

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

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[No 30.]

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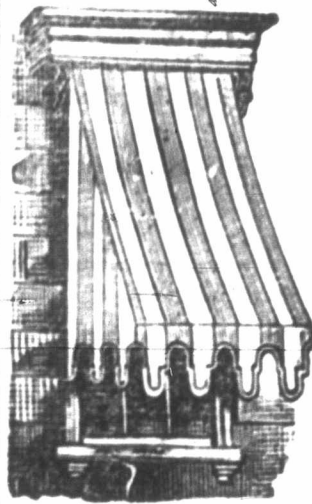
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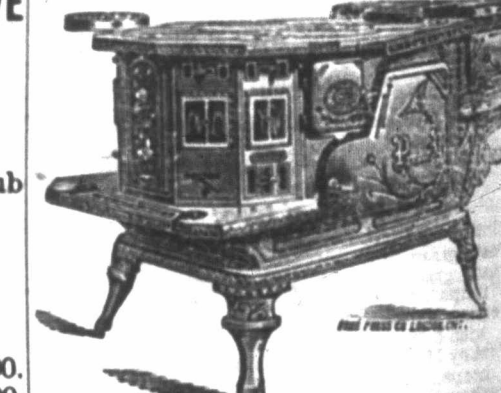
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LESSONS for SUNDAYS and HOLY-DAYS.

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Morning—1 Chron. xxi. Acts xxi. to 17
Evening—1 Chron. xxii. or 1 Chron. xxviii. to 21 Matt ix. 18

July 25—ST. JAMES, APOSTLE AND MARTYR.
Morning—2 Kings i. to 16 Luke ix. 51 to 57
Evening—Jer. xxvi. 8 to 16 Matt. xiii. to 24

July 30th—8th SUNDAY AFTER TRINITY.
Morning—1 Chron. xxix. 9 to 29 Acts xxv.
Evening—2 Chron. i. or 1 Kings iii. Matt. xiii. 24 to 33

THURSDAY, JULY 16, 1885.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

A NOTE ON THE ANTI-VISIBLE CHURCH THEORY.—The *Literary Churchman* thus deals with the very common difficulty out made of a text, by those who object to Christ's Church being "visible," or recognizable by outsiders as an organized body as He prayed it might be.

"A belief that the Christian Church arose from the voluntary association of certain persons, who thought alike, "who accepted Christian truths," and who accordingly in the "sub-apostolic age" formed themselves into a club, or clubs, is to our mind unlike its commencement and character, as described in the pages of the New Testament. Some find it difficult to believe in the Church as "a visible society" because of the promise—"Where two or three are gathered together in My Name there am I in the midst of them," which they consider "the charter" of the self-constituted Christian bodies. The first thought which will strike most minds at this statement is, what has the text to do with organization of the Church? Without discussing the condition "in My Name," which in itself may be easily turned against the dissenter's view of "free right of association;" for "in My Name," Dr. Wordsworth (following S. Hilary and Augustine) says, means—"not in their own name, or according to their own devices, much less in spirit of strife and division"—without enforcing, we say, this limitation, it is evident that the passage in question only refers to the blessings of unity and the increased power which arises from united prayer, as the context is sufficient in itself to show. Our Lord had just declared that if a man "neglect to hear the Church"

he should be regarded as a "heathen man," had announced that He would entrust His apostles with "the Power of the Keys," that He would commit to them the ministry of reconciliation, and had given a special promise to prayer if two shall agree upon what they ask. How any one can found a theory of the origin of the church on so slender a foundation as the text which follows, and at the same time ignore all those passages of the Holy Scripture in which the Church is spoken of as a supernatural Society, as the body of Christ, and the temple of His Spirit, is to us really surprising.

THE APOSTOLIC SUCCESSION IN THE EPISCOPAL OFFICE.—The same journal in criticising the objection raised by the notorious Dr. Hatch, to the judgment of the Catholic Church as to Episcopacy, remarks: But we must pass to the purpose of Dr. Hatch's dispute of the Anglican position, that Episcopacy is a necessity not merely for Church government, but for church life. Dr. Hatch is much puzzled by the contention that bishops are "of the esse of a Church," whilst other Church officers who are mentioned in the New Testament have been suffered to pass away; why "the Episcopate" should be regarded as "organically necessary to the structure" of the Church, whilst, for instance, "the office of evangelist" is viewed as "unessential." But is not this very fact only to be accounted for by the doctrine which Dr. Hatch is attacking? Our Lord remained on earth to speak to His apostles of "the things pertaining to the Kingdom of God," and "even unto the end of the world," did not therefore conclude that they were to be exempted from the universal law of death, but that the powers they received would be passed on to others, who would inherit the blessing to the end of time. It is difficult to see why they should have been invested with these spiritual privileges, if they were to have no successors. The world certainly stands as much in need of these gifts now as when the apostles were still alive upon the earth. When Dr. Hatch twits Dr. Liddon with admitting that in one sense "the apostles have no successors" as "fatal to the inference as to other functions," he betrays a defect either in apprehension or in logical power. It does not follow that because in the persons certain "functions" arising from their position are incommunicable, that therefore certain other "functions" which are official are also destined not to survive. If so, there could be no such thing as a successor to any office. The fact that the apostles "founded" the Church, that they were the first disciples of Christ, and received their power immediately from Him of course cannot be predicated of any others. It might as well be argued that Joshua did not succeed Moses, because it could not be said also of him that he received the law; as that the apostles had no successors, because they could not in the nature of things pass on to their successors the incommunicable glory of their own position.

A NEW FORM OF BLASPHEMY.—One of the natural consequences of extreme party zeal is a degradation of the moral and spiritual senses. Our party contemporary has published a letter from a well known Church agitator of the ultra type, and this is the style of language thought fit to use in pleading for less ceremonialism and deeper devotion to Christ. "We are weary, very weary of the modern Protestant Trinity—Father, Son and the Preacher! Down with theology, opinions, oratory, everything that hides Christ. I have heard Evangelicals bury Him under masses of well cut shibboleths."

The last sentence is doubtless a far from uncommon experience. But of all the ways of hiding Christ, we know none likely to be so effectual, as language such as the above used in association with the Sacred Name. But the writer is a leader of the party, and his blasphemous allusion to the Trinity, will be thought innocent because of the utterer being "one of our set."

THE LONDON SCANDAL.—The whole civilized world has been shocked by statements made by a London newspaper which, so far as they are true, reveal the existence of an appalling amount of licentiousness in that city which to a very large extent may be regarded as a new form of crime. We say "to a very large extent" because the traffic in children for criminal purposes is as old as vice itself. What seems to be admitted is that there is now a systematized, open, wholesale trade in juvenile vice. The disclosures are not so novel, however, as the public suppose. Statistics of this revolting aspect of crime have been published for many years past of much the same character. It is a highly unfortunate feature of this affair that it has taken the form of a virulent class onslaught. We are gravely told that the aristocracy are alone vicious, while the new rich, the middle classes, the artisans and poor, are virtuous! Serious doubt is thrown upon the honesty of writers who single out one class of men as sinners, and attribute to them a monopoly of vice. Being timed skilfully to coincide with a strong revolutionary effort, we cannot but suspect ulterior motives for ventilating this scandal. That money can buy immunity from police discipline, is notorious in every city in Canada, and that the same form of crime exists here, where of course no aristocracy exists, is well known to the clergy, and the medical faculty, and the police. The fact is clear enough that civilization develops evil as fast as good, and the revelations just made may help to teach the defenders of our almost godless system of education that mere "culture" is utterly powerless as an antidote to the worst, the most revolting forms of vice. Another weak point of the authors of this affair is that they select London out as though the metropolis of the world, with its millions of people, were alone guilty of the enormities named. On their own showing Paris is worse, as all know who know that city of glory and shame. The *London Times* wisely points out that the levelling of ranks, the senseless rage of the women of the less well to do classes for dressing like people of means, has led to a fearful sacrifice of honour to secure money for adornment. This subject is the most difficult to deal with in the way of amendment, and clap trap efforts to make this a class question, will only hinder reform in legislation and social habits.

LOVE THE WILL OF GOD.—If we sincerely love the will of God, and only this, we should change our earth into a heaven. We should thank God for everything—for evil as well as good, because evil would become good from His hand. O my God, what do I see in the course of the stars, in the revolution of the seasons, in the events of life, but the accomplishment of Thy will! May it also be accomplished in me, and may I love it. May it sweeten and endear all even to me. May I annihilate my own to make Thy will reign in me. For it is Thine, Lord, to will and mine to obey.—*Fenelon.*

WHEN I consider the multitude of associated forces which are diffused through nature,—when I think of that calm balancing of their energies which enables those most powerful in themselves, most destructive to the world's creatures and economy, to dwell associated together, and be made subservient to the wants of creation, I rise from the contemplation more than ever impressed with the wisdom, the beneficence, and grandeur, beyond our language to express, of the Great Disposer of all.—*Faraday.*

JOHN CALVIN has said, "I have not so great a struggle with my vices, great and numerous as they are, as I have with my impatience."

If people only knew enough to discriminate between the right time and the wrong, there would be less domestic unhappiness, less silent sorrow, and less estrangement of heart.

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THE BATTLE OF BATOCHÉ.

BY THE REV. C. E. WHITCOMBE,—CHAPLAIN
OF THE FORCES IN THE N. W.

THE Battle of Batoché was the Waterloo of the late rebellion. The following narrative from the pen of an eye witness, a non-combatant, one however with some knowledge of military life, will be found a highly interesting contribution to the history of this engagement, and more to be relied upon than perhaps any yet published.

"The Reveille sounded at 4 a.m. Breakfast at 5, and the column started for Batoché, where it was now known that the rebels were strongly entrenched.

"The Camps, 6 miles from Batoché, were left standing. The order of march was: Boulton's Mounted Infantry, with the Gatling Gun under Captain Howard; and 8 men of A (Quebec) Battery, with French's scouts. These were about a ¼ mile in advance, and covered an extended front. The column was composed of No. 1 Co. Royal Grenadiers, as advanced guard; the Royal Grenadiers; two nine pounders, A Battery; 90th Winnipeg Rifles; two nine pounders, Winnipeg Field Battery; rear guard of two companies, one from the 15th, and one from the 47th of the provisional Midland Battalion, under command of Col. Williams. In this order the column reached the high ground overlooking Batoché, at half-past 9 a.m. A Battery and the Gatling opened fire to feel the position of the enemy; a flag of truce was shown from the Church on the high ground. The General went forward with the Gatling Gun; Priests and others came out of the house and received the General's promise of protection. The Royal Grenadiers were now extended, and occupied the bluffs and rising ground in advance of the Church.

Between these bluffs and the river bank to the front, and for a considerable distance to the right, the position of the enemy, naturally strong, had been rendered more impregnable by carefully constructed and skilfully arranged rifle-pits. While General Middleton was parleying with the Priests, the rebels, whose attention had been drawn off by the Steamer Northcote in the river below Batoché, quickly returned and occupied in full force, the pits in our front, the first row of which was not more than 100 yards in front of our line. The rebels opened fire upon our men as soon as they advanced, and the fire was briskly returned. The line of skirmishers was protected on the right flank by part of the 90th Rifles, and they had also one or more companies as support on the left.

Early in the day the two guns of A Battery were got into position to shell the rebel houses; one of the guns became temporarily disabled. In the lull, a party of rebels rose and made a demonstration towards the Battery. The Gatling was quickly removed to the front, and opening its horribly destructive fire on the rebels, quickly drove them back to their cover. The position gained this day, was the most advanced taken until the last day of the battle.

About 2 p.m. an order was brought to retire; one company fell back a short distance, but before the rest of the line had received the order it was countermanded, and the position was held until the evening. The momentary and partial retirement had encouraged the enemy, and the Indians under cover of a bush fire which they had started, made a forward movement but were quickly driven back. Early on this day Captain Mason was wounded and was carried into the Church, and in the evening when the camp was moved up and the zareba formed 700 yards west of the Church, was removed to the Field Hospital tent. Between 5 and 6 the whole line retired to the zareba, the rebels following closely and pouring in a severe fire, under which several men were wounded.

It was this evening that the General sent up a rocket from the zareba as a signal to the boat, which Riel persuaded his ignorant followers, was fire from heaven indicative of the Divine displeasure. Firing ceased only when dark night had set in; and the men lay all night in the trenches, with their rifles by their sides.

Sunday morning the day broke bright and warm. At 5 a.m. the Grenadiers went out and occupied same ground as on day before. Their line was prolonged by the two Midland companies on the left, resting on the river bank. The line did not advance as far as on Saturday. Firing was kept up all day; the Military and 90th remained in the zareba. At dusk the line retired under cover of a small support of sharpshooters from the 90th, but as on the previous evening, they were followed by the rebels. Nevertheless, the rebels kept a safer distance from the zareba than before.

