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Mary had some ORALINE;
 Her teeth were white as snow,
 And every where that Mary went
 That ORALINE had to go.
 Mr. Callender's Compound Dentifrice
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 Ladies who have used our Machines for four-
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 The Williams Machines do not take fits or get
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 have a cluster of GREEN HOPS (notice
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 past fifteen years to the treatment of the vari-
 ous diseases of the

HEAD, THROAT, AND CHEST,
 (during which time we have treated over 33,000
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MEDICATED INHALATIONS,
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 as curable as any other class of diseases that af-
 flict humanity.

The very best of references given from all
 parts of Canada from those already cured.
 Consultation free and prices within the reach
 of all.

It is especially desirable that all who have
 need of medical aid, either from catarrh, asthma,
 bronchitis, or consumption, should make early
 application. The patient at a distance, who
 cannot come here for treatment, can, after ex-
 amination, return home and pursue the treat-
 ment with success. But if impossible to call
 personally for an examination, write for a "List
 of Questions" and "Medical Treatise." Address

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 war is waged against them with North-
 rop & Lyman's Vegetable Discovery and
 Dispeptic Cure. Its use also insures
 the removal of Kidney and Uterine
 maladies, and promotes unobstructed
 action of the bowels. The purity of
 its ingredients is another point in its
 favor. As a blood purifier it has no
 equal. It is also a great favorite with
 the ladies.



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 men-
 tioned) on "THURSDAY, the fourth day of AU-
 GUST 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 West-
 ern Mails on FRIDAY THE 1ST DAY OF SEP-
 TEMBER next, for the deepening and comple-
 tion of the Welland Canal between Ramey's Bend
 and Port Colborne, known as section No. 34, em-
 bracing the greater part of what is called the
 "Rock Out."

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 Engi-
 neer'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 at-
 tached the actual signatures, the nature of the
 occupation and place of residence of each mem-
 ber 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 contract for the work, 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.

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 ces as we are desirous of
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 It is awfully
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 agonize un-
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 ailments
 arising from
**Dyspepsia,
 Indigestion,
 Disordered
 Stomach and
 Liver,** when
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 made to you
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 sincerity,
 with an absolute certainty of
 curing you.

**ZOPESA (from Brazil) cures
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**Cleansing, Correcting, Reg-
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 and Muscle, simply by work-
 ing wonders upon the Digest-
 ion, and giving activity to
 the Liver.**

Get this out, take it to any
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 at least one 75 cent bottle of
 Zopessa, and tell your neighbor
 how it acts. It is warranted
 to cure Dyspepsia and Bil-
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 Kidney Cure taken on the first sensation of
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FRANKLIN B. BELL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

July 30...EIGHTH SUNDAY AFTER TRINITY.—
Morning...1 Chronicles 29, 9 to 29 Acts 28, 17.
Evening...2 Chron. 1; or 1 Kings, 3. St. Matt. 15, 21.

THURSDAY, JULY 27, 1882.

DR. WILBERFORCE will make the seventh abstaining English prelate. The others are the Bishops of Exeter, Gloucester and Bristol, Rochester, Durham, Dover and Bedford.

The Hospital Sunday Fund has reached £29,750 on the 27th ult., an amount which has been exceeded on only three occasions—in the years 1874, 1880, and 1881.

The Rev. Dr. Nicholson, vicar of St. Pauls, Southsea, has commenced a series of summer services in a tent on the common. The experiment promises to be very successful.

The Bishop of London, the Bishop-designate of Newcastle, and the Bishop of Dover have become vice-presidents, and the Bishop of Bedford, Mr. Mark H. Beaufoy and Mr. R. D. M. Littler, Q.C., trustees of the Church Central Home for Waifs and Strays.

A quiet day for the clergy was held at Newton Abbot, Devonshire, on the 12th and 18th ult. Canon Mason, of Truro, gave four addresses. Thirty-six clergymen were present. On the evening of the 18th, a public service was held in St. Paul's Church, when Canon Mason preached.

At the Ely Diocesan Conference, Bishop Woodford protested strongly against substituting deprivation as the alternative of imprisonment for contumacious clerks—deprivation touched so closely on spiritual things, he said, that it required special guarding against abuse.

The parish Church of Northchurch, Herts, was re-opened by the Bishop of St. Albans on the 17th ult. Two hundred additional sittings have been secured. This work completes, with the exception of Puttenham and Long Marston, which is re-building, the restoration of every parish church in that part of the diocese.

The Ecclesiastical Courts Commissioners held their fortieth and forty-first meetings on the 22nd and 23rd ult., in Bridge Street, Westminster. Among others present, there were the Archbishop of Can-

terbury, the Marquis of Bath, the Earl of Devon, the Earl of Chichester, the Bishops of Oxford and Truro, Lord Coleridge, &c.

The Queen has peremptorily refused the Bishop of Lichfield the assistance of a Suffragan. His Lordship is not very popular at Court, on account, it is said, of his Church principles, which, judging from a sermon printed in the DOMINION CHURCHMAN sometime ago, cannot be very "High." The Bishop of St. Albans, however, has Court influence, and has been allowed a Suffragan, although his diocese is small.

Bishop Macdougall, for the Bishop of Winchester, on the 24th ult., consecrated the Church of St. Michael and All Angels, Portsmouth. The building was completed eight years ago, and services have since been conducted in it, but legal difficulties had delayed the consecration. A private drawing-room meeting, to discuss Church extension, was subsequently held at Admiralty House, the residence of the Commander-in-Chief.

Among the many good works that the clergy and laity of St. Albans, Holborn, are famous for is the "League," a society started by the Rev. Mr. Stanton for the benefit of the many hundreds of poor men in London, for whose spiritual and temporal welfare none seemed to care till he made an effort for that purpose. At his request, the Archbishop of Canterbury preached to them a short time ago, and Mr. Stanton remarked that he spoke with the sympathy and power for which he is so remarkable in his addresses to young men.

The Diocesan Mission Festival has recently been held in Salisbury. There was a children's service in the Cathedral, at which the Rev. Sir J. Phillips gave an address. The following morning there was an early celebration, and at matins the Bishop of Chichester preached. The meeting in the afternoon was presided over by Bishop Moberly, and addresses were delivered by the Bishops of Honolulu and Victoria (Hong Kong). In the evening Chancellor Swayne took the chair, and Dr. Pope and the Bishop of Victoria gave addresses. The total collections were £84 2s. 8d.

The fourth annual report of the Bishop of St. Albans Fund states that the income last year amounted to £8,084, an increase of £4,658 over the preceding year. The grants for agents had been £3,295; for sites, chiefly for mission purposes, £2,471; for permanent churches, £550; for parsonages, £250; schools, £220; and for mission work among the Lascar seamen at the Victoria Docks, £100; besides which special donations of £1,270 had been received. The fund now supports, wholly or in part, nine missionary clergymen, thirteen parochial curates, eight mission women, and five Scripture readers. Mr. Richard Foster has given the whole stipend of the Mission clergymen at Whitwell Street, Plaistow, and Mr. J. B. Knight £100 a year towards the missionary clergymen at Tidal Basin.

The annual meeting of the Additional Curates Society was held in the Jerusalem Chamber on the 21st ult. The Archbishop of York in the chair.

The report stated that, although the Society was assisting in the maintenance of 646 additional clergy, there were nearly 400 applicants on its books waiting in almost hopeless expectation for grants. The subscriptions and donations of last year amounted to 40,786*l.* as against 38,866*l.* the year before. The amount to be expended this year is 43,588*l.* in grants, to meet 42,816*l.* raised locally, to support 659 additional clergymen. The population of the country increases at the rate of 343,598 a year, and in thirty-four of the great towns in England, embracing a population of four millions, 52½ in every hundred attend no place of worship whatever.

The arrangements for the Church Congress, which is to be held in Derby on the 3rd of October, and the three following days, are making satisfactory progress. A special feature of the congress this year will be a smaller list of invited readers, and, in consequence, longer time allowed for open debate. Among those who have accepted invitations to read or speak are the Bishops of Bedford, Liverpool, Ballarat, and Victoria; Mr. Beresford Hope, M.P., Sir Bartle Frere, Earl Nelson, the Rev. the Earl of Musgrave, the Dean of Wells, Mr. Stanley Leighton, M.P., Mr. Cecil Raikes, M.P., Mr. Albert Grey, M.P., Mr. Wilbraham Egerton, M.P., Dr. W. G. F. Phillimore, and Mr. Salt, M.P.

The friends of Irish Churchmanship will be glad to hear that this ancient Church was never in a more healthy and vigorous condition than at present. Figures will, perhaps, best show the progress and advancement it has made during the past few years. In 1810 there were but two schools and eighty-seven Sunday-school scholars in connection with the Church of Ireland. It now possesses 2,093 schools, 176,525 scholars, and an army of 15,447 teachers. Within the last ten years the church members, who number 685,000, have contributed twenty million dollars for church sustentation. The contributions in the year before disestablishment, *i. e.*, in 1869, amounted to \$23,200; last year it footed up no less a sum than \$205,000. During the last ten years forty-four churches have been built, and upwards of 100 restored.

The Children's annual Fruit and Flower Service at Berkeley Chapel, Mayfair, on the 25th, was largely attended. For nearly an hour the young people came flocking into the church, each with a posey or basket of fruit, which was received by the incumbent and his assistants, and deposited within the altar rails. Shortly before the commencement of the service, the Princess of Wales and the Duchess of Teck, with their children, arrived and made their offerings. The fourth selection in "Church Services for Children," compiled by the incumbent, the Rev. T. Teigmouth Shore, was used. It included a metrical litany and two hymns, with a short address from the incumbent upon Amos viii. 1, "A basket of summer fruit." After the service, the fruit and flowers were taken by several ladies of the congregation to various children's hospitals, where they were welcomed with the utmost delight. The Princess of Wales accompanied the portion set apart for the Hospital for Women and Children, in

the Waterloo-road, and took part in its distribution. The offertory was given to the Victoria cot in the Hospital for Children at Chelsea.

On the 21st, two "oratorio services" were given in Peterborough Cathedral, which attracted large congregations. Admission to the reserved portion of the building was only to be had by subscription—a circumstance which from the outset aroused the strong opposition of some of the neighbouring clergy and laity, who regarded the festival as a musical performance rather than a religious service, and spared no effort to prevent it from taking place. The people of Peterborough, however, were in favor of the festival, and the Mayor requested the tradesmen to close their shops during the afternoon. The Peterborough Choral Society showed a genuine desire to give them a distinctly religious character, and in this they succeeded. The afternoon service consisted of the *Creation*, preceded by devotional portions and an address by Dean Perowne, who said, this was not an assemblage of band and singers to exhibit their skill, to do justice to the music of some great composer, and amuse and delight an audience, as in a theatre or concert-room. They were gathered together in God's name and for His worship, and the service in which they were about to engage was one which demanded the concentration and devout employment of all the faculties of their hearts and souls. In the evening the music consisted of a selection from several oratorios.

