

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 8.]

TORONTO, CANADA, THURSDAY, SEPTEMBER 14, 1882.

[No. 87.]

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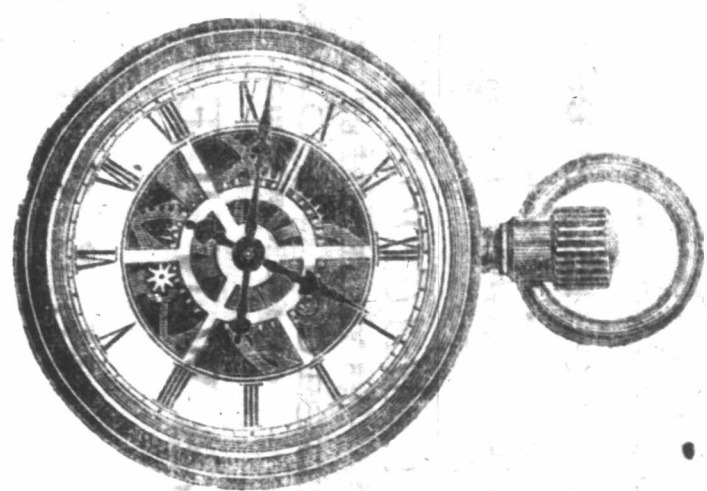
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LESSONS for SUNDAYS and HOLY-DAYS.

Sept. 17... FIFTEENTH SUNDAY AFTER TRINITY. — Morning... 2 Kings 18. 2 Corinthians 9. Evening... 2 Kings 19. or 23 to 31. St. Mark, 14, to 27.

THURSDAY, SEPTEMBER 14, 1882.

THE death is announced of Bishop Steere, of Central Africa.

The oldest Bishop in England or Wales is the Bishop of Llandaff. He was 84 on the 16th ult., and was consecrated in 1849.

The Rev. J. B. Whiting, Vicar of St. Luke's, Ramsgate, has accepted the Bishopric of Sierra Leone. He was ordained in 1851.

A new church has been opened at Bognor under license from the Bishop of Chichester. Bognor is in the parish of Burstead, the parish church of which is undergoing restoration.

Dr. Merriman, third Bishop of Grahamstown, died on the 17th ult., from the effects of a carriage accident. He was consecrated in 1871, on the translation of Bishop Cotterill to Edinburgh.

Moody and Sanky, the Salvation Army, and the Hallelujah Lasses have all left Scotland. The former "Singers of the Gospel" are said to have made an excellent commercial return, while the latter frequently found their way into the police court.

On the 15th ult. the parish church of Maidsmoreton, Buckingham, was reopened after restoration. The Bishop of Winchester gave a new pulpit in memory of his parents, who are buried in the church. Open benches are substituted for the old high pews.

The Duke of Devonshire has given £1,000 and the site for the new Church of the Holy Trinity at Lawkeholme, Keighley. The church was consecrated on the 16th, by Bishop Ryan. The Duke has also given £1,000 towards the Building Fund of St. Peter's Church, and the same sum towards that of All Saints' Church.

The Rev. George Wyndham Kennion, M.A., of Oriel College, Oxford, Vicar of All Saints', Bradford, has been nominated to the Bishopric of

Adelaide by the Archbishop of Canterbury and the Bishops of Durham, Winchester, Truro, and Bedford, to whom the choice of a bishop was entrusted by the Synod of the Diocese of Adelaide.

A gentleman has given to All Saints' Cathedral Albany, a fund whose annual interest will be \$5,000. It is to be devoted to the support of the dean. The same gentleman has given \$1,000 to obtain a stall like those attached to English cathedrals. The site for the cathedral, costing \$70,000, is the gift of the Hon. Erastus Corning. Bishop Doane may be congratulated on the success of his project.

A deputation of Bengalee Christians lately addressed a letter to the Bishop of Calcutta, desiring to be enlightened as to the exact relation which the Church of England ought to have with bodies of Bengalees gathered by Nonconformists. This is obviously a question of great delicacy in a missionary diocese, and nothing, we imagine, could be more to the point than the Bishop's answer:—"She endeavors to keep the unity of the Spirit, adoring the One Lord, holding the One Faith in the One Body."

The Archbishop of Canterbury in writing to the Bishop of Capetown in reference to the recent judgments of the Privy Council, and recommending local legislative action, his Grace says:—"I am glad to have this opportunity of reasserting what was universally acknowledged at the Lambeth Conference of 1877, namely, that no changes which have taken place in the church over which you preside have in any way separated it from full communion with the mother Church of England. The spiritual union of our members has been in no way touched by these questions. A clergyman or layman of your province finds himself readily welcomed at home as a member of our own Church, and I know that we receive in turn the full right of all Church privileges amongst you."

The death is announced of Mrs. Mary Catharine Weston, wife of the Rev. D. C. Weston, D.D., and daughter of the late Col. Wm. A. Stuben North, of Duanesburgh, N. Y. No woman in the Church of the United States has been so widely known as an author of works for Church instruction in Sunday-schools and Bible classes. Over two million copies of her "Calvary Catechism" have been sold, and it has an annual sale of 70,000. This was her first book—is of a simple character, and was published twenty years ago. She also wrote a "Synopsis of the Bible," "Questions on the Fundamental Truths and Doctrines of Scripture," besides a number of other popular and instructive works. Her "Catechism on the Church" is regarded as exceedingly valuable.

Mr. A. Barber, a Baptist preacher in Nottingham, England, recently said, at a meeting of that body, that "We have in the Romish Church a type of worship which is calculated more than any throughout the whole Christian world to promote the adoration, humiliation, confession, encouragement, trust and glorification the soul experiences in the presence of God. . . . The public worship of

the Roman Church has done for its followers what no other form of religion ever has. It has consecrated to its use every intellectual power man possesses, and finds room for every soul, whether of saint or sinner." This is the way "extremes are very apt to meet," and these are the men that go over to Rome.

One of the most distinguished members of the Nonconformist body has written to us to express his thanks for our timely exposure of the infidel articles in the late *Canadian Monthly*. He writes, "Pity these articles were ever in print in the *Monthly*. I wrote an article remonstrating against them years ago and had great difficulty in getting it inserted, a strong bias evidently existing in favour of this objectionable teaching." That effectually disposes of the apology that these articles were simply selected as literary matter from English publications. Had this "strong bias" not existed the selections from English magazines would have been far more generally interesting and helpful to the *Monthly*, whereas the infidel articles were awfully heavy reading, and to the mass of people no more easy to eat and digest than a feed of sawdust.

How work done on the Church's plan succeeds. A successful illustration is a powerful argument. The village of Gowery, in the County of Cambridge, is composed of some two thousand inhabitants. It has a very large, handsome Gothic church, about five hundred years old, and capable of holding about a thousand worshippers. There were no signs of Church work from the time of the Reformation up to about four years since. The Baptist sect ruled supreme. In fact it was about their stronghold in England. Four years ago a new vicar was appointed on the demise of one who had been in power many years. The new vicar set to work heartily, restored the grand old church at a cost of twenty thousand dollars, started daily services, weekly and Saint-day celebrations of the Blessed Eucharist, baptized four hundred, built a second church and employed a curate. If Canadian churchmen, especially the bishops and clergy, would only prove faithful, sectarianism would be drawn into the Church's fold.

Speaking the other day in the Wesleyan Conference, with reference to the success of the candidates for the Methodist University, Mr. A. McAulay said, that during the past ten years they had increased their ministers in the same ratio. There had arisen all their financial difficulties. Without great care they would have another financial crisis. Dr. Osborne said the whole question was very serious. There was a yawning gulf before the connection, and without speedy and vigorous efforts it would swallow them up. What was the condition of their Ministers' School Fund? Notwithstanding that there had been an assessment on ministers for those schools during the past year, and that assessment would continue during the next two years, yet from 1884 to 1890 there would probably be a deficiency of \$9,000 per annum. The *Methodist Recorder*, commenting upon this discussion, says:—"We have been increasing our ministers, and increasing our chapels, and not in anything like the

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same proportion increasing our members. We have been like a commercial firm—enlarging our staff and multiplying their agencies and branches, without any adequate addition to their capital; or like an empire aggrandized and extended beyond the inherent vigour of its own political life. In the season of general prosperity we have called out men too fast, without taking the precaution to make due provision for the protection of the funds on which they speedily become claimants, or preparing for the contingencies of the future."

DEFINITE TEACHING.

OUR LORD JESUS CHRIST came to effect a definite work. He instituted definite teaching, definite sacraments, a definite ministry, a definite Church. Definite results have always followed when the clergy have faithfully worked on Christ's lines: the heathen have been converted, the mouth of the gainsayer stopped, and the unity of the Church sustained. When the clergy have proved faithless and followed human inventions for fear of giving offence, and to avoid losing their popularity, then confusion of the worst order has been the outcome, as seen in the multitudinous sects; men have sneered at religion, and unbelief has found its stronghold in sectarian division.

The sects will never be restored to the Church of Christ if the clergy, either from ignorance or cowardice, try to drag the Church to a sectarian level. The Roman Church, with her many errors, heresies and corruptions, gives out no uncertain sound. Why should there be any hesitancy on the part of the English Church, that prides herself on her primitive purity and Catholicity, in respect to speaking out and acting boldly. The Church will not even hold her own if her clergy neglect to set forth definite truths, and if they fraternize with dissenting ministers as being of equal power and authority with themselves. It is neither the "Evangelical Alliance" man, nor the "Church Association member" that draws to the Church, but the faithful outspoken Churchman.