On Monday the Grenadiers remained in camp, working all day upon the entrenchments. The 90th and Midland companies occupied the old ground, but gained no advance on the former position. Again at dusk the return to the zareba drew the enemy's fire briskly. The retirement this evening was supported by a reinforcement of the Grenadiers. The General made a reconnoissance to the right on the ever memorable morning of Tuesday the 12th, with all the mounted men. At noon the General returned, and the Midlanders and Grenadiers, who had been lying down in columns ready for the word, came in to dinner. After dinner the same were ordered out, and it was known that a determined effort would be made to advance on the enemy's position. This was cheering news, for the men were heartily sick of the daily programme; lying down for sharpshooting all day, and being followed by the rebels into the zareba each evening. The men were eager to clean out the pits. The General had determined on a forward movement. The command came as usual to extend the line; on reaching the old ground it was found practicable to advance further than had yet been accomplished. Two companies of the Grenadiers were extended, and two kept in support until the brow of the hill was reached. Two companies of the Midland Battalion were on the left, the one in support of the other. Col.

Van Straubenzie in command of the Infantry Brigade, and Col. Grasset of the Royal Grenadiers, and Col. Williams of the Midland Battalion were all at the front, and directed the advance until the General came up and took command of the whole attack. The line extended to the right of the Church, and rested its left on the bank of the river.

When the line reached the crest of the hill, the charge commenced by the line swinging round on its right: that is on No. 1 Co. of the Grenadiers, the left of the wheel being the Midland companies. The order had been given to fix bayonets, with the caution to take care of them in the thick woods, and to break into a double. Then a cheer arose all along the line that struck terror into the hearts of the rebels, and was heard far back in the zareba.

The 90th now came out and advanced on the right, whilst Boulton's Mounted Infantry and the Intelligence corps moved off to the extreme right. The weakest spot in the position of our men was on the right of the Grenadiers, which was open for a time to a flank attack from the enemy. This danger was averted by the advance of the 90th and the Mounted troops. The charge went steadily on; stopping for a few seconds as each bluff or crest was reached to take breath, and then pushing on to destroy the enemy, who fled from pit to pit and bluff to bluff until their retreat became a run.

This part of the work fell to the Grenadiers. The little band of Midlanders on the extreme left, in their enthusiastic rush, came rapidly round on the left, and reached Batoché alongside the Grenadiers, having received their fire from the enemy's sharpshooters on the other bank of the river.

No. 3 Co. of the Grenadiers, whose line of charge lay directly on the hamlet, was the first to reach the houses. No. 2 had come out upon the houses to the right, in one of which Riel's prisoners were confined. No. 1 from the right, closed in on Nos. 2 and 3. At the houses, individuals from the 90th had also worked across, and there was a mixed multitude of red and black coats, with a few scouts and also Captain French at the release of Riel's prisoners.

No. 4 Co. of the Royal Grenadiers had followed along the river, past the houses, and cleared out the Indian tepees, assuring the frightened women and children of protection, brought up at Champagne's house.

Thus the 10th Royal Grenadiers with the two Midland companies, supported by the 90th Rifles, and covered on the exposed flank by the Mounted Infantry, drove the rebels from their stronghold and won the victory of Batoché. As to credit due to the various regiments engaged, every battalion did the duty assigned faithfully and effectually. If to the Royal Grenadiers, charged with the attack of the enemy's position, fell the hottest work and hence the greater glory, this was due to the 'Fortune of war,' and in no way detracts from the honor of the little band of Midlanders, or of the supporting 90th Rifles and Artillery, or the active Scouts and Intelligence corps. When we con-

consider the issues for the whole North-West, including Manitoba, dependent upon the result of this battle, we must reverently thank God, that at the cost of so few of our dear comrade's lives, He granted us a victory which ended the Rebellion, and prevented the general uprising which was imminent among all the Indian tribes of our vast North-Western territories."

NOTES ON THE SPIRITUAL LIFE.

NO 5.

THE IDEAL—THE REAL—THE POSSIBLE.

THE ideal of the Christian life is Perfection. That perfection after which we have to strive is no abstract notion, is no sentiment or opinion of our own. This may be the case with those who do not know of, or do not believe in, any Divine revelation. To them the thought which they have of God, or the conception which they have formed of the true nature of man, will be their ideal.

To us there exists something more distinct, more definite than this. Our ideal is the character of Jesus Christ, as manifested in His life on earth. Unbelievers will allow that there is nothing higher, better, nobler in history. Deists and Atheists have confessed that, if a man would live well, he cannot do better than imitate Christ, he cannot do better than live so as to please Christ. This then is our Ideal, the divine excellence and perfection of the human life of the Christ.

If we hold fast this thought, it will correct many of our errors. It will show us that perfection is not a mere negative thing, that it does not signify a mere colourless life of abstinence from evil. It has a central positive principle, the principle of holy godlike love, the principle which is the very nature of the eternal God; and this principle is exercised and illustrated in a life of self-abnegation and self-surrender. At the same time, as it is clearly involved in these statements, there is a conspicuous negative element in perfection. It does and must involve, the avoiding of everything that would conflict with the most absolute and devoted love to God and man. It condemns self in principle and self in action. It rebukes, denounces, anathematizes the lust of the flesh, the lust of the eyes, and the pride of life, because they would ruin the world, because they corrupt the heart out of whose fountains come all the currents of thought and word and deed by which men are blessed or cursed.

It would not be difficult, with these first lines, to work out the whole idea of Christian Perfection, in its principle, in its details and applications, in what it requires and in what it forbids. And such an undertaking would be a very useful one. Nay, it is a very necessary one. For God has made known to us many ways by which we may rise to a fuller knowledge of spiritual truth, and each way may help us to some knowledge. At present, however, we will confine ourselves to the thought of Perfection as it is embodied in Jesus Christ, the Holy, the Guileless, the Undeiled, the Separated from sinners. It is by the con-

templation of this glorious Being, by "looking unto Jesus," that we shall learn what we are intended to be, it is by gazing at His perfections that we shall be transformed into the same image.

We are first and at once struck by His perfect obedience. He felt upon Him the necessity to be about His Father's business. He was subject to His human parents. There never was any question of opposing His own will to the will of God. It was not a mere unreasoning obedience. It was the obedience of a will which recognized the supremacy of Divine love, which identified itself with the will of perfect holiness whose authority it recognized.

Here then were two things in the perfect example of Christ. An entire and perfect love for God and for man, which embraced everything that should ever come within the range of its action; and secondly, as a natural result, a complete self-abnegation. With the natural man, self is the centre of thought and of action, and everything else is regarded as subordinate to its interests. With Christ, God is the Centre, and all besides has its place according to its relation to God.

The self-abnegation of Christ, however, is no Buddhist absorption of the individual. Every one has his own place, his own duties, his own rights; only that he thinks but little of these last, knowing that the fulfilment of duties is ever followed by the enjoyment of privileges. Or if he ever claims his rights, he claims them as belonging to humanity rather than to himself. Even Christ Himself protested against unlawful smiting; but He did this rather as fulfilling a duty, than as being anxious to claim anything for Himself. We know that He would have turned the other cheek if He thought that He should thereby glorify God, benefit others, or even bless those who smote Him.

In Jesus Christ, then, we behold a principle of perfection perfectly exercised—positively and negatively. His principle was love. It was illustrated in self-sacrifice. Even Christ pleased not Himself. He was angry but sinned not. He sometimes uttered sharp words, yet He never spake unadvisedly with His lips. Sensuality, worldliness, pride—these were all impossible to Him, not because He was without the passions and impulses which in other men are presented by the flesh, the world, and the devil; but because they were under the strict control of a perfectly holy will—a will governed by love, held in check by abnegation of self. This is the ideal of the Christian life of grace. We must next consider the real.

TO CORRESPONDENTS.

A large quantity of Diocesan News and Correspondence held over for want of space.

—A good missionary once said, that two little words would make mountains of difficulties fall—"Try" and "Trust." "Ay," said another, with a play upon the words, "Men usually try first, and then trust; But with God the reverse is best: first trust Him, and then try Him."

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

LOUGHBORO AND PORTLAND.—There are no less than five different places in this mission where Sunday services are held, under the direction of the priest in charge, Rev. M. G. Poole. The places are the following:—Sydenham, Slack's School House, Harrow-smith, Verona and Murvale. Mr. Burns, the recently ordained permanent deacon is sent out once a fortnight, by the Rural Dean, to assist the above clergyman in any clerical work he may have for him. It must be said that the Rev. Rural Dean, of Frontenac, has been trying to work most zealously in the interest of the church in this direction.

MABERLY MISSION.—An eight days mission was preached here lately by the Rev. R. S. Radcliffe, rector of Mount Forest, Diocese of Niagara, in St. Paul's Church, Oso, which following on the solemn and impressive rite of confirmation, was wonderfully blest in its results. Twenty-seven received the Holy Communion on Sunday, and the offering of \$11.60 was given to the missionary as a small token of the gratitude felt by both clergyman and people for his labour of love amongst them. On Monday evening, the people assembled to bid farewell to the missionary, who, though so short a time in their midst, had won all hearts by the manly and straightforward way in which he handled the grand old doctrines of the Church; it was indeed a touching scene when about eighty rose from their seats to testify to the reverend gentleman, that they had received benefit from the mission and many were the sincere expressions of grief exhibited by these warm hearted people to the missionary's departure drew nigh. The musical portion of the services were conducted by Mr. P. T. Mignot, catechist, Miss Mary A. Cavanaugh, of St. Stephen's, very efficiently and kindly acting as organist. The Rev. H. Farrar, Lanark, and Rev. S. Bennetts, Roslin, assisted in the offices of devotion. We can with full hearts pray that the day may come, when in every diocese in Canada, men full of the Holy Ghost, may be set apart as diocesan missionaries, to go from parish to parish, stirring up the Spirit of Christ within us. On Tuesday, June 30th, before leaving, the Rev. R. S. Radcliffe delivered by special request an able and instructive lecture on "The Cross," in Maberly School House. At the close, Mr. Atcheson moved a vote of thanks to the lecturer, and thus was brought to a close, a season of great spiritual refreshment for one and all of us.

TORONTO.

TRINITY COLLEGE SCHOOL.—A number of stirring addresses were now delivered, all, however, saddened by the news of Col. Williams' death, who was an enthusiastic friend of the school, to whose memory a memorial will be erected by the friends of the institution. At intervals the choir sang Latin and Greek songs. The proceedings closed with the singing of the Latin version of the National anthem and the benediction.

DECLINE OF RITUALISM IN TORONTO.—It must be highly gratifying to those who object to needless ceremonial dressing and undressing in vestments during divine service, to know that Canon Dumoulin has discarded the pomp and ceremony seen so many years at St. James' Church, of a procession to the vestry and vesting therein of the preacher in a vestment of a ritualistic character and then another procession headed by the beadle from vestry to pulpit, all a vain ritualistic show. Some have objected to this as they have so many years grown used to attaching orthodoxy in pulpit to the colour of the preaching vestment. But the overwhelming mass of people in St. James' Church and out of it are glad that Canon Dumoulin has had courage enough to discard the black gown as a badge of party.

NORWAY.—Garden Party.—On the 9th July, a garden party was held in the grounds adjoining the parsonage and the residence of Mrs. Lamond Smith, in the interests of St. John's Church, Norway. A collection of articles for sale was disposed of by the ladies of that Church, including Mrs. Rutten, Mrs. and Miss Smith, Miss Barker, Mrs. Greenwood, Mrs. Bates and other generous friends. A fish pond, managed by

Misses Minnie and Agnes Hague, proved so successful that every fish was caught. A local band kindly enlivened the scene without charge. The festival realized about \$120, although interrupted by a terrible storm.

PORT HOPE.—Speech Day Trinity College School.—The annual speech day of what has become recognized as the Eton of Canada, was celebrated on the 8th July with the customary ceremonies. Happily "the clerk of the weather" took the hint we gave him, and vouchsafed a glorious day. Besides the Bishops of Toronto and Hamilton, the Provost of Trinity College, there was a large gathering of clergy and laity from different dioceses and from the States, where the Trinity College School has a high reputation. The Speech Day sermon was preached by the Bishop of Hamilton from St. Matthew v. 14, 16, from which he deduced practical lessons as to the work at school preparing students to be lights to the world. After service, which was greatly enjoyed by the visitors, the company assembled in the speech room where the chair was taken by the Bishop of Toronto.

The prizes and medals were then presented by the chairman, Prof. Jones, and Mr. Worrell.

PRIZE LIST.—The following is the prize list in all the classes:—

General Proficiency Prizes.—Sixth form—The Chancellor's prize, A. M. C. Bedford-Jones.

Fifth form—H. H. Bedford-Jones.

Fourth form—W. H. White.

Third form—J. Mattocks.

Second form, (Upper)—J. B. McMorine.

Second form, (Lower)—F. B. Wilson.

First form (Upper)—D. S. McCarthy.

First form, (Lower)—A. M. Bethune.

General Proficiency Second Prizes.—Fourth form—H. S. Congdon.

Second form, (Upper)—A. F. R. Martin.

Second form, (Lower)—J. H. Ince.

First form, (Upper)—M. S. McCarthy.

First form, (Lower)—E. C. Catanach.