THE CHURCH IN THE MARITIME PROVINCES.

THE Synods of the Dioceses of Nova Scotia and Fredericton have recently assembled under their respective Bishops. At the session of the Synod of Nova Scotia, the Bishop gave an address which, he said, was not a charge properly so called. His lordship stated that he had ordained nine priests and ten deacons; but that in consequence of deaths and other removals, there is a reduction of three clergymen in the diocese; which, he says, is much to be deplored, at a time when their number should be increasing and when new fields of labour should be occupied. Two questions were brought forward by the Bishop as of prominent importance—the education of the young, and the support of the clergy. The question of education in the Diocese of Nova Scotia has become a serious one, inasmuch as that diocese possesses an old University at Windsor, which has, until recently, been partly supported by an annual grant from the State. This grant has been withdrawn; and, although the Bishop made an urgent appeal to his people to contribute to the funds for one year, in order that another and a final appeal might be made to the Legislature, that appeal met with so feeble a response that there is not money enough in hand to pay the President and Professors, with other claims upon the funds. The Bishop holds that it is the bounden duty of the State to recognize, by material aid, the necessity of the religious element in the education of youth, which, he says, is practicable in the case of the colleges, although, unhappily impracticable in the common schools of the country. He regards the insuperable obstacle to a central University to be that it must be a Godless university; and he is thankful to say that the principles of all religious bodies in the country are so pronounced that the opposition to a more secular system for the higher education is not likely soon to be overcome.

The maintenance of the clergy is the other subject of great importance to which the Bishop referred. Unfortunately the withdrawal of grants to the Universities from the Provincial Treasury, has been accompanied by the withdrawal of a large portion of the aid received from England towards the support of the clergy. The diocese has received this year from the Society for the Propagation of the Gospel £700 stg., which is about \$3,500 less than in 1881; and the loss is practically even more serious than the figures would represent, because no liberty is allowed by a redistribution to equalize the loss to the different missions, but it is appropriated to specified missionaries, and the withdrawal is total from other clergy and places not included in the list. The receipts of the Board of Home Missions have been \$4,125, and the expenditure \$5,152, leaving a deficit for the year of \$1,027—the total debt amounting to \$3,500. The Board has issued an appeal to the missions, which has borne good fruit, and it is hoped will be yet more successful. An amendment to the regulations for the discipline of the clergy was adopted. It provides that, "If the Bishop himself be promoter of the suit, then the Court shall consist of assessors, appointed as before directed, and some Bishop of the Province, whom the Metropolitan shall be requested to appoint for the purpose. Should the Bishop of Nova Scotia be Metropolitan, then the request shall be made to the senior Bishop. In case of no appointment by the Metropolitan or senior Bishop, the senior clerical member of the Court of Discipline shall act as Bishop's Commissary in the suit."

A considerable portion of the proceedings at the Fredericton Synod appears to have been occupied with a discussion on the qualifications of one of the clergymen present at the Synod. The Bishop had some time ago licensed the Rev. Canon De Veber to the parish of St. Paul, in the town of Portland. Subsequently a lady had offered \$10,000 to build a free chapel. The money was accepted and the chapel was built, within what was supposed to be the limits of St. Paul's parish. A number of members of the Synod questioned the Bishop's right to do that without the consent of Mr. De Veber. Five other similar cases had also occurred in the diocese. The consideration of the subject was placed in the hands of a committee, consisting of Rev. Messrs. Brigstoke, Medley, Ketchum, and Weldon, and Messrs. Grimmer, Chandler, Parvin and Jarvis. The Bishop read a resolution adopted by the Provincial Synod, calling for aid to pay \$4,000 a year to the Diocese of Algoma, for which the Diocese of Fredericton is asked to contribute \$800. His Lordship also said he had been requested by the Bishop of Nova Scotia to represent to the Synod the great necessity of Windsor College, in consequence of the withdrawal of Provincial aid. It was proposed to make Windsor a Theological College for both dioceses, to which the Synod agreed.

IMPROVING OUR SERVICES.

THE TITLE OF THE PRAYER BOOK.

THERE is some degree of significance in the title of the Prayer Book. In the first place, the title reminds us that the object of the book is to furnish forms of prayer which members of the Church can use in "common;" not which are adapted only to the capacity of the most cultivated persons, or which are to be performed only by parson and clerk, or priest and choir. This con-

sideration should warn us to beware of elaborating the rendering of the services to such an extent that the bulk of the congregation are mere spectators, or at least not audible participants; while, at the same time, there should be proportionate and adequate provision, in the rendering of the services, for the employment of that high range of gifts which are naturally confined to a comparatively small number of persons. To make the music excruciatingly refined, or overload the services with a network of mysterious ceremonial postures and gestures are equally at variance with the intention of the book; while to exclude altogether the finest grade of music or to ostracize all careful elaboration of ceremony are equally unworthy of the occasion, and subversive of the object of Common Prayer. The greater part of the services should be simple in every respect, in direct, and as far as possible exact, proportion to the capacity of the congregation concerned. What answers admirably for a wealthy corner of the suburbs of a great city will be above the level of the labourers' quarters and of the back townships alike. The adjustment of due proportion in all the details rests properly in the hands of the parish priest, who is most likely to know and most disposed to provide for the wants and wishes of the souls with whom he has to deal. To leave such an important function to an ordinary organist, choir-master, or churchwarden—though there are exceptions—is usually disastrous to the peace and prospects of the parish.

Another point in the title is contained in the expression, "Rites and Ceremonies of the Church, according to the Use of the Church of England." Each national Church, or, more properly, local section of the Church, necessarily retains, under general adhesion to Catholic principles, some degree of autonomy in carrying out the details of worship. It has been well said and often repeated, that "there is no such thing as Catholic details of ritual," though there are such things as principles of Catholic ritual. Locality, with its varying capacities and tastes, rules the matter; and differences are natural not only in different nations, but different provinces, dioceses, parishes, nay even at different stations in the same mission. There is such a thing, in common feeling as well as common sense, as loyalty to one's surroundings; and so the Church of England requires her children, in their usage of their Book of Common Prayer, to manifest loyalty to the recognized "use" of the Church of ENGLAND, not that of Rome or Athens, much less of CALVIN or KNOX or DARBY.

(To be Continued.)

SOUTH AFRICA.

WE quote the following from the *Church News*, published at Cape Town. It will give some idea of Church work in that remote colony:—

A meeting of Church people was once held to decide upon the best mode of receiving the Bishop on his arrival. All were willing to help,—one offered horses, another a cart, and a third his experienced Jehu. But how were we to entertain his Lordship, and the "Mother of all the predikants," as a farmer was heard calling good Mrs. Gray! It was decided upon that they should lodge with the Civil Commissioner, a most worthy hospitable man, and ready to afford a hearty welcome. Tired and worn out by the day's fatigue, to be obliged at once to hold a reception upon arrival at a new place (to save time) is no easy matter, as those who have encountered it will know. More than once have I known the Bishop say, "I hope and trust, my dear fellow, you have made no engagement for us to-night!" Upon finding that there was no escape, I almost fancy I see now the tall form and most expressive face, with a kind word for everybody at the evening's entertainment,—all his conversation being on the work of the parish, its wants, its schools,

the coloured people, the opportunities this or that one might have of attending the village church from his distant farm. In a social gathering he would join most heartily in attempting to secure the success of it, the great point of the evening being the time when the Bishop would get up, and, amid the strictest silence, tell the people of what he had witnessed on his journey through the diocese and his adventures by the way. Nothing refreshes the life of a parish more than a visitation of this kind, though I have known the next day over-clouded by the contests and quarrellings of parishioners concerning such matters as the appropriation of the church seats or the election of church officers. Parish difficulties of this kind form at times the darker side of otherwise very pleasant recollections. There are periods when the clergyman must make a stand on points of importance, even when he has perhaps both churchwardens in opposition, as I recollect once being the case. They were both excellent men in their way, and personal friends of my own, but bent upon apportioning out the seats of the small church,—alloting the seats to certain parishioners, excepting a few at the back. Upon my return from a journey I found the thing done and the village folks in a great state of excitement, for one-half of them had been practically excluded, the names of the favoured parties having been plastered upon the seats. This was attempting to tie my hands, and I declined allowing it. The names soon disappeared from off the seats, but it took two full years to mend matters, for first the Archdeacon and then the Bishop had to explain in public parish meeting that the Rector was right in taking a stand against an injustice of the kind to the poorer portion of his parishioners. The most desirable plan in this country, Bishop Gray thought, was for the parishioners to be left to shake down in their places without any apportionment,—the latter being quite an impossibility, unless you are ready to confess that your people are very few in number. It was far the best to declare the Church free and open to all. Theoretically, it might seem that difficulties would arise, but practically none whatever where it has been honestly tried. All came right at length, and the worthy churchwardens when they saw the justice of the thing were rather rejoiced than otherwise at the results, for the full church and increased offertory were a better sight to earnest men than the empty front seats of irregular worshippers. These formed only a few of our parish difficulties. Every clergyman has troubles enough, but just touch the matter of the seats, and a dust will arise in the parish, sooner or later, which will cast a gloom not to be dispersed in a day, and that, unfortunately, because another spirit than that of the humble Publican in the parable is endeavouring to obtain the mastery."

PREPARATION FOR CONFIRMATION OR LAYING ON OF HANDS.

No. VI.—Pray: Open Thou, O God, mine eyes that I may see the wondrous things of Thy Law.

The laying on of hands seals and prepares for the highest Christian privilege, that is, participation in the Sacrament of the Lord's Supper.

My Saviour has said, "Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you." What does my Saviour mean? He has been pleased to show me what He means, for which purpose read carefully St. John vi. 48-58, St. Matt. xvi. 26-30, St. Mark xiv. 22-26, St. Luke xxii. 19, 20, 1 Cor. xi. 23-26.

No. VII. The Sacrament of the Lord's Supper, or Holy Communion, or the Eucharist, is to be participated in by the true Christian; because (1) the Lord Jesus Christ commanded it; (2) therefore it is the most acceptable way of worshipping God.

Morning and evening prayer are services ordained by the Church, I ought to attend them. The Holy Communion is the service ordained by Christ Himself; much more than ought I to attend it.

Morning and evening prayer are services of the Prayer Book, I ought to regard them; the "Breaking of Bread" is the service of the Bible, I must honour the Bible above the Prayer Book. (Acts xx. 7).

Pray: Almighty and everlasting God, make me to love that which Thou dost command, so that I may obtain that which Thou dost promise; through Jesus Christ, our Lord. Amen.