The world demands something definite in religion, the contest lies between the grand standard claims of the Church of England, her appeal to the undivided voice of the Catholic Church, and the spurious sectarian claims of the Church of Rome.

THE SALVATION ARMY.

WE have on several occasions remarked on the sympathy which has been manifested in some quarters with this peculiar new departure, and on the success it meets with generally on the classes supposed not to be reached by the Church. In order, however, to ascertain the actual tendency of the "institution" its real working should be investigated—for that is the proper test of the value of the success it attains and is likely to secure until the masses come in contact with some new attraction. A few facts in connection with the proceedings of some of the leaders of the Army will do a great deal more towards arriving at a correct conclusion in reference to it than by listening to all the theories and protestations in the world. Here is an incident which we have just met with as having recently occurred in England:—A Salvation Army major sent for the vicar of his parish, who immediately obeyed the summons, supposing, in his innocence, that his professional services

were required. On his entrance into the salvationist's room he found the reverse to be the case. He was sent for to receive, not to impart salvation. "Will you," said the military Christian, "kneel down and say, 'God be merciful to me a sinner?'" "Certainly I will," said the clergyman, and down he went on his knees. "Kneel beside me, my fellow sinner," says the parson. "Not at all," replied the Salvation horse-marine. "Lord have mercy upon us miserable sinners," prayed the kneeling clergyman. "Stop!" shouted the military man of free grace and glory, "that won't do. Say me not us. I am not a sinner, whatever I may once have been. I am washed, purified, cleansed by the blood of the LAMB; I am freed from sin, a saved man; and I sent for you to convert your soul, and bring you from your broken cisterns of Church and school to the fountain opened for your sin and your uncleanness." The parish clergyman went home to his "ungodly" wife and family with what appetite for dinner he had left. "This," says the *Brooklyn Eagle*, commenting on the fact, "is more preposterous than the ass of fanaticism putting on the lion's skin of a respectable Christian; it is the ignorant and offensive quack trying to force the regular practitioner to swallow his nauseous and fraudulent medicines." Incidents like these, and plenty of them are to be met with, only show that it is high time the Church should do her own work. If there are not ordained priests and deacons enough to do it, the assistance of laymen should be extensively and systematically called into exercise—only let them be Churchmen—let the permanent diaconate be an established institution, and let the Church adopt continuously short and lively open air services, and such a wretched mockery as the Salvation Army would find no excuse for its existence.

CHURCH THOUGHTS BY A LAYMAN.

No. 43.

ON SOME DANGERS IN LAY WORK.

MANY years ago, when about entering Oxford, preparatory, as we then thought, to taking Orders, we received a deprecatory letter from a friend, who spoke of his own position as a layman giving him special advantages in Church work. That a layman does stand on a strong vantage ground owing to his freedom from professional vows and interests is most true. But to this there are counterbalancing drawbacks. There are dangers peculiar to the lay worker, dangers to himself serious enough to give pause, not to the timid only, but to the reflective. But the chief dangers are to the cause his zeal urges him to serve, to the Church whose uncommissioned minister he is anxious to be.

One of the special powers wielded by a layman is the advantage he enjoys in speaking on such a topic as we now propose to discuss.

When a clergyman, as in duty bound, speaks out frankly, manfully, yet sympathetically, in defining the limits of the lay sphere in Church work; when the faithful Pastor rebukes as his conscience directs him, some ambitious member of the flock for taking too much upon him, for reversing the natural relations between Shepherd and sheep; when he who is placed by the Church to rule and govern in the Church's name under Christ's commission is not obeyed as the Divine Word demands he must be, as the one who watches, having to give an account for the souls in his care, there are only too many in these days when that

spirit of personal license is abroad, which destroys Christian liberty, to whom this teaching, this rebuke, this call to order are the mere utterances of at best an equal in the Church, to many, indeed, the jealous words of a servant or rival. But we would fain hope that our words, the words of one who for many years, long as the lifetime of many he addresses, has been active, not in the routine of lay work only, but ever incessantly active in season and out of season, in pleading by pen and voice for larger liberties for the lay worker; we fain would hope that our zealous lay brethren will at least pay respect to our advice, and ponder well over what comes from a fellow labourer who so long has fought the layman's battle, and claimed so persistently concessions to lay demands.

It is well to say here that the agitation for an enlargement of the lay sphere of work has not been by any means a contest with the clergy, far from it. Especially is it our duty to affirm, as affirm we do with all the emphasis of wide experience, that whatever opposition, or still more fatal indifference, we have ever known exercised or shown to lay work, was not from those clergy who are usually styled "High Church," or those even who may be fairly ticketed "Ritualists." On the contrary we have had our most earnest and general encouragement from both these orders of clergy, while the only obstructions we ever met, the only downright prohibition we ever heard of, came from those clergy who are known as "Low Church." To us then it is almost ludicrous to see in the Toronto diocese the very party which, to all who read Church literature or mix in the better informed, the really cultivated circles of Church life, the party, we say, notorious for its obstructions to lay work, notorious for its jealousy of lay zeal, notorious for its restrictions upon lay energy, hypocritically claiming to be the especial friends of the laity. Such a claim could not be maintained, it would be laughed out of existence, if our laymen were better instructed in Church history, and better acquainted with contemporary Church literature and life. But this attitude of the Low Church party is most instructive. Although their policy in opposing lay work, like the fabled toad, is "ugly and venomous," it contains "a precious jewel in its head." That jewel is the gem "Experience," a brilliant diamond of the first water. Take an example which is based upon personal knowledge. The late Dr. Miller, a leader, nay, the leader of the Low Church party, when Rector in Birmingham, with others of his brethren, carried on a revival in that town. The excitement was great, but as is almost invariably the case with such galvanic affairs, the sinners were not drawn to repentance, but the righteous were excited to phrensy, from which they lapsed into schism, indifference, or infidelity. One result was the gathering of a large body of noble hearted young men, working diligently in our Sunday-schools and night classes, who, fired with the new wine of the revival, burst all the bands of order, left their schools, left their churches, left the Sacrament, in order to rush here and there as self-sent evangelists. Dr. Miller and his party had sown the wind of Low Church disorder along with the seeds of Methodistical fever, the consequence being their utter inability to control these zealots, who after a fitful season gave up their erratic courses and went out from the Church pastures into the sectarian desert. This exhibition of the dangers of lay work was seen also at other places known to us, where the Church suffered most grievously from ill disciplined, rebellious spirited lay enthusiasts, who ever and everywhere found it

impossible to combine Low Church doctrinal teaching and life with devotion to those good works which glorify the sphere of lay duty. Not the least in light-giving power in these good works being a spirit of humble, reverential, loving obedience to that Church order which constitutes the clergyman regularly placed over a given flock, the Shepherd thereof, and under Christ the flock's lawful guide, teacher, and ruler, entitled therefore to the affectionate, respectful, Bible-taught obedience of the laity.

We heartily approve of the following wise sayings of the celebrated founder of the Salvation Army, we commend his words to those Low Church Laymen who are so fond of debate and talk. General Wm. Booth in the *Contemporary Review* for August, says, "We have always found the most godly and devoted workers the least disposed for debate and mere talk, and that the great result of consultations, committees, and the like, is vain glory, obstruction and idleness. We find that real soldiers care little who leads or how they march, so there is victory; and we get along best without people who must needs discuss and vote about all they do. We have never enjoyed such peace and harmony as we have since it has become understood that there is no hope for any one of successful agitation against superior authority."

In a large western city, much more famous for Church squabbles than Church work, is a new church founded wholly as a refuge for extreme no-Church teaching. A clergyman is Rector, who, in another sphere has learned the great danger, the supreme unwisdom of licence. Hardly was he installed than his authority was set at naught by a certain high legal official who in the Church is a law unto himself, a veritable Bedouin of the ecclesiastical desert. The Rector calmly, with a certain quaint sweetness, the boney of true strength, declined to be set aside by the law dignitary, who thereupon hoisted the flag of rebellion, called on the teachers to rally around it, but was compelled to walk off to another sphere without a single rebel recruit. But there had been a dangerous crisis, had the laity been less wise this zealous lay worker would have broken up a prosperous Church and sown discord, disunion, and infidelity broadcast over the parish. Very recently a satellite of that mischief-making lay worker has been attempting to raise anew the same standard of open rebellion against the Rector and openly against the Church. He has been conducting what is miscalled a Bible Class, and insisted upon using the International Sunday School Lessons when desired by the Rector to use the lessons approved by the Bishop, issued by the Church Sunday School Institute. This zealous lay Churchman openly avows his preference for such teaching as is acceptable to Baptists, Presbyterians, Congregationalists, Methodists, and the whole army of Church opponents. Although labouring in the name of the Church he prefers not to use such lessons as are in harmony with the doctrines of the Church, in whose name and for whose cause he, as a layman, is ostensibly working. It requires no subtlety of argument, nor Church convictions, nor knowledge, it simply needs common sense and common honesty for any man to see that such a preference as that is downright disloyalty to the Church. It is not within imaginable bounds of possibility for a man to serve in the order, in the name, in the ranks of, inspired with an honest desire to help the cause and interests of the Church of England while preferring to teach doctrines and notions acceptable to her enemies, to

teaching those doctrines which distinguish that Church from those foes or dissenters from her communion. Such a course is not compatible with either such a high tone of morality as ought to be maintained by a lay worker, nor with the honour of a gentleman, whose instincts as such would make him shrink from so rude an assertion of individual opinion against the desires of pastoral authority. But when party zeal fires the breast, however, Christian courtesy, loyalty to Church order, common sense and common decency are flung out of the window, and ecclesiastical licentiousness and disorder rule in the sacred name of Evangelical liberty. As a layman we protest with all our soul against such a scandal. He is the worst foe to lay rights who thus outrages godly discipline from a mere and shere love of displaying self-will and self-conceit, a display which is, however, far outdone in magnitude by the exposure of arrogance and unchristian vanity.