Divinity.—Fifth form—The Lord Bishop of Toronto's prize, H. H. Bedford-Jones.

Fourth form—The Rev. J. Davidson's prize, W. H. White.

Third form—K. H. Fessenden.

Second form, (Upper)—W. H. Smith.

Second form, (Lower)—F. B. Wilson.

First form, (Upper)—C. H. Courtney.

First form, (Lower)—C. H. M. Cameron.

Rev. Professor Schneider's Scripture prize, H. H. Bedford-Jones.

Mathematics.—Fifth form—The Governor General's medal, H. H. Bedford-Jones.

Fourth form—The Rev. Professor Jones' prize, W. H. White.

Third form—T. S. Farncomb.

Second form, (Upper)—(Not awarded).

Second form, (Lower)—Mr. J. Ham Perry's prize, W. C. R. Graham.

Extra, C. A. Temple.

First form, (Upper)—R. McLennan.

First form, (Lower)—(Arithmetic) Rev. Professor Jones' prize, R. A. Seton.

Greek Grammar.—Rev. A. J. Broughall's prize, A. T. Kirkpatrick.

Second form—Head master's prize, J. B. McMorine.

Latin Grammar.—Rev. Professor Boy's prize, D. R. C. Martin.

Rev. J. Simpson's prize, C. H. Courtney.

Latin Composition.—Mr. Worrell's prize, J. G. Smith.

French.—First—Mr. Elmes Henderson's prize, A. C. M. Bedford-Jones.

Second—Mr. Elmes Henderson's prize, H. S. Congdon.

Third—Mr. Sutherland Macklem's prize, J. Mattocks.

Fourth—E. A. Mulligan.

History and Geography.—First prize Rev. Professor Clark's prize, W. H. White.

Second prize—E. A. Mulligan.

English.—First prize—W. C. R. Graham.

Second prize—C. H. Courtney.

Third prize—A. M. Bethune.

Natural Science.—Third form—(Physiology), E. A. Mulligan.

Modern Form—(Natural Philosophy), Rev. Provost Body's prize, C. R. T. Fessenden.

Reading.—Mr. R. H. Bethune's prize, L. H. Grahame.

Writing and drawing.—Writing—H. C. Eddis.

First drawing—Mr. Sutherland Macklem's prize, C. B. King.

Second drawing—Mr. Sutherland Macklem's prize, E. C. Complin.

Bookkeeping.—Modern form prize—C. A. C. Bruce.

Book of Common Prayer.—Rev. W. E. Cooper's prize, A. M. C. Bedford Jones.

Rev. W. C. Bradshaw's prize J. Mattocks.

Church History.—Rev. J. D. Cavley's prize, Fessenden, R. H.

Sunday Lessons.—Rev. J. Simpson's prize, Wilson, F. B.

The bronze medal—Loucks, W. M.

Cricket.—Captain Cooper, W. H.; best batsman, Congdon E. W.; best bowler, Cooper, W. H.; general good play, Bedford-Jones, A. M. C.; best fielder, Allan, F. B.

Lawn Tennis.—Best player, Allan, F. B.

HONOUR LIST.—The following is the list of pupils entitled to honourable mention, having obtained sixty per cent of marks.

Scripture History.—VI., V. Loucks, A. C. M. Bedford-Jones. IV. H. S. Congdon, Grout, Macaulay.

III. H. Y. Complin, Amberry, Mattocks, Farncomb, Williams, Amy, J. Irwin, C. R. T. Fessenden, Catto, P. Dumoulin, D. L. McCarthy, E. C. Complin. II. A. Allan, McMorine, Van Etten, Temple, Gill, Hollinshead, W. F. McLaren, G. W. B. Jones, A. F. R. Martin, W. J. Peter, C. de C. Middleton. II. B. W. C. R. Graham, W. B. Irwin, Ardagh, I. A. Cleghorn, Wragge, M. S. McCarthy, D. S. McCarthy, Bridges, Wise, Barker, C. H. Courtney, Dowding. I. B. Bethune, Teviotdale, E. J. F. Jones, McLennan, Simpson.

Catechism.—VI., V. J. G. Smith, H. A. L. Reid, E. W. Congdon, Loucks. IV. H. S. Congdon, F. Kirkpatrick, Harding, A. Kirkpatrick, Grout. III. H. Y. Complin, Amberry, Mattocks, Farncomb, Amy, C. R. T. Fessenden. II. A. Wells, Allan, Cottingham, McMorine, Van Etten, Temple. II. B. W. C. R. Graham, Eddis, Lount, Bell, Symmes, D. F. Jones, Cattanaich. I. A. M. S. McCarthy, D. S. McCarthy, W. A. Courtney, Barker, Wise, Fletcher, A. M. Cleghorn. I. B. Teviotdale, O. H. M. Cameron, A. E. Burwell, Bethune McLennan.

Trigonometry.—VI. V. A. C. M. Jones, J. G. Smith. VI. White, A. T. Kirkpatrick, H. S. Congdon, K. H. Fessenden.

Euclid.—VI., V. A. M. C. Jones, J. G. Smith, H. H. Jones. IV. White, A. T. Kirkpatrick, K. H. Fessenden, H. S. Congdon. III. Mattocks, Wells, Van Etten, Amberry, Farncomb, Barnard, Williams. II. A. Mulligan, Austin, Hollinshead. II. B. W. C. R. Graham, Temple, Eddis, F. B. Wilson, Cottingham, Lount.

Algebra.—III. Farncomb, Mattocks, Van Etten, A. F. Martin. II. B. Lount, Hollinshead, Eddis, J. H. Ince, F. B. Wilson, Cottingham, G. M. Jones, Temple.

Arithmetic.—IV. White, A. T. Kirkpatrick, Harding. III. McMorine, Farncomb, Mattocks, W. H. Smith, C. R. T. Fessenden, Wells. II. A. Dumble, H. G. Complin. II. B. Temple, W. C. R. Graham, J. H. Ince, Brent, Cottingham, F. B. Wilson, G. M. Jones. I. A. W. R. Boulton, Ardagh, Bell, McLennan, M. S. McCarthy, D. S. McCarthy, J. Irwin, W. A. Courtney, C. H. Courtney, J. D. Boulton. I. B. Bethune, Wragge, Clarke, G. Ince.

Classics (authors).—IV. H. S. Congdon, A. T. Kirkpatrick, Grant.

Grammar.—IV. H. S. Congdon, A. T. Kirkpatrick, White. Authors—III. Williams, Amy, K. H. Fessenden, Farncomb, Mattocks, Grant.

Grammar.—III. Grant, Mattocks, Farncomb. II. A. Dumble, A. F. Martin, McMorine, Wells, A. J. Price, G. W. Jones, F. Dumoulin, H. R. Peter, Gill, W. McLaren. I. A. M. S. McCarthy, D. S. McCarthy, W. A. Courtney. I. B. A. W. Complin, J. B. Proctor, Clarke, C. R. T. Fessenden, Bethune, Cattanaich.

History and Geography.—IV. White, F. G. Kirkpatrick, H. S. Congdon. I. A. C. H. Courtney, A. M. Cleghorn, J. D. Boulton.

French.—IV. D. Martin, Barnard, A. T. Kirkpatrick, White, K. H. Cameron. III. Amberry. II. A. Gill, H. R. Peter. I. A. D. S. McCarthy, H. E. McLaren, Cattanaich. II. B. K. H. Fessenden, J. H. Ince, W. B. Irwin, McMorine, Symmes, F. B. Wilson.

English.—II. B. Bell, J. H. Ince, E. Sanders, Waters, Cattanaich, W. R. Boulton, C. R. Sanders, Symmes, F. B. Wilson, Dwight, T. S. Burwell, C. H. M. Cameron, Ardagh, Elliott. II. A. Catto, Dumble, A. F. Martin, H. E. Price. I. A. Fletcher, C. H. Courtney, H. E. McLaren, M. S. McCarthy, J. D. Boulton, W. A. Courtney. I. B. Bethune, E. J. F. Jones, Seton, Slater, Teviotdale, Bullen, H. Jones, C. S. Proctor, G. Ince, Macklem, Clarke.

Natural Science.—III. Leys, Hasling, King, Mulligan.

NIAGARA.

The Bishop of Niagara was present at Trinity College School, Port Hope, on speech day, July 8. Service in the chapel, with sermon by his lordship, was held at 10.30 a.m. Distribution of prizes, etc., began in the speech room at 12 o'clock. Further accounts will be found in our next issue.

NANTICOKE.—Obituary.—A correspondent, June 26, writes us in memoriam of Edward Evans, senior, an

aged and highly esteemed member of the Church at Nanticoke for many years. After a long suffering, which he bore with Christian patience and hope, he entered into rest, and was interred on the 26th June. Our correspondent adds:—"it is just one year since William Hewitt, another dear parishioner, was interred here. Thus the pillars of the Church with us are removed one by one. We call them 'blessed' may their children follow their good examples."

ERIN AND GARAFRAXA MISSION.—Services have once more been opened in this mission, the churches having been closed since last Easter. The congregations are very small. Since the services have been renewed they are steadily increasing, and there is hope that the Church may soon regain what it had lost. At Erin village, a week night service has been started, with short addresses upon prayer book subjects. A Sunday School is also wanted in this village, but owing to lack of funds it is almost impossible to do anything. Will some kind friends who have the means, help us in our necessity by contributing. Anything in the form of library books, Sunday School magazines, etc., will be thankfully received by the missionary and acknowledged in the DOMINION CHURCHMAN. Address all communications to Rev. G. H. Webb, Hillsburg, P. O., Ont.

ORANGEVILLE.—The Lord Bishop of the diocese visited this parish on July 4th, and consecrated the Church at 11 o'clock. A large congregation attended, and ten of the neighboring clergymen were also present and assisted in the service, which was very hearty. In the evening a reception was given to his lordship at the rectory, where a large portion of the congregation met him. Our Bishop is much beloved by all who have had the privilege of meeting or hearing him here, though amongst us but for the first time. On Sunday morning, thirty-six candidates for confirmation were presented to the Bishop, to whom he delivered an excellent and impressive address. All felt his words to be most earnest and soul stirring. In the evening, an excellent sermon was preached by the Rev. E. A. Irving, of Guelph, appropriate to the consecration of the Church. The hearty and touching services on these occasions will be long remembered by the members of the Church in Orangeville.

NIAGARA.—His Lordship the Bishop, after holding a confirmation in the church in Grantham, proceeded to this parish, where he was the guest of the Venerable Archdeacon McMurray. At a reception at the rectory in the evening, which was largely attended, the Archdeacon presented the following address to his lordship:

The undersigned, the rector and churchwardens of Niagara, in behalf of themselves and the parish, beg to offer to your lordship their sincere congratulations upon the choice of the synod and this diocese, by which under the providence of the Great Head of the Church, you have been called to the high and holy office of our chief pastor, as the successor of our late lamented and beloved diocesan and first bishop.

It seems very fitting that we should tender you, as we now do, a most cordial Christian welcome on your first official visit to this parish, which gives its name to your diocese. Here, after the division of the Province of Quebec into Upper and Lower Canada, the first mission of the Church was established by the learned and zealous Robert Addison in 1792, under the auspices of the venerable Society for the Propagation of the Gospel, the faithful nursing mother of missions on this continent.

That venerable society, after nearly two centuries, during which she has sent the glad tidings of salvation to the uttermost parts of the earth, still flourishes in ever-increasing vigor, with abundant blessing crowning her manifold labour of love and faith.

Upon the site of this church was erected the first building dedicated to God's service in this part of Canada.

Mr. Addison's mission embraced an extensive district west of Lake Ontario, then a wilderness sheltering the scattered pioneer settlers who had remained true to the Empire during the revolution, and the loyal red men, led by Brant, himself a devoted son of the Church, to the fertile lands on the Grand river, granted to them by the Crown, upon which their peaceful descendants now reside.

The first Parliament of Upper Canada was convened in 1792, within the limits of this town by Governor Simcoe.

Mr. Addison officiated as its chaplain, an office which he held for nearly thirty years, and it is noted worthy that for the long period of ninety-three years since this parish was founded its ministrations have been filled by three incumbents only, by the Rev. Robert Addison, from 1792 to 1829, by the Rev. Thomas Green, from 1829 to 1856, and by the present rector, the Venerable Archdeacon McMurray, since 1856.

The vast changes during this period in the growth and progress of the Church are an earnest of the future.

That all her members may strive together in promoting the cause of Christ in love and harmony and peace, and that your work among us may be long continued and richly blessed, is the fervent prayer of ourselves and of our fellow churchmen.

Dated a Niagara, the 20th day of June, A.D., 1885. W. McMurray, D.D., D.C.L., John W. Ball, J. Geale Dickson, Churchwardens.

To which his Lordship replied as follows:—

MY DEAR FRIENDS—Your hearty welcome, conveyed in terms so attractive and so full of interest, is most acceptable to me.

