new canon \$21.

ALGOMA FUND.—Whitsunday Collection.—North Don-oro \$11.08.

BOOK AND TRACT FUND.—Sunderland and West Brock, for library books \$10.

PAROCHIAL MISSIONARY ASSOCIATION.—St. Thomas's, Shanty Bay, for domestic missions 85 cents, for diocesan missions \$2.35; Galway, for mission fund \$2.05, St. John's, York Mills, for mission fund \$6.45, St. Mark's, Parkdale, for mission fund \$14.15.

St. JAMES.—The Right Rev. Dr. Horden, Bishop of Moosonee, addressed an audience on "Missions in the Far North-West," in St. James' school-house, on the 24th, his subject being peculiarly interesting, and the territory spoken of almost entirely unknown. Mr. Clarke Gamble occupied the chair. His Lordship remarked that his work in the Far North-West country extended over a period of thirty-one years. In 1820 the first clergyman was sent to that region—Rev. Mr. West, who went out as chaplain to the Hudson Bay Company. He collected a number of Indian boys, and after instructing them baptised them, and of the class two became clergymen of the Church. In the year 1849 Dr. Anderson was appointed as the first Bishop, and the Church came to his assistance nobly and he established a number of missions. In 1863 Bishop Mackay succeeded, and about this time it became known that the soil of this region was of wonderful productiveness, and people began to pour into the lower part of the diocese, now called Manitoba. In 1872 Bishop Mackay proposed that his diocese should be divided into four, and on the 15th of December of that year he was consecrated as the first Bishop of Moosonee. In 1874 Dr. Maclean was consecrated first Bishop of Saskatchewan, and Dr. Bompas first Bishop of Athabasca. It required a great deal of investigation, because the seas about Hudson Bay and Straits were of such a character that they did not know whether they could navigate them or not. There was scarcely any more productive land in the world than that in the Peace River district, although he did not think that the country between Michipicoton would be soon settled, because it was covered with forests, and people would not clear land so long as they could get in the plains and Red River country so much fertile land which did not require to be cleared.

The diocese of Moosonee was the largest in North America. It was touched by seven dioceses—Athabasca, Saskatchewan and Rupert's Land on the west, Algoma on the south, Montreal and Quebec on the south-east, and Newfoundland on the east. It extended from about the 49th parallel of latitude to the north pole, or as far as there were any people requiring Christian instruction. He stated that when a boy of ten he decided to become a missionary, several of his school fellows doing the same, and some of them were carrying out that decision and doing noble work for the Church. In the year 1850 he applied to the Church Missionary Society, and in the following year he was sent out, only receiving two weeks' notice before leaving. In this time he made all his preparations, got married, and afterwards set sail for the Great Lone Land, and did not return for fourteen years. When they entered Hudson Straits they were enveloped in a fog, but when it lifted they fancied they were in fairy land. Nothing could be more glorious. The sea was as smooth as a millpond and covered with ice of all sizes, colors and descriptions. After being pounded by icebergs Eskimo came to trade. He here mentioned the peculiar practice of the people licking the articles they received in trade if they were satisfied.

Some of the anecdotes were highly ludicrous. The people were very willing to trade off even the women and children, any of the women would have traded away their children. And what constituted the difference between the Eskimo women and the women of Toronto? Simply that the one was a Christian and the other a heathen. He hoped the time would come when every Eskimo would have the Gospel preached

to him, and they could depend upon it that if it was offered to them they would receive it, for never had he seen people more docile and teachable. A great many of them were now Christians, and showed by their life and conduct the influence which Christianity had upon them. After some delays he arrived at his destination, Moose Factory, in the month of August, 1851. Moose Factory was a place of considerable importance and did a large business in furs. The supply of furs, his Lordship said, was not in the slightest degree decreasing, being just as plentiful as thirty years ago. At Moose Factory he found forty Europeans, some of them married to native women, and they with their families numbered about 140 persons. He set to work, and now at Moose Factory he had as intelligent a congregation as in the majority of places in Canada. He then set to work among the Indians, first learning the Cree language, examples of it being given. Their language was not written previous to this, although they had means of conveying ideas. Reading and writing was now as well understood among his people as in Toronto. He sent to England for books, but instead they sent him a font of type, paper, a press, and apparatus for book binding.

He described in touching language their anxiety when watching for the arrival of the one ship, which arrives annually from England: on one occasion, the year 1864, the vessel being wrecked, and nearly everything for them being lost. However, a little tea, sugar, flour, and the boxes containing the materials for printing his books were saved. The Bishop humorously described his labours when setting up the type and printing his books, which he accomplished, binding them as well. The press and materials arrived in August, and by the following Easter his congregation had their well-bound Prayer Books in their hands, all joining in the service with the same facility as his audience would with their English books. While speaking on this point he mentioned that one of his books made its way to Paris, and was shown at the exhibition in that city a few years since. He translated the Prayer Book, New Testament, all the lessons for Sundays and holidays, the Psalter, and several other books, writing them himself. The spiritual condition of the people he spoke of as being very good, and contrasted their condition under heathenism with their present condition under the Gospel. One of the revolting practices formerly existing was the strangling of the old people to prevent the trouble of keeping them. An encouraging circumstance he mentioned—the eagerness of the Indians to teach others. Several pleasing anecdotes illustrating this point were related. It was things like these, the Bishop said, which encouraged and supported him in his labours. He was now going back, determined to labour as long as God should give him health and strength to keep him up under the trials which could not be avoided in a life in that country, and what, he asked, would they do to assist him in that great enterprise in which they ought to take as great an interest as he. That was the last meeting he would hold in the civilized world. He hoped to be at Moose Factory by the 14th of August. He thanked them for the kind hearing given him, and concluded with the prayer that "God's name might be known upon the earth, His saving health among all nations."

Bishop Horden proceeds east to Brockville, and there take the Canada Pacific for Pembroke and Mattawa. Here he will take canoe, if possible with the Hudson Bay Company's brigade, to Lake Temiscamisque, the head waters of the Ottawa, and after crossing the Height of Land he will go down the Moose River, a distance of four hundred miles, passing the great Lake Abitibi to Moose Factory, his headquarters.

WYKHAM HALL.—The annual concert and distribution of prizes was held at the Bishop Strachan School on the 27th ult. The rooms were filled by an audience composed of the clergy and the friends of the school and the pupils. In the absence of the president, the Lord Bishop of Toronto, the prizes were distributed by the Rev. Dr. Scadding, the Rev. J. W. Bourke, Mr. Ince, and M. Pernet. It was remarked that the musical selections were on the whole better rendered than on any former occasion, and Miss Grier, the lady principal, with her able assistants, were warmly congratulated on the marked success of the year's work in all departments of the school.

PRIZE LIST.

First (or Elementary) Class—General proficiency, Lizzie Hagerman. Scripture history, Amy Murray. Catechism, Amy Murray.
Second (or Junior) Class—General proficiency, Mabel Sullivan. English subjects, Julia Lough. Scripture history, Edith Campbell. Catechism, Julia Lough. Special prize for good conduct, presented by Miss Draper, Julia Lough. Honourable mention—Arithmetic, Georgie Mason.
Third (or Lower Intermediate) Class—General proficiency, Minnie Hague. English subjects, Laura Ireland. Catechism and religious instruction, Ethel Mason. Scripture History, Rossie Campbell. Honour-

able mention—English subjects, Ethel Mason. Catechism, L. Ireland and R. Campbell. Scripture history, L. Ireland and M. Gooderham. Reading, Helen Macdonald.