The offender in this instance is a leading member of a society of lay Evangelists, made up chiefly of nonconformists. These persons go into parishes to set the people and clergy by the ears, they raise all manner of trouble by holding services in opposition to the clergy who appeal to the Bishop in vain. Can we layman expect our bishops and clergy to look favourably on our aspirations, when lay effort develops thus into a mere rebellion against their authority? Can we honestly invite our lay brethren to take up work for God, when they see lay work so largely inspired by Satan? Yes, by Satan; for we hold, we know indeed too well, that no more dangerous, no more ungodly teaching can be, than the stirring up the natural rebellious spirit of the young against the authority of the pastorate, and teaching them that they can honestly live professing to be faithful soldiers of the Church while at the same time they ignore her discipline, and sympathize more with those teachers who are outside the ranks than with the bishops and clergy who are placed over them as spiritual rulers by Christ's own order, by Christ's own body, the Church of God.

DEATH OF THE REV. GEO. HALLEN.

WE have to record this week the close of the earthly career of the oldest clergyman in the Diocese of Toronto, and perhaps of the most saintly man in the Anglican Church, the Rev. GEO. HALLEN, son of GEO. HALLEN, Esq., Barrister, of Kidderminster, Eng. He was born in the year 1794, and would have completed his eighty-ninth year in four months more, and at about the same time his sixty-eighth year in the ministry. He graduated at Trinity College, Oxford, and was ordained deacon very shortly after attaining the canonical age, and was appointed curate of Rushock, where he ministered for nearly twelve years. In 1835 he was induced to come to Canada with the view of obtaining land for his children, and settling them in patriarchal fashion around the paternal home. He plunged at once, undeterred by the absence of roads, into the depths of the forests, and settled in the Township of Medonte. It is needless to say that in such a place, at that time, he and his family suffered endless privations and hardships. He built St. George's Church, Medonte, which is still standing, and ministered as he had opportunity to the few settlers who were

coming into the neighbouring townships. In 1840 he was induced to move to Penetanguishene, and in addition to his missionary charge, was appointed chaplain, first to the forces and then to the navy stationed there. In after years, on the establishment of the Reformatory at Penetanguishene, he was appointed chaplain to that institution, a position which he held till the close of his active ministry. Like all the clergy of his time, he had to take long missionary journeys to Craighurst, Barrie, Shanty Bay, and other more remote places. These, for ten years, he had to perform on horseback. As he greatly disliked the saddle, and never became even a fair horseman, these long journeys were regularly performed without even putting the horse off a walk; and, as may be imagined, to the infinite fatigue of the toiling missionary. Mr. HALLEN was married in 18— to SARAH, daughter of JOHN WILLIAMS, Esq., of Hartlebury, who manifested throughout her life the highest qualities of a true wife, devoting herself assiduously to the loving care of her husband and large family, and being unceasing in her sympathies and ready help extended to all the suffering and the poor within her reach. She entered into rest many years before her husband, who never ceased, with tender touching sorrow, to lament her loss. She sat, indeed, as a queen in her own house, which was permeated and ruled by the spirit of love. The tender, respectful affection of the aged pair for one another, and the reverential, loving regard of all the children for the father and mother, was a sight not to be forgotten. Mr. HALLEN fell in with the Oxford movement from the first, and to the close of his life he was in active sympathy with the most advanced wing of the High Church party. When in England he attended St. Alban's and other advanced churches, and heartily endorsed their work. He believed that their ritual was intended to set forth, and did set forth, God's glory, and helped the worshipper to realize the presence of the unseen. It was the privilege of the writer of this article to have known Mr. HALLEN intimately for over twenty-five years, and he has no hesitation in saying that to him he has always seemed more than any other man he has even known to realize the character of the true saints of God. He was a singularly guileless man; pure in heart, humble in mind, tender of conscience, and gentle in manners; but withal, most steadfast and fearless in maintaining and in contending for the faith. Mr. HALLEN was a man of most refined taste and cultivated mind; not, perhaps, what would be called a student, but a constant and careful reader of the best and most elevating literature. We cannot but thank God for such a life as his was—a living epistle,—exhibiting, as few of us do, the mind and character of CHRIST in all his intercourse with his fellow men.

TO THE LATE PROVOST WHITAKER.

WE have much pleasure in re-publishing the following letter which appeared in the *Toronto Mail* of 2nd September. Dr. NELLES is, without doubt, one of the ablest ministers of the Wesleyan body, and on more than one occasion has displayed the like magnanimity of mind which shines out so brightly in the noble tribute he has paid to the revered memory of the late Provost. The letter is intrinsically charming from the frank, generous, loving yet manly spirit by which it is pervaded and by which it was inspired. But it is more, it is invaluable as a revelation to those

who stood by the Provost when he was so persistently, so malignantly, so ignorantly slandered by a certain faction of his fellow Churchmen, of what was the judgment passed on their conduct by godly and scholarly Nonconformists. They, we are not surprised to learn, regarded the Provost as the victim of "ignorant and uncharitable judgment," that he was "a good deal misapprehended and misrepresented. We, who had the privilege of hearing the Provost, know how generously yet truthfully Dr. NELLES speaks when he says, "I heard Mr. WHITAKER preach one of the best discourses to which I ever listened. Nothing could be more chaste, clear, simple, and truly evangelical than the sermon he delivered."

In response to a private letter, thanking Dr. NELLES for his eloquent tribute to the memory of the late Provost, he writes, "As you are doubtless deeply interested in Trinity College I will add that I hope she will prosper more and more, and should be glad if these out-lying colleges could work in harmony for the Christian education in which they are alike interested."

We thank Dr. NELLES for the wreath he has so tenderly cast on the grave of the beloved and revered dead. We thank him, too, for his large-hearted Christian sympathy with, and good wishes for the prosperity of Trinity College.

EX-PROVOST WHITAKER.

To the Editor of The Mail.

SIR,—I regret to notice from announcement in today's Mail the death of the late Provost of Trinity College, and crave a little space to offer my humble tribute to his memory. This I do the more gladly from the fact of my not being of his section of the Christian Church, or of his way of thinking on some important subjects. He I suppose, would not have recognized the section of the Church to which I belong as having any genuine validity, and I on the other hand have a creed broad enough to embrace both his Church and my own. He was regarded by many even in his own communion as a man behind the times, and my sympathies are with those who are rather ahead of the times, seeing that the times are a good deal behind where they ought to be. But I cannot see that such diversities of view should blind me to the noble qualities of the man, or stifle those feelings of tender regret which naturally arise on the occasion of his death.

The other day he was here, playing a prominent part in the ecclesiastical and educational work of the country. Now he is gone. One is reminded of the peculiarly pathetic utterance of the great Roman emperor—"And then we all die so soon."

My acquaintance with Mr. Whitaker was not very intimate, but I knew him well enough to discover that he was far from being an ordinary man either in native gifts or acquirements. On various occasions it became my duty, along with others, to confer with him in regard to University matters of general public interest, and once to be a fellow-traveller of his across the Atlantic. It was on this voyage that I heard him preach one of the best discourses to which I ever listened. He was hardly the style of a preacher to please the multitude; although, in our time, there may be a question whether this is altogether a mark of disparagement. But nothing could be more chaste, clear, simple, and truly evangelical than the sermon which he then delivered. It left an indelible impression for good upon my own mind, and it would be a happy congregation that could listen constantly to such discourses, and know how to enjoy and apply them.

In his views on higher education, what chiefly struck me was his fixed determination to yield nothing that would lower or jeopardise the Christian character of the training given, and as essential to such training he spoke especially of the study of the Holy Scriptures. This will be set down by some as a proof of his unprogressive spirit, but the time may come when we shall wish that we had clung more closely to this old-fashioned ideal. It is not for me here to express an opinion upon the ecclesiastical questions and party contests in which Provost Whitaker became involved, but in reading from time to time the published accounts of these controversies, I always got the impression that the Provost was a good deal misapprehended, and misrepresented, and that he was probably not so far removed as his opponents alleged from a fair and reasonable construction of the standards of the English Church—if indeed anyone can be exactly sure what such fair and reasonable constructing is.

One of the lessons included in the discourse to which I have referred above was the duty of not judg-

ing our neighbour without knowledge or without charity, and I have often thought that he himself suffered a good deal from that kind of ignorant and uncharitable judgement. Be this as it may, my own acquaintance with the man, partial though it was, led me to esteem him very highly for the deep sincerity of his spirit and the unswerving manner in which he clung to his honest convictions, and that, too, under circumstances where powerful temptations must have presented themselves to induce him to bend and compromise. Canada thus far has had a few men of high culture residing within her borders, and none of more unblemished reputation or more genuine Christian simplicity of character. In his case, as in that of Dr. Goldwin Smith, two Englishmen of widely different schools of thought and types of mind I for one have always felt how desirable it is to welcome such highly trained and scholarly men to our new Dominion, and to let them freely broach their favorite notions, even though their ideas should appear to be a little retrogressive on the one hand, or a little revolutionary on the other. For it must be, as I suppose by such discussions and collisions, by such reciprocities of action and reaction between the old and the new, that we shall work out our destiny as a people. What we have most to fear is a dearth of scholars and thinkers, together with a kind of deluge of material projects and cares.