I will place your beautiful address among my treasures, and I do not doubt that the many points of interest to which it alludes, in connection with this province and its first Parliament, the parish and its church, the Society for the Propagation of the Gospel and its successes in planting the Church far and near in England's colonies, will attract the eager attention of not a few under whose eye it may come in future years.

We cannot set too high a value upon the principles of life among us, whether in the civil government of the country, or in the institution of our Church for her extension abroad and her steady, increasing work in each parish which are exhibited in and illustrated by the historical facts which your kind address have recorded for my advantage.

When we call the first Parliament, convened in this town in 1792, and then send our thoughts east and west to the numerous provinces linked together in this fair and far-reaching Dominion of Canada, we recognize the power of expansion, of adaptation, of cohesion, amongst the people and in the civil institutions of this country.

The quiet, steady life, and the healthful work of the Church within the parish are illustrated by the pastorate of three clergymen whom you and those before you have known as your only rectors during ninety-three years. May your present venerable rector be permitted to fill up the full century and more with his active energies of mind and body unimpaired and his genial, kindly, loving ways only matured and refined further by his nearer approach to the peace and quietness of the Church at rest in Paradise.

The Church which the Society for the Propagation of the Gospel helped to found and maintain in this country, has expanded until our own diocese, the youngest of five sisters within this Province of Ontario, takes its name and title, as you remind me, not without some fitness, from your own town of Niagara. The progress which the Church in Canada has made under the fostering care of the Society for the Propagation of the Gospel, proclaims the life which is within her and justifies the hopes which ought to inspire and invigorate her efforts for the good of all whom she can influence.

Discouragement and hinderances which beset and clogged her movements are now wholly removed, and she is free, free in the unfettered exercise of all the intelligence and thought which her members, clerical and lay, can exercise to manifest the divine life that is within her, and to minister to all whom she can reach the priceless treasures of grace and blessing so fully entrusted to her.

To secure a larger success than our widest imagination can picture for the Church of England in Canada we only need the peace and harmony and love for which you offer up your fervent prayer to God.

I cannot thank you as I desire for your kind greeting and for your good wishes for me.

Believe me, my dear friends, your faithful friend and bishop.

CHARLES, NIAGARA.

On Sunday morning his Lordship delivered an eloquent address upon confirmation before a large congregation, and administered the rite to thirty-five persons, who were presented by the Rev. E. Stuart Jones, curate. In the afternoon he visited and addressed the Sunday School. He also preached in the evening.

During his brief visit to Niagara he has won the esteem and affection of all who have had the privilege of hearing or meeting him.

THE BEACH, NEAR HAMILTON.—A regular Sunday evening service was begun on the 12 inst., at this favorite summer resort, by the Rev. F. E. Howitt, of Stoney Creek. The congregation was very large, in the Presbyterian church, the use of which is kindly allowed by the trustees.

HAMILTON.—The Bishop of this diocese has requested his clergy to invite the several congregations to join in a solemn service of thanksgiving, on a day which may be appointed, for the public reception of our volunteers at Toronto, on their return from the North-West, or upon an early day after their return. The

offerings will be devoted to the diocese of Saskatchewan, the scene of the rebellion.

Christ Church Cathedral.—On Sunday, July 12th, a special service was held at 4 p.m., when a very large number, about 500 of the Loyal Orange fraternity and others was present at Christ Church, filling every seat. The sermon was preached by the Rev. W. Massey, M.A., from the text, Deuteronomy vii. 18:—"Thou shalt not be afraid of them, but shalt well remember what the Lord thy God did unto Pharaoh and unto all Egypt." From these words the reverend gentleman delivered a lengthy discourse, dwelling on the history of the Irish church, and various turning points in its existence. Speaking about the society, the members of which he was addressing, he remarked that it was religious and loyal—not factious, not political, not prosecuting, only religious and loyal. He advised them all to be true to God and true to the land of their sojourn, and to those in authority. He was glad to know the members of the society were friends of order, of intelligence and of scriptural moderation, which means moderation in all things. But above all else he would advise them to be true.

SMITHVILLE.—Aid Wanted.—This is new church ground; another point within an extensive travelling mission in the Welland County, undertaken by the Rev. F. C. Piper. The building of a church is commenced, with an excellent subscription list, but help is required to sustain the good beginning. The parish of Grimby has most fraternally subscribed help to the amount of over \$200. The zealous missionary is seeking further aid of about \$500 from Hamilton and other neighbouring parishes. They who love the church, and who think what are the difficulties of the pioneer missionary, will readily contribute to the building fund of the Church at Smithville. Your correspondent begs to ask readers for aid to his young brother, Rev. F. C. Piper, Fonthill, P.O., Ont., in the holy cause to which he has set his hand in the Master's name.

DUNDAS.—Obituary.—The death of Thomas Hatt, Esq., at an advanced age, has lately been announced. The interment took place at St. John's Church, Ancaster, on Sunday, June 28, the Rev. W. R. Clarke, M.A., officiating. The name of Mr. Hatt is identified with the early days of Dundas and with its Church of St. James', which was first opened for divine service, on the last Sunday of 1843. In conjunction with his brother, the late John O. Hatt, Esq., he presented the fine large Bible and Prayer Book, which have been conspicuous objects and in constant use there ever since; and in their parents' names, the same brothers also presented to St. James' Church, the valuable communion service of silver, still in use, which had to be brought out from England, in the year 1817, and which was intended for the use of the Church, whenever it should be built.

HURON.

RIDGETOWN.—Opening of St. George's Church.—The new church erected in this thriving town, was opened on the 5th instant, by the Bishop of Huron, assisted by the Revs. Saunders, Rally, Fletcher, Downie and Shore, incumbents. The Bishop preached in the morning from Rom. xiii. 12, and in the evening from St. Luke xviii. 42. The Rev. J. Downie, a former incumbent, of Ridgeway, preached at 8, from Gal. ii. 20. The church is of brick, in the early English style, 32 by 56, with chancel proper, and bell turret, and has accommodation for 250 persons. The cost has been \$3,000. The contractor, H. Livingston. There is a debt of \$600 on the building. The offertory at the three services amounted to \$180.

SUNDAY SCHOOLS.—An efficient Organization needed.—At the late session of the Synod, Rev. Canon Innes, read the report of the Sunday School committee. In the report, this very important subject is brought more fully before the Synod than heretofore, and it is to be hoped it will inaugurate a new era in this church work. Having briefly reviewed the work of former committees on Sunday schools, the report thus proceeds:—Your committee, however, though impressed with the difficulties which surround this whole question and the continued unfortunate financial position of the Synod, feels that it is its duty to impress upon the members of the Synod, both lay and clerical, the paramount importance of an efficient Sunday school organization to the future well-being of the Church. It is most desirable that a standard should be decided upon, which going forth to the diocese under the authority of the Synod will, we hope, ensure its general adoption. In the opinion of your committee it is most desirable that some effort to establish as

far as possible a general system for the guidance and help of the clergy of the diocese, so that we should no longer labor under the disadvantage of a mere congregational system. Your committee therefore begs to recommend the following points for the careful consideration and deliberation of the Synod. It does not hope (nor perhaps would it be desirable) that these recommendations should in their entirety be at once carried out; all it asks is that some clearly defined system shall be laid down up to which year by year we are to work; while such facilities shall be furnished by the Synod as will enable the clergy in their several parishes loyally to fulfill the wish of the Synod.

First—The establishment of a diocesan Sunday School Association. This, it would recommend, should be of very simple organization, no fees be necessary for membership, except such as may be required for each school desiring to participate in any special advantages the association may be able to offer. Second—The establishment of a permanent depository for library books, and also for selected and approved appliances such as reward cards, roll books, maps, etc. Third—The establishment of a Sunday school conference, biennial or triennial. Fourth—The establishment of local associations to meet in non-conference years. These should as far as possible combine children's as well as teachers meetings. Fifth—The observance of Sunday school institute days of intercession. Sixth—The authoritative localization of a cheap paper such as *The Dawn of Day, Church Work*, etc. Seventh—The recommendation of a cheap hymnal. Your committee has thus endeavored to sketch out a simple plan towards the full realization of which the whole diocese could gradually work, and which, when accomplished, would, in our opinion, make our Sunday school system tolerably complete. It was also laid over for consideration.

The Chapter House.—There was a very pleasant garden party on the Western University grounds, on Friday evening, under the auspices of the Chapter House Guild. The Guild and the churchwardens are persevering in their church work, though they are depending on casual supply for a clergyman. On the 4th Sunday after Trinity, they had a clergyman from Grey county. The Rev. G. G. Ballard, who will commence his ministry early in September, was appointed by the Bishop. The rule in this diocese is, that the Bishop appoints after a conference with a committee of parishioners, one member to every twenty-five registered voters in the congregation. At a meeting held to confer with the Bishop on the appointment, they could not agree on any one, there being almost as many opinions as there were individuals. The consequence was that the selection was left to the Bishop. Such is the result of the vaunted *vox populi*.

LONDON.—The church folks of the forest city had the pleasure of hearing one of the clergymen of the good old school in two of their churches. In the memorial church at Matins on the fifth day after Trinity, the Rev. Mr. Tocque preached "the glad tidings" to a large congregation, and the same day at evensong he preached in St. Paul's church, an excellent, though a short sermon. Mr. Tocque is here on a short visit from Toronto, endeavouring to recruit his health, which is much broken down by many years labour in his Master's vineyard. He has in his earlier days done effective service in the maritime dioceses. He intends to remain in London a few weeks.

A Well earned and much needed vacation.—To-morrow, (Thursday), the Rev. Canon Innes leaves to spend a health renewing vacation of some weeks on and by the Rocky Mountains. Calgary is to be his headquarters till the first week of September. Last year he had no clerical holidays, and he did the whole parochial work of St. Paul's church without an assistant. The Rev. Mr. Hicks, the lately appointed assistant minister of St. Paul's church arrived from England on Monday.

GODERICH.—The Rev. Owen Jones has resigned the assistant ministry. In the DOMINION CHURCHMAN it is said Rev. Mr. Owens—an error either of the writer or compositor, and not noticed by the proof reader.

INGERSOLL.—Have the churchwardens and parson of St. James' church, Ingersoll, no regard for the authority of his holiness of Rome, or the lay pope of Ontario, that they give their sanction to the holding of special church services for secret societies! On Sunday evening the Masonic fraternity of that town including the members of King Hiram and St. John's lodges, and Masons of other lodges residing in Ingersoll,

proceeded in a body to attend divine service in St. James' church, where the Rev. Mr. Sanderson was to preach a sermon suitable to the occasion in honour of St. John the Baptist's day.

DELHI.—The Rev. E. Softley, incumbent of the mission of Delhi, is labouring to extend the sphere of his mission and to establish Lynock, Delhi, Courtland and Langton, in one mission. If he succeeds in so doing, fortnightly services will be held in Courtland. Mr. Softley is the author of a polemical work on "Modern Universalism and Materialism viewed in the light of Holy Scripture."

DURHAM.—There was no divine service in Trinity church on the fourth Sunday after Trinity, the incumbent of the parish of Durham and Egremont, Rev. T. R. Asberry having been called to officiate for the day at the Chapter House, London. The Chapter House must rely on her sister churches to minister to her till September.

COMBER.—One of the churches reported vacant is Comber, in the deanery of Comber. The good church members of this congregation, attached to Tilbury, are preparing to build a church in the village. The mission comprising three congregations has been vacant since the departure of Rev. R. H. Gairdner.

DELAWARE.—The new Christ church is nearly completed. The spire is now being erected. Professor is spoken of as the probable successor of Rev. J. Holmes the present minister.

We are authorized to inform our readers that arrangements will be shortly perfected whereby contributions and subscriptions will be received to assist the plaintiff in the matter of "Wright vs Huron Synod," to prosecute the suit to a final termination before the Judicial Committee of the Privy Council of England. A prospectus will be issued setting forth the plan. In the meantime, subscriptions sent through the office of the DOMINION CHURCHMAN will be faithfully applied, and the wishes of the donors sacredly complied with.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

WRIGHT V. HURON SYNOD.

SIR.—We understand that the above case will go to the Privy Council of England, and that strong and general sympathy is shown for the appellant, so much that it is proposed to form a fund to assist him in maintaining the claims of others as well as himself.

Let an account be opened at some bank here or elsewhere, and a prospectus published or some other desirable plan, and we will send in our subscriptions, as well as assist in obtaining others. As this is a matter of trust administered by an organized society under Act of Parliament, every Society in the land has an interest in it, so far as defining the powers of incorporated bodies in the administration of Trust funds. T. D. Stanley, Lsy Delegate and Warden; Richard Kelly, James J. Hall, M.D., E. W. Harding, R. Dickson, M. Hart.

St. MARYS, July 10th, 1885.