No. VIII. I am preparing to participate in the Sacrament of the Lord's Supper. This Holy Eu-

charist is (1) the Lord's service, (2) the showing forth the sacrifice of the death of Christ until He come again.

Pray: O Blessed Saviour, what have I to offer for the forgiveness of my many sins, but that Thy Body was bruised, and Thy Blood was shed for my sake. Shall I not often seek Thy table, that so I may often help in showing forth Thy amazing love for me, in the way Thou hast ordained, and there plead Thy perfect sacrifice.

Learn 1 Cor. xi. 26.

Hymn:—

With solemn faith we offer up
And spread before Thy glorious eyes,
That only ground of all our hope,
That precious bleeding Sacrifice,
Which brings Thy grace on sinners down,
And perfects all our souls in one.
—From Hymns on the Lord's Supper, by J. and C. Wesley. No. 125.

No. IX. (St. John vi. 53-57).

Questions.—1. What is His Body and His Blood? 2. How, and when can I eat His Flesh and drink His Blood?

Answers from the Bible.—My Lord's answer to question 1, St. Matt. xxvi. 26-28; St. Paul's answer to question 2, 1 Cor. x. 16.

My faith must be weak when I ask, "How can Christ give me His Body and His Blood." Christ Jesus has promised so great benefits to those who faithfully (believing) join in the Holy Communion. He is faithful and true, He will perform His promises.

I will often pray thus: Lord, I believe, help Thou my unbelief. (St. Mark ix. 24).

No. X. St. Paul says (1 Cor. xi. 27) "Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord."

To understand this rightly I must read carefully from verse 20 to the end of the chapter, and I shall see that St. Paul is speaking to Corinthian converts, who were changing the Supper of the Lord into a sensual heathen feast, and were guilty of gluttony and drunkenness.

Worthiness consists of: (a) Being sorry for past sins, (b) Determining by God's help to do better, (c) Believing that God will have mercy upon me, (d) Thankfully remembering Christ's death, (e) Being in charity with my neighbours.

Pray: "We do not presume to come to this Thy Table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under Thy Table. But Thou art the same Lord, whose property is always to have mercy: Grant us therefore, gracious Lord, so to eat the Flesh of Thy dear Son Jesus Christ, and to drink His Blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious Blood, and that we may evermore dwell in Him and He in us. Amen."

Diocesan Intelligence.

QUEBEC.

From Our Own Correspondent.

The numerous and warm friends of the Rev. Dr. Roe will hear with pleasure that on the eve of his departure for England, where he proposes to spend this summer's vacation, a cheque for \$491 was presented to him, with hearty good wishes that he might have much enjoyment in his trip. Since his ordination he has been incessantly and enthusiastically engaged in various works, from which many would have shrunk, simply through a feeling of discouragement, but which he has been enabled, by his persistence and unsparring devotion, to bring to a happy issue.

ONTARIO.

From Our Own Correspondent.

THE TWENTY MINUTES A DAY WORKING SOCIETY.—This Society, established in England several years ago, has been most satisfactory in its efforts for missionary

dioceses. The success has stimulated workers in the United States, so that a branch society has now 150 members, and affords assistance to two missionary dioceses. Any churchwoman in Canada wishing to devote twenty minutes a day, or two hours a week, to a similar work, will communicate for further information with Mrs. Ross, 188 Stewart Street, Ottawa.

KEMPTVILLE.—The Memorial Church.—This new church, lately opened by the Lord Bishop, in the parish of Kemptville, is built to further the glory of God and to keep in perpetual remembrance His faithful servant, Henry Patton, the founder of the parish sixty years ago. As a building it stands unrivalled in Canadian town or country in its being adapted to carry out the different offices of the Church. It is built of blue limestone, with white sandstone facings; its style is early English, consisting of chancel, nave, tower, transepts, porch and vestry. The nave is seventy feet long, the chancel thirty, and the transepts fifty; the tower with spire is 180 feet high; the ceiling is groined. The chancel is raised three steps from the nave, and the altar is elevated from the chancel by four steps. The altar is nine feet long and properly proportioned throughout; the reredos is beautifully carved, and has part of the ornaments ordered by the church, two handsome brass candlesticks and two brass vases. There are three sets of altar frontals, white, purple and crimson, and altar linen; also a beautiful brass altar lectern. All these, together with a brass altar rail, are presents from English friends to the late rector, the Rev. John Stannage. The windows are all stained; the east window, of three lights, representing the "Nativity," the "Crucifixion," and the "Resurrection," is a gem of art, got up by McCausland of Toronto, and presented by Mrs. Stannage and her daughter, Mrs. A. Patton, in memory of the venerated and beloved John Stannage. The west end has a large handsome rose window, representing the four Evangelists and the Third Person of the Blessed Trinity, placed by the teachers and scholars of St. James' Parish Sunday School; this and the other windows of the nave are the work of Horwood, of Prescott, and for their price are excellent. It was expected that the new church would be too large for the congregation—but it is not. There is plenty of room with no crowding, yet it would not contain many more unless fresh seats were added. This is very encouraging, and represents the great truth, that wherever the Church's work is done on Church principles success must follow. The original congregation worshipping in Kemptville a few years ago is now represented by seven congregations, while the old one, representing the original, is larger than before the division. The other six congregations are large, strong, flourishing scions of the parent trunk. Four of them are in charge of the Rev. W. Read, of Orford Mill, and under his quiet, hard and faithful labour they have grown into strong centres. Like other faithful ministers of the Church, he has found God helping his handiwork, in making many see the error of their way. On the 28th of last June he presented forty-five candidates for confirmation, all with a few exceptions, men and women up in years, and many of them converts to the Church from the sects.

TORONTO.

St. JAMES.—The Rev. J. P. Dumoulin, M.A., of Montreal, has been appointed to this rectory. Mr. Dumoulin was born in Ireland, and after receiving his education at Trinity College, Dublin, at the same time when the present Bishop of Algoma, Canon Carmichael, and other well-known clergymen studied there, he came to Canada in 1862. He was admitted to holy orders by Dr. Gronyn, the first Bishop of Huron, and was appointed curate to Archdeacon Brough, of St. John's Church, London Township. He remained there for two years, when he removed to Galt, and was assistant for a few years to the present Dean Boomer, at that time rector of Trinity Church. His next position was assistant to Canon Bancroft, of Trinity Church, Montreal, and afterwards assistant at the Church of St. James the Apostle, Montreal, which latter position he held until his appointment in 1871 to the rectory of St. Thomas' Church, Hamilton. While holding this rectory the Diocese of Algoma was set apart, and Mr. Dumoulin was already held in such esteem by the Canadian Church that he was elected by the Provincial Synod to the new bishopric, but declined, when the late Dr. Farquier was selected. In 1875, Mr. Dumoulin was chosen first rector of St. Martin's Church, Montreal, which he has held until the present time.

The Right Rev. Dr. Horden, Bishop of Moosonee, preached Sunday morning in St. James'; in the evening, at the Church of the Ascension. His sermon, in the morning, was devoted mainly to an account of his hardships, social privations and labours in the Great Lone Land, of which he has spiritual charge. By way of introduction he briefly referred to the labours of the Apostles of old, who had first been the instruments of propagating the Christian religion among the Gentiles. Comparing himself with these Apostles

he admitted his vast inferiority to them in zeal, in devotion to the Christian cause and in love of souls, but he gloried in being a member of the same army in the service of the Master. Thirty-one years ago—a longer period, he said, than the majority of those present had been in existence—he had gone forth to labour in a land where, at the present time, he was 700 miles from the nearest railway station, 500 miles from the nearest shipping port and 650 miles from telegraphic communication. He enlarged pathetically on the hardships he had undergone. He had performed many long and weary journeys in the northern land, often occupying as many as 20 days, during the whole of which he had not seen as many human faces. He had passed nights with no roof over his head, and so intense was the cold that in the morning he was often surprised to find himself alive. Had any of the wealthy of the land experienced along with him the sufferings of those nights when the temperature was 40 or 50 degrees below zero, that is, 70 or 80 degrees below the freezing point, he was sure that pecuniary assistance and reward would now be showered upon him without stint, and that any request for funds he might make would be granted to the fullest extent. He referred specially to a tedious and dangerous voyage he had made through Hudson Bay to England. So numerous and treacherous were the icebergs, and so boisterous and foul was the weather, that progress was impossible and the voyage was protracted till the people of England had given up all hope of the ship's safety. The missionary society had felt constrained to make a small recognition of his toils and troubles, and had given him \$40,000. He next referred in touching and pointed language to the social ostracism he endured in his wide and lonesome diocese. He did not hate human society, nor the genial discourse of those who had been educated similarly to himself, yet he had consented to banishment from all these sources of happiness. Was he not, therefore, entitled to their consideration and assistance? Even he had undergone the agony of separation from his wife and young children, whom he had sent to loved England that all his children might enjoy the advantages of an English education. In conclusion he dwelt upon the arduous nature, extent and successes of his labours. The duties of Bishop, he said, in by far the largest diocese of America, involved something like real labour. It was no child's play. He had himself translated the whole Prayer Book, the whole New Testament, Psalter and a good hymn book into certain native languages, which he said he knew as well as English. Other translations had been made by one or other of the five clergymen under him. Since he went amongst those rude people they had been educated to such an extent that they could now read their books as well as any of the congregation he was addressing. They were regular church-goers, devout worshippers, large numbers of them had been confirmed, and they communicated with perfect regularity. The ceremony of marriage was also observed amongst them and respected in an exemplary fashion. He had only five clergymen under him at present, but he ought to have ten. Pulpit restrictions prevented him from saying many things he had to say, but he would address them on Monday night without such restraint.

BRIGHTON.—On Monday evening, 10th inst., the Lord Bishop of Toronto held a confirmation service at St. Paul's Church, which was thronged with a deeply interested and attentive congregation. Prayers were said by the incumbent, Rev. R. H. Harris, after which the Bishop delivered an earnest and eloquent address to the candidates (fourteen in number), clearly explaining the nature of confirmation, and affectionately urging them to work for Jesus, and fight strenuously under the banner of that Saviour to whom they were about to pledge themselves. During the afternoon of the same day a strawberry festival was held on the grounds of Mr. Platt, an old and liberal supporter of the Church in Brighton. A large number were present, and all hearts were won by his lordship's kindness and urbanity of manner. No doubt the progress of the Church in this parish has received an impetus by the presence (even for so short a time) of our good Bishop. On Sunday morning more than half of the recently confirmed partook of the Holy Communion. The Rev. R. H. Harris has taken a trip down the St. Lawrence for change and rest, Rev. R. Jones, recently ordained, taking the services here for one Sunday.