As regards the ex Provost, he showed himself, not only at the close of his Canadian career, but on some former occasions, as capable of a noble self-sacrifice. He did not seem disposed ever to glorify himself, and it is now all the more incumbent on those who know him to speak well of his name. He filled a difficult and high office for a lengthened period of time, and did according to his lights, a great and good work, whatever have been his mistakes; and it is not well when such men die to let them pass away without some words of grateful recognition.

It is to the praise of Bishop Strachan and Provost Whitaker that the former founded and that the two together preserved Trinity College during her earlier years as a seminary of sound Christian learning; and it will be perhaps greater praise for their successor if they not only preserve, but so enlarge and improve it as to build up a great Christian University, open to more than one school of thought, and thus worthy of the wise and Catholic comprehension, the large resources, and the historic fame of the Church which gave her birth.

Yours, &c.,

S. S. NELLES.

Victoria University,
Cobourg, Aug. 29, 1882.

Diocesan Intelligence.

TORONTO.

The Churchwomen's Mission Aid Society particularly desire that all clergymen needing their assistance this winter should send in their applications at once, particularly those in the Diocese of Algoma. They also hope that the teachers and children of Sunday-schools, in the city and elsewhere in this diocese, have not forgotten the request made to them last year, to assist the Society by gifts of articles suitable for Christmas trees, such as toys, books, aprons, and fancy and useful woollen articles. The sewing meetings of the C. W. M. A. have been resumed on Fridays at 2 p.m., in the Mechanics' Institute, where all parcels may be sent. Letters to be addressed, Mrs. O'Reilly, Sec. Treas., C.W.M.A., 31 Bleeker street, Toronto.

NIAGARA.

From our own Correspondent.

LUTHER.—The quarterly Ruri-decanal meeting of the county of Wellington was held in this village on Aug. 22nd, 23rd, and 24th. The proceedings were opened with evensong at 7.30 p.m. on Tuesday, when the Rev. C. H. Morckridge, B.D., of Hamilton, preached a very earnest and impressive sermon on the Church and her Liturgy, taking for his text 1 Cor. xiv. 15. The following clergy were also present in the chancel, and took part in the service:—Rural Dean Corder, and Messrs. Morton, Spence, Gardiner, and Radcliffe; Mr. Webb, Catechist, presided at the organ. There was an early Celebration at 6 a.m. on Wednesday, the Rural Dean being celebrant, Rev. C. H. Morckridge, B.D., gospeller, and Rev. A. J. Belt, B.A., epistoler. The earlier part of the day was taken up with Biblical criticism and exegesis of Genesis ix. 8 to end. The Prayer Book subject was part of the Ordination Service for Priests, followed by an interesting discussion relative to the difficulties peculiar to the parish work of each priest, in which all sought the advice of their brothers in the work. At evening service the Litany was said by the Rev. R. Gardiner, and addresses on some of the Church form-

ulars and services—supplemental to the very interesting series given here last year—were delivered as follows:—"The Psalms," by Rev. Robt. Corder; "The Creeds," by Rev. A. J. Belt, B.A.; "Solemnization of Matrimony," by Rev. P. L. Spencer; "Visitation of the Sick," by Rev. R. S. Radcliffe. On Thursday morning there was another Celebration at 7.30, the Rural Dean again being celebrant, and Messrs. Spencer and Gardiner deacon and sub-deacon. A stranger visiting this mission situated, as it is, in the roughest and least settled part of the diocese, cannot help being struck with the thorough Church work which the zealous missionary and his catechist are doing, the services are all of a very hearty, devotional character, the singing thoroughly congregational and quite equal to that in many a city church, and it certainly does ones heart good, in these days of doubting and fault-finding, to enter a little church in a very small country village at six o'clock in the morning and find nine of the regular worshippers in that little church—some of whom had quite a distance to walk—engaged in the highest act of Christian devotion. How many city churches could boast as much? Through the energy of the Rural Dean and secretary the deanery meetings of this county are not allowed to degenerate into mere desultory and uninteresting talk, the subjects chosen for both private discussion and public addresses are carefully selected at the previous meeting, and we are glad to say that the majority of the clergy count the extra work but small trouble, and do their best to interest and edify.

This meeting was to have been held at Arthur, but owing to the very serious illness of the Rev. Thomas Rixon, Mr. Radcliffe kindly offered the use of his church. The very grave fears concerning Mr. Rixon, who had been so many weeks confined to his bed, cast a heavy gloom over what would otherwise have been a most joyful and soul-stirring gathering.

HAMILTON.—Receipts at Synod Office during the month of July and August, 1882.

MISSION FUND.—*Offertory Collections*—Elora \$5.00, Port Maitland \$2.50; South Cayuga \$2.70; Thorold \$12.68; Port Robinson \$4.87; Drummondville \$12.89; Stamford \$5.90; Merrittton \$2.35; Homer \$2.10; Grant-ham \$1.70; Palermo \$1.11; Omagh 76 cent; Stewart-town \$2.00; Burlington \$15.00; Hornby \$3.25; Stony Creek \$3.12; Bartonville \$3.58; The Beach 64 cents. *On guarantee account*—Port Colborne \$100.00; Cheapside \$32.50; Nanticoke \$57.50; Drayton \$15.00; Binbrooke \$75.00; Luther \$18.00; Erin \$75.00; Drew \$57.50; Caledonia 108.34; Cayuga \$125.000.

WIDOWS' AND ORPHANS' FUND.—*Offertory Collections*—Erin and Garafraza \$4.00; North Arthur \$2.32.

ALGOMA AND NORTH-WEST FUND.—*Offertory Collections*—Acton \$2.76; Rockwood 70 cents; Burlington \$6.00; Nelson \$1.50; Dunnville \$5.25. *Intercessory Collections*—Elora \$7.00; Thorold \$11.18; Port Robinson \$4.59. *For the Shingwauk Homes*—Burlington Sunday School \$6.00.

ALGOMA.

From our own Correspondent.

ROSSEAU.—The Rev. Alfred W. W. Choune begs to acknowledge, with hearty thanks, papers kindly sent for distribution by Mrs. J. Dykes of Galt, and the Rev. A. MacNab, St. Catharines; also a number of "Good Words" for the Sunday School from Miss Ley, Coburg, and a number of Sunday School books from Miss Jones, Toronto, per Miss Hastings.

The Bishop of Algoma requests us to announce that the following clergymen and laymen have kindly consented to act as his Commissaries and Treasurers respectively for the several Dioceses named, and earnestly expresses the hope that persons, desiring to forward contributions on behalf of Algoma, will send them to the General Treasurer, A. H. Campbell Esq. Toronto, through the Diocesan channels so indicated. In this way the transmission of funds will be more thoroughly systematized, the work of the Central Board of Missions facilitated, and the Bishop enabled to make a more complete financial statement for each Diocese, at the end of each year.

Toronto—Commissary, Rev. J. D. Cayley, M.A.; Treas., A. H. Campbell, Esq. Niagara—Commissary, Rev. Canon Curran, M.A.; Treas., J. J. Mason Esq. Huron—Commissary, Rev. Canon Innes, M.A.; Treas., E. Baynes Reed, Esq. Montreal—Commissary, Rev. Canon Norman, D.C.L.; Treas., Rev. S. Belcher. The names of the Commissaries and Treasurers for the other Dioceses will appear shortly.

The Bishop of Algoma desires to make grateful acknowledgement of a donation of £150 from Lady Augusta Onslow, to be applied to the Mission and Church Building Funds of his Diocese; also of the gift of \$50 from Henry Pellatt, Esq., Toronto, towards the erection of a Church for the Indians at Garden River.

GORE BAY. The Rev. W. Macaulay Tookes acknowledges most gratefully the sum of \$27.37 per the Rev. John Davidson, of Uxbridge, towards the completing of the church at Gore Bay. This sum was obtained through the exertions of Mrs. Ganton, of Uxbridge, assisted by Mrs. Clements and Mrs. Johnson.

PRINCE ARTHUR'S LANDING.—A Sunday-school entertainment was held in connection with the mission of Thunder Bay, on Saturday the 27th August. There are three of these schools, with ten teachers and seventy-five scholars. More than 130 persons joined in the festivities, and the excursion was thoroughly gratifying to all concerned. The weather was exquisite, and visitors from the east were refreshed by the atmosphere of the Bay and the charming picturesqueness of the Kamunistiquia. Heartly thanks are due to Messrs. Carpenter and Richards, by whose exertions provision was made for the accommodation of quite half the excursionists. And it is owing to the generosity of the proprietors of the boat that the entire proceeds of the fete are retained by the different Sunday-schools connected with the congregation.

BURK'S FALLS.—Twelve months ago last February the Rev. Mr. Crompton accompanied our late Bishop when he visited this place, and he promised then to do what he could towards aiding our efforts to get a church planted amongst us. The Bishop chose a site, but there were considerable difficulties in the way of our obtaining it; however, with his usual energy Mr. Crompton overcame them, and not only purchased the site chosen by the Bishop, but an adjoining lot upon which we can erect a parsonage. We members of the Church here have done what we could and helped all in our power, but not having command of that useful article called money we could not do much. Friends have been applied to by Mr. Crompton, and by his efforts he has brought our church, All Saints', so far towards completion that we were enabled to commence holding services on Sunday, August 6th. Mr. Crompton has earned us another \$100, so we intend to have the building plastered and ready for winter. Friends came from the distance of twenty-three miles to be present, and by 11 a.m. our little church was crammed, there could not have been less than one hundred and seventy present. We were deeply indebted to Miss Crompton, Mr. Jephson, of Bracebridge, Mr. Hunter and daughter, and Mr. Trimmer, who undertook and successfully carried out the musical arrangements. You may conceive how successful our services were when I tell you that we could not feel we were in the bush, we were all once more in our dear old churches at home. Many of us had not had an opportunity of receiving communion for five years, there were twenty-six communicants. I need hardly say that we presented the amount of the day's offerings to our hard working, travelling clergyman, to whose efforts we are indebted for our Temple of the Lord. Friends in England had sent us a beautiful Altar cloth, and by the aid of a few ornamental texts the place looked beautiful; our motto, "We praise Thee, O God," specially painted for us by Mr. Hunt, lay reader, Grassmore, was much admired. Our parson gave us an excellent discourse at each service. Now we only want a resident clergyman to be amongst us, and then I am certain the Church would prosper. Mr. Crompton has told us from his first coming amongst us that he was only organizer; however much we might wish him to remain we can all see that now he has brought the erection of our church to a successful issue he is anxious to meet the calls he has on every side.