Fourth (or Upper Intermediate) Class.—General proficiency, first (silver cross, presented by the Lady Principal), A. Sullivan; second, Clara Lough. English subjects, Elise LeBeau. Catechism and religious instruction, Maud Beck. Scripture History, Elise LeBeau and S. Macnamara. Honourable Mention.—English subjects, S. Macnamara. Catechism, F. Crawford. Scripture history, Clara Lough. Map drawing, C. Lough.

Fifth (or Lower Senior) Class.—General proficiency, first (silver medal, presented by Alexander Manning, Esq.), A. J. Ponton; second, Harriet Patton; third, Mabel Wragge. English subjects, Mabel Yarker. Religious subjects (including Scripture), first, H. Patton; second, N. Holland; third, M. Wragge. Honourable mention—Reading and Recitation, M. Yarker. Scripture History, M. Roberts. General proficiency in the work of the half year, Misses Hamilton, G. Shibley and M. Orton.

Sixth (or Upper Senior) Class.—General proficiency, first (silver medal, presented by His Excellency the Lieutenant-Governor,) May Howland; second, Sarah Nation. English literature, first, Nina Holland; second, Sarah Nation and Harriet Patton. Religious subjects, first, E. Langtry and Sarah Nation. Reading and recitation, Sarah Nation.

French—First class, A. J. Ponton. Second class, Florence Crawford. Third class, Maud Roger. Honourable mention—Nina Holland, Mary Gaw, E. LeBeau, L. Farmer, and M. Hague.

German—First class, A. J. Ponton. Second class, Harriet Patton.

Latin—Prize, (presented by the Rev. Algernon Boys), A. J. Ponton. Honourable mention—M. Yarker.

Italian—Honourable mention, A. J. Ponton.

Music—First places—Instrumental, F. Crawford and N. Reynolds; M. Howland, B. Carter, M. Yarker, M. Elliott, L. Howard, and L. Hagerman. Vocal, M. Gamsby. Honourable mention—Instrumental music, M. Roberts, H. Cassels, G. Richardson, L. Macnamara, and E. Marling; also for diligence, J. Lough, G. Mason, and F. Elliott. Honourable mention—Vocal music, M. Orton, M. Roberts, M. Wilson, and N. Reynolds.

Drawing.—Shaded Drawing from the round model, first, Elsie Jones; second, May Howland; honourable mention, Ella Jones, Shaded drawing from the flat, first, G. Mercer; second, Jane Coldwell. Painting in oils (presented by M. Matthews, Esq.), M. Brown. Painting in water colours (presented by M. Matthews, Esq.), Ella Jones.

Needlework.—Best darning, first (gold thimble, presented by James Henderson, Esq.), Florence Clarke; second (presented by Mrs. Ince), Mary Gaw; honourable mention, Elsie Jones, Lucia Jones, Ethel Langtry, Maud Beck, Madeline Acres and L. Hagerman. Best buttonhole (presented by Mrs. Coome), G. Shibley; honourable mention, Mabel Brent.

Calisthenics.—Senior class, Sarah Nation. Junior class, Helen Macdonald.

Book-keeping.—Honourable mention, M. Brown and G. Shibley.

TRINITY COLLEGE SCHOOL.—SPEECH DAY.—The closing proceedings at Trinity College School, Port Hope, were of more than ordinary interest this year, owing to the presence of a large number of distinguished visitors from various parts of Canada and the United States; among whom should especially be mentioned the Right Rev. Dr. Quintard, Bishop of Tennessee, who had travelled upwards of two thousand miles from his far distant diocese in order to be with his friend, the head master, on speech day. The annual examinations, which were for the most part conducted on paper by gentlemen unconnected with the school, were all finished on Monday afternoon, the 10th inst.; the masters and boys accordingly made use of their earliest leisure by inviting a large number of their friends in Port Hope and Cobourg to a party in the speech-room that evening. The entertainment was highly successful, the young ladies especially appearing to enjoy to the utmost the novelty of their surroundings. On Tuesday morning, the 11th, the members of the school, and many friends, assembled in the beautiful chapel at 10 o'clock for the impressive service of Ordination—the first that has been held within its walls. Morning prayer having been said at an early hour, the service began, after the singing of a hymn by the choir as they entered in procession, with the sermon—an able discourse preached by the examining chaplain, the Rev. Wm. Reiner, of Cobourg. The candidates for the holy office of deacon, Messrs. R. T. Nichol, B.A., Trinity College, Toronto, and James Simpson, M.A., of Bishop's College, Lennoxville, both assistant masters in the school, were then presented to his lordship the Bishop of Toronto, seated in his throne near the Holy Table, who commended them to the prayers of the congregation. The Litany was then sung by the

Rev. J. D. Cayley, of St. George's, Toronto, after which the Ordination Service was proceeded with, closing with the Holy Eucharist, which was celebrated by the Bishop of Toronto. The whole service was choral, and very beautifully rendered by the school choir. The clergy present, in addition to those already mentioned, were the Revs. C. J. S. Bethune, head master, and W. E. Cooper, of the school; the Provost and Professor Jones, of Trinity College, Toronto; O. P. Ford, Woodbridge; C. H. Shortt, Toronto, and J. S. Baker, Port Hope. The newly ordained deacons were subsequently licensed as assistants in the school chapel. The Rev. Mr. Nichol is at present taking temporary duty in St. Catharines, and the Rev. Mr. Simpson in Quebec, but they will both return to their work in the school in September.

In the afternoon the annual cricket match between the "old boys" and the present pupils was begun, and completed the following day; it ended in a most decisive victory for the oldsters, the splendid batting of Mr. D. W. Saunders, of Guelph, being especially noteworthy.