THORNHILL.—The annual Sunday-school picnic was held on Thursday last, 13th inst. A very enjoyable day was spent by the young people and by the relations and friends who had contributed so liberally to their wants. Several ladies gave choice selections of vocal music, and a variety of games afforded great amusement to the children as well as to the spectators. An event of more than usual interest marked the proceedings of the day. Mr. Henry Richards, who has held the office of clerk and sexton for the

lengthened period of fifty year, had expressed at the last vestry meeting his intention of retiring from the position he had so long occupied to the entire satisfaction of the whole parish. The congregation felt that something was due to mark their appreciation of such an old and faithful servant, and accordingly purchased a beautiful clock of chaste design and superior workmanship, which was presented to Mr. Richards after a few words from the rector. All present, both old and young, were deeply interested, and Mr. Richards returned his sincere thanks to those who had so kindly manifested their good will towards him.

CREEMORE.—In accordance with notice previously given by his lordship the Bishop, confirmation was held in St. Luke's Church here, on Friday, July 14th, at the hour of 11 o'clock, a.m., and although it was a very busy time, the majority of the farmers being engaged at their hay, the congregation was exceedingly large. The attendance on Sunday could not be otherwise than large, if any response at all were given by the people to the earnest appeals of their beloved pastor, the Rev. Rural Dean Forster, who is a thoroughly conservative evangelical clergyman. On the two Sundays preceding confirmation, the incumbent preached from the text taken from 1 Cor. xi. 28, "Let a man so examine himself, and so let him eat of that bread and drink of that cup." After explaining the different parts of the Communion Service, he went on to show that those and only those who attained to the knowledge of their own unworthiness were fit subjects to approach that Holy Table. There were twenty-one young persons presented themselves for confirmation—nine males and twelve females. Previous to the laying on of hands, the Bishop delivered a most excellent and instructive address, warning the people in general, but the young in particular, that as we are living in an age when many inducements are held out to draw off our people, especially the young, from the old and tried paths (those people telling them that one church is as good as another); and reminded them that the Church of England was the true branch of the Apostolic Church, planted in Apostolic times, and that it was not only a privilege to belong to it, but a duty devolving upon them, the candidates, to thoroughly make up their minds to cling to it until their lives end.

On the Sunday following confirmation another pleasing circumstance was witnessed, in response to the earnest appeal made by the excellent incumbent, that those young persons who had lately been confirmed should partake of the Sacrament. A number of these young persons nobly responded to the invitation. There were fifty-five communicants in all. On Sunday, 16th inst., the Bishop held confirmation in Stayner, at which there were seventeen candidates, making in all in this parish thirty-eight candidates. Mr. Forster is doing a noble work in this parish; God grant that he may be long spared to finish it.

NIAGARA.

From Our Own Correspondent.

HAMILTON.—Receipts at Synod Office during the month of June, 1892:

MISSION FUND.—*Offertory Collections*—Drummondville, \$18.75; Stamford, \$5.55; Caledonia (additional), 25c; Diocesan Missionary Meetings, \$41.59. *Donation*—Anonymous, \$50.00. *Parochial Collections*—Palermo (additional) \$1.75. *On Guarantee Account*—Rothsay, \$50.00; Marshville, \$50.00.

ALGOMA AND N. W. FUND.—Hamilton, Ascension, \$36.57; Cayuga, \$10.00. *Intercessory Collections*—Queenston, \$2.41; Aldershot, \$3.00; Drummondville, \$11.25; Stamford, \$3.00; Palmerston, \$6.12; Hamilton, St. Marks, \$5.00; Erin and Garafraxa, \$4.75; Welland, \$5.67; Merriton, \$1.85; Homer, \$1.65; Grantham, \$2.70; Fort Erie, \$7.33; Norval, \$3.50; Hamilton, All Saints, \$10.00; Orangeville, \$8.00; Arthur, \$4.15; Parker, \$1.95; West Luther, \$6c; Stewarton, \$4.18; Nanticoke, \$2.06.

HURON.

From Our Own Correspondent.

GLENCOE MISSION.—His Lordship the Bishop has licensed Mr. Charles Miles to act as lay reader in the mission parish of Wardsville, Glencoe and Newbury, under Rev. W. J. Taylor.

WATFORD.—The annual garden party and strawberry festival of Trinity Church was held by the ladies of the Guild, at the residence of Mr. T. Fawcett, on Wednesday evening the 5th inst. The grounds were beautifully illuminated with Chinese lanterns. The Watford brass band was in attendance, and a large company of friends assembled on the beautiful grounds. A very liberal sum was raised for the church exchequer. The congregation of Trinity are under obligations to Mr. and Mrs. Fawcett for their kindness in this renewed manifestation of love for the "old Church."

WARWICK.—The Rev. T. A. Hyland, of New York city, has undertaken the clerical duties of St. Mary's Church, Warwick, at 11 o'clock a.m.; of Grace Church, on Fourth Line, at 3 o'clock p.m.; and of Trinity Church, Watford, at 7 o'clock p.m., on Sunday, 17th inst.

GODERICH.—Rev. R. Hicks wishes, on behalf of St. George's Church, to acknowledge with many thanks the handsome donation of \$23.25 from Mrs. Fletcher's school, the proceeds of their closing entertainment—a substantial addition to the building fund of St. George's Sunday-school.

LONDON.—*St. Paul's.*—One of the most delightful boating excursions and picnics of the season was the annual holiday of the choir of St. Paul's. The organist and choir, accompanied by Rev. Canon Innes and A. Brown, with their good ladies, rowed down the Thames to Springbank, where they spent a very pleasant day "a-gipsying"—a recreation well merited.

LONDON SOUTH.—The sacred concert held in St. James' Church was greatly enjoyed by a large congregation. The programme was as follows: quartette by Misses Finnmore and Howell, Messrs. Cole and Cordingly; trio by Misses Howell, Finnmore and Hodgins; solos by Miss Hughes, Messrs. Cole and Hall; Dr. Verrinder performed two selections on the organ. The choruses of the choir, assisted by a few members of the city choirs, were sung with good effect. The concert was under the direction of Mr. Cordingly, organist of St. James. The Rector of this suburban parish is to be congratulated on the satisfactory results of his labours in the parish and its valuable nursery, the Sunday School.

LONDON WEST.—The ladies of St. George's Church and the Sunday School had a strawberry festival and garden party on Tuesday, 11th inst., on the handsome grounds of Dufferin College, kindly given to them for the purpose by the Rev. Dr. Darnell. Lawn tennis and croquet formed part of the amusements of the party. The Italian band was engaged for the afternoon, and the band of the Fusiliers gave some excellent selections in the evening. It is unnecessary to say that the feast provided by the ladies was more than usually enjoyable. Rev. Mr. Newman, the incumbent, with Mrs. N. and family, were active participators in the work and pleasures of the party.

WATFORD.—A condensed report of the Ruridecanal Chapter, held in this place on the 11th and 12th insts., will appear next week.

MOORETOWN.—The Rev. Dr. Armstrong has announced his intention of organizing a branch of "The Church of England Temperance Society" in the parish, making this place the headquarters for the present. No doubt a large number will immediately identify themselves with us. Cannot yet give you his plan of working it.

MARTHAVILLE.—There is a hope that in a short time this place, with Oil City and Oil Springs, will be formed into a mission, and many will hail such with delight, as at present the people have to go to Petrolia to attend service.

THORNDALE, (W. Nissouri).—Rev. W. N. Wray, Incumbent of St. George's church, is lying very ill, and but little hopes are entertained of his recovery. Meantime the clerical duties of the Mission are performed by the clergymen from other parishes. The Rev. A. Brown, of St. Paul's, London, officiated in St. George's last Sunday at morning and evening services. At a special vestry meeting of St. George's and Grace churches, the church-wardens have been authorized to wait upon the Bishop in reference to the appointment of a successor to Mr. Wray.

KITLEY.—The Bishop paid his visit to this mission on the 17th and 18th inst. His lordship was met at the Irish Creek Station by several of the clergy on Monday noon, and the party drove thence to Frankville, the headquarters of the mission, where a Confirmation was announced to take place at four o'clock. The church was filled by a reverent and attentive congregation, representing all parts of the parish. Great pains had been taken to give the church a festive aspect. In addition to the beautiful altar-cloth &c., which Mr. Leathley, the incumbent, has received from friends in England, the altar was profusely decorated with flowers, whilst plants brightened other parts of the chancel. The choir sang "Soldiers of Christ, arise," as the Bishop and clergy entered the church. The service commenced with a short evensong, taken by Rev. Rural Dean Grout, and Rev. W. Wright; the Rev. J. Osborne and Rev. J. W. Weatherdon reading lessons; Rev. Rural Dean Nesbitt acted as the Bishop's Chaplain. Thirty-five candidates, of

whom fifteen were males, were presented for the apostolic rite. The greatest interest was shown by the large congregation in the ceremony of the laying on of hands, and the earnest and practical address of the Bishop was listened to with breathless interest. As the procession retired to the vestry the *Nunc Dimittis* was sung.

After the service at Frankville, the Bishop and party were conveyed to Easton's Corners, a distant portion of the parish, to be in readiness for the several services which were to be held there next day. At ten o'clock on Tuesday, a large congregation had assembled in the new church of this pretty village, to witness two ceremonies which were entirely new to most of them, viz.: the consecration of the church and church-yard, and the confirmation of fifteen persons of various ages. The church—of which the building and furnishing, by slow degrees, but praiseworthy effort, has been the work of more than three years—looked bright and beautiful on the morning of its consecration to Almighty God. The altar, etc., were vested in magnificent furniture supplied, like Frankville church, by kind and sympathizing friends in England. The chancel looked extremely pretty, and might be taken as a model for many church buildings of more pretentious proportions. The petition for consecration having been duly read at the western door, the procession passed up the church singing the xxiv Psalm, and the remaining portion of the Consecration Service was said at the altar.

The celebration of the Holy Communion followed the consecration and confirmation services, and a large proportion of the congregation presented themselves at the Lord's Table. On account of the heavy rain which continued to fall throughout the morning the consecration of the adjoining grave-yard had to be postponed till the afternoon. Accordingly a large congregation assembled at 2:45 to take part in the solemn act of setting apart this "God's acre." During the procession round the grave-yard, which was headed by the Bishop and clergy, the hymn "The Church's One Foundation" was heartily sung, and after the act of Consecration had been performed near the chancel, the procession re-entered the church singing "Onward, Christian Soldiers." The choral Litany, sung by the Rev. J. W. Weatherdon, followed, and the Bishop gave a second earnest and instructive address. The day's duties concluded with choral evensong at seven o'clock, at which the Rev. W. A. Read intoned the service, and effective addresses were given by the Revs. Rural Dean Nesbitt and W. Wright. All the services were thoroughly enjoyed by large congregations, and the whole character of the day's proceedings give great encouragement for the future of this mission.