RUPERT'S LAND.

From Our Own Correspondent.

A meeting of the mission board of this diocese was held Aug. 30th, in the afternoon at 4 o'clock. The following members were present: The Most Rev. the Metropolitan of Rupert's Land (in the chair), Ven. Archdeacon Pinkham, secretary, Rev. Canon Matheson, Rev. Rural Dean O. Fortin, Rev. E. S. W. Pentreath, Rev. S. Pritchard, Rev. A. E. Cowley, Hon. Sheriff Inkster, Hon. W. Tait, and Messrs. W. Leggo, H. H. Howell, A. H. Witchoer and W. Murdock.

Archdeacon Pinkham read a report in reference to Rapid City.

The following was then read:—My Lord and Gentlemen,—Your committee, appointed at the last meeting to consider the question of providing means for building parsonages for new settlements, beg leave to recommend: 1. That a fund for the building of churches and parsonages be raised, amounting to \$100,000, to be called "the Bishop Machray Building Fund." 2. That subscriptions to this fund be made in four equal annual payments, extending over a period of four years, the first payment to be made within a month after signature. 3. That all moneys contributed to this fund be administered by the diocesan mission board, who shall have power to make loans on real estate, mortgage for the building of churches

and parsonages on such terms as to the said trustees may seem desirable. 4. Besides contributions it is recommended that gifts of land be secured when possible. On behalf of the committee, W. CYPRIAN PINKHAM, Convener.

Winnipeg, Aug. 30th, 1882.

On motion of Archdeacon Pinkham, seconded by Canon Matheson, the consideration of the report was deferred to an adjourned meeting. The Rev. J. J. Morton was recommended by the board for appointment by the Bishop to Birtle; the Rev. C. A. Gollmer to Regina; and the Rev. W. A. Burman's stipend to be raised to \$800 per annum.

At a meeting of the executive committee of the Synod the sum of £200 sterling was granted from the S. P. C. K. grant in aid of the building of churches in the diocese, towards the cost of the new church in course of erection at Brandon. The new church will be opened in about a month.

Biblica' Notes and Queries.

Questions.

1 COR. xv. 1, 2.—"Now I make known unto you, brethren, the Gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved; I make known, I say, in what words I preached it unto you, if ye hold it fast, except ye believed in vain." The revisers, I believe, present us with the true construction of this passage, but with so much accompanying obscurity that all English readers will irresistibly prefer the A. V., which, at any rate, makes a good and perspicuous meaning. I should be glad to know what sense these two verses in the R. V. convey to your readers without reference to the Greek, just as an English sentence. To me the second verse, as English, seems nonsense.—B. D.

1 COR. iii. 14, 15.—The paragraph from verse 10 to 16 is very differently interpreted, and, per force, some of the interpretations must be wrong. Commonly it is understood of all Christians and their works, good or bad. This mistaken view has been produced or furthered by the incorrect translation. *Every man*, throughout the passage, for *each*, as the R. V. properly gives it: that is, *each* of the class under discussion, viz., the builders of the house or temple of God, God's "helpers" or "co-workers" upon His "building," verse 9. The authorized Genevan and Rhemish versions, which have guided English thought, all concur in this mistake. But it is nothing short of surprising that Dr. Pusey, in "What is of Faith?" p. 108, falls into the too open trap. "The words are too large," that is, to be confined to the clergy. "Let every man take heed how he buildeth." "Every man's work shall be made manifest." "If any man's work," etc. So he italicises. This is simply absurd. It abolishes the apostle's argument as well as ignores his phrase: Assuming this, then, as incontestable, let me present your readers with the view of the late very learned Mr. Forbes, of Burnt Island. It has the merit of no small ingenuity in disposing of no small difficulty. He takes verses 14 and 15 as an alternate quatrain, and translates and arranges them in prosaic order:—"Whosoever's work remains which he hath built upon (Him), he shall receive wages, and he himself shall be saved; Whosoever's work shall be burnt down, he shall lose it, and so as (when a thing is destroyed) by fire."

This gets rid of the difficulty of being "saved by fire," which drove St. Chrysostom to explain "he shall be preserved alive eternally in the fires of hell,"—against the N. T. use of "save." This case is thus:—Christ Himself, and no doctrines about Him, is the Foundation; Christians themselves, and their works, are built upon Him as living stones, and from "God's building;" the clergy are, as it were, the masons employed upon this structure; when their piece-work is tested and found satisfactory, and the materials good, they receive wages, and are themselves secured; when the materials are rubbish, proved so by the keen scrutiny of God, the builder loses them for they are burnt down, he loses reward and loses himself to boot. This last is already indicated in verses 16 and 17, "If any man mar or destroy the temple of God," (which surely is done by building in rubbishy materials), "him shall God mar or destroy"—justly; because he is not only faithless, but sacrilegious.

It is very remarkable that the Greek fathers understood "works" in this passage of doctrines; but the Latin fathers of men, as in the present case—though not the Rhemist's note.

In this synopsis, though longer than I could wish, I have but drawn the outline of Mr. Forbes' comment, which may prove sufficiently interesting to draw forth either the confirmatory or destructive criticism of your readers.—B. D.

S. S. Teacher's Assistant

TO THE INSTITUTE LEAFLETS.

THE CATECHISM

- Q. What is the third blessing of which you were made a partaker at your Baptism?
- A. I was made an inheritor of the kingdom of heaven.
- Q. What is an inheritor?
- A. An heir, or one who will in due time come into the possession of a kingdom or an estate.
- Q. Where do we learn that in Baptism we were made inheritors?
- A. St. Paul writes: "As many of you as have been baptized into Christ have put on Christ. . . . Ye are all one in Christ Jesus; and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. iii. 27-29.) Also: "According to his mercy He saved us, by the washing of regeneration (bath of new birth, or font of new birth), and renewing of the Holy Ghost . . . that, being justified by His grace, we should be made heirs according to the hope of eternal life." (Tit. iii. 5-7.)
- Q. Of what are Christians made heirs?
- A. Of a "kingdom prepared from the foundation of the world." (St. Matt. xxv. 34.) See also the inheritance further described (St. John xiv. 2, 3; 1 St. Peter i. 4.)
- Q. Will all who were once heirs enjoy this inheritance?
- A. No. (St. Matt. xxv. 31-46; Rom. ii. 7; Esau, Heb. xii. 16, 17.)
- Q. What should we do in prospect of such an inheritance?
- A. Give diligence to make it sure. (2 St. Peter i. 10.)
- Q. What is the next thing which you renounced in your Baptism?
- A. "The sinful lusts of the flesh."
- Q. What are sinful lusts?
- A. Sinful or immoderate desires.
- Q. Are all desires of the flesh sinful?
- A. No; only when they exceed the purpose for which God planted them in us.
- Q. Give some examples.
- A. Hunger is a natural and innocent desire, but it becomes the sin of gluttony when we eat for eating's sake, and not to sustain nature. So by excess drinking becomes drunkenness, and sleep becomes the sin of sloth.
- Q. How have our natural desires become temptations to sin?
- A. By the Fall, in consequence of which we are born in sin.
- Q. What is our fallen nature called in Scripture?
- A. The Flesh—the natural man. (Gal. v. 17; 1 Cor. ii. 14.)
- Q. What does our Lord say of it?
- A. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts," &c. (St. Matt. xv. 19.)
- Q. What does St. Paul say respecting it?
- A. "I know that in me, that is, in my flesh, dwelleth no good thing." (Rom. vii. 18; see also Gal. v. 17; vi. 7, 8; Ephes. ii. 3.)

Correspondence.

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

ALGOMA.

May I ask space in your columns for a brief account of a second visit paid by the Bishop of Algoma to the Indian Settlement at Garden River, in fulfilment of a promise made at the "pow-wow," held July 28th.

On this occasion, the number of visitors was increased to fifteen, by accessions from the families of the Bishop and his Commissary, the Rev. E. F. Wilson. The sail down the river in *The Missionary*—a little craft which has done twenty years service for the Church, on Lakes Huron and Superior, and needs to be superannuated and provided with a successor, was very delightful, thanks to the lovely scenery, the bright summer weather, and a general understanding that any passenger who did not contribute something to the general enjoyment was to be summarily dealt with, by being thrown overboard.