On Wednesday, the 12th, "speech-day," the proceedings began with a celebration of the Holy Communion at 7.30 a.m., at which a goodly number of the boys, masters and friends of the school were present. At 10.30, the hour for morning service, a long procession of white-robed choristers and clergy filed into the chapel, singing the hymn "Forward be our watchword." In addition to those already mentioned as present at the Ordination Service of Tuesday, the following clergy took their places in the procession: the Venerable J. Wilson, Archdeacon of Peterboro', and the Venerable Dr. Bedford-Jones, Archdeacon of Kingston; the Revs. Rural Deans Stewart, of Orillia, and Smithett, of Omeme; W. C. Bradshaw, Ashburnham; Canon Brent, Newcastle; J. W. Burke, Belleville; H. D. Cooper, Woodbridge; Dr. Maenab, Bowmanville; A. Elliott, Camden East; Dr. H. Wilson, Kingston; the bishops brought up the rear, viz., the Bishops of Toronto, Niagara, and Tennessee, the last being attended by his chaplain, the Rev. A. L. Wood, of Newark, New Jersey. The following clergy were also present in the body of the chapel: the Revs. Rural Dean Beck, of Peterboro'; A. J. Broughall, of Toronto; R. H. Harris, Brighton; I. Middleton, Oshawa; and A. B. Chafee, Garden Hill; in all there were present no less than three bishops and twenty-eight clergy, representing five dioceses. Morning prayer was sung by the Rev. J. D. Cayley, the lessons were read by the Bishop of Niagara and the Rev. J. W. Burke, and the sermon was preached by the Bishop of Tennessee from the text Judges xvi. 20:—"He awoke out of his sleep, and said, I will go out as at other times before, and shake myself." The discourse (to quote the Mail's report) "was a masterly effort directed against the snares and temptations that beset young men on entering into the battle of life. He detailed the incidents in Samson's life from his birth to his capture by the Philistines, particularly dwelling upon the fact that three times he was handed over to his enemies by his paramour, but by his might succeeding in freeing himself from his bonds, and at last, after revealing to her the secret of his superhuman strength, he was captured, thereby showing there is a time for every man, he knows not when or where, which marks his destiny for glory or despair. You may search, said the preacher, the Scriptures through and through, from beginning to end, and would not find a more apt illustration than that of Samson's to show the folly of men who go from sin to sin and dally with temptation. What tempted Samson? Was it love for the beautiful harlot? No; it was the false presumption that he could escape future risks in the same way he had escaped from previous ones. And so it was with men in the present day. Such fallacies betray men to-day in not perceiving that a day must come when the Lord will depart from them. He drew a vivid picture of the downward path of a young man commencing life from the first act of transgression, forming resolutions to return to the paths of honour and virtue, and again breaking them, till too late he finds himself in the iron grasp of vice, until step by step he is urged down the broad road that leadeth unto death and eternity, until his soul is hurled into destruction. Like a gambler, he has staked the price of his conscience, happiness, reputation, the hopes and hearts of his friends, and played with them and lost not only them, but the approbation of God and the salvation of his undying soul. In tones full of earnestness and feeling the preacher asked his young hearers what shall their life be, whether a life of virtue, purity, and holiness, with heaven at the end of it; or a life of vice, sin, and misery, with darkness and despair at the end of it? One of these it must be, they must make their choice. If they had the good courage to stand for God, they would come off more than conquerors; but if they refuse, and go on and indulge in low, base, and sensual pleasures, reckless of God, judgment, and eternity, it needed no argument to tell them what the end must be. In an eloquent peroration he implored them to stand forth and resolve

to take a stand for virtue, holiness, and heaven, and to remember always that whatever a man soweth he reapeth.

After the conclusion of the service the company repaired to the school hall, which was inconveniently crowded with the scholars and their relatives and friends. The chair was occupied by the Bishop of Toronto, having on his right the Bishop of Niagara and on his left the Bishop of Tennessee. The happy faces of the scholars was a picture well worth seeing, and as each prize-taker stepped forward and was presented with the coveted prize, his fellow-scholars greeted him with a round of applause, and on regaining his seat those in his immediate neighbourhood eagerly examined the book or medal, as the case might be.

Amongst the laity present may be mentioned: the Hon G. W. Allan, Chancellor of Trinity College, Toronto; R. H. Bethune, Thos. Bethune, J. S. Cartwright and Mrs. Cartwright, Mrs. Bickford, J. A. Worrell, C. J. Campbell, L. Moffatt, J. Catto, Mrs. Body, R. S. Cox, J. S. McMurray, H. Broughall, W. H. Merritt, Mrs. J. D. Cayley and the Misses Cayley, Miss Scott, of Toronto; E. Martin, Q.C., H. McLaren, K. Martin, of Hamilton; F. Hall, D. W. Saunders, Guelph; S. Sheldrake, Lakefield; G. W. Thorne, Newark, N.J.; Lt.-Col. and Mrs. Graveley, J. B. Angell, Miss Angell, Miss Stennet, Lt.-Col. and Mrs. Boulton, F. Dumble, Cobourg; Mr. and Mrs. Reid, Bomaniville; Mrs. Hamilton, Peterboro'; D. A. Ross, Montreal; W. McGee, Oshawa; J. Walker, Orillia; C. H. Brent, Newcastle; N. F. Davidson, Uxbridge; R. Morris, Goderich; Lt.-Col. Williams, P. M. Benson, L. Thompson, and a large number of ladies and gentlemen, from Port Hope.

After prayer, the head master, the Rev. Charles J. Bethune, thanked the company for their attendance, particularly the Bishop of Tennessee, who had travelled such a distance to be present and who had preached such an eloquent discourse, and then read the following list of old pupils who had distinguished themselves during the past year, viz.:

University distinctions obtained by pupils in 1881.—Lampman, A.—1st, Burnside scholar (8rd year), Trin College, Toronto; Broughall, G. H.—Wellington Scholar (2nd year), Trinity College, Toronto; Hague, S. D.—1st, Dickson scholar (2nd year), Trinity College, Toronto; Davidson, N. F.—1st, Foundation scholar, Trinity College, Toronto; Brent, C. H.—2nd, Foundation scholar, Trinity College, Toronto; Dumble, J. F.—3rd, Foundation scholar, Trinity College, Toronto; Strathy, P. H., M.B., certificate of honour on passing his degree examination, Trinity College, Toronto.

Entered Universities, &c., 1881.—N. F. Davidson, C. H. Brent, J. F. Dumble, W. W. Jones, J. E. Fidler, J. A. Ritchie, R. S. Morris, S. Bennetts, Trinity College, Toronto; N. G. Von Hugel, Royal Military College, Kingston, (obtained first place at the entrance examination); S. M. Henderson, Queen's College, Kingston; J. R. Logan, S. Farrar, Trinity Medical School, Toronto; Cadet Straubensee came out head of the examination at Woolwich, beating all the English competitors.

The list of winners of prizes for general proficiency at the Christmas examinations held by the masters was then read out as follows: 1, E. C. Cayley; 2, H. O. Tremayne; 3, F. Broughall; 4, H. S. Patton; 5, W. H. White; 6, D. L. McCarthy.

Reports followed from the different examiners on the results of the examinations, which spoke of the exceedingly satisfactory nature of the papers handed in, with the exception of those of I. B. form in mathematics, none of which came up to the percentage necessary.

The examiners were: in Divinity, the Bishop of Toronto, and the Revs. W. C. Bradshaw and J. D. Cayley; in Classics, the Revs. Professor Boys and A. J. Broughall; in Mathematics, the Rev. Professor Jones and W. J. A. Worrell; in History and Geography, the Rev. G. J. Low, of Carleton Place, besides the masters of the school.

The chairman, assisted by professor Jones, then presented the prizes, accompanying each presentation with a few kindly words of advice and encouragement. The Hon. G. W. Allan presented the special prizes given by him, and also delivered a brief address of encouragement. It will be seen from the prize list below that Master E. C. Cayley, son of the Rev. J. D. Cayley, of Toronto, takes several first prizes, as also the Chancellor's prize, bronze medal, for industry, &c., and as dux of the school. He received quite an ovation from the company.

CLOSING ADDRESSES.

Speeches were then delivered by the Bishop of Tennessee, who humorously criticised the remarks of Prof. Jones on the I. B. form papers on mathematics, and said he would give a special prize next year of a gold medal to No. 1 in that form, and a wooden spoon to the last. The Bishop of Niagara followed, congratulating the head master and other masters on the wonderful celebrity attained by the school, and complimenting the scholars for their polite and courteous

manners. He intimated that next year he would give a special prize for elocution. The Provost of Trinity was the last speaker, who spoke of the school as the great training ground for their future clergymen, legislators and judges, and intimated that he would give two special prizes for subjects to be decided upon by the head master. Other gentlemen also intimated their intention of giving special prizes; and the head master briefly returned thanks for their good wishes and offers.

During the intervals the choir sang several part songs very creditably.