SIR.—It was with great satisfaction that I read in your last issue the letter signed "Huron Churchman." Very many Churchmen in Huron Diocese have felt that should the judgment in the Supreme Court in Canada, prove adverse to the appellant in the case of Wright vs Synod of Huron, the Rev. J. T. Wright would not be left without supporters to share the burden of cost—he having so manfully shouldered such heavy care and responsibility. As "Huron Churchman" has taken the initiative in calling attention to the desirability of forming an Association to assist Mr. Wright in taking the only step which can now be taken, to bring matters to a conclusion that will give satisfaction in this very important case. I doubt not that he will find that Laymen will cheerfully give of their "carnal things," if by so doing they can regain confidence in the Executive power that ministers to them in spiritual things. For my own part I will gladly assist to the best of my power, and I should be glad to know the name and address of "Huron Churchman."

Yours truly
GALT, July 10th, 1885.

SIR.—I have great sympathy and thank "Huron Churchman" for giving me the opportunity. I enclose marked cheque, regretting my inability to make it more in accordance with my sympathy.

June 9th, 1885.

CHURCHMAN.

CHURCH SUPPORT BY THE LAITY.

SIR.—I noticed in the *Week* of the 18th inst., an article dealing with the question of Church Support by the Laity, and ascribing an alleged "falling off" in the revenues to "the reactionary movement" among the Bishops and clergy. Of course this refers to the general clerical preference of truth to varnish. I call attention to this article because of its misstatements. I wish you would show the writer up. It is really too bad that trash of that sort should be allowed to pass unchallenged, even in these days of buncombe. If you refer to the "Official year book of the Church of England for 1884," you will find ample material for his reputation.

The only justification of this writer seems to be that he looks at the question through Torontonian spectacles, and (you will pardon me for this allusion), Toronto diocese, I believe, stands alone in Canada as "a house divided against itself." If the report I saw a short time ago regarding the support given the rural clergy be correct, the paralysis produced by this "battle of the schools" must be very serious indeed. Is it not a pity that the presumably intelligent leaders in a moribund cause should not be able to see that they are a desolate anachronism? Meanwhile it is not equitable to put the whole Church of Canada into the Toronto "box." Our laity generally are as conscientious as any in discharging their debts to God, (I hate the word liberal). Of the whole collection in ten years on "Hospital Sunday" in England, two-thirds were contributed by members of the Church of England, against one-third by no less than twenty-one other "Churches!" "By their fruits ye shall know them." When will men learn that the Church of England is not "paid by the state," and is the one living branch of the Church Catholic to-day who proves her faith by her works?

Yours truly,

J. MAY.

THE CLERGY TRUST.

SIR.—The decision of the Supreme Court, in dismissing the appeal of the Rev. Mr. Wright, has created quite a sensation throughout the Diocese of Huron. The feeling is modified somewhat on account of the judges being equally divided, which is a decided recognition that Mr. Wright's contention in behalf of the non-commuted clergy of the Diocese, as well as for himself, presents as valid a claim as that of the Synod. Whatever may be the legal aspect of the question, there is no doubt in the minds of those who understand the case, as to its morality. I am firmly of the opinion, that the Synod did wrong in taking from the clergy their annuity accruing from the Clergy Trust Fund, and the undeniable result has been that the Diocese has suffered. Could it be otherwise in the face of an unjust proceeding? Whatever may be the result of a final appeal to the Privy Council, it is certain the Church cannot afford to ignore the moral aspect of the question at issue. That an Association will be formed to assist in obtaining a legal decision from the highest Court in England is certain; for the interests of so many are at stake. If the Synod ignores the moral claim of the clergy, and the present legal decision should be maintained, what assurance have the clergy of any promise that may be made respecting the future? Even the superannuated clergy may have their provision for old age taken from them. No proper minded body of men will be content to look on, and allow one of their number to carry on alone so vital a question. I would ask Mr. Wright to give a clear statement of the facts connected with the case through your columns, so that all may know its merits. He has my warmest sympathy, and shall have my cordial support by way of substantial aid. Let some plan be set forth whereby contributions may be received, and as this matter is of equal interest to every diocese in the Province—as to the power of the Synods in dealing with Trust Funds—there will be a generous response. Poor as many of the clergy are, there is scarcely one who cannot contribute a few dollars. After all, will the Synod of Huron be indifferent to the moral effect, which has been so disastrous to the diocese? Yours truly,

July 7th, 1885.

CLERICUS.

THE LATE REV. MR. MOUNTAIN.

SIR.—I am sure that the parishioners of St. Marys, and the inhabitants of Stong Stratford generally, will read with interest the brief notice which I send you of

the services yesterday, when the remains of the dear and honored Vicar of St. Marys, the Rev. Armine Mole Mountain, were laid to rest by his parent's side, in Mount Hermon Cemetery. St. Michael's Church, where the service was held, is some three miles out of Quebec and directly opposite the Cemetery. It was built through Mr. Mountain's efforts thirty years ago, and he was the first incumbent, remaining in charge of it till he removed to England. The chancel was given by his father as a memorial to his second son, Lieut. Jacob George Mountain, of the 26th Cameronians, and a few years ago it was re-decorated by Mr. Mountain. The windows are memorials to the Mountain family, and there are many other memorial gifts in the Church which have made it one of the most beautiful little churches in the Diocese. The child of his own exertion, it was natural that Mr. Mountain should love it dearly, and that he should desire to rest there for a while ere he should be carried to his final resting place.

On Wednesday evening, the coffin, covered with floral wreaths and crosses, was placed before the altar. On Thursday morning, the Feast of St. Barnabas, there was an early celebration of St. C. at 7.30, and in the afternoon at 4 o'clock, the second service was held. The Bishop of Quebec, with 28 clergy, entered the church preceded by the surpliced choir of St. Matthew's Church—once under Mr. Mountain's charge—singing hymn 265 A. & M., "Thy way not mine, O Lord." The first Psalm in the Burial office was chanted, and the Bishop read the lesson. Then singing hymn 281, "Forever with the Lord," the procession wound slowly from the Church to the grave. One can never forget the scene. It was a lovely summer day; the fresh green grass, the stately trees, the long line of surpliced choristers and clergy, the wheeled bier bearing its precious burden, the beautiful coffin, with its cross speaking so eloquently in its solemn silence of the Saviour whom the dear saint so truly loved and so faithfully preached, and the mourning friends and parishioners, and sympathizing neighbours, who followed in goodly numbers, all formed a picture which it is impossible to describe. The Rector of the parish began the service at the grave, and the Bishop said the committal. The Rev. Mr. Converse, of Boston, U. S., an old friend and schoolfellow of Mr. Mountain's, read the anthem, "I heard a voice from Heaven," etc., and after the singing of Hymn 428, "The saints of God their conflict past," the concluding prayer, then Hymn 222, "Ten thousand times ten thousand," was sung, and the Bishop gave the blessing. Thus was laid to his rest one of the saints of God. I need not tell you of the devoted life, the self-sacrificing spirit, the devotion to duty of Armine Mountain. He could say with St. Paul that his work was done, "in weariness and painfulness;" but no one had a better right than he to make those words of the Apostle's his own, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness." But his humility was too great for this. He would have said only, "not I, but the grace of God which was with me."

I will only add that a simple memorial cross of brass—bearing the same inscription as the one on the coffin—which was made originally for St. Marys, Stong Stratford, has been placed by Mrs. Mountain upon the chancel wall of St. Michael's. It will be a constant reminder to very many of the love and sympathy and fidelity of one who as a good shepherd of his flock was very dear to them. Faithfully yours,

X.

THE COMMUTATION FUND.

SIR.—The contention in the Civil Courts respecting the administration of the Clergy Trust Fund by the Synod of Huron is becoming better understood, and just so far as it is understood, the action of the Synod in reference to the poorest paid clergy of the diocese is considered as having been unjust. Few now pretend to uphold the Synod's action in depriving clergymen having small stipends of their annuity of Two hundred dollars, on moral grounds. As to the legality of their action, the Civil Courts will finally determine. I have, therefore, nothing to say with respect to the judiciary of this country, or the Mother land; I look forward to the final act of the Civil power as judging righteously. The moral aspect of this question, however, cannot be disregarded by the Church at large, unless the time has come when Ecclesiastical authority countenances a divorce between the religion of Jesus Christ, and the moral law which he inculcated and sanctioned. There are some who may not understand this contention owing to misrepresentation relating thereto. I purpose therefore placing before your readers a few facts, which will enable any unprejudiced mind to arrive at a correct conclusion.

The Commutation Trust was created by the Clergy putting into a fund certain money which they could have retained for their own personal benefit and the use of their families, and the conditions of the Trust

were these:—That they should be paid a yearly stipend or income, and upon their decease, the fund should be held by the Church Society or Synod, as the case might be, for the "support and maintenance" of the clergy, and the manner in which the Trust was to be executed was by By-law or By-laws passed from time to time by the said Church Society or Synod. The Bill of Complaint filed against the Synod contained three points of contention, viz.: That the By-law passed by the Church Society as executors under the Trust, gave to those beneficiaries who were placed upon the fund, a vested right so long as they complied with the conditions laid down by the Trustees. 2. That the legislation of the Synod at the Sessions of 75 and '6 was illegal, on the ground that the requirements of the constitution had not been complied with. 3. That the Synod, on the 22nd day of June, could not enact a canon to come into force on the first day of April prior thereto, so far as that annual payment was concerned. The Synod's contention is that it has a right to give and take away as it thinks proper, and that the legislation was legal.

THE PARSONAGE, J. F. WRIGHT.
St. Marys, July 14th, 1885.
(To be continued.)

OUR FOREIGN MISSIONS.

SIR,—While foreseeing that in the following letter I may be trying the limits of your candour, I still feel that you will hardly refuse space to some slight reply to your remarks on the "toy" diocese and its monopoly. Permit me to observe that it is an utter impossibility, almost a physical impossibility, for the diocese of Algoma to monopolise the title of missionary diocese of Canada. If any fault can be established on this head, it must of necessity lie at the door of some other diocese, which does not use a title to which it has a right. There has been no shadow of attempt to persuade the adoption of so preposterous a monopoly, much less to force it. We are unorganized, the population are partly Pagan, in these two senses we are a missionary diocese. It is known that Algoma was set off hastily and without due provision in spite of the protest of one at least of the Toronto clergy, that in consequence of the way in which that was done Bishop Fauquier's visit to England in 1874 was financially resultless, and his life worn out with worry about means not guaranteed in some instances, promised and not paid in others. England has been more liberal of late, and the Church in Canada has expressed repentance for having at one time really trifled with us as a plaything, a veritable "toy" indeed; and she now looks her responsibilities more fully in the face. The Nonconformist ministers throughout the diocese attend each year their conference along with other representatives, have done so for fifteen years or so. We never meet, have never met during these long twelve years, barring a handful of the clergy in Muskoka, and that but twice, we are too poor. The Widows' and Orphans' fund is indeed in embryo; but of any superannuation fund no seed is sown that I have heard. In the North-West the average immigrant has more means than he has here, and is more closely allied with moneyed people in the Old Country. Their supplies thence are proportionate; witness the Winnipeg cathedral of which every churchman may be proud, but which has no parallel nor anything approximate or comparable in Algoma. For these reasons, for the cold neglect long shown us as for the fact that we were set off without consultation with England, and are thus specially the child of Canada. We have whether it be recognized or not, most especial claims upon the Church in this Dominion. In 1879 one of my predecessors, the Rev. Mr. Sims, died near this island. The Church here was then in a flourishing and healthy state, while in the eastern portion of the diocese there was foundation for the brightest hopes. But persistent neglect has alienated so many that years of fostering care and zealous work are needed if the Church is to take her rightful place again. No "rich stream" has ever found its way into either of the missions over which I have had the charge, and the majority of my brother clergy can say the same of theirs. I have never had a font in any one of the seven churches in which I officiated during nine years, generally no eucharistic vessels, fair linen, nor surplice, a Sunday School library at only one station, and where I am there is none and neither chancel rail, cushion font, nor fair linen. The ministers of one denomination alone have generally been two to one or three to one of us where I have been, which facts show that our needs have been by no means too amply supplied. But like some of my brother clergy I am not a strong party man, and that is I believe against us. It does not follow that because for the sake of his born continuity one sees no advantage in exaggerating the importance of mediæval ceremony, he therefore endorses all the absurdities of Calvin, nor because one believes the bulk of the clergy of both schools to be sounder than the extremists of either one, does one necessarily subscribe

to the breadth of a Stanley or Farrar. We are willing patiently to toil on with none of those chances of promotion so frequent in other dioceses, but certainly with the hope that God will so touch the hearts of His people, that instead of withdrawing from the good work here, they will be urged to labor more abundantly for it. Let the Church abandon the field altogether, or work it in a manner worthy her high calling and her origin.

Manitowaning, Algoma, J. J. COLE.
June, 1885.

A VISIT TO NASHOTAH.