Garden River was reached about 6 p.m. on Saturday, August the 26th. The tent pitched, the vacant mission house occupied, fire lighted, water brought from the river, and other preparations made for the night, the boys of the party voting, with true tramp-like instinct, that they preferred the luxury of slumbering in the new-mown hay in the barn. After tea, under the shade of a spreading pine tree, the Bishop

and Mr. Wilson spent some time visiting some of the Indian homes, among them that of an old man of 80, who had been blind for four years, but bore his affliction, aggravated as it was by other trials, with an uncomplaining submission, which taught his visitors a lesson not to be soon or easily forgotten, presenting as it did a striking example of the power of the Gospel of the Grace of God to lift men, savage and civilized alike, above the worst and sorest ills of life. Another dwelling visited was that of Chief Bakkweygenee, already well known to Churchmen as the representative man of the Ojibwas, who accompanied Mr. Wilson to England some years ago, and awakened so much interest there. On the table his Indian Testament lay open, his constant study, in which, he told us, he had taught himself to read his own tongue. This was too good an opportunity to be lost, and so some time was spent by the Bishop and the old Chief reading alternately, each glad to find that he was quite intelligible to the other. At 9 p.m., all assembled in the little church, and there, by the light of a "lantern dimly burning," and amid a hold calm, unbroken save by the rubbing of the leaves at the open windows, joined in the evening sacrifice of prayer and praise. The night passed by peacefully, disturbed only by a false alarm of "bear," maliciously concocted by Mr. Wilson for the benefit of the juveniles of the party. Soon after breakfast the tinkling of the Church bell was heard, and presently little groups of two or three were seen assembling, and passing into the sacred building with a quiet, silent reverence which would put to the blush the demeanor of some professing Christians. The service, with the exception of the Old Testament lesson and the sermon, which was of course interpreted, was in Ojibwa, the Bishop reading the Ante-Communion Office, and old and young listened attentively as the preacher told the story of the brazen serpent, and through it pointed his dusky hearers to Him who said of Himself, "I, if I be lifted up, will draw all men unto me."

After a hasty lunch, the Bishop set out on a ten miles drive, behind a most unmanageable horse, over a fearfully hilly road, through a thickly wooded country, where not a human habitation was visible all the way, to hold service at Victoria Mines, one of the out stations attached to Garden River, where about 25 or 30 men are at work. Owing to unavoidable delay, the Mines were not reached till 5 p.m., by which time the congregation had dispersed, but they re-assembled with great alacrity, at 7 o'clock, in the large room of Mrs. F.'s pleasant and spacious boarding house, and worshipped devoutly, afterwards giving very attentive heed as the Bishop spoke of the crosses and difficulties to be encountered both in entering on and afterwards in living the Christian life.

After a hurried visit to the Mines on Monday morning, under the guidance of Captain S., who with his good wife, had entertained the Bishop most hospitably. Garden River was reached by noon, in time for the great event of the day, viz., a feast and pow-wow, at which the Indians had arranged to welcome the Bishop, and, in accordance with time-honored custom, give him his new name. At 8 p.m., the bell was rung, the flags hoisted, and the whole party ushered into the school-house to find the platform furnished with chairs brought from the neighbouring houses, the most ornamental one in the centre carefully reserved for "Kochemakadawekoonukya," i.e., "the big black coat." John S. was the master of ceremonies, and he discharged his duties very efficiently, seeing that the table was kept well supplied with dishes and with guests, the latter being arranged according to seniority of rank and age, from the Bishop and his party, and the chiefs and oldest squaws, who occupied the first table, down to the smallest children. By the time the feast was over the sun was setting. Now came the more serious part of the proceedings.

First of all the tables were put aside and the benches arranged, then the signal for the pow-wow was given on the drum, and all who could find space to sit or stand crowded in. A few moments silence followed—Indians are very slow and deliberate in their movements—and then Chief Bakkweygenee rose, advanced to the platform, shook hands, an invariable preliminary to an Indian speech, and said, "Chiefs, principal men, brothers and sisters, we were told many days ago that our new Bishop was coming among us, and we decided to have a cup of tea with him. Now he has come, and he has eaten and drunk with us. Now (turning to the Bishop) we are glad that you have come, and that you have told us the Gospel." His way being paved by this brief introduction, the Bishop addressed them saying that he thanked them for the feast they had prepared, and the very kind welcome they had given to him. When Jesus Christ was on earth Matthew the publican and others made feasts for him, and as the Indians had received him in Christ's name, and for His sake, therefore they would receive the fulfilment of the promise which Christ gave, that "whosoever gave to a disciple a cup of cold water only, should in nowise lose his reward." At his last visit he had told them he would go to school and learn their language, and he had done this; and as he had a good teacher, Mr. Wilson, who was very

kind and had not punished him yet for being stupid, he had been able to read part of their beautiful service to them yesterday in their own tongue, but he was not sure that they understood him, as it was a hard language to learn, and had many big words in it which he was afraid would hurt his teeth; but he would persevere until he was able to speak to them. He had now some good news to tell them about their church. A gentleman in Toronto, whom he had never seen, had sent him \$50 for their church (great clapping of hands), and a lady in England had sent some money, out of which he would keep \$50 more for them (applause), and more he was sure was on the way, for God never failed to hear and help His children who prayed to Him in their trouble and difficulty. He had heard that they were going to give him a new dame. He had had two new names already, first Edward Sullivan, then Edward Algoma, and he hoped that the new one would be a good one, and that he would not be ashamed to tell it to his friends and theirs in Montreal and Toronto.

An old chief, a fine looking specimen of the aboriginal race, now rose from his seat, and divesting himself of his loose scarlet jacket, put on a fantastic head-dress composed of eagles' feathers, then threw round his neck a blue ribbon with a heavy solid silver medal suspended from either end, (one presented to his father by George III., and the other to himself by the Prince of Wales), then fastening on his right wrist an armband made of polecat skins, he stepped on the platform, and apologising for the lack of a portion of his costume, on account of the excessive heat, proceeded in highly poetic strains, and with a fervid, impassioned manner, to which no description could do justice, to picture the glory of the rising sun; how at first the night is dark, very dark, and then the darkness clears a little and the light broke through, and the great sun appears creeping up slowly, higher and higher, from east to west, till the whole heaven is filled with his brightness, making all things glad.

"So," said the old chief turning suddenly to the Bishop, "has your coming been, and our hearts are glad because of the new light, and henceforth you will be called Tabahsega, a spreading or radiant light," here he extended his hand and said, "Boozbro, (i.e. good day) Tabahsega," a salutation which was re-echoed by the others coming forward in succession and repeating the ceremony of hand shaking. But this was not all. Very much to our surprise the old chief then beckoned to the Bishop's wife to come forward, and going back to his former figure, to bring out the idea of the soft, roseate hue that overspreads the sky before the rising of the sun, announced that her name should be "Misquahbenoogua," i.e. rosy dawn, on which there was great applause, and a number of squaws came forward and confirmed the title given by going through the hand shaking process again. The evening was by this time far advanced, but there still remained a part of the ceremony which could not possibly be dispensed with, this was the smoking of the pipe of peace. Its appearance and preparation was the source of great amusement among both whites and Indians, young and old, as they watched the Bishop closely to see with what feelings he contemplated the coming ordeal. The pipe was no ordinary one, being about four feet long, the bowl carved out of stone, and the stem of wood carved in twisted, spiral form, dyed with alternate lines of red and blue. With this in his hand, duly prepared and lighted, old Shingwauk stood in the centre of the group, and first making sure that all was in due form by himself taking a few preliminary whiffs, (for the pipe to go out before all have smoked is unlucky,) presented it to each of the guests beginning with the Bishop, who performed his part as well as could be expected of one who was a stranger to the noble (?) art, the others following his example so far, at least in some cases, as putting the pipe to their lips. This being the last scene in the strange and interesting drama the Bishop addressed a few parting words of counsel to those present, through the interpreter, expressing the hope that as they had feasted together very happily on earth they might be permitted, in God's mercy, to sit down together at the marriage supper of the Lamb. He then concluded with a collect and the benediction in Indian, after which our kind and hospitable entertainers dispersed to their homes, and the visitors returned by boat to Sault Ste. Marie, delighted with the expedition, and more than ever convinced that, let sceptics misjudge or disparage them as they may, the aboriginal tribes to be found in the wilds of Algoma are just as fitted for the reception of the Gospel of Christ, and just as susceptible to its softening, saving, sanctifying influences as the most refined and cultivated inhabitant of Montreal or Toronto. Will not the highly favoured Churchmen of these cities furnish the Bishop of Algoma with \$1,000 to build a church for these poor children of the forest on Garden River.

E. ALGOMA.

Family Reading.

THE DUMB CHILD.

SHE is my only girl;
I ask'd for her, as some most precious thing;
For all unfinished was Love's jewelled ring
Till set with this fair pearl;
The shade that Time brought forth I could not see;
How pure, how perfect seemed the gift to me.

Oh, many a soft old tune
I used to sing into that deadn'd ear;
And suffer'd not the lightest footstep near,
Lest she might wake too soon;
And hush'd her brother's laughter while she lay—
Ah needless care! I might have let them play!

'Twas long ere I believed
That this one daughter might not speak to me;
Waited and watch'd, God knows how patiently!
How willingly deceived!
Vain Love was long the untiring nurse of Faith,
And tended Hope, until it starved to death.

Oh! if she could but hear
For one short hour, till I her tongue might teach
To call me Mother, in the broken speech
That thrills the mother's ear!
Alas! those sealed lips ne'er may be stirr'd
To the deep music of that lovely word.

My heart it sorely tries
To see her kneel, with such a reverent air,
Beside her brothers at their evening prayer;
Or lift those earnest eyes
To watch our lips, as though our words she knew,
Then move her own, as she were speaking too.

I've watched her, looking up
To the bright wonders of a sun-set sky,
With such a depth of meaning in her eye,
That I could almost hope
The struggling soul would burst its binding cords,
And the long pent-up thoughts flow forth in words.

The song of bird and bee,
The chorus of the breezes, streams, and groves,
All the grand music to which nature moves,
Are wasted melody
To her; the world of sound a tuneless void;
While even Silence hath its charm destroy'd.