The proceedings were brought to a close by the Bishop of Toronto delivering a brief address on the great success which had attended the school, and pronouncing the benediction. Three hearty cheers were then given for the Queen, the Bishop of Tennessee, the head master, the Chancellor, and the ladies.

The visitors then repaired to the dining-hall, where a *recherche* luncheon was partaken of.

Following will be found the detailed

PRIZE LIST.

The Chancellor's prize—Cayley, E. C.
General Proficiency—V. form, Lewin, W. A. H.; IV. form, not awarded; III. form, Bedford Jones, A. C. McN.; II. A form, Loucks, W. M.; II. B. form, Kirkpatrick, A. T.; extra prize, Middleton, E. L.; I. form, Mattocks, J.

Divinity—Bishop of Toronto's prize, Cayley, E. C.; Rev. J. Davidson's prize, Martin, A. E. S.; III. form prize, Patton, H. S.; II. A form prize, Campbell, E. A.; II. B form prize, White, W. H.; II C form prize, Kirkpatrick, A. T.; I form prize, Catto, C. J.

Mathematics—The Governor-General's medal, Perry, C. N.; Professor Jones' prize, Rogers W. J.; IV. form, Coy, W. F.; III. form, Loewen, O. J.; II. A form, Boyd, G.; II. B form, not awarded; II. C form, J. H. Perry's prize, Boyd, L.; Rev. Professor Jones, arithmetic, I. form, Bickford, E. H.

Greek grammar—Rev. A. J. Broughall's prize, Cayley, E. C.; A Graduate of Trinity College, Leader, H. P.

Latin grammar—Professor Boys' prize, Lewin, W. A. H.; second prize, Loucks, W. M.; Lytleton prize, Mattocks, J.

Latin composition—J. A. Worrell's prize, Cayley, E. C.

History and Geography—First prize, Leader, H. P.; second prize, Broughall, F. W.

History, and geography, and English—First prize, Loucks, W. M.; second prize, Kirkpatrick, F. G.; third prize, Mattocks, J.

German—Cox, R. S.

French—Elmes Henderson's prize, Cox, R. S.; second prize, Cowie, A. M.; third prize, Powell, G. E.; fourth prize, Boyd, G.

Writing—Patterson, G. B.

Drawing—Sutherland Macklem's prize, Leader, H. P.; second prize, Hewitt, E. H.

Geology and botany—Patton, H. S.

Physical geography—Hon. G. W. Allan's prize, McMurray, L.

Bookkeeping—Walker, R. E.

Natural Philosophy—Hannaford, R. S.

Rev. W. E. Cooper's Prayer-book—Lewin, W. A. H.

Rev. J. D. Cayley's prize for Church history—Bedford Jones.

Music—Mrs. Read's prize, Powell, G. E.; extra prize, Griffin.

Bronze medal presented by Mrs. Perrain and Mrs. Gaviller, awarded annually by vote of the masters to the boy who has chiefly distinguished himself by "steady perseverance in industry, courtesy, and integrity." Cayley, E. C.

The Bishop of Tennessee and the Rev. A. L. Wood remained at Port Hope, the guests of the head master, until the end of the week, they then went to Trinity College, Toronto, for a day or two. On Sunday, the 16th, the Bishop preached at St. George's in the morning and at the Holy Trinity in the evening; on Monday he delivered an address on "Woman's Work in the Church," at St. George's School-house; on Tuesday he was accompanied to the Falls of Niagara by Professor Jones and the Rev. C. J. S. and Mrs. Bethune, where the party were met by W. Sutherland Macklem, of Clark Hill, who was most hospitable in his attentions. Finally the Bishop and Mr. Wood took leave of their friends with mutual regret, expressing the great enjoyment they had experienced during their charming visit to Canada.

BATTEAU.—On Sunday, the 16th inst., the Bishop of Toronto held a Confirmation service in this place, when 28 persons offered themselves for the administration of the holy rite, among them being an old man between 70 and 80 years of age. The late incumbent, the Rev. John Farncomb, having been appointed to a new mission, was unable to be present on the occasion. For many weeks previous to his departure he had been carefully preparing the candidates, and it speaks well for his teaching and influence when so many who were far beyond the usual regulation age, and even advanced to middle life, came forward to

publicly declare themselves "Christ's faithful soldiers and servants," some only being received into the Church by Baptism a few weeks previous. It seems a pity Mr. Farncomb could not himself have been privileged to present to the Bishop these fruits of his labours, and also witness the Consecration of the Church at Dunroon, which through his indefatigable exertions was not only built but paid for in an incredibly short period, considering the many difficulties in the way. Let us hope he may yet be permitted to take part in these ceremonies, for, through the intervention of a neighbouring clergyman, both Confirmation and Consecration services at Dunroon are postponed till September. The same delay was desired for Batteau, but the candidates themselves, as well as all concerned in the arrangements, were strongly opposed to such delay, so the little church was filled with reverent and attentive witnesses to the solemn vows declared within its walls. The decorations, though not profuse, were chaste and in keeping with the nature of the ceremony; wild white blossoms, culled by willing Sunday scholars from the woods and fields, formed the principal part, with a few roses and choicer flowers interspersed. In the absence of the Mr. Farncomb, the Hon. and Rev. T. P. Hodge, who is kindly taking the duty until another clergyman is appointed, presented the candidates for Confirmation, and the Bishop addressed them in plain and impressive words, setting forth the nature of the solemn service in which they were engaged, and the responsibility which would henceforward be theirs, to walk worthy of their high and holy calling. After a brief time for refreshment, his Lordship was driven to Stayner, where he held another Confirmation, making the third at which he had officiated that day.

PEMBROKE.—The ladies of Holy Trinity church gave a strawberry festival and cap and apron sale on the rectory grounds on the 12th inst., whereby they realized the handsome sum of nearly two hundred dollars. The day proved fine, and the pretty little lawn was crowded with visitors of all denominations, who thoroughly enjoyed the delicious strawberries furnished from the well known *Haba* nurseries of the Renfrew Fruit and Floral Company. The grounds were lighted up during the evening with Chinese lanterns, and the St. Patrick's brass band having kindly given their services, all passed off "merrily as a marriage bell;" and the rector had cause to feel grateful to his numerous young lady parishioners who worked so energetically to procure funds to furnish tower, turret, and bell to the beautiful little church in this thriving town. If arrangements can be made for having another fruit festival in the early autumn it is to be expected that this long wished for result might be achieved about the Feast of the Nativity. *Laus Deo.*

WHITFIELD.—Rev. R. A. Rooney acknowledges, with thanks, the receipt of a package of books for the use of the Sunday-school, per C. W. M. A.

HURON.

From Our Own Correspondent.

THORNDALE.—*Death of a Christian Soldier.*—Departed from the warfare of the Church militant, on Wednesday, July 26th, Rev. W. H. Wray, late incumbent of Thorndale, W. Nissouri. Mr. Wray was a priest of the Church of Ireland, and has been in active service in the diocese of Huron for nine years. He was one whose heart was in his work, and a devoted son of Holy Catholic and Apostolic Church. He was not an old man—he died at the age of 74 years. He officiated till the Sunday immediately before his departure. The Church of St. George has indeed suffered a great privation.