BERVIE.—Until the minister was stationary among his people, this mission languished. When the present incumbent came here he had many difficulties to contend with. The building of the parsonage through the self-will of some, was a source of bitterness. The Sunday Schools were small, the teachers languid; the attendance at divine service was irregular, the responses few, the church buildings, &c., were slovenly, and the collection miserable. But in three years what a change! Rev. Mr. Moorehouse by patient perseverance in active, loving well-doing, has eventually restored harmony. St. Mark's, Kinlough, is newly roofed; St. John's, Bervie, will be re-roofed soon; St. Matthew's, Kinloss, has an addition to it; each has an organ and choir trained by the minister himself. About 150 scholars attend Sunday School, with a zealous staff of a dozen teachers, about 500 attend divine service, the Sacraments are duly administered, the responses are hearty, and money comes in to the treasury simply at the bidding of the minister. May the Blessed One deepen and extend His work among His people.

PORT ALBERT, Bruce Co.—*Union Sunday School*—A tea-meeting celebrated the anniversary of the Union School on Thursday. Rev. J. Leich, Presbyterian, occupied the chair and introduced the speakers. Rev. Jas. Carrie, Episcopalian, was the first speaker, and referred to the importance of Sunday School work in a brief address. Rev. J. A. Turnbull, Presbyterian, delivered an address on "Perseverance." Rev. J. Caswell, Methodist, spoke briefly of Sunday Schools as a help to and, indeed, a part of the Church. All the speeches were well received. Is the instruction given in Sunday School such as the many different denominations can unite in? That they differ essentially is proved by their very existence. If it be so latitudinarian as to be acceptable to all, we must arrive at the conclusion that Church Sunday Schools are conducted on wrong principles; for their entire discipline, their course of studies, the authority on which they are founded, then religious instructions are all on distinctive Church principles. Nor is the teaching of distinctive doctrine a peculiar feature of the Anglican Church; in the Sunday Schools of every dissenting body the instruction is denominational. It can-

not be otherwise if the Sunday School be "a help to and, indeed, a part of the Church."

The discontinuance, in the diocese, of the International Sunday School Lessons, has been a just recognition of this principle. Our very influential Church Sunday School Convention of this city, firmly maintained and approved of distinctive Church instruction in Church Sunday Schools; and to the strongly felt and unmistakably declared adherence to this principle we are indebted for the issuing of the Institute Lessons, now used in our Sunday Schools.

Were the Book of Common Prayer introduced as a text book into a Union Sunday School, and taught, side by side, with the various items of the denominations dissenting from the Church, what a chaos of conflicting opinions there would be, instead of the harmony existing in our Church Schools!

ALGOMA.

From our own Correspondent.

LANCELOT.—The churchwardens of St. George's Church, George Griffith and Walter Ball, beg to acknowledge receipt through your paper of a very handsome stole from an unknown friend in England, by the Rev. W. Crompton, in charge of this district.

We are requested to state that the Lord Bishop of Algoma has appointed A. H. Campbell Esq., No. 9 Victoria Street, Toronto, the general Treasurer of the funds of the Diocese of Algoma, to whom all collections, subscriptions and donations towards the Mission Endowment and other funds, should be forwarded by the subscribers, local treasurers and officers of Synods who contribute to the support of the Missionary Diocese of Algoma. The Bishop's post office address is Sault Ste. Marie, Ont.

MARY LAKE MISSION.—The Rev. C. R. Clerk has removed from Port Sydney to Huntsville, which will be his postal address.

GRAVENHURST.—William Ennis acknowledges with thanks the gift of a parcel of books from Wm. Queale, Esq., 46 Phoebe street, Toronto, in care of Rev. Thos. Lloyd, for the Sunday-school at Northwood, Muskoka.

ST. JOSEPH'S ISLAND.—The 12th of July being a festival day among the Orangemen of this Island, advantage was taken of the occasion by the ladies of the Hilton Church congregation for holding a bazaar for the sale of useful and fancy articles. The day was beautifully fine, and a large crowd of visitors were drawn together from all parts of the Island, as well as from Bruce Mines and other places along the north shore of the mainland. Dinner was served to nearly 300 guests, under the superintendence of Mrs. Marks, Mrs. Beer and Mrs. Fremlin, forming the ladies' committee, and great credit is due to them for the splendid repast provided. In addition to the stalls for the sale of useful clothing, fancy articles and other knick-knacks, there were others for the disposal of bouquets and rosettes, ice cream, strawberries, lemonade and other drinks, all of which received a fair share of patronage. As a reward of their labours, the ladies were enabled to hand over to the clergyman and church wardens the sum of \$150 for the improvement of the church at Hilton. The Rev. H. Beer, Missionary in charge, and the members of the ladies' committee beg to tender their best thanks to the C. W. M. A. Society of Toronto, to Miss Crawford, of Ingersoll, and to T. Vallier, Esq., of London, Ont., for boxes of articles for the bazaar; and to Miss Crawford and S. J. Dawson, Esq., M.P., for donations of \$10 each towards the church fund, and to other kind friends who have rendered assistance.

BRITISH COLUMBIA.

From Our Own Correspondent.

Church news in this part of the world is not very abundant, but a really serious event occurred a few days ago. The Collegiate School building was totally destroyed by fire; along with the building, a valuable library and cabinet organ were also consumed. This disaster is a serious matter in this struggling diocese, and must involve the Bishop in much trouble and perplexity. I believe steps are being taken to erect immediately another to take its place, and hopes are entertained of building on an enlarged and better plan. One would think there could be no doubt of the success of a really good and well ordered school in this Province; for besides having the whole of our own Pacific coast to draw from, California would almost

be sure to send some pupils. I imagine the Bishop must find great difficulty in raising funds for works of this kind. The population is extremely small and scattered, and times are not very bright, whatever the anticipations for the future may be. I hear a good deal about Bishop Sillitoe and his work on the mainland. A bazaar has lately been held at New Westminster, the proceeds amounting to \$1,250.00. It must have been an extraordinary success, for the place itself is a very small one. A trip to that side of the water is a pleasure I am looking forward to, and then I shall be able to tell you more about the work there. Before I left Canada I was informed that it always rained here, and I began to think it was quite true. However, lately the weather has been charming. Some days have been oppressively hot, and it was refreshing to look at the snow on the mountains. That same snow, unable to bear the sudden and extraordinary heat, has been doing a vast amount of damage, by raising the rivers and flooding the country on the mainland. A great many Indians visit us on their way south, just at present. Their canoes are gracefully formed and their faces disgustingly bearded.

CHURCH BOOK AND TRACT SOCIETY, DIOCESE OF TORONTO.—The following tracts have been published by the Society, and can be obtained from the Secretary, Box 2654, P.O., Toronto. No. 2, Apostolic Succession; No. 3, Lent; No. 10, Rules for Lent; No. 4, Good Friday; No. 5, Ascension Day; No. 6, Woman's Mission Aid; No. 7, Preparation for Confirmation; No. 8, Have you been Confirmed?; No. 9, Advent; No. 11, Good Friday; No. 12, The Church as seen by a Congregational minister; No. 13, Reasons for partaking of the Holy Communion; No. 14, The Church is it visible, or invisible? Nos. 2, 3, 4, 5, 6, 7, 9, 11, and 13, 25c. per 100. No. 7, 50c. per 100; Nos. 12 and 14, 75c. per 100. Specimen copies sent upon application. Clerical subscribers at \$1 per annum to the Society, are entitled to receive back the amount of their subscriptions in publications of the Society. All orders should be accompanied by the price in cash or 3c. postage stamps. Applications for free grants will receive due consideration.

S. S. Teacher's Assistant

TO THE INSTITUTE LEAFLETS.

THE CATECHISM.

- Q. WHAT IS YOUR NAME?
- A. Our surname—i. e. the name over and above the Christian name received in baptism.
- Q. Why is this the first question in the Catechism?
- A. Because at my baptism God's minister called me by this name when he said to me "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."
- Q. For what other reason are you, first of all, asked your name?
- A. To remind me that I am a Christian; of my Christian privileges; of my Christian profession; of my Christian responsibility.
- Q. How does it remind you of your responsibility?
- A. Because it reminds me that I, who am called by this name, must renounce all the works of the devil; must for myself believe in God; must for myself do God's will.
- Q. Can any of these things be done for you?
- A. No; being myself bought with the Blood of Christ, I myself must serve Christ.
- Q. Why else is your Christian name asked for in the Catechism?
- A. Because the Catechism is for baptized persons only, and my Christian name is the name I received at my baptism.
- Q. Why do we hold the giving of a name to be so solemn a matter as to be made part of the baptismal rite?
- A. Because we find in the Scriptures that on particular occasions God Himself gave names to men, as when He sent His angel to call His Son by the name of Jesus, (Matthew i. 21); also Abram, Abraham, (Genesis xvi. 3-7); Jacob, Israel, (Genesis xxxii. 28); Simon, Cephas, (John i. 42); John the Baptist, (Luke i. 13, 68.)
- Q. Does Christ know you now by this name?

A. If I am one of His true sheep He does. "He calleth His own sheep by name." "I know Thy sheep, and am known of Mine."—John x. 3, 14.

THE MIRACLE OF BETHESDA.

There was in Jerusalem, near the sheep-gate, a pool through whose agency many wonderful cures had been wrought, for this reason it was called Bethesda, or the House of Mercy, and under the porticoes of the masonry in which it was enclosed lay a multitude of sufferers waiting for the periodical moving of the waters, which was the sign of its curative powers being present. Among them was one poor man who, for no less than thirty-eight years, had been lamed by paralysis. He had haunted these porticoes for years in vain, for others less feeble than himself always managed to struggle in before him and secure the benefit that was said to be assured to him who first entered after the periodical moving of the water.