SIR,—St. Peter's day, 1885, dawned bright and lovely. At 7 a.m., in company with one of the vestrymen of the parish of St. Matthias in this beautiful "Saratoga of the West," I started for Nashotah, some fourteen miles distant, crossing Fox river, which flows through the town near its northern limits. Onwards we drove, past the Horel Mineral Spring, one of the twenty or more for which this place is now so famous, and along an excellent gravelled and winding road, in the bracing morning air of what proved to be a perfect summer day. The road sides are lined nearly the whole distance with shade trees, most of them planted by nature, and others by the hand of man. Among them, and generally hiding the banks, and fences where there are any, grows a profusion of hazel bushes, wild grapes, wild roses and other shrubs and flowers, thanks to the sensible laws of Wisconsin which prohibit the running at large of domestic animals. Soon we see lying before us at a short distance on our right, the blue waters of Pewaukee Lake, one of the many scattered about this part of the State, with the summer resort of Lakeside on the opposite bank, showing its pretty residences and boarding houses among the numerous trees. A little further on, and we drive for a few minutes along the edge of Lake Nagowicka, with its park like island some half a mile or more distant, the scene of many a summer pic-nic. Next comes the quiet village of Delafield, and on the rising ground just beyond, the Church of St. John Chrysostom, built of solid oak planks, the charge of which church was for sometime in the hands of the Sainly De Koven, who also had here a flourishing school while at the same time he was one of the professors at Nashotah. Hither he came immediately after his ordination in 1854, and here he remained engaged in ceaseless work till he was elected in 1859 warden in Racine College. A little further, and taking the road to the west, we are soon on the property of the Seminary, some 450 acres in extent, part of which is farmed, and the rest forms the grounds of the seminary proper, including the cemetery in the woods where, among other graves, rests the venerable and apostolic kemper, first Bishop of Wisconsin, and several of Nashotah's clerical graduates, brought hither from time to time for burial. Entering the grounds at Shelton Hall, a beautiful landscape spreads out before you, like an English park, and one almost involuntarily looks to see some stately mansion in the distance. But, instead, there are glimpses through the trees of Bishop White Hall, right before you the residences of Dr. Cole, the president, on the knoll on the left, while beyond, at intervals, are the residences of the other professors, are some of the original frame buildings which are yet standing, memorials of Nashotah's earlier and poorer days. Last, but not least, in the distance, and near one of the lovely twin lakes from which the place takes its name, rises before you the exquisite chapel of the Seminary, dedicated to St. Sylvanus, covered, much of it, on the outside, with American ivy, and every one of its windows filled with stained glass. All, I believe, are memorials to the departed, and one, which I shall never forget, is a wonderful reproduction of Holman Hunt's celebrated picture, "the Light of the world." On the south, directly opposite the porch, is a rustic tower, containing a large and most sweet-toned bell, the gift of the Rev. Dr. Delafield, of Indiana, and which has been put in its place since my visit here on St. Peter's day, 1884. At a short distance from the bell-tower, and also erected since my last visit, is a large stone cross, standing on massive stone steps, marking the very spot where, in 1841, three young missionaries, John Henry Hobart, William Lloyd Breck and William, now the venerable Dr. Adams, the sole survivor, and still one of the professors in the Seminary, knelt down in what was then a very wilderness, and offered their prayers to God for His blessing on the work for His glory which they had now undertaken. But who shall describe Nashotah with any justice? If the monks of the old world were guided in most cases to select the fairest sites whereon to rear their glorious foundations, not the less so were these three intrepid young missionaries, who in faith planted here in those earlier days the standard of the cross!

But to return to the day and its doings, carriages, omnibuses and other conveyances began to arrive in numbers before ten o'clock, each bringing one or more

of the visitors, who always flock hither on the Festival of St. Peter. At 10.15 the students and clergy present, with the Bishop of Wisconsin and Fond du Lac, met to robe in the old frame chapel. Switzerland was represented by Rev. Reme Vilatte, a priest of the old Catholic Church, England by the Rev. Prebendary Lufter, of Hertfordshire, and Canada, by your humble correspondent. At 10.30 the service commenced by a processional hymn, which was followed by the sermon by Bishop Brown, of Fond du Lac, on "The responsibility and dignity of the Priesthood." Next came the conferring of degrees, first on the graduating class of the Seminary, who on the calling of their name by the president, with the words, senior ascendat, advance, one by one, to the easternmost part of the large chancel, where, standing before one or other of the bishops present, with the usual Latin formula, they received their diplomas, and at the words from the president, alumnus descendat, returned to their seats. After the conferring of the degree of bachelor of divinity on these outgoing students, for the first time in the history of Nashotah a departure was made from their rigid policy hitherto of restricting the awarding of degrees to their own graduates only. At the mention of their names by the president, Rev. C. Ellis Stevens, a graduate of Berkeley Divinity School, Connecticut, and secretary of the Society for the promotion of Christianity among the Jews, with the writer of this letter, a graduate of St. Augustines College, Canterbury, advanced to the seat occupied by Bishop Welles, received from him the diploma conferring upon them the degree of B.D., and at the words of "fratres descendant," returned to the respective places in the chancel. The awarding of the degree in these cases was not *causa honoris*, nor yet was it bestowed *ad eundem*, but strictly on the ground of high standing in the class lists in these last mentioned institutions, supplemented by the most satisfactory recommendations and testimonials from prominent clergymen, and endorsed by their respective diocesan. After this, the order for the Holy Communion was proceeded with and the recessional hymn, "The Son of God goes forth to war," brought the services to a close.

Many of the visitors now spread their luncheons here and there beneath the dense foliage of the trees, while the refectory at Shelton Hall was filled with invited guests to the luncheon there provided. The usual after-dinner speeches were this year dispensed with, as the students, several of the clergy, the bishops, now increased in number by later arrivals, and many of the visitors, were going to Delafield at 8 o'clock, to the laying the corner stone of the new building to be erected in connection with the now flourishing church school near the church in that place. Others of the visitors sauntered about the grounds, or had a row on the lake. Your correspondent was taken on his return route by the vestryman before mentioned by a more circuitous way, passing by Nashotah station, skirting Pine Lake, through the villages of Hartland and Pewaukee, the latter at the head of the lake bearing that name, and reach Waukesha at 6 p.m., having thoroughly enjoyed this his second most delightful visit to Nashotah.

J. FRANCIS.
Waukesha, Wisconsin, July 2nd, 1885.

Notes on the Bible Lessons
FOR SUNDAY SCHOOL TEACHERS, ON
THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from W. S. Smith's work on Genesis and other writers.

AUGUST 2nd, 1885.

VOL. IV. 9th Sunday after Trinity. No. 36

BIBLE LESSON.

"How Jacob stole his blessing."—Genesis xxvii. 15, 29.

We saw in our last lesson the different characters of Isaac's two sons. We saw how Esau "depised his birthright," and how Jacob through selfishness and impatience, tried to hasten the fulfilment of God's purposes. In recording the characters of different men we see how true the Bible is, it does not give us a partial picture, but it sets before us, for our warning and our edification God's dealings with not perfect men and women, but "persons of like passions as we are." The blots and the failures of men are recorded to show how all evil is overruled by God, but He does not allow sin to go unpunished, nor can it interfere with His foreordained purpose. Our lesson to-day illustrates this very fully, Isaac and his family all did wrong in some way, yet God's purpose was accomplished.

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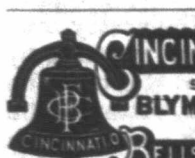
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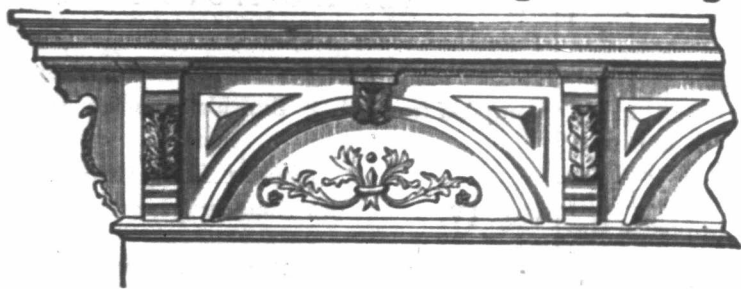
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(1.) *Isaac's Obstinate Partiality.* Before their birth God had foretold about Jacob and Esau, "the elder shall serve the younger," yet in the beginning of this chapter we find the patriarch Isaac about to act in direct opposition to the divine counsel, by blessing the elder instead of the younger son. If Esau had sold his birthright for a mess of pottage, Isaac about was to give away the blessing for some "savory meat," verse 4. Isaac imagined himself very near the grave, but he recovered and lived many years after this, now, however, he was feeble and bedridden. We are told in verse 5, Rebekah "heard when Isaac spake to Esau his son," and, believing that Jacob had a right to the blessing, instead of being content to wait God's time, she deceives herself and son by the pretence that the end justifies the means, and conceals a fraud to gain what would have been brought about without any plot or scheme, compare Num. xxiii. 20.

(2.) *Rebekah's Craftiness and Jacob's Fraud.* Rebekah makes a plan to defeat Isaac's intention, verse 6-10, she does not in so many words say that she meant Jacob to obtain the blessing instead of Esau, but Jacob fully understood her meaning, and answers accordingly, verse 11. He is not shocked at the deception, but is merely afraid of the consequences, verse 12. His mother urges him on, and they both set about imposing on Isaac, who, in consequence of their deceit, notwithstanding his doubts, verses 20, 21, bestowed upon Jacob the coveted blessing, even the spiritual privileges of the covenant of God, verses 28, 29. Let us mark how one untruth always leads to another.

Oh, what a tangled web we weave,
When first we practice to deceive.

The first act of deception led Jacob to falsehood, repeated more than once, verse 19 and 24, and to taking the name of the Lord in vain, verse 20. Had it not been for this days work, Jacob's life might have been very different, and he might have had a better account to give of himself than in his answer to Pharaoh, see Gen. xlvii. 9, "Few and evil have the days of the years of my life been."

(2.) *The Consequences of the Fraud.* The trick succeeded, but notice how all suffered in consequence. The family is broken up, Esau, in verse 34, finds out too late his great loss, see Heb. xii. 17, Jacob has to fly for his life, verse, 48, and has to undergo many disappointments, trials and sufferings as we shall see in future lessons. Rebekah has to part with her favorite son, she fears that Isaac may die, and that then Esau will slay Jacob. But the few days, verse 44, of which Rebekah thought, were changed into many weary years, and she never saw Jacob again, as she died before his return. Isaac is punished by seeing all this sorrow come upon his family. So we see that wrong doing always brings sorrow. Let us learn from this sad story not to resist God's will; the question with us should always be, not what we should like to do, but "Lord what will Thou have me to do." The only one whose will was perfectly dependant upon God was the Lord Jesus, He utterly rejected every proposal of Satan to be anything else. He left himself simply and unreservedly at God's disposal, and was content to wait on Him for the accomplishment of His purpose in His own time, and in His own way, compare Hab. ii. 3. Let us pray God to keep us in the right way, which is truly a way of pleasantness, and a path of peace.

Family Reading.

WHAT A GOOD PERIODICAL MAY DO.

Show us an intelligent family of boys and girls, and we shall show you a family where newspapers and periodicals are plentiful; Nobody who has been without these silent, private tutors can know their educating power for good. Have you never thought of the innumerable topics of discussion which they suggest at the breakfast table, the important public measures with which, thus early, our children become familiarly acquainted, and the general spirit of intelligence which is evoked by these quiet visitors? Anything that makes home

pleasant, cheerful, and chatty, thins the haunts of vice, and the thousand and one avenues of temptation, should certainly be regarded, when we consider its influence on the minds of the young, as a great moral and social blessing.—Emerson.

PAPERS ON THE PROGRESS AND WORK OF THE CHURCH OF ENGLAND.

BY REV. A. C. WAGHORNE, NEWFOUNDLAND.

No. 1.—*Some Testimonies from outsiders as to the present great Revival in the Church.*—The Church of England has, in our day, attained a position grander, in many ways, than she has ever reached before. Her progress and growth during the last fifty years have been most marked. Her work is vast and manifold. A wonderful revival has happily been granted her. She is immensely more influential, more faithful to the claims upon her both of God and man, more popular by far than she was fifty or a hundred years ago.

Yet many of her members fail to realize how greatly God is blessing our Church; they know scarcely anything of her growth, position and work. It may be that Church matters in their neighborhood are not, or do not appear to them to be, as they should be; there may be, or seem to be, a falling away rather than progress; deadness rather than a revival. There are, doubtless, some things in connexion with church life and work now-a-days which tend to puzzle, distress and offend even some of her pious, thoughtful children; much more the ignorant and thoughtless. Hence there are those who think that our old Church of England is not growing and prospering. Some even take a gloomy view of her position and prospects.

It is the aim and purpose of these simple papers to bring out some proofs of the marvellous increase of life and zeal in the English Church, and to show something of the vast and varied work she is now doing for God and for mankind.

The present paper shows what some outsiders have to say about this revival in the church. It gives us the testimony of those who would, at least in some cases, be the last, naturally, to speak well of the church and her work. It may be said, in a sense, to be the witness of her enemies rather than of her friends; and is therefore valuable and weighty evidence of the renewed life and zeal, as well as of the increasing popularity and efficiency, of the Church of England.

THE CHURCH IN ENGLAND.

TESTIMONIES OF SOME DISSENTING MINISTERS.