LONDON.—*Christ Church.*—On Monday evening there was a very pleasant social party of the Sunday School teachers' and church choir at the rectory of Christ Church. About forty members were present; refreshments were served on the lawn, after which music and the social conversation of friends added greatly to the pleasure of the happy evening. The meeting was a farewell one, Mr. Sutcliffe leaving Christ Church for the United States. He had been for some time organist of the church and teacher in the Sunday School. Several addresses were given in which his valuable services were referred to. In replying he expressed his deep sense of their unvarying kindness.

FOREST.—The Rev. S. L. Smith being about to remove, to take charge of the mission church at St. Thomas, a large number of the parishioners assembled at the parsonage to express their regret at his departure and to make him a presentation. They presented him a handsome purse, a couple of easy chairs, and various other articles to the value of \$100, accompanied by the following address:—On your departure from our midst, as the head of our spiritual household, your parishioners wish that you should

carry with you some testimonial of the affectionate and kind feeling they entertain towards you, and would ask you to accept the accompanying tokens of the esteem they bear you and your lady. We deeply regret that you must leave us, but go where you may you carry the heartiest and best wishes of your many warm friends in this parish. We wish you God speed in your new field of labour, and would congratulate your new parishioners on securing you to minister to their spiritual gains. Our loss is their gain. Signed by the church-wardens on behalf of the eighty contributors to the presentation. Mr. Smith, in reply, spoke of the pain he felt in severing his connection with the parish, and commended the friends he was now leaving to the kind attention of his successor, Mr. O'Meara.

ALGOMA.

From Our Own Correspondent.

GORE BAY.—Please allow me to acknowledge the receipt of a parcel for Bazaar, from Miss White, of Yorkville, and others. In thanking these ladies, and all who so kindly helped us in this matter, I am glad to be able to state that the proceeds of our Bazaar amounted to \$110. W. Macauley Toothe.

S. S. Teacher's Assistant

TO THE INSTITUTE LEAFLETS.

Ninth Sunday after Trinity.—No. 37.

THE Gospel for this day contains the well-known parable of the unjust steward. His wickedness began in the comparatively trifling fault (as it would seem to many people) of *wasting* his employer's goods. This habit, however, of *wasting*, or *treating carelessly*, what does not belong to us but has been put in our charge as a trust, contains the *essence* of the very crime of dishonesty; it is actuated by the spirit of dishonesty—it is, in reality, dishonest dealing or management. The discovery of this career of dishonest waste in his office, instead of turning him to repentance for the wrong-doing, is made by him the occasion of further development in the spirit of dishonesty—he now proceeds to use his office so as positively to give to others what belongs not to him but to his master. This giving, however, on his part is not benevolent but selfish; in reality he gives to himself, thus causing even greater loss to his already greatly injured master—gives to himself or buys for himself in this way the lasting gratitude of the people thus directly benefitted by his dishonesty. The proceeding was, from a worldly point of view, a wise one—a keen, sharp proceeding as the last advantage possible to him in the exercise of his office; a wise use of a present advantage, as turning of existing material to account. We may notice, in passing, how his course of dishonesty, developing from one step to another, was bolstered up at the crisis by two companion vices—indolence and false shame. He could not dig, (was this not rather false pride than physical indolence?) He was ashamed to ask honestly for what he needed. False throughout—false pride, false shame, false dealing! Our Lord's moral from the parable is, *make to yourselves friends* by a wise use of present material advantages—not, of course, imitating the dishonesty of the unjust steward, but his practical wisdom in reaching his object by the use of ready means. When we turn to the epistle we find the same lesson of *practical wisdom* inculcated by direct precept, "take heed lest you fall,"—use your occasions, opportunities, present advantages, so as to establish your future position.

This lesson is now drawn from the history of the Israelites in the wilderness. They were not all (only a few were) saved. Why? Because of their unwise treatment of their own condition and circumstances for the time being. They lusted after evil things; were guilty of idolatry, fornication, temptation of Christ, murmuring against God. The unjust steward (like all of us), had his temptations; in one way he used them foolishly, he fell before them. God however, invariably so tempers our temptations that there is no necessity for falling into them. It is a golden promise. "God will not suffer any one to be tempted above what he can bear;" there is always provided "a way of escape" from the allurements. So used, that is by being resisted, our temptations perform their proper friendly office—they strengthen and improve us!

We must not leave God out of any of our calculations, as the Collect clearly expresses our duty to Him amid existing difficulties. We ask Him to give us "the spirit to think and do always such things as be rightful." Without His support and guidance we cannot live according to His will; for this help we must ask, and be careful to use aright when we receive it.

Coincident with this Sunday, falling as it does on

the 6th of August, is the minor festival of our Lord's Transfiguration—most beautiful and instructive incident of His life, but not regarded by the Church as of so much importance as to render advisable any special reference in the Collects, Epistles, or Gospels, or other parts of the service. The following day, 7th of August, is set apart by the Church for special remembrance of the Name of Jesus. In point of time, the sacred Name is a subject for consideration on the great festival of Christ's Circumcision, on 1st January; but greater emphasis is given to the subject by making it the special subject of thought on a certain day in the year, even though no farther reference occurs in the services for the time being.

In the name of St. Lawrence occurring on the 10th of August we have the commemoration of a most remarkable man, one of the purest and brightest saints in the galaxy of the Church of Rome. He was Archdeacon of Rome in the third century, and suffered martyrdom, by being roasted to death on an instrument shaped like a gridiron, because he refused to surrender the treasury of the diocese of which he was guardian, to the heathen.

THE CATECHISM.

Q. You were baptized when an infant, and could not understand what blessing you received: was this right.

A. Certainly: for as I was born under a curse (Eph. ii. 3), it was fitting that I should be baptized and born again, to come under a blessing.

Q. What was the curse?

A. I was born in sin, and under the curse of sin, derived from Adam.

Q. What is the blessing?

A. Being made a member of Christ, the second Adam, through whom the sin and curse of the first Adam are undone.

Q. Was your unconsciousness a bar to this blessing?

A. No more than my unconsciousness was a bar to coming under the curse.

Q. But is not faith required in order to receive any blessing from Christ?

A. No: except in those who are capable of exercising it. St. Mark x. 14—where Christ's act was the outward sign of inward grace.

Q. What other proofs have we that Christ is willing to bless those who cannot exercise faith?

A. St. Matt. viii. 29, ix. 2; St. Mark vii. 32, ix. 17.

Q. By what words of Christ does the Church justify Infant Baptism?

A. "Suffer little children to come unto Me, and forbid them not;" and, "Of such is the kingdom of heaven."

Q. Might not this mean, "Suffer them to come to Me for instruction?"

A. No: for they were brought, that is, borne to Him; they were babes or infants, (in Greek, Luke xviii. 15, *brephe*, the word used of John the Baptist yet unborn, (St. Luke i. 44); and they were brought to be blessed by the laying on of Christ's hands, not to be instructed.

Q. What is the argument from "Of such is the kingdom of God?"

A. The kingdom of God and the kingdom of heaven are of equal import, and both are used to signify the Church of Christ here on earth; and if it is to be composed of such as children—i. e., child-like souls—of course children themselves may be received into it. [But perhaps "of such" does not so much mean "composed of," as "to them belongs—is theirs;" which makes the argument, if anything, stronger].

Q. What other reason have we for the baptism of infants?

A. Acts ii. 38, 39—the promise belongs to children, and so children have a right to the seal of the promise—Baptism. See Isa. xlii. 3, 4.