Jesus looked upon the man with heartfelt pity, and determined to help the poor sufferer whom no one had cared or condescended to help before. And so, after drawing from him the narrative of his long disappointments, He said to him, "Rise, take up thy couch and walk." It was spoken in an accent that none could disobey, and so after thirty-eight years of prostration the man instantly arose, lifted up his pallet and began to walk. In glad amazement he looked around to see and thank his unknown benefactor; but Jesus, glad to escape the unspiritual excitement which would have lauded him merely as a wonder-worker, slipped away from their observation. But many scrupulous and zealous eyes were already upon him, and so the heated paralytic was soon surrounded by a group of questioners. They looked at him with surprise and indignation. "It is the Sabbath, it is not lawful for thee to carry thy bed." Here was a flagrant breach of their law. Had not the son of Shelometh, though half an Egyptian, been stoned to death for gathering sticks on the Sabbath day? Had not the Prophet Jeremiah expressly said, "Take heed to yourselves and bear no burden on the Sabbath day." Yes; but why? Because the Sabbath was an ordinance of mercy intended to protect the underling and the oppressed from a life of incessant toil; because it was essential to save the serfs and labourers of the nation from the over measure of labour which would have been exacted from them in a nation afflicted with the besetting sin of greed; because the setting apart one day in seven for sacred rest was of infinite value for the life of all. That was the meaning of the fourth Commandment; that was why our Lord declared that the Sabbath was made for man and not man for the Sabbath. To their remonstrance the man replied, "He that made me whole, He said to me, 'take up thy bed and walk.'" They asked eagerly, who is that,—mark their malignity—not that made thee whole—no charge could be based upon that merciful act—but that gave thee the wicked command "take up thy bed and walk?" The man evidently did not know, so speedily had his cure been effected. There is evidence, however, of his devout gratitude in the fact that he went to the Temple, most likely to return thanks to God, and there met his benefactor and learned that it was Jesus. Whether from overflowing gratitude to Him, or from some other motive, he went and told the Jewish authorities that it was Jesus who had made him whole, though he had been expressly told not to do so. The result was that the Jews, untouched by the evidence this miracle gave of a most tender compassion, unmoved by the display of His miraculous power, began to persecute Jesus because He did such things on the Sabbath day. It was in answer to this charge that He delivered the divine and lofty discourse preserved for us in the fifth chapter of St. John. The great Rabbis and chief priests, who summoned Him before them that they might rebuke and punish Him, were annoyed and awed as well as enraged by the words they heard. They intended to instruct and reprove, and then perhaps condescendingly to pardon Him, and lo! He mingles for them the majesty of instruction with the severity of compassionate rebuke. He appealed to the Baptist, to Moses, to their own Scriptures as witnesses of His right to assume to this character, to hold this language. Never before had He spoken so plainly concerning Himself. They were furiously exasperated, but for the present they could do nothing but gnash their teeth and steal away. The hour of their triumph was not yet come, but from that interview His destruction was determined upon.

A Scotch packman, having paid some fruitless visits to one of his customers, called a few days ago for an instalment of his debt. But the customer told her son, a lad of five years, to say she was "in the toon." Accordingly, when the packman called and asked, "Where is your mother the day?" the boy promptly replied, "In the toon!" "What toon?" asked the peddler. The boy, having no further instructions from his mother, went to the next room and shouted, "Mother, what toon are ye at? He wants to ken."

Correspondence.

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

ASSISTANT RECTORS.

SIR,—Will you kindly state authority for the appointment of Assistant Rectors? The Canons do not provide for such I believe.

Yours truly,

JOHN CARTER.

THE BIBLE SOCIETY.

SIR,—My attention has been called by a friend, to an article in your paper of the 29th of June, on the recent Toronto Synod; in which, alluding to the speeches made in reference to the Bible Society, you say, among other things, "That the Upper Canada Bible Society has been in the habit of circulating an English version, not exactly in agreement with the version commonly called the Authorised Version." Allow me to inform you, that the only English version which the U. C. Bible Society circulates, is the Authorised Version and no other.

You say that the British and Foreign Bible Society was started in opposition to the Society for the Promotion of Christian Knowledge. Again I must demur to the correctness of your statement. The B. and F. Bible Society was not started in opposition to the Christian Knowledge Society. The B. and F. Bible Society was formed to carry on a work which the Christian Knowledge Society never proposed to undertake; and the best proof that the two societies are not in any way opposed to each other is, that the Archbishop of Canterbury and a large number of bishops and clergy are office bearers and members of both societies.

You say that the B. and F. Bible Society "circulates a number of versions of the Scriptures not made by any one employed by the Society, but by Romanists;" and you wonder "that any one who glories in the name of Protestant should give one cent or even one farthing in support of it." The subject of the circulation among Roman Catholics, of versions of the Holy Scriptures translated from the Vulgate, has been long ago thoroughly discussed, and all objections have been completely answered, to the satisfaction of the strongest Protestants; and it is, at the earnest request of the leading men among the Protestant bodies on the Continent, that the B. and F. Bible Society have continued to offer these versions of the Holy Scripture to those who still refuse to receive Protestant versions. I might easily show also, that so far at least as the versions circulated under the auspices of the B. and F. Bible Society are concerned, that they do not, when fairly and critically examined, inculcate or support Romish errors and superstitions to the extent suggested by you.

I shall not, however, trespass further on your space, than to say, in answer to your last remark, that you "cannot imagine any Protestant if he is really an honest straightforward man, countenancing the British and Foreign Bible Society, or any of its progeny in any part of the world," that among those who "countenance" the parent society are to be found the names, as Vice Presidents of that society, of two archbishops and some thirty bishops, besides a long array of clergy and laity of the Church of England. And of the most flourishing of its "progeny," the Upper Canada Bible Society, I, acting on the advice of the late venerable Bishop Strachan, accepted the presidency when offered to me some five-and-twenty years ago; and feel it a great honour and privilege to be able now to subscribe myself

Your obedient servant,

G. W. ALLAN.

President of the Upper Canada Bible Society.
July 5th, 1882.

[We regret this letter did not appear earlier; it was omitted by an oversight.—Ed.]

A QUERULOUS QUERY.

SIR,—For some time past I have been feeling no small shame and regret at the ill success of the column which you so kindly and thoughtfully opened for "Biblical Notes and Queries." For eighteen centuries Christians have found an inexhaustible field for thought and investigation in the profundities of Holy Scripture; and, *Deo gratias*, no part or period of the Church excelled the English Church of to-day in this holy and profitable activity. Is it then anything but a shame, that your many readers, lay and clerical, should show such little interest in sacred studies as to leave your Biblical column a barren waste? But the case is worse: as ever happens, the

ground that is not dressed for the growth of herbs meet for the use of man, is sure to bring forth thorns and briars. And so in the present case. Fruitful inquiry in the field of Scripture is supplanted by what may be justly described, in several cases, as mere ecclesiastical trifling.

Now, my first query is—What can our brethren in the Church elsewhere think of us, and what can outsiders think of us, if they see petty ceremonial questions well high the only things discussed under the attractive heading "Biblical Notes and Queries?" And a second query is—Why are most of those communications signed only with initials? This against your rule; for only Biblical notes were permitted expressly to be anonymous; and I think your rule, if enforced in this department, would tend to shame correspondents out of the incongruity complained of, as well as to moderate the severe and dogmatical tone of "D. L." in a recent number, and such like. I shall not yet despair of seeing "Biblical Notes and Queries" in their column a reality.

Yours, &c.,

J. CARRY.

Port Perry, July 6th, 1882.

CONFESSION.

SIR,—Some time ago I sent you a small piece on the Remission of Sins. I wrote the article because I thought Auricular Confession is not only a great folly but also a greater sin—see Jude 13, in which we are taught not to foam out our own shame in any person's hearing. Compare Article vi., Book of Common Prayer with the Visitation of the Sick, and you will perceive that as private confession and priestly absolution cannot be proven by the Words of Life, they ought to be omitted in all future editions of the same book. It is probably the only unscriptural accretion of the so-called dark ages, which remains among the rubrics of our excellent Prayer Book. We have no example on record that the Apostles asked any person to confess to them, or to desire absolution from them. But we have an example of a baptized person being instructed to pray to God, if perhaps, the thought of his heart might be forgiven him, (Acts viii. 22). In the Ordering of Priests, the sentence "Whosoever sins ye remit &c." gives no power of absolution to priests over the baptized; but if any one err from the truth, they should try to convert him (St. James v. 19, 20). Philip was only a deacon when he baptized the eunuch; by comparing Acts viii. 38, St. Mark xvi. 16, St. Matt. i. 21, and 1 St. Peter iii. 21, &c., we understand recipients of Baptism are saved from their sins, even without an officiating priest. Compare also Acts ix. 10, xxii. 16, in which only the abstract term disciple is used.

Yours respectfully,

WM. MONSON.

Wallacetown, June 5th, 1882.

CHURCH MUSIC.

SIR,—The Silver Trumpets—Played at St. Peter's in Rome, at the great festivals of the Council, by F. Viviani—(i.) Grand Processional March as the Pope is borne up the aisle; (ii.) Harmony in the Dome, upon the elevation of the Host." I have before me the score of this music. It was played as a voluntary last Sunday evening by Dr. MacLagan in Holy Trinity here; and though its beauty was admired by all, a number of excellent people expressed themselves as "surprised that the Dr. would play operatic airs in the church." Convinced that Dr. MacLagan had done nothing of the kind, but being unacquainted with music as an art, I a few days afterwards asked him the name of the voluntary, and I put this question "Have you ever played any operatic or secular music of any kind in Holy Trinity, Winnipeg?" His reply to the first question was the handing to me the score of "The Silver Trumpets," from whose title page I have copied the heading of this letter; and to the second, an emphatic "Not a single note."

I do not propose to trouble you with any discussion of a local character, but this incident opens up the whole question of music in our churches. I assume that Christians desire to see the beautiful services of the Church of England properly performed. I assume they are impressed with the true idea, that her services are essentially services of song; and I assume they wish the highest ecclesiastical music to be adopted whenever available. To such persons the noble strains of the great masters of Europe fall with delight on the ear, and before expressing their pleasure they do not first ascertain either the name of the composer, or the occasion for which his work was prepared. It is sufficient for them to know that they had listened to the pure musical expression of devotional feeling, and that their hearts had been lifted to the great Giver of all pleasure, who has in a thousand ways taught them to praise Him by songs of

joy, and in hymns and psalms vibrating throughout with the most intense feelings of exuberant delight. But there is a class of most excellent Church people in Canada whose early education—I use this word in its widest sense—has trained them in the idea that religion should always be dressed in a sober, serious, and undecorated garb—that her music should also be sober, serious, and undecorated, or putting it perhaps in a light more consonant with their real ideas—that though we may be joyous in our homes, we must not be so in our churches. This is certainly an error. It is inconceivable that the Author of all the beauty and grandeur of this globe, who has placed in the throats of the delightful warblers of our forests voices which mock the highest efforts of man to imitate, and who in His dealings with His chosen people made music, and joyous music one of their duties in their services of praise, should now look with displeasure on such music as the great and good men of the past have written with pens of steel, on tablets of brass, and whose wonderful talents as composers were devoted to the production of music fitting for His ear, and framed with an especial desire to wait to His throne the glorious strains which His bounty alone enabled them to pour forth to His glory. I am perfectly convinced that to this general proposition even the excellent people of whom I have spoken will agree, but they feel hurt that, as they express it, the church should be turned into a concert-room. One cannot help respecting this jealous guarding of the sanctity of our holy edifices, and yet one cannot, at the same time, help regretting that this creditable feeling is really an error, and a very serious one for the Church. The truth is simply this: ignorance of music leads them to regard that as secular or operatic which is really pure Church music, but music of a more ornate style than they have been accustomed to hear in the rendition of our Church services. I hope my excellent pastor, Mr. Fortin, will excuse me for divulging the fact that he himself, though a musician of no mean acquirements, really supposed "Silver Trumpets" to be operatic; and when I, on the authority of Dr. McLagan, told him that it was music specially written for church purposes, and was never rendered except under the dome of St. Peter's on the great festivals of Christmas and Easter, he laughingly, but blushing like a maiden over her first love-letter, admitted that he thought it a selection from some opera. Our people when listening to superior men like Dr. MacLagan should never condemn their music as secular or operatic, until they are certain it is so, because such men play nothing but classic music of the highest order; and they will find that many of the noblest efforts of the loftiest genius in the composition of purely Church music will, to their uneducated ears, sound as operatic, while they are in reality the very perfection of praise, thankfulness, and joy.