A famous old-fashioned Methodist minister of fifty years ago bears witness to the then improved condition of the Church.—He says:—"The prevalent sentiment of the Methodists, as a body, towards the Establishment, has been that of friendship. It was so when the Church was in a lower religious state than it is at present; and its more recent religious improvement has not diminished the feeling. Page 858.

"Had the Church been provided early with an evangelical and holy ministry, the separation would not have taken place. The clergy had lost their hold upon the people generally through neglect; and that revival of the spirit of truth and holiness, which we are now so happy to witness among them, came too late to prevent the results just stated. Page 810.

"But if as I am happy to believe, the National Church has much more influence and much more respect now than formerly; and if its influence and the respect due to it are increasing with the increase of its evangelical clergy, all this is owing to the existence of a stronger spirit of piety; and in producing that, the first great instruments were the men whose labours have been mentioned in the preceding pages. Not only has the spirit which they excited improved the religious state of the Church, but it has disposed the great body of religious people, not of the Church, to admire and respect those numerous members of the Establishment, both clergymen

and laics, whose eminent piety, talents and usefulness have done more to abate the prejudices arising from different views of Church government than a thousand treatises could have effected, however eloquently written or ably argued." Page 816.

These quotations are taken from the "Life of Rev. John Wesley," by Richard Watson, one of the most distinguished of the old Methodist Preachers, dated 1881. (Emory's "First American Official Edition," 1854.)

WEIGHTY WORDS FROM THE METHODIST CONFERENCE OF 1880, HELD IN LONDON.

DR. RIGG, A PROMINENT METHODIST MINISTER, ON THE REVIVAL OF ZEAL AND LIFE IN THE CHURCH AND THE DECREASE OF METHODISM.

In the discussion on the yearly decrease of Methodism in England, Dr. Rigg stated:—"I believe further that the main reason of our want of increase is that other ministers have multiplied, who are doing the work of preaching and pastoral visitation in a measure and with a power unexampled. I believe that this is the great, wide cause which we meet with everywhere. . . . I am sorry to say that some Churches which I know are crowded, while the chapels are very poorly attended, and that the chapels in those places are as scantily attended as the Churches used to be three generations ago; and every one knows that this is true.

"Of course we cannot wish that there should be less zeal in the Church. . . . It is a harder fight to-day than it was thirty years ago. Then we could go and preach, and we had no competition, and wherever we went our chapels would be filled.

. . . We could get on without pastoral help comparatively well fifty years ago. But still we were the preachers, and the leaders did the pastoral work for us. Now we have clergymen who are pastors among the people, with their lay agents to help them at every turn, and unless there is an amount of steady pastoral visitations, and influences far greater than, so to speak, seemed to be necessary in the times of our fathers, we cannot expect very greatly to change our present results."

THE CAPTAIN'S STORY.

"Say, captain, do you want a boy?"

The old man looked up and fixed his keen blue eyes on the boy who stood before him.

"What do you want to go to sea for?" he asked.

"To have a good time," answered the boy promptly.

"What's your name?" asked the captain.

"Willie Harrison."

"Do your mother and father know you are going to sea?" asked the captain.

The boy's face flushed. He hung his head and did not answer this last question.

"I thought as much," said the captain, reading his answer in the boy's face. "You looked to me like a boy that was running away from home. Now, you have probably been reading books about sailors that have made you believe they have nothing but an easy time and lots of fun. These books have said nothing about hard work and storms. If you will take my advice, my boy, you will go right back home again, and not leave it again in this way. Wait till you are older and wiser before you decide on your calling for life. When I was a boy about your size I did the same thing. I ran away from home and shipped on a vessel without telling my mother what I meant to do. I left a note where I knew she would find it after I was gone, telling her that I would write when we reached a port. I thought it would be a grand thing to be a sailor, but I was soon undeceived. We had scarcely left port before I would have given anything in the world to get home again, I had plenty of hard work to do, and many a taste of the rope's end if I failed to please. Sick or well I had to work, and even when I did my best the mate swore at me for a lazy lubber. I used to cry myself to sleep many a night thinking

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of home and the dear mother I had run away from. I knew then what a foolish boy I had been, but that did not help the matter.

"At last there came a terrible storm. The waves seemed to me to tower up like mountains, and they looked as if they would swallow us up. Our sails were torn in shreds and the masts were broken.

"We must take to the boats," the captain said; "she is sinking fast."

"The boats were hastily lowered, and then the men crowded into them as fast as possible, lest there should not be room for all.

"Give way!" shouted the captain; and the men bent to their oars.

"Don't go without me!" I screamed, as I saw they had deserted me, but my call was in vain. The roar of the storm drowned my voice, and the men were too intent on saving themselves to heed me.

"The vessel was very near shore when she was wrecked, and I thought perhaps the men might have intended to return for me; but, as I saw the little boats tossing on the waves like empty shells, I feared that they would not be willing to face them to save me. I was without a friend or helper save One.

"Very earnestly I prayed that God would spare my life and let me see my home again.

"I saw a wave approaching which looked as if it would surely engulf the vessel, and, clasping an empty hen-coop which was on deck, I awaited its coming. I felt it sweep me from the deck, and I clung to the coop with all my strength, knowing that it would keep me afloat at any rate.

"Two or three times I almost lost my hold, but at last my life preserver was thrown upon the beach, and kind hands saved me from the water. God had answered my prayer and mercifully saved my life. When I was well enough I wrote to my mother, telling her of my escape and asking her forgiveness for leaving her. I did not receive an answer, and it was some time before I was able to get a passage home.

"When at last I reached my native place, I found the house empty and closed, and weeds growing everywhere in the once well-kept garden. My mother had died of a broken heart when, as she supposed, I had perished with the wreck. My letter had been too late.

"Now, my boy, you have heard my story. Will you profit by it? Will you take my advice and go back to your mother?"

"Yes, sir," answered Willie.

The romance he had fancied in a sailor's life was offset by the sad story he had just heard, and he was sensible enough to profit by it and return to his home and his parents before it was too late.

Golden Hours.

"THE COMFORT AND HELP OF IT."

It was on Sunday morning, and Mrs. Brown had her hands full. Not that this was an unusual state of things, for from one week's end to another she knew nothing but hard work and worry. How could it be otherwise with such a large family of little and big children, all depending on her one pair of hands to keep them clean and comfortable? But Sundays seemed the hardest days; the children would go to Sunday School, rain or shine, and some of them to church. Of course this made more work for her, and long after they left and the house was quiet, she was busied clearing up. Then came the cooking of the Sunday dinner. They all counted on that; yes, there was no mistake about it, Sunday was her busiest day. She looked especially jaded and worn out to-day. The children had been unusually troublesome, and things seemed to go wrong in spite of all her efforts. All work and no play makes dull women as well as boys and girls. She sat down on the low rocking chair as the last child banged the gate, threw her apron over her head, and just let the tears come as they had been trying to for days past. But the opening of the gate made her start up and wipe away the traces of her tears. One of her neighbors was there, Mrs. Moore, dressed, as she saw at a glance, for church.

"Won't you go with me?" she asked in her

pleasant voice as Mrs. Brown met her on the steps. "But I see how it is this morning," she added quickly, seeing the half bitter look that crossed her friend's face. "You are the only one at home. Well, promise yourself the pleasure of it next week, won't you?"

"I don't see how you manage to get off every Sunday morning," Mrs. Brown said, evading the question and the new thought of church-going being a pleasure to any one, herself least of all. "Your family is as large as mine, and you have just as much to do, but somehow you don't mind it as I do."

"Well, I'll just tell you the truth," said the little woman cheerily, seating herself on the steps by her neighbor; "I will have my day of rest, come what will, and the good it does my tired body, to say nothing of my soul, I can't tell you. Susie and I take turns about church; one week I go in the morning and she in the afternoon, the next I stay and get dinner, and then go out in the afternoon. Why, your Maggie is surely old enough for that."

"Oh, yes, and smart enough too," said the mother quickly. "It's not her fault I stay from church. She's always at me and her father too, but church-going isn't everything? I tell them; worse people than I am go to that church every Sunday of their lives. They had better stay home and do their duty as I try to."

"But we don't go to church because we are good," her friend said earnestly. "We are so weak and easily turned out of duty's way that we can't do without the help of church and Sunday give us. And oh! Mrs. Brown if you only knew the comfort and help of it to me, you wouldn't wonder that I managed to go to my church every blessed Sunday. It's hard, toiling and moiling all one's life, without a glimpse of better things by the way. I can't do my work without my rest." And the little woman's face glowed as she spoke, and Mrs. Brown wondered at it. Then they parted, one to take part in the joyful service of united praise and prayer, the other to go back to her usual work in the silent house. "The comfort and help of it." The words followed her all the morning. She had never thought of church-going in that way. She knew well enough it was her duty for her children's sake as well as her own to go, but till now the idea of its really being a pleasure had never come to her mind. Surely, she needed comfort and help. The dull monotony of her daily routine weighed on body and mind till she had grown cross, and irritable, and unlike the once tender, sympathetic mother. Yes, she did need rest, she needed perhaps to hear those holy words her mother used to love; perhaps they would make her face shine like Mrs. Moore's, and help her to be cheerful about her work, and so make her home brighter for her good man and the children. She began to long for the old familiar words and holy Sunday ways of her childhood. No wonder, for Christ was seeking His wandering child as He had long been seeking, and was slowly but surely drawing back her heart to Himself. And little Mrs. Moore was praying in her quiet corner, with the church there and all over the world, "that it may please Thee to bring into the way of truth all such as have erred and are deceived." The prayer was answered for one at least, and Mrs. Brown deceived herself no longer by vain excuses. The next Sunday morning Maggie staid at home, and watched her mother with a radiant face, as she walked away to the dear old church with the family. There she found "the comfort and help of it," and from that time said, with Mrs. Moore, "I can't do my week's work without my day's rest." So it was well with her—well with her husband, well with her children.—*F. in Parish Visitor.*

—Grace means mercy, or unmerited favor, as illustrated in the case of the mother who sought the pardon of her son from the First Napoleon. The Emperor said it was his second offence, and justice demanded his death. "I do not ask for justice," said the mother. "I plead for mercy." "But," said the Emperor, "he does not deserve mercy." "Sire," cried the mother, "it would not be mercy if he deserved it; and mercy is all I ask for." "Well, then," said Napoleon, "I will have mercy," and her son was saved.

"SHE HATH DONE WHAT SHE COULD."

A Mother Hubbard cloak of blue,
And eyes that rivalled it in hue;
A little "poke," and tied within
Two rosy cheeks and dimpled chin;

Long golden curls that caught the light,
A little childish smile so bright
That passers turned, and smiled to see
The little lass that walked with me.

Through the long sermon, grave and still,
My little neighbor used her will
To keep the tiny hands from playing,
To keep the childish thoughts from straying.

At last, towards home our steps were bound,
With the good lessons we have found,
Again the passers smiled to see
The little lass who walked with me.

And Mamie's tongue was now untied;
She to my question thus replied,
"What was the text the Rector read?"
"She do things that she can," she said.

WHAT IT COSTS.

It is an easy thing in the early stages of missionary work in any field to cavil at the large outlay of money as compared with the small results. But the same thing may be done in any important enterprise. The first steel rail made in America was rolled in Chicago in 1865. It cost those who made it, in experiments and outlay, \$500,000. When only four rails had been made, each one had cost the manufacturers over \$125,000. To-day the cost of a ton of steel rails is only \$40.

It is so in mission-work. It was not till the missionaries in Madagascar had worked ten years that the first convert was baptized. It would have been easy to say that the convert had cost so many thousands of dollars. But four years after that there were two hundred converts. The cost was much diminished. Now there are 75,000 Christians in Madagascar, and the Church among the Hovas, in the bloody and relentless persecution through which it passed, gave to the world one of the noblest examples of Christian heroism and devotion that the world has ever seen. When all the money spent in foreign missions is compared with the present results, how small does the outlay appear.

PRAYER FOR THE FRUITS OF THE SPIRIT.

Spirit of Love be in our heart,
And make us loving as Thou art;
Grant us a holy Joy to find
In loving God and all mankind;
So in our hearts Thy Peace be known,
And in our lives its power be shown;
In days of trial make us strong
To bear our cross and Suffer long;
Give Gentleness in heart and mind,
A voice and manner always Kind;
And may our inward feeling lead
To Goodness, shewn in word and deed;
May we in Faith on God rely,
And judge our neighbour hopefully;
In meekness may our hearts be still
To yield to all our Father's will;
And may we, strong in Patience bear
What God may send of grief or care;
May modesty of thought ensure
That all our lives be Chaste and pure;
May Temperance, with careful rein,
And Continence, our flesh restrain.

—The sin you now tremble at, if left to yourself, you will commit; therefore, be humble, prayerful, and watchful.

COMFORTING NEWS.—What a comfort and how very convenient to be able to have a Closet indoors, it being neither offensive nor unhealthy. "Heap's Patent" Dry Earth or Ashes Closets are perfectly inodorous. The commodes with urine separators, can be kept in a bedroom, and are invaluable in any house during the winter season, or in case of sickness; they are a well finished piece of furniture. Factory, Owen Sound, Ont.