Q. Any other reason?

A. Yes; whole households were baptized in the Apostles' days. (Acts xvii. 15, 33; 1 Cor. i. 16). It is not likely that such households consisted of none but adults; or, if they were adults, and under authority, as a body of slaves or servants, the case is much stronger; for if free, and of full age, it is not likely that they would all and at once have agreed to receive a despised religion.

Q. Any other reason?

A. Yes: Jewish children were brought into covenant with God by circumcision, and it is unlikely that the children of Christians would have inferior privileges.

Q. Why is there no rule in the New Testament to baptize children, and on a particular day?

A. Because the New Testament is not a book of rules; and was all written many years after the customs of Christian Baptism had been settled.

Q. Is this all that can be said in favour of Infant Baptism?

A. By no means: but other arguments are thought not so fit for the capacity of young learners.

[The discourse on Infant Baptism in Jeremy Taylor's Life of Christ is recommended to such as can refer to it].

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

THE CHURCH IN THE NORTH-WEST.

To the Editor of the DOMINION CHURCHMAN.

SIR,—So much has been written of Manitoba and the North-West from an agricultural and commercial point of view, that perhaps the impression of a clergyman, on his annual summer ramble, may not be unwelcome to your readers.

On Thursday, from early morning, we were running through the flat, but beautiful prairie of Minnesota, and towards evening drew into the station at Emerson, the first Canadian town—till last April known to all of us for its pluck and enterprise, and since then for the development of a decidedly amphibious disposition.

It has now emerged from the water and taken to dry land. Hardly a trace remains of the flood, though the water was so deep between St. Vincent and Emerson that the steamer *Selkirk* took a short cut across the prairie.

A fine thriving little town is Emerson, with a population of about 3,000, aspiring to be a city, with an excellent hotel, the Carney House, a number of good shops, any number of real estate offices, an opera house, and several places of worship.

The Church is here represented by a frame building, suitable enough for the pioneer character of the work, but without any pretensions to architectural beauty. The Rev. J. C. Brenton is the priest, and, I believe, has what our American cousins would call a "live" congregation.

Crossing the river by the temporary bridge to West Lynne, one feels that he has struck into a better country. The town itself is newer and much smaller than Emerson, but it has the advantage of a higher site—no small consideration in a country which will be more or less subject to floods,—and is backed by what is destined to be one of the most splendid agricultural districts in the world.

On the Emerson side the land is flat and covered with poplar scrub, but here there is a magnificent prairie, stretching out like a lovely green carpet, and West Lynne stands on the border. The land is beautifully undulating, thickly settled, and I believe becomes even more magnificent, it that be possible, off towards Pembina and Turtle Mountains. West Lynne has lately been incorporated as a town, and was in all the throes of its first municipal election. All the candidates for office were young men, who had taken Horace Greeley's advice and "gone west," and among them was Frank Lewin, son of the Rev. W. Lewin of Prescott, who, by his business success, is doing credit to the training he received in the store of C. & M. Mills, Iroquois, and bids fair to be a prominent man in the western country.

Church services are held here in the School-house, by the Rev. J. C. Brenton; but I was shown the site selected for a church, which will no doubt soon be built.

I spent all day Friday driving over the prairie, and among other places visited Plum Coulee, where is the fine farm and residence of John White, late of Picton, and brother of the Rev. Canon White of Iroquois. Mr. White had gone to Morris, but the house, from its position and exterior, impressed us most favourably, and it would be difficult to find better soil. There were 200 acres under crop; and though the wheat was rather backward, on account of the late spring, it was looking strong and vigorous.

Mr. White when he first came to the country was tempted to return home to Ontario disheartened. It was "The Great Lone Land" then, and it required some pluck to stand the isolation, but he has been fully rewarded for his determination. He holds his farm, which was a homestead and pre-emption, at \$10,000 now, and no doubt it pays him good interest at that figure.

Taking the train at Emerson, about 8 a.m. Saturday, we reached Winnipeg by 8.

Prepared by many descriptions for a large and thriving city, I felt like the Queen of Sheba in reference to the wisdom of Solomon, that it exceeded the fame I had heard.

Main Street is thronged with drays and carriages of all descriptions, while the crowd of people on the platform make it like an endless fair-day.

The boom in real estate is at a temporary lull, but there could hardly be more activity in building and commerce and all sound evidences of prosperity. All the buildings within the fire limit are of brick or stone, on stone foundations, and fine massive piles are going up on all sides; but without the fire limits the object is to build quickly, and anyway, only to build.

Detached houses, terraces, huge hotels, shops and warehouses are being put up as if by magic.

The order is to build on piles, as stone for foundations is scarce and expensive. A baloon frame, on piles, veneered with brick, with tarred felt between brick and boards, makes a warm and easily constructed and imposing house withal.

That is Winnipeg off Main Street! Imagine this, with paint in many cases instead of bricks, and you have a good idea of the place. Imagine whole streets of these houses going up at once, and stretching away out into the prairie, where the freighters are hugging their camp fires, and you have the scene before you as vividly as if you saw it.

And who are the freighters, perhaps you ask? Half-breeds, from Prince Albert, Edmonton, Calgary, Peace River, Arthabaska, from everywhere throughout the North-west. They have the carrying trade of the Hudson Bay Company. Their wooden carts, innocent of iron and axle-grease, are the ships of the prairie. Some of them come 500 miles, some 800, some 1600, some, I am afraid to say how far, traveling along the trail day after day, and day after day, till the weeks grow into months, and at last they find themselves with their load of furs at the gates of Fort Garry. No, I am guilty of error! That is where they used to find themselves. The Hudson Bay Company, in its settlement with the Government, held out for a reserve of 500 acres of land around the fort, for a camping ground for the freighters. Gov. Macdougall thought a smaller quantity of land would be quite sufficient, but the company contended that they could do with no less, and so they got all they asked. They have found it more profitable, however, to sell their reserve in town lots, some of which has sold as high as \$200 a front foot, and the freighters are left to pitch their camps near the *Tepees* of Pon "Lo," out on the prairie.

Sunday in Winnipeg, as elsewhere is a day of rest. The hammer is silent! The baloon frame riseth not! People talk "lots" in an undertone, and go to church.

There are three churches in the city, High, Low and indifferent, or in other words, Christ Church, Trinity and St. John's. Christ Church, in Princess street, is an imitation of Continental Gothic, with lofty walls made familiar to us by *Sainte Chapelle*, in Paris, some of the Rhine churches, and Streets' reproductions in England. The effect is good, but it is a mistake. It is what I would call an architectural, structural, acoustic and climatic mistake. It is an architectural mistake, for the chancel is out of all proportion to the nave, and the buttresses are indescribable. A structural mistake, for so ambitious a building should have been built of stone or brick. An acoustic mistake, for six month's preaching would tear any preacher's voice to shreds. And a climatic mistake, because high walls and lofty roof are not consistent with 40 degrees below zero, or 10 degrees with a blizzard. But I must stop here, and tell you more about the churches in a future letter.

K. L. JONES.

Winnipeg, June 18th, 1882.

THE SUPERINTENDENT IN LOVE.—Supt. E. J. O'Neil, of the Dominion Police Force, Ottawa, Canada, thus spoke to a representative of one of Ottawa's leading journals: "I am actually in love with that wonderful medicine St. Jacob's Oil. I keep it at home and likewise here in my office; and though my duty should call me hence in an hour to a journey of a thousand miles, St. Jacob's Oil would surely be my companion. It is the most wonderful medicine in the world, without any exception, I believe. My entire family have been cured by it. We have used it for twenty different ailments, and found it worth half a score of doctors. My men here on the Dominion Police Force, use it right along and very justly think that there is nothing like it. I believe it is the long sought *Elixir Vita* and possesses the power of making the old, young again. I know it oftens enlivens me, and although I am passed fifty years of age, I am, thanks to that wonderful agent, a lively man yet."