It is a curious circumstance that while the Church in Canada has departed from her true lines on the musical character of her services, and has pandered to the levelling tastes of hybrid Churchmen, who have successfully laboured to deprive the most beautiful religious service now known to humanity of its destructive characteristics, the leading denominational bodies are striving to bring their services up to her old standards. The Presbyterians, to whom a few years ago an organ was an offence, now seek out the best instruments for their churches, and are gradually displacing the inartistic music of their psalms by the noble inspirations of the old masters. The Methodists have already passed us in the excellence of their choirs, the power of their organs, the ability of their organists, and are rapidly rendering beautiful their meagre service by the music of these grand men whose works belong, not to the Roman Catholic, nor to the Greek Church, nor to the Anglican, nor to the Methodist, nor to the Presbyterian, but to the whole human race. And they are wise. The framers of our services were much wiser than we. They composed a ritual eminently calculated to attract the young and please the old. We have been gradually eliminating the attractive portions in order to please outsiders who thought our services too ornate; but the revulsion has come, and now after having pandered to these iconoclasts we see them harking back, and sedulously at work in bringing their own services to the high standard from which we, in a spirit of faithlessness to ourselves, had descended in order to please them.

This matter may, at the first blush, seem one of minor consequence, but if we take a broad and comprehensive view of the position of our Church among the surrounding denominations, we shall find it to be a matter of very serious moment. The last census returns have proved that the Church of England in Canada is losing ground. Its membership has not increased in a proportion equal to that of several other bodies, and she is therefore falling behind those of whom a few years ago she was greatly in advance. Among other reasons for this lamentable condition of affairs a patent one is that she has not been faithful to the proper rendition of her services; and in particular she has, in a thousand churches, made the musi-

cal portions a farce. This is strong language, but it is literally true. And it is well that our bishops, deans, archdeacons, rural-deans, canons, and reverends of the Church, as well as the lay authorities of our congregations, should ponder over it. We are losing our young people, and the loss of them is death. They find our services dull and tame, they find those of other bodies, notably of the Methodists, bright, cheerful, and hearty. They find the singing of the Church of England deprived of one of its chief attractions—its music; while among other bodies the best music is carefully taught and effectively rendered. They are naturally inclined to prefer brightness to dullness, and the result is seen in diminishing congregations. The process is slow, but it is certain, and no thoughtful Churchman can help seeing that among other most serious defects in the internal economy of the Church in Canada, this inattention to the proper rendering of our service is by no means the least. The remedy is at hand, and easily applied. Let it be understood by every congregation that a good organ and a well-paid organist are primary wants in every church. They should be the very first charges on its funds, and whatever else is wanted these should be supplied at all events, and at all hazards. The question of expense is absolutely irrelevant. As well might a household discuss the question of going to the expense of bread for its consumption, as a congregation debate that of the best music. With it you live, without it you die. In these times of culture, and surrounded as we are by active, wealthy, and educated rivals, to stand still is to retrograde. The Church in Canada has too long lived on her prestige, she must in future live on her own excellence, and on the active daily exhibition of her excellence by rigorous and well directed labour. To the honour of Holy Trinity, of Winnipeg, be it said, that there is no more flourishing church in Canada, and this is due much to the unceasing labours of her exceptionally able and zealous clergymen, the Rev. Rural Dean Fortin and the Rev. Mr. Stunden; much to the business talent and self-denying daily labour of her wardens, Mr. Farrell and Capt. Sears; much to the brilliant qualities of Dr. MacLagan as her organist and choir leader; and much to the splendid rendering of the services by a choir which now certainly stands as the chief of all Canadian interpreters of the highest classic Church music.

Yours, &c.,
WM. LEGGO.

Winnipeg, July 8th, 1882.

WHITSUNDAY.

SIR,—The derivation of the word given by you from the *Guardian* of 1860, in a late number of your paper, was if I remember rightly, maintained very strongly by the late Dr. J. M. Neale, and for long I thought it very plausible; but I send it to you, *sub voce*, in Mr. Skeat's new dictionary, which seems quite conclusive. Though it is rather hard work for your proof-reader, I hope you will print it, as of real ecclesiastical interest. I would also strongly recommend to all who take any interest in words, Mr. Skeat's book as a real treasure, especially as the Clarendon Press has published a cheap edition for this side of the Atlantic.

Yours, &c.,
JOHN CARRY.

Port Perry, July 15th, 1882.

"WHITSUNDAY, the seventh Sunday after Easter, commemorating the day of Pentecost. (E.) Lit. *White-Sunday*, as will be seen. The word is old. In the *Ancren Riwle*, p. 412, l. 13, we have mention of *hwitesumedic* immediately after a mention of *holithurdie*. Again we find: 'the holi goste, thet thu on *hwite sune die* sendest.' i. e., the Holy Ghost, whom Thou didst send on Whit-Sunday: O. Eng. Homilies I. 209, l. 16. [In *Layamon*, l. 81,524, we already have mention of *White sune tide*, i. e., Whitsun-tide, which in the later version appears in the form *Whitsuntide*, showing that even at that early period the word *white* was beginning to be confused with *wit*; hence the spelling *Whitsonda* in Wycliffe's works, ed. Arnold ii. 158, 159, etc., is not at all surprising. In the same, p. 161, we already find *whitson-weke*, i. e., Whitsunweek]—A. S. *hwita Sunnan-day*: only in the dat. case *hwitan sunnan-day*, A. S. chron. an. 1067. However, the A. S. is certified, beyond all question, by the fact that it was early translated into the Icelandic language, and appears there as *hwitasunnudage*. In Icelandic we also find *hwita-daga*, lit. 'white days,' as a name for Whitsun-week, which was also called *hwitadaga-vika*, i. e., Whitedays-week, and

hwitasunnudags-vika, i. e., Whitsunday's-week. (B.) All these names are unmistakable, and it is also tolerably certain that the E. name *White-Sunday* is not older than the Norman Conquest, for, before that time, the name was always *Pentecoste* (see Pentecost). We are therefore quite sure that for some reason or other the name *Pentecost* was then exchanged for that of *White Sunday*, which came into common use, and was early corrupted into *Whit-Sunday*, proving that *white* was soon misunderstood, and was wrongly supposed to refer to *wit*, or wisdom conferred by the Holy Ghost on the day of Pentecost, on which theme it was easy for the preacher (to whom etymology was no object) to expatiate. Nevertheless, the true spelling has been preserved to this day, not only in English and in modern Icelandic, but in the very plainly marked modern Norwegian dialects, wherein it is called *Kvitsunnudag*, whilst Whitsun-week is called *Kvitsunn-vika*, obviously from *kvit*, white, and from nothing else (Aasen). See, therefore, WHITE and SUNDAY. (B.) But when we come to consider why this name was given to the day, room is at last opened for conjecture. Perhaps the best explanation is Mr. Vigfusson's in the *Icel. Dict.*, who very pertinently remarks that even Bingham gives no reference whatever to Icelandic writers, though from the nature of the case they know most about it, the word having been borrowed by Icelandic whilst it was still but new to English. He says: 'The great festivals, Yule, Easter, and Pentecost, but especially the two latter, were the great seasons for christening: in the Roman Catholic Church especially Easter, whence in Roman usage the Sunday after Easter was called *Dominica in Albis*; but in the Northern Churches, perhaps owing to the cold weather at Easter-time, Pentecost, as the birthday of the Church, seems to have been especially appointed for christening and for ordination, hence the following week was called the Holy Week (*Helga Vika*). Hence Pentecost derived its name from the *white garments*, etc. See the whole passage, and the authorities cited.

It is not likely that this account will be accepted by such as prefer their own guess-work, made without investigation, to any evidence, however clear. It deserves to be recorded, as a specimen of English popular etymology, that many still prefer to consider A. S. *hwita sunnan* (occurring in the A. S. Chronicle) as a corruption of the modern G. *pfingsten* (which is acknowledged to be from the Greek *pentecoste*). Seeing that *pfingsten* is a modern form, and is an old dative case turned into a nominative, the M. H. G. word being *pfingeste*, we are asked to believe that *pfingeste* became *hwita su*, and that *nan* was afterwards luckily added! This involves the change of *pf* (really a *p*) into *hw*, and of *ste* into *su*, together with a simultaneous loss of *ng*. Comment is needless. Der. *Whitsun-week*, a shortened form for *Whitsunday's week* (as shown by *Icel. hwitasunnudag-vika*); and similarly, *Whitsuntide*. Also *Whit-Monday*, *Whit-Tuesday*, names coined to match *Whit-Sunday*; formerly called Monday in *Whitsun-week*, &c.; Wycliffe, Works, II. 161."

My patriotism lives and flutters as a sentiment unless I know that the land I love is really making, by its constant life, a contribution to the righteousness and progress of the world.

MISERABLE FOR THIRTEEN YEARS.—In order to acquire the rights of full citizenship in the United States, the native born must have reached the age of twenty-one, and have gone through two full but short courses—of rheumatism, says a growler at our elbow. In Canada, however, the courses of rheumatism are not so short, running, it would seem, as long as thirteen years—at least in one instance, that of Mr. Jas. Mahoney, Sr., of Orillia, Ont., who says: "I have been a sufferer with rheumatism for the past thirteen years, and have tried during that time very many of the remedies advertised for it, but all without effect. Upon recommendation I was induced to buy a bottle of St. Jacob's Oil. The first application relieved me, and upon the second application the pain disappeared entirely and has not since returned. It affords me much pleasure to make this statement of my experience with St. Jacob's Oil, and I sincerely wish that every sufferer could know of its wonderful virtues."

Children's Department.

SHAN'T AND WON'T.

SHAN'T and Won't were two little brothers. Angry and sullen and gruff; Try and Will are dear little sisters. One can scarce love them enough.