Her face is very fair;
Her blue eyes beautiful; of finest mould;
The soft white brow, o'er which, in waves of gold,
Ripples her shining hair.
Alas! this lovely temple closed must be,
For He who made it keeps the master-key.

Wills He, the mind within
Should from earth's Babel-clamour be kept free,
E'en that His still small voice and step might be
Heard at its inner shrine,
Through that deep hush of soul, with clearer thrill?
Then should I grieve?—O murmuring heart, be still.

She seems to have a sense
Of quiet gladness in her noiseless play.
She hath a pleasant smile, a gentle way,
Whose voiceless eloquence
Touches all hearts; though I had once a fear
That even her father would not care for her.

Thank God, it is not so!
And when his sons are playing merrily,
She comes and leans her head upon his knee.
Oh! at such times I know—
By his full eye, and tones subdued and mild—
How his heart yearns over his silent child.

Not of all gifts bereft,
Even now—how could I say she did not speak?
What real language lights her eye and cheek,
And renders thanks to Him who left
Unto her soul yet open avenues
For joy to enter, and for love to use!

And God in love doth give
To her defect a beauty of its own.
And we a deeper tenderness have known
Through that for which we grieve.
Yet shall the seal be melted from her ear,—
Yea, and My voice shall fill it—but not here.

When that new sense is given,
What rapture will its first experience be,—
That never woke to meaner melody,
Than the rich songs of heaven,—
To hear the full-toned anthem swelling round,
While angels teach the ecstasies of sound!—ANON.

AN HONEST BOY.

In a country school a large class were standing to spell. In the lesson there was a very hard word. I put the word to the scholar at the head, and he missed it; I passed it to the next, and the next, and so on through the whole class, till it came to the last scholar—the smallest of the class—and he spelled it right; at least, I understood him so, and he went to the head, above seventeen boys and girls all older than himself. I then turned round and wrote the word on the black-board, so that they might all see how it was spelled, and learn it better. But no sooner had I written it than the little boy at the head cried out, "Oh, I didn't say it so, Miss W—; I said ' instead of i," and he went back to the foot of his own accord, quicker than he had gone to the head. Was not he an honest boy? I should always have thought he spelled it right if he had not told me; but he was too honest to take any credit that did not belong to him.

PUBLIC SPIRIT.

We take the following from a paper by the late Dr. Holland in the *Century Magazine* for November: There is no point at which personal meanness betrays itself so strongly and surely as it does when brought into relation to schemes of public improvement. Set a subscription paper going through a community, to raise money for some public object, and it will usually sift out the mean men as certainly as a screen will sift the dust from a bushel of coal. We have a great many men who are not stingy with their families, who are by no means parsimonious, yet who have insuperable objections to giving away anything that does not minister directly to their personal comfort and gratification. A church is wanted, or a public library, or a park, or something else for the common benefit, and the want and effort to meet it furnishes a very reliable test of the character of those appealed to. We have rich men in every community so notoriously stingy, and so unfriendly to all schemes of public improvement, that they are never approached for a contribution. On the other hand, we have men in every community who have what we call "public spirit." Nothing that can minister to the general good ever receives a cold welcome from them, or a niggardly response to its appeal.

Very few men are so stolidly selfish that they cannot see that membership in a family involves certain duties towards the family—support, protection, mutual assistance. The head of a family—no matter how selfish and stingy he may be—recognizes the fact that he owes to that family shelter, sustenance, clothing, education, etc. Very few, too, fail to see that, as citizens, they owe certain duties to the town they live in, to the state, to the nation. They pay their taxes, and expect to pay them. It cannot be said that they always do this willingly or honestly, but they know that they must pay something for the laws that protect them, for the roads that give them passage across the country, and for the support of the Government. As heads of families and citizens of the state, they apprehend the fact that they owe duties whose fulfilment costs money. What is necessary beyond this is that they should see that membership in a community involves duties just as really and distinctly as family ties or citizenship. No man can belong to a social community—as all men do who are not hermits—without having imposed upon him a great many duties. He owes it to that community to make it, so far as he can, intelligent, comfortable, respectable. There is no wise scheme of improvement to which he does not owe his support and encouragement; and he cannot turn his back upon any such scheme without a failure in the offices of good neighborhood, or without convicting himself of mean selfishness that is disgraceful to him, and the family and town to which he belongs.

I BELIEVE, I DENY.

THE late Rev. James C. Richmond, a well-known Protestant Episcopal clergyman of a quarter of a century ago, very eccentric, if not a little insane, often wrote many very clever things as people similarly afflicted often do. Amongst other things that he wrote is the following article, in which he presented in an atheistical form the difference between the Church and other Christian bodies. He was preaching in a public hall in one of the American cities, because no church was large enough to hold the immense crowds that always flocked to hear him. On the evening of which we speak, a congregation of about 3,000 persons had gathered to listen to a sermon on "The Church." He knew that not one-third of those that were assembled were Churchmen, and, therefore, he used all his powers to set before them the distinctive claims of the Church, at the same time avoiding giving offence (both of which it is very desirable that our own clergy should do far more frequently than they do) to members of other bodies. "My friends,"

he began, "why is it that we do not belong to one Church? Why do we have different names, etc. Let us go round to all the churches in the city and try to find out what separates them. Let us begin in the north part of the city, at the stone church, St. John's, as they call it. There stands a benevolent looking man at the door: 'My friend, what is this building for?' 'This, sir, is a place where the Christian religion is taught.' 'But,' we ask, 'what do you teach for the Christian religion?' 'Go in, sir, and you will learn.' We enter, we listen; 'I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ, &c.' 'My friend, that sounds well.' Let us come down and stop at the plain wooden church, and ask, 'What do you teach here, my friend?' 'We teach the Christian religion.' 'Why, that is what they teach up at the stone church. Why don't you unite with them?' 'Oh! we don't believe in water baptism! We don't believe in external ordinances: in a regular ministry, etc.' 'Ah! I see; they say up at the old stone church, 'I believe.' You say, 'I don't believe.'"

"Let us now go down town and stop at the big church with the tall steeple. 'My friend, what is this great building for? What do you do here?' 'We teach the Christian religion.' 'Why, that is just what they teach up at the old stone church! Why do you not go there and unite with them?' 'Oh! we don't believe in infant baptism. We don't believe that any baptism is valid except by immersion.' 'Ah! I see. 'They say up there, 'I believe.' 'You say down here, 'I don't believe.'"

"We then come to the next church. 'What do you teach here, my friend.' 'We teach the Christian religion.' 'Why don't you go up to the old stone church? that is what they teach up there.' 'Oh! we don't believe in the divinity of Christ.' 'Ah! I see; they say, 'I believe; ' you say, 'I don't believe.'"

So he passed from church to church, and summed up by saying: "The difference between the Church and other Christian bodies, is only this: The Church says 'I believe,' and others say 'I deny.' Every other denomination of Christians is founded on the denial of some one or other of the articles of belief, which the Church of Christ has always held valid."

"Before I speak, Lord, assist me; when I pray, Lord, hear me; when I am praised, God humble me; may everything I see instruct me. Lord, cleanse my hands, let my feet tread Thy paths." From the diary of Miss M. Blagge, afterwards Mrs. Godolphin. She was a friend of the famous John Evelyn, of Wotton.

VISITORS to the Toronto Exhibition should not omit to inspect the stand of MESSRS. ASHDOWN & Co., of Toronto and Brockton, where an excellent display of rattan, cane, reed and willow Furniture is made—like good in workmanship and design. Choice examples are given in sofas, settees, chairs, work, card and tea tables; cots, cradles, bassinets, and every variety in baskets, screens, etc. A very ingenious and masterly specimen of minute work is shown here, executed by a member of the firm, and which will repay examination.

MESSRS. GEO. HARCOURT & SON make a splendid show on their stand in the gallery. Surplices, stoles, hoods, caps, etc., for the clergy. The full robes of Queen's councillor and the array of the Presbyterian divine, together with the hoods and gowns of the medical faculty, are displayed, while other specialties of the firm's productions equally demand notice, and all are alike worthy of the highest commendation for style, quality and workmanship. The array of goods on this stand is certainly one of the most attractive in the Exhibition.

CHINA HALL—Mr. G. Harrison, of this establishment, has a very large case displayed on the western side of the ground floor, containing specimens of every class of manufacture in his line of business, alike beautiful in design and finish; there are some exquisitely painted china dessert and tea sets, electroplated wares, glassware in every kind of design and colour, and in all the endless variety of articles made, dinner sets, vases, etc., all of which will repay close inspection by the visitor.

ELECTRIC APPLIANCES are well represented on the stand of Mr. A. Norman, 4 Queen Street, Toronto,—belts, pads, soles, etc., trusses and all the various electric appliances, batteries, etc.

THE GOLDEN LION AT THE EXHIBITION.—Messrs. Walker & Sons have arrayed upon their stands a fine assortment of goods in their various lines of business—not manufactured for special display—but the ordinary run of goods supplied to their customers in household requirements in dry goods lines—ladies' and

gentlemen's clothing, boy's suits, etc., a most extensive display, and one which should tempt visitors inspecting to call at their establishment, King Street East, to make their purchases.

MESSRS. WARREN & SON, Organ Builders, Toronto, exhibit in the upper gallery a very powerful, fine-toned organ, specially constructed, we believe, for the orchestra of the Horticultural Garden's Concert Hall, and to be used in the concerts of the Philharmonic and Choral Societies. Externally the instrument presents no attraction, in case or decorations, which is accounted for by the fact of its being intended to partially erect it below the orchestra. It is supplied with wind by a patent hydraulic engine. Every detail of workmanship is carried out with the well-known ability of the firm.