The firm of J. & S. McEachen, Douglas, writes us June 1st, saying "There is not another preparation we can recommend with so much confidence as Burdock Blood Bitters, as it invariably gives the best of satisfaction." Burdock Blood Bitters cures all diseases of the Blood, Liver and Kidneys.

As a remedy for Sea Sickness, for any irritation of the stomach and bowels, for canker of the stomach and mouth, for piles and hemorrhage, and for all varieties of bowel complaints, Dr. Fowler's Wild Strawberry is nature's true specific.

Children's Department.

WHO DID IT?

Who made the stars look out at night?
Who gave the sun his heat and light?
Who framed the moon so clear and bright?
'Twas God!

Who gave each little bird a wing,
And taught it how to fly and sing,
And make the woods with music ring?
'Twas God!

Who made each pretty blade of grass
O'er which my infant footsteps pass
Wear drops of dew, like beads of glass?
'Twas God!

Who filled the salt and stormy sea
With water and with shells, for me,
And fishes bright, that bound with glee?
'Twas God!

Who shaped my little hands and feet,
And warms me with his life and heat,
And gives me clothes, and food to eat?
'Twas God!

Who built a happy place on high,
A glorious city in the sky,
Where all may go, e'en such as I?
'Twas God!

THE RIGHT USE OF RICHES.

WHATEVER difficulties the Gospel for to-day may present, there can be no doubt of the practical lesson it conveys respecting the use of riches. Unrighteous mammon though they be, and lying at the root of all evil, yet they may be made to help their possessor on the road to heaven. And how? by almsgiving, by generous distribution among Christ's poor. This was done by the saintly Elizabeth of Bohemia, a noble lady who lived nearly 600 years ago, some part of whose history shall now be related.

Elizabeth was the daughter of Andrew II., a brave and pious king of Hungary. She was four years old, when (according to the custom of those times) an embassy of noble lords and ladies came to her father's court to ask her in marriage for Lewis, son of the Landgrave Herman, one of the greatest princes in Germany. King Andrew consented, and the little princess, clothed in a robe of silk embroidered with gold and silver, and lying in a cradle of massive gold, was brought in and delivered to the German ambassadors. After three days of feasting they carried her away with them to the land of her future husband, now eleven years of age. She was at once betrothed to him, and the children were brought up together at his father's court.

There the Lady Elizabeth grew up a modest and holy child, most remarkable for her charity to the poor. She gave among them all she was permitted to spend of the allowance her father made her, and when all was gone she used to linger about the kitchen and pantry, begging and picking up broken meat for her poor people. The ladies of the court would laugh at her for this and for spending her time among the poor. They said she was only fit to be a maidservant, or a cottager, and tried to break off the marriage between her and their young prince. Once his sister, the Lady Agnes, dared to say to her, "You are strangely mistaken, Lady Elizabeth, if you imagine my brother is going to marry you. You must first become very different from

what you are now." But the haughty Agnes was wrong. Lewis, now the Landgrave of Thuringia, a religious and charitable prince, loved Elizabeth for the very virtues for which others despised her. She was, besides, very graceful and beautiful, and with the nobility of a king's daughter possessed the ornament of a meek and quiet spirit. So in her early youth they were married, and Elizabeth with her husband's free consent was able to carry out all the wishes of her charitable heart. She visited the cottages of her poor subjects, clothed their infants, watched the dying, laid out the dead and followed them to the grave. She built an hospital on the slope leading to the castle of Wartburg, her constant residence, and often went to it by a narrow, secluded path so steep that it was called "Break-knee," carrying food to her patients in she folds of her cloak. The cottagers around still show this path, tell the pretty legend how once her husband met her and opened her mantle to see what it held, when, behold! it was full of red and white roses.

The remembrance of her Saviour's sufferings, and a desire to save all she could for His poor, kept the Lady Elizabeth from indulging in rich or costly clothing except when state occasions made it necessary, and sometimes, in deed, she could not appear in public for want of such a dress. An opportunity soon arose for all her self-denying charity. When she had been married six years, her husband being absent on state affairs, a great famine afflicted the whole country, so that many poor people died of starvation. Elizabeth came forward to their relief. She distributed money from the public treasury till it was emptied; she opened her husband's granaries and had bread baked in every oven in the castle, giving away the hot loaves to all who came for them, sometimes to the number of 900 in a day. She founded two hospitals in the nearest town, one for those who were ill in consequence of insufficient food, and one for children who were left orphans. She passed much time in them and sold her jewels for their support. So she was the comforter of her people through the long scarcity, and when harvest time arrived, she collected together all the able-bodied men, gave them scythes, new shirts and shoes, and dismissed them to their work in the fields.

The landgrave soon after returned home, all his ministers of state went out to meet him, complaining of their lady's prodigality: but he soon stopped them, saying, "Is my dear wife well? that is all I wish to know—what do I care about the rest?" Then he went on: "You must always let my good little Elizabeth give away as much as she likes. You should help her and not thwart her. God will restore it to us when he thinks fit—alms will never ruin us." So he hastened on to see his dear wife, and almost his first words to her were, "Sister, how fared thy poor people during this bad year?" to which she answered gently, "I gave to God what belonged to Him, and God has kept for us what was thine and mine."

Not long afterwards heavy sorrow fell upon Elizabeth; bereavement, and such actual poverty as we should have thought a lady of her rank secure against. Her husband died on his way to the Holy Land, after commending her and their little children to the care of his two brothers. These wicked

men, however, thought only of getting possession of his castle and treasures. While Elizabeth was still weeping bitterly for her husband, they roughly ordered her out of the castle. She begged for at least a little delay, but to no purpose; nor was she allowed to take a single thing away with her. Two faithful servants clung to her, and with them and her four children, one still in arms, she went down the steep path which she had so often trodden on errands of mercy in happier days. It was a bleak winter's afternoon, but every door was closed against her by the orders of her persecutors. With her little ones around her she passed the night in a miserable shed; then some friends took charge of the children, and Elizabeth lived alone with her maidens, and supported herself by spinning wool.

When her relations heard of her distress, they provided a fit home for her and her children, and, after a time, compelled her brothers-in-law to receive them again into the castle of Wartburg, and restore them to their rights. So Elizabeth became again a wealthy lady, and again she was the friend of poor. Time, thought and money, all were for them, and she boasted that she could still maintain herself by spinning wool.

Thus passed the few remaining years of the Lady Elizabeth. While still young she was carried off by a burning fever, and died in peace and holy joy, Nov. 19, 1281. Truly she had learnt to make herself friends of the mammon of unrighteousness, and we cannot doubt that she now rests in the everlasting mansions of the blessed.

THE LATTER DAYS.