Shan't and Won't look down on their noses,
Their faces are dismal to see;
Try and Will are brighter than roses
In June, and as blithe as the bee.

Shan't and Won't are backward and stupid,
Little indeed do they know;
Try and Will learn something new daily
And seldom are heedless or slow.

Shan't and Won't love nothing, no, nothing,
So much as to have their own way;
Try and Will give up to their elders,
And try to please others at play.

Shan't and Won't have terrible trouble,
Their story is too sad to tell;
Try and Will are now at the school,
Learning to read and to spell.

DEEDS NOT WORDS.

PRACTICE not profession, deeds not words, such is the motto of to-day. It is by our fruits that we shall be known, known sooner or later on earth, known without fail at the judgement day. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven." You shall hear to-day of one whose love both to her earthly and her heavenly Father was shown in action.

More than one hundred years ago there lived at Rochebeaucour in Angoumois, a province in France, a young girl called Frances Maria. Her father was a tax gather, and though scarcely above a peasant in rank, he was a thoughtful as well as a good man, and possessed high principles and sound common sense. When Frances, who was his eldest child, was born, he began to think a great deal about education. It was at that time the custom in France to treat children with a good deal of severity. This he disapproved of; he did not think it right, and he thought it would spoil his little girl's temper. So he brought her up tenderly and kindly, though he used to insist upon obedience when it was necessary. Her love for her father was very great, and it was a strong motive to diligence. So he easily trained her to industrious habits: he taught her the Catechism and Scripture history, and from her mother she learnt sewing, spinning and knitting. When she was seven years old she could knit a pair of men's stockings in two days, and in a variety of other ways was most useful to her mother. Poor child! she little knew for what she was in training. When she was only eleven years of age both her parents died, and she, with one little brother four years old, was left alone in the world. The orphans had no near relations or friends, nor had they any inheritance except the furniture of their parents' house, and a little cottage in the country, situated on the border of a wood.

Poor Frances was at first overcome with grief: she knew not which way to turn or what to do; but as no one came forward to help her, she took courage,

and determined to help herself, and above all to maintain and educate the little boy whom her dying parents had commended to her charge. He was the only thing left her on earth, and she loved him for her dear father's sake as well as his own. She seems from the first to have acted with great sense as well as spirit. Giving up the house in which the family had lived at Rochebeaucour, she moved her furniture into the woodside cottage, and set up housekeeping there. A farmer who lived near offered to employ her in keeping his sheep and on the common, but she declined this on account of her little brother. "I must have work at home," she said, "so that I may keep my eye upon him."

Happily Frances had her mother's spinning wheel. She sold what of her furniture she could spare, and bought a stock of flax and cotton, with which she began spinning and knitting by turns most diligently. As soon as she had a store of knitted stockings, she carried them out to sell in the neighbouring villages, offering at the same time to take in plain needlework. She soon obtained as much as she could get through, and being clever and industrious she earned a good livelihood for herself and her brother.

The neighbours now began to talk about Frances. "How strange it seems," they said; "a girl of twelve years old living by herself with a young child in a lonely cottage! Is it possible she can support herself, and keep the house in order, and take care of the child?" On pretence of inquiring about her work, they would look in from time to time and see her. They found her always busy, always employed. She did not seem to be pining, though she was silent and grave. You could often hear the hum of the spinning-wheel before you entered, or else she was sitting at work in the window-seat with her little Andre playing at her feet. If it was dusk she would be in the porch, knitting so fast that you could hardly watch the needles move. The cottage, though bare, was clean, the garden full of vegetables, and the child happy and healthy.

Frances had always plenty of work now. She was esteemed by all who knew her, and mothers used often to bring their children to see her. "Come," they would say, "and see a girl twelve years old who conducts herself like a woman of thirty, and spends her time in earning food for her little brother." But Frances felt very lonely; she still lamented her parents, especially her beloved father, and if the business of the day drove away sad thoughts, she often wept bitterly the long hours of the night. As soon as she could afford it, she engaged a good old woman to live with her, who kept the house, and took care of little Andre while she went with her work to the neighbouring villages.

Three years had passed since Frances and her brother came to the woodside cottage, when an unusually severe winter set in. For five weeks the earth was covered with snow, the frost was intense, and the wolves which infest the forests of France became desperate with hunger. Leaving the fields, in troops, and sometimes even enter the towns and attack the inhabitants.

One morning Frances left her cottage door ajar while she was drawing

some bread from the oven. The smell of hot loaves is very attractive to the wolves, and one of these fearful beasts soon burst into the room, followed by five whelps. Frances seized a knotty stick, and defended herself so well that she might have escaped had she only thought of herself, but all at once she saw another wolf advancing towards her brother. She seized the child immediately, opened a cupboard, thrust him in and put him out of danger, but as she turned round again the furious wolf sprang at her throat and suffocated her instantly. The old woman ran out crying for help, but she too was seized by the wolves and torn to pieces. How long poor little Andre was shut up in the cupboard we are not told. He was safe there from the wolves, and after a time the neighbours came and let him out. He was living in the year 1796, and used to tell how his good sister had died in serving him.

The death of that sister is sad, but we can hardly call it untimely. Though not yet fifteen years old, she had carried out her father's last charge, had supported her brother for three years by her industry, had sacrificed her life to save his. What religion save that of our Lord Jesus Christ produces fruits like this?

WHEN YOUR spirit is heavy and cast down with despair, prayer will make it rebound from earth to heaven.

It was exaggeration, but it shows the tremendous hold which business takes upon men in our large cities, that when it was suggested by a missionary bishop to a metropolitan rector in New York to ask the attendance of business men at a week-day missionary meeting, he said: "Get a man to come up from Wall Street in the daytime to attend a missionary meeting! It is as much as I can do to get a man to come up town in the daytime to attend his wife's funeral!"

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.

A FOOL ONCE MORE.—"For ten years my wife was confined to her bed with such a complication of ailments that no doctor could tell what was the matter or cure her, and I used up a small fortune in humbug stuff. Six months ago, I saw a U. S. flag with Hop Bitters on it, and I thought I would be a fool once more. I tried it, but my folly proved to be wisdom. Two bottles cured her, she is now as well and strong as any man's wife, and it cost me only two dollars. Such folly pays."—H. W., Detroit, Mich.—*Free Press.*

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.

An honest medicine is the noblest work of man, and we can assure our readers that Dr. Fowler's Extract of Wild Strawberry is not only reliable, but is almost infallible to cure Cholera Morbus, Dysentery, Canker of the Stomach and Bowels, and the various Summer Complaints, whose attacks are often sudden and fatal.

A BOY TRAP.

A boy-trap? what is that? We have read of man-traps; but what is a boy-trap? Read the following narrative and see:

A few years since I was remonstrating with a confirmed inebriate—one whom I had known from boyhood—and I said to him, "Wellington, how is it that a boy brought up as you were by pious parents, and in the midst of churches and Sabbath-schools, learned to drink?" He replied, "Mr. —, now I will tell you just how I learned to drink. Do you remember Smith, that used to keep the big white tavern in the village some twenty years ago? When I was about twelve or fourteen years old, I with other neighbour boys would come down to the village of an evening, and we soon found our way into Smith's bar-room. It was not long however, till Smith began to invite us into a back sitting room, where he first brought on cards and dominoes and taught us to play; and then brought wine and beer and treated us till we liked it, and then wanted something stronger; there is how I learned to drink."

"But," said I, "can you not reform yet? can't you give it up?" He replied, "No, its too late; I'm a goner!" And this is what hundreds—yes, thousands—of our licensed taverns are doing to-day! The traps are set—whose boy will be caught?

Rev. Alpheus Wilson D.D. (Methodist Episcopal Church, South), in the course of a paper read before the "Ecumenical Conference," observes: "There is no reason to question John Wesley's personal fidelity to the Church of England, or the sincerity of his oft repeated counsels to his preachers and societies to retain their connection with the established communion." This language is in striking accordance with the written declaration of Wesley in 1790, only one year before his death: "I declare once more that I live and die a member of the Church of England, and that men who regard my judgment and advice will never separate from it." On the title page of Wesley's hymnal we find the name of "John Wesley, Presbyterian of the Church of England."

The way to keep a Sunday-school teachers' meeting alive is to make it a live meeting. Begin promptly, whether few or many teachers are present. Close promptly, however interesting the lesson. Keep within the hour. Begin with prayer. Study the lesson spiritually, not technically or professionally. Remember what the Bible is profitable for; doctrine, reproof, correction and instruction in righteousness; and use it accordingly. Give your teachers the ear, throw away the husk, and they will come again. So says one Superintendent, an old subscriber of the *Christian Union*. He has tried it and speaks out of three years' experience.—*Christian Union.*

V. Edmanson, of Bradford, writes:—Burdock Blood Bitters is an excellent preparation, gives entire satisfaction, and sales increasing every day, it sells now on its merits. Burdock Blood Bitters cures Scrofula, Liver Complaint, Dyspepsia, and Kidney Complaints, in their worst form.

HONORED AND BLEST.—When a board of eminent physicians and chemists announced the discovery that by combining some well known valuable remedies, the most wonderful medicine was produced, which would cure such a wide range of diseases that most all other remedies could be dispensed with, many were skeptical; but proof of its merits by actual trial has dispelled all doubt, and to-day the discoverers of that great medicine, Hop Bitters, are honored and blessed by all as benefactors.—*Democrat.*

THE HALF-WITTED BOY.

I ONCE went to a great Sunday School celebration. There were more children than any one church could hold. One gentleman seemed to love the children very much and he told this little story:

I went into a Sunday School the other day, and in a corner sat two little colored children and one big colored boy. The teacher just nudged me and said, "Never mind him, he is only half-witted."

"Poor boy," thought I, "only half-witted. Then he is the boy I want to talk to."

So I sat down by him, and taking his hand in mine, said:

"My son, can you tell me your name?"

He rolled his eyes and looked all around, and at last, said, "Jimmy, sir."

"Well, Jimmy," said I, taking up a book, "can you tell me what that is?"

"The Bible, sir."

"And what does it teach, Jimmy?"

He rolled his eyes around, looked up and down, and I thought was not going to answer, but at last, he said—and I am afraid not many of my boys and girls would give so good an answer,

"Jesus loves Jimmy."

"Yes, my son. And if Jesus loves Jimmy, what has Jimmy ever done for Jesus?"

He stared around, rolled his eyes, looking very much puzzled, but at last said:

"I blows the organ."

"Dear children," added the good man, "are there not some of you who do not do so much for Jesus as this poor, half-witted colored boy?"

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PORT HOPE.

Michaelmas Term
WILL BEGIN ON
THURSDAY, SEPTEMBER 14th, 1882

Applications for admission or information should be addressed to the
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