BEGINNING A JOHNNY-CAKE.

All things have a beginning, and it is well for us sometimes to trace back the stream to the fountain-head, and find the beginning of things which we see around us. John Spicer, writing in the *Wide Awake*, tells a story of a little girl who said to her mother:

"I want to begin at the beginning and make a johnny-cake. How does it begin?" Her mother said, "If you want to begin at the beginning you must go into the kitchen and begin it with meal." She went to the kitchen and said to Bridget, "Does a johnny-cake begin here? I want to begin at the beginning and make a johnny-cake. Please give me some meal." Bridget said, "If you want to begin at the beginning and make a johnny-cake you must go to the grocer's. Meal comes from the grocer's." She went to the grocer's and asked him, "Does a johnny-cake begin here? I want to begin at the beginning and make a johnny-cake." The grocer said, "If you want to begin at the beginning you must go yonder to the miller's. My meal comes to me from the miller." She went to the miller's and said to him, "Does a johnny-cake begin here? I want to begin at the beginning and make a johnny-cake." The miller said, "If you want to begin at the beginning you must run over the fields to the farmer's. The farmer brings corn to my mill, my mill grinds it into meal for the grocer, the grocer sells meal to people living in houses, and people living in houses make the meal into johnny-cakes." She ran over the fields to the farmer's and said to him, "Does a johnny-cake begin here? I want to begin at the beginning and make a johnny-cake." The farmer said, "The beginning was last spring when I planted my corn. When the snow had all melted away I planted my seed. From the corn seed sprung up cornstalks. All summer these grew and grew and grew, taller and taller and taller, and when summer was over there were gathered from them bushels of corn. I sell the corn to the miller, the miller grinds it to meal, and sells the meal to the grocer; the grocer sells meal to the people, and the people make it into johnny-cakes. But you see if you begin at the beginning it takes all summer to make a johnny-cake. If you want to begin at the beginning, come next spring and plant some seed-corn."

This was about as far as a little girl could go, but she was yet a long way from the beginning of the johnny-cake. To find that, she must go back through the corn-fields year after year, for centuries, tracing the corn-crop back to seed, and the seed back to the previous crop, and so on, for hundreds and thousands of years, following it from one end of the land to the other, wherever it has been planted and grown, until she at last finds

the first stalk of corn that ever grew, "in the day that the Lord God made the earth and the heavens and every plant before it was in the earth, and every herb of the field before it grew." Gen. ii. 4, 5. Here is the beginning of the johnny-cake, as here is the beginning of everything else. The first book in the Bible is called Genesis, which signifies "Beginning," and as we open it we read, "In the beginning, was God."

BEGINNING AND END.

The progress of dishonesty is not hard to trace. The only safety of character is in resisting the beginning of evil. There are three hundred and sixty degrees in the circle of a cent as well as in the circle of the equator—and so is there as much dishonesty in a boy's theft of a cent as in a man's theft of a thousand dollars. Two pictures below will illustrate this. Here is the beginning:

A schoolboy, ten years old, one lovely June day, with the roses in full bloom over the porch, and the laborers in the wheat fields—had been sent by his uncle John to pay a bill at the country store, and there were seventy-five cents left, and uncle John did not ask him for it.

At noon this boy had stood under the beautiful blue sky, and a great temptation came. He said to himself, "Shall I give it back, or shall I wait till he asks for it? If he never asks, that is his lookout. If he does, why, I can get it again." He never gave back the money.

The ending: Ten years went by; he was a clerk in a bank. A package of bills lay in the drawer, and had not been put in the safe. He saw them, wrapped them up in his coat, and carried them home. He is now in a prison cell; but he set his feet that way when a boy, years before, when he sold his honesty for seventy-five cents.

That night he sat disgraced, and an open criminal. Uncle John was long ago dead. The old home was desolate, the mother broken-hearted. The prisoner knew what brought him there.

THE SUN.

One evening when it was already dark, an industrious mother was returning home from her field-work with her two children, when, lo! there stood a lamp lighted upon their table.

George cried out with surprise: "There certainly was nobody at home: who can have kindled the light, then?"

"Ah!" said Margaret, "who can it be but our father?—he has certainly come home from the town while we were away."

The children ran to seek him, and, to their great delight, immediately found him in the next room.

On the following day, the parents and children went to finish haymaking in their large meadow. The

sun was shining with unusual splendour and beauty, and the children showed their delight at it.

"Now, my children," said their father, "you readily guessed yesterday that it was I who made the light burn in our room; but as you now behold that beautiful and glorious light, the blessed Sun, above us in the sky, should it not occur to you who it is that has kindled that?"

"Oh, yes!" said Margaret, "the blessed God has done it. The smallest lamp cannot light itself: and so there must be One who has lighted up the sun."

"So there is!" cried George, joyfully; "God has made all things. The sun, the moon, the stars, the grass, the flowers and trees and everything that we behold around us here, are His work."

"The glory of the earth, and heaven above, Proclaim alike th' Almighty's power and love."

THE THREE BEST BOOKS.

An old and pious man, who lived in a poor solitary cottage, had such great knowledge and understanding that he was able to impart good council and wholesome instruction to every one.

A learned man, who visited him, was astonished at his wise remarks, and said to him, "Whence have you this wisdom? I see in your cottage no collection of books, from which you could have learned so much of what is good and beautiful."

The old man answered, "And yet I have the three best books that exist, and I read them daily: these books are, the works of God above me and around me; conscience within me; and the Holy Scriptures."

The works of God, the heaven and earth, are like a large book opened before us; they proclaim to us the almighty power, the wisdom, and goodness of our heavenly Father. My conscience tells me what I have to do and leave undone. But the Holy Scriptures, that book of all books, informs us how God revealed himself to man from the creation of the world; and how the Son of God, our Lord and Saviour Jesus Christ, came into this world, and what he commanded and promised, did and suffered, in order to make us holy and blessed."

"In Nature, Conscience, and the written Word, Behold the threefold volume of the Lord; Here duty's path distinctly traced we see, And in each page Faith, Hope, and Charity."

THE RAIN.

A merchant was once riding home from the fair, with a knapsack full of money behind him. It rained heavily, and the good man was wet through and through. He was discontented in consequence, and complained bitterly that God gave him such bad weather for his journey.



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DIED. At Oaklands, California, on July 1st 1886, Thomas Frederick, third son of the late Thomas J. Preston, Esq., and brother of the late Revd. Canon Preston.

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His way led him through a thick wood. Here, with horror, he saw a robber, who pointed a gun at him, and pulled the trigger. He would have been killed without a chance of escape, but, owing to the rain, the powder had become damp, and the gun did not go off. The merchant put the spur to his horse, and quickly escaped the danger.

When he was in safety, he thus said to himself: "What a graceless simpleton I was when I cursed the bad weather, and did not rather take it patiently as a dispensation of God! Had the sky been brighter, and the air clear and dry, I should now be lying dead in my blood, and my children would have waited in vain for my return home. The rain, at which I grumbled, has saved both my property and my life. In future, I will not again forget what the proverb says:—

"How'er conceal'd from us the kind intent, The ways of God are all in mercy meant."

UNKNOWN.—There is no remedy known to medical science that can excel Dr. Fowler's Extract of Wild Strawberry as a cure for Cholera Morbus, Diarrhoea, Dysentery, or any form of Summer Complaint afflicting children or adults.

A BRAVE BOY'S REWARD.

There is in Savoy, very near the French frontier, a small town called Bridoire, through which runs the little river from which it takes its name. The Bridoire is a mountain stream of great depth and strong current, and it is but seldom that any one who has the misfortune to fall into it, is rescued. Two or three months ago, a group of merry children, just let loose from school, were at play on the river bank, when one of them tumbled head-long in, and was being fast whirled away by the torrent, when a bigger boy, named Antoine Meziat, aged thirteen, plunged in after him.

Bravely striking out into mid-stream, he seized the terrified child by the collar, and succeeded in bringing him safely back to land, and restoring him to his parents uninjured, though of course, wet through.

This little incident found its way into a local paper, and was copied by others, till it met the eye of an American gentleman who was staying at Southampton. He was so much struck that he at once put a £20 Bank of England note in an envelope, and wrote the following letter:

My Boy:—I read, the day before yesterday in an English newspaper, a few lines about you; but I don't know whether you will receive the medal, which, I think, is the only worthy recompense of a young Frenchman who has distinguished himself by saving the life of another at the peril of his own. I hope it may be so, but meanwhile I think it will give you pleasure to know that far from your own country, there is one who wishes you well, and will always continue to do so, on account of the courage and devotion you have shown, and that this stranger is an American.

I beg you to accept from him the sum of 500 francs as a mark of his esteem, and I advise you not to spend this money, but to put it in a bank, where it will probably become more in the course of time.

If you have any desire to write, and the opportunity of doing so, a letter will be welcome to the friend I speak of, and he would also like to have your portrait.

(Signed) A. C. C.
—W—Street, New York.

Antoine Meziat was overjoyed at this handsome present and the kind words with which it was accompanied, and he lost no time in going to Lyons, where he presented himself at the bank in order to deposit his money. The chief cashier thought it very strange that so young a boy should have so large a sum of money in his possession, and asked questions that drew from him the circumstances just related.

Further inquiries proved him to be a very deserving lad, and it is probable that the £20 will be the means of setting him up in life in so frugal and hard working a country as Savoy, where the proud pos-

essor of a little nest-egg often sees himself on the high road to competence, if not to actual fortune.—*Little Folks.*

"WHERE THERE'S A WILL
THERE'S A WAY."

This is a very old proverb, and a very true one. Sometimes we forget it, though, and say "I can't," before we have really tried at all. Now I should like to tell you the true story of two little Irish sweeps who had the will to learn to read, and found the way, although it was a very difficult one.

Some years ago a few kind people made up their minds to try to get hold of all the chimney sweeps in Dublin, and give them an education.

One day a little fellow came, who was asked if he knew his letters.

"O, yes," he answered.

"Can you spell?"

"O, yes."

"What books did you learn from?"

"Please, sir, I never had a book."

"Then who was your school master?"

"I never went to school at all."

The gentleman stared, for it seemed very strange that a boy should be able to read and spell, and yet never had a teacher.

"Then how ever did you learn?" he asked.

The little boy smiled, and linked his arm in that of a sweep somewhat older than himself.

"Please, sir, Jim taught me the letters over the shop doors as we went to our work, but now I know all the words by heart, and if you'll kindly let me have some books to read and teach us to do sums and writing, we'd be very thankful."

Can't you fancy what good pupils those two boys became, and how they delighted in reading in books instead of making their necks ache by peering up at the shops?—*Sel.*

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Ayer's Sarsaparilla.

The following letter from one of our best-known Massachusetts Druggists should be of interest to every sufferer.

"Eight years ago I had an attack of Rheumatism, so severe that I could not move from the bed, or dress, without help. I tried several remedies without much if any relief, until I took AYER'S SARSAPARILLA, by the use of two bottles of which I was completely cured. Have sold large quantities of your SARSAPARILLA, and it still retains its wonderful popularity. The many notable cures it has effected in this vicinity convince me that it is the best blood medicine ever offered to the public. E. F. HARRIS, River St., Buckland, Mass., May 13, 1882.

SALT RHEUM. GEORGE ANDREWS, overseer in the Lowell Carpet Corporation, was for over twenty years before his removal to Lowell afflicted with Salt Rheum in its worst form. Its ulcerations actually covered more than half the surface of his body and limbs. He was entirely cured by AYER'S SARSAPARILLA. See certificate in Ayer's Almanac for 1883.

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AN EX-ALDERMAN TRIED IT.—Ex-Alderman Taylor, of Toronto, tried Hayward's Yellow Oil for Rheumatism. It cured him after all other remedies had failed.

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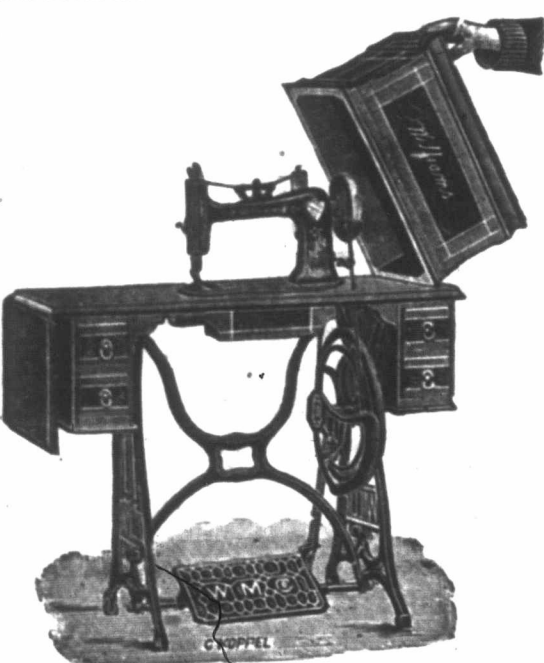
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