And so shall it be, we are told by infallible authority, in the last judgments of the great day. The same insensibility; the same licentiousness; the same preference of sensual to spiritual joy; the same complacency in ungodly gratifications; the same oblivion of justice and mercy; the same contempt of divine law and attachment to human schemes, will characterize the period of time, proximate to the second advent of Christ, as characterized the period antecedent to the terrific flood of Noah. It would be an awful employment to portray to the mind, with any thing like historical accuracy, the tremendous alarm which must at length have seized upon the world when the threatened judgment actually commenced; when the torrents of the skies and the tides of the ocean united their fearful strength, and, by successive ravages, marked out a storm unlike the wintry desolations of other years; a storm directed by the same Almighty hand which hitherto had restrained the furious elements and made them subservient to human welfare. Creative power was now charged with retributive indignation, and the arm of God had shattered the schemes of man! The business of earth at length paused; the din of pleasure ceased; the strife of individuals was suspended; the politics of nations were arrested; all classes of society mingled together, appalled by a common ruin; the landmarks of property were annihilated; armies were useless; wealth was a name; and science a delusion. The avenging scourge of Omnipotence passed over the whole earth, and no criminal remained behind to tell the tale. Conviction came too late; re-

morse could be no substitute for repentance. The hour for contrition was for ever elapsed. And to this scene of utter disaster the Redeemer refers, in order to illustrate the consternation which will arrest an impenitent world when He shall return to the earth on which He has been so long despised.
—By a writer of the last generation.

BE WISE AND HAPPY.—If you will stop all your extravagant and wrong notions in doctoring yourself and families with expensive doctors or humbug cure-alls, that do harm always, and use only nature's simple remedies for all your ailments—you will be wise, well, and happy, and save great expense. The greatest remedy for this, the great, wise and good will tell you, is Hop Bitters—rely on it.—*Press.*

A HOUSEHOLD NEED FREE.—Send address on postal for 100-page book, "The Liver, its Diseases and Treatment," with treatises upon Liver Complaints, Torpid Liver, Jaundice, Biliousness, Headache, Constipation, Dyspepsia, Malaria, etc. Address, Dr. Sanford, 24 Duane Street, New York.

NEW INVENTION.—On the sixth of March last I obtained a patent in Canada, for changing common windows to Bay Windows. The invention is also patented in the United States, and is having a large sale in every State. I have sold twenty-two counties in Canada, and offer the remainder for sale, or will take a partner; the right man with \$200 capital can secure the management and an interest in the business. Canadian references given.—Address, W. S. Garrison Cedar Falls, Iowa, U. S. A.

NO GOOD PREACHING.—No man can do a good job of work, preach a good sermon, try a law suit well, doctor a patient, or write a good article when he feels miserable and dull, with sluggish brain and unsteady nerves, and none should make the attempt in such a condition when it can be so easily and cheaply removed by a little Hop Bitters.—*Albany Times.*

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Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains,

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BIRTHS, MARRIAGES & DEATHS.

Not exceeding Four lines, Twenty-five cents. Died. SHAW—Entered into rest, on Sunday morning, the 9th of July, at Bearbrook, Cumberland, in the 33rd year of his age, Mr. George Shaw, one of the oldest and most respected settlers in the parish, and a true and faithful churchman.



TRENT NAVIGATION.

NOTICE TO CONTRACTORS.

THE letting of the works for the FENELON FALLS, BUCKHORN, and BURLEIGH CANALS, advertised to take place on the second day of August next, is unavoidably further postponed to the following dates:— Tenders will be received until "THURSDAY, the twenty-fourth day of AUGUST next."

Plans, specifications, &c., will be ready for examination (at the places previously mentioned) on "THURSDAY, the tenth day of AUGUST next." By Order, A. P. BRADLEY, Secretary.

Dept. of Railways and Canals, Ottawa, 15th July, 1882.



WELLAND CANAL ENLARGEMENT.

Notice to Contractors.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the Welland Canal," will be received at this office until the arrival of the Eastern and Western Mails on FRIDAY THE 1ST DAY OF SEPTEMBER next, for the deepening and completion of the Welland Canal between Ramey's Bend and Port Colborne, known as section No. 34, embracing the greater part of what is called the "Rock Cut."

Plans showing the position of the work, and specifications for what remains to be done, can be seen at this Office, and at the Resident Engineer's Office, Welland, on and after FRIDAY, THE 18TH DAY OF AUGUST next, where printed forms of tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms and, in the case of firms, except there are attached the actual signatures, the nature of the occupation and place of residence of each member of the same; and further, an accepted bank cheque for the sum of four thousand dollars must accompany the respective tenders, which sum shall be forfeited if the party tendering declines entering into the contract for the works, at the rates stated in the offer submitted.

The cheque or money thus sent in will be returned to the respective contractors 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, 15th July, 1882.

BOTANIC GOLDEN HEALTH AND LIVER PELLETS.

If you are suffering from Liver Complaint, Dyspepsia, Costiveness, Piles, Pimples, Skin diseases, Headaches, Urinary diseases, and Diseases of the Womb. The best health restorative ever discovered, and declared by all who have used them. "Worth a Guinea a box."

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One of (6) Silver Steel Tea Spoons, 1 Silver-plated Sugar Shell, 2 Green colored Japanese Knives, 1 elegant colored Engraving, The Lord's Prayer, with colored portraits of Washington, Lincoln, Garfield and Arthur, size 10x14 inches. All sent post paid, provided you will cut this out and return with 10 three-cent postage stamps to pay postage and packing expenses. Address E. G. REDDOUT & CO., 10 Barclay St., N. Y.

OPIUM MORPHINE HABIT.

No pay till cured. Ten years established. 1,000 cured. State case, Dr. March, Quincy, Mich.

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Send to J. W. Daugherty & Co., 724 Chestnut St., Philadelphia, one cent stamp and get by return mail a handsome forty (40) page book called HOW TO PRINT, which gives with a hundred other things, cuts, descriptions and prices of the celebrated MODEL PRESS.

Prints everything needed by Business Men, Churches, Sunday-Schools, &c. Is strong, rapid, and easy to work. Any boy can manage it. 10,000 sold. 12 styles. Hand and foot power. Price, from \$5 up.

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In the antique or Modern Style of Work. Also

Memorial Windows,

Etched and Embossed Glass Figured Enamel and all plain colors, at prices which defy competition.

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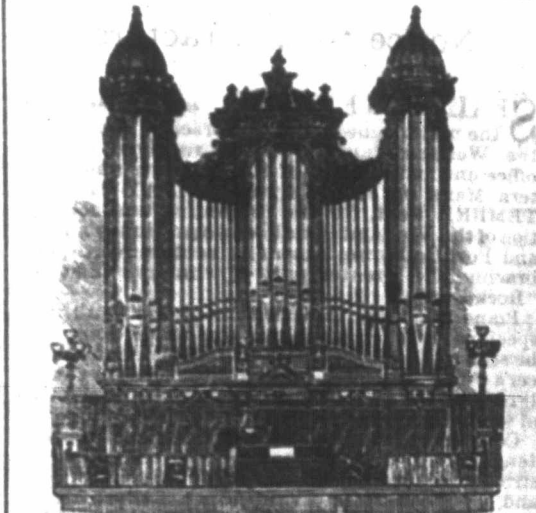
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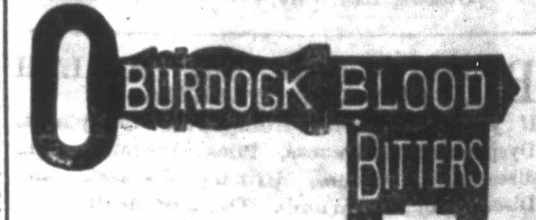


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