H. STONE, SEN., 239 Yonge Street, shows, in the building allotted for the display, several Funeral Caskets, excellent in workmanship, and richly chaste in design and mountings. In the building set apart for the show of carriages, a very admirably made and richly mounted hearse, built by the eminent makers Messrs. J. Son & Co., of Rochester, for Mr. Stone, is exhibited and is worthy of inspection.

MESSRS. N. P. CHANEY & Co., King Street East, show beds, mattresses, etc., of good quality in material and workmanship, and a small glass case showing feathers before and after renovation by this improved process.

MESSRS. ARMSON & FLOYD, Drapers and Silk Merchants of King Street West, show a case containing an excellent display of goods in their various lines of trade which are admirably displayed, and embrace articles in velvets, silks, satins, lace, flowers, embroideries and dress mountings, commendable alike for style and quality.

H. & C. BLACHFORD, Boot Makers, King Street East, sent a case containing a small but choice selection of ladies and girls' boots and shoes; having shoes and slippers in silk, embroidery and coloured leathers—all of which sustain the character of the firm for quality and taste.

SEWING MACHINES—Conspicuous among the stands devoted to them is that of the "Light-running Domestic Machine, Mr. A. W. Brain, Agent, Adelaide Street East, Agent for the Company, these machines for simplicity and strength, while so easy in motion, seem to be almost perfection; they equally perform the very heaviest work, as stitching through leather and thin board, or the lightest embroidery and plain sewing. It contains many admirable features—which allow the filling of bobbins without running the machine or removing the work, and a self-threading shuttle. Upon this stand is a large and beautiful display of embroidery work done by the machine, and a finely wrought baby's robe (for sale) which was entirely sewn by this machine, the work of Miss Burnett, of Trinity Square, Toronto.

F. MOSES' COMBINATION COOKING STOVE, burning either coal or wood. This stove, which is constructed upon the principle of self-feeding—in ordinary cases the one supply of fuel (we speak of coal) lasting for twelve hours—is the best we have yet seen. In its construction, durability and simplicity are apparent. The necessary internal changes of the furnace for burning wood and coal are so simple that a child could make them. It is the most economical stove in the market in the consumption of fuel; neat in its external appearance; and wherever tried has established a firm reputation, doing its work most effectively. The self-feeding feature is a most important element, both as regards economy and labour, thus a constant fire may be depended on day and night. We have read a large number of testimonials from parties using the stove, all testifying in the strongest terms to its excellent qualities. We heartily recommend our readers to call at Mr. Moses' store on Yonge Street, and satisfy themselves by inspection, when we have no doubt they will give that gentleman an order.

BREVITY IN SPEECH—SWEETNESS IN MUSIC.—Some one has said that short speeches are most impressive, and simple, sweet music the most touching. If there be anything in the idea, certainly the following from C. C. DeZouche, of DeZouche & Co., Piano and Organ Dealers, 233 St. James street, Montreal, is to the point and convincing:—"St. Jacobs Oil has proved of incalculable value to me in a case of rheumatism, having given me almost instant relief." In the same strain of expressive brevity writes Mr. John C. Fleming, editor in chief of the *Montreal Post*:—"I have much pleasure in stating that, from the use of St. Jacobs Oil, I find it excellent and I think it a good medicine."

Children's Department.

THE WRITING ON THE SHORE.

[The author of this little poem, G. S. Outram, saw "God is Love" written on the Trusthorpe Sands.]

I read one morning on the sand,
And written by a childish hand,
A truth the billows cannot teach,
A truth past human wisdom's reach—
God is Love.

It seemed a very angel's trace,
God's footprint in that lonely place,
It brightened up the sea and sky;
And glad I was I could reply,
God is Love.

And much I thanked my little friend,
Who thus her joyous creed had penned;
And may she know for evermore
The truth she wrote upon the shore—
God is Love.

The tide will come again to-day,
And wash that lonely print away,
But death and hell cannot erase
The charter of that child of grace—
God is Love.

THANKFULNESS.

NEAR the parish church of Egbourne, a large village within ten miles of London, stands a long row of almshouses, tenanted half by old men, half by old women, all past the age of sixty, and of good character. A charitable London merchant built these houses many years ago in his native village, and endowed them with a sum of money, from which each of their inmates receives 1s. 8d. a week.

A few years ago I left London in the autumn, and went to visit a friend at Egbourne. The next day was Wednesday, and before eleven o'clock the church bell summoned me to morning prayers. Passing among harvest-fields rich with golden corn, I soon reached the churchyard gate. The old people were just leaving the almshouses to go to church, and I lingered to let them pass on. A tidy respectable set of old folks they were, but my attention was most attracted to the last among the men. He was apparently full seventy years of age, tall and slightly made, with so expressive a face that one could scarcely believe he was blind, which yet was the case. I joined him, and remarked that it was a fine day for the harvest. "It is indeed, God be praised for it," he answered, speaking so earnestly that I felt they were not words of course.

The friend whom I was visiting joined me at church, and after service I pointed out to him the old man whose countenance had so impressed me. "Ah, good Richard Burnham?" he said. "Well, I don't wonder at you noticing him. That man is a living sermon on thankfulness. His whole life has been a series of misfortunes and disasters, and the more he suffers, the more grateful and joyful do his spirits seem. Yes, I know we ought to give thanks in everything, to be thankful for what God takes away, but we very seldom are." "And what troubles has this poor man known?" I asked. "It is a long story," answered my friend, "I will tell you while we are walking out this evening." And accordingly I heard that evening the following history of Richard Burnham.

He was the only son of a wealthy tradesman, but, being a delicate child, had been sent into the country, to be brought up by an uncle at his farm. The boy grew fond of the country, and when he was old enough to choose his path in life he desired to invest in his uncle's farm a little money which his grandfather had left him, and to stay and work there. But his father required him to add his little fortune to the business, and to come himself and help in

the shop. Richard demurred. He disliked the shop, and he did not approve the way it was managed. He was sure that work was sometimes done on a Sunday, and the speculation which was carried on seemed to him mere gambling. However, the father was determined, and Richard thought it his duty to submit. For ten years he worked with his father in the shop, patiently submitting to the old man's temper and unreasonable demands, and trying to keep the business as straight as he could. Still he remarked that his father grew more careworn every day, and some excuse was always made to keep the books out of his sight. Something was plainly amiss, but how could he foresee the dreadful blow that awaited him? One day Mr Burnham was missed. They searched for him, but in vain, till a party of men brought in his lifeless body, wet and dripping from the river. A glance at his papers explained all. He had acted most dishonestly, and was ruined. Richard with some difficulty cleared himself from a share in his father's dishonorable transactions, but his little fortune was gone, and his uncle having died the year before, he was friendless and penniless. His father's death was a lifelong sorrow to poor Richard, but he hardly seemed to heed his poverty and the loss of his worldly prospects. "I did not go into the business for my own pleasure," he said, "I thought it was my duty, and I know I shall be provided for." And so he was, though in a humble way. He found a situation in another house of business, and held it for two years. He could not overcome his dislike to London and a business life, but he said that it only made his hours in church happier in contrast to his working hours, and that he ought to be thankful for earning his bread honestly in any way.

But a fresh trouble arose: the house failed, and Richard Burnham was again thrown on the world. Finding it difficult to get a another situation, he was tempted to sink his little savings in passage-money to the Swan River, but unfortunately he arrived there when the colony was in an unsettled state, and crowded with immigrants. There seemed nothing there for him to do; but at last he managed to gain a poor livelihood as a porter. The work was, however, too hard for him, his health failed, and in a few months he was stretched on a sick bed in a wretched cabin, alone, and almost perishing from want. His faith, however, did not fail. "I know God has not forgotten me," he would say to himself during his long hours of suffering. "He will send the help when the right time comes." And the help did come at last. By what is called a chance, a clergyman knocked at the cabin door to ask after another person. The faint voice which replied caught his attention; he went in, sat down by Richard's side, and heard his story. It was told very simply, without one complaint, and it touched the clergyman deeply. He fetched a doctor, then a nurse. Next he moved the patient to a better lodging, and with the help of friends he provided for him till he was quite recovered.

The clergyman became greatly interested in his poor friend, and used to talk of the past with him. "It seems to me," he said one day to Richard, "that every thing has been against you from the first." "Oh no, sir," answered Richard, "don't say that. I am quite sure God has ordered every thing for my good. May His name be praised for it!" "But tell me truly," ask the clergyman, "could you feel this while you were lying there all alone and neglected in that miserable hut?" Richard was silent a moment, then he said, "I believe I did. Sometimes I longed to see a friend's face, but I tried all through to trust in the Lord, and often He made me feel that when man was furthest God was nearest."

As soon as Richard Burnham had recovered from his illness his friend obtained him a clerkship at the bank, where he gave satisfaction, and gradually rose till he received a high salary, on which

he married. His wife was like minded with himself, but her health was delicate, and after a time he yielded to her wish of coming to England, where they thought they could live quietly, but comfortably, on the money he had made. But it was otherwise ordained. The vessel in which they embarked was wrecked in the Channel. Many passengers were drowned. Mrs. Burnham among the number; all their possessions were lost, and Richard Burnham was only saved to land on his native shore a beggar.

Christian charity came, however, to his help, and he soon found a place at a shop in Egbourne, where he worked diligently till old age and increasing blindness disabled him. His faith did not fail him, nor did he lose his thankful, cheerful spirit. At the age of sixty-two an almshouse was offered him, and he gratefully accepted the "haven of refuge," as he called it. Thankfulness has grown with him into a fixed habit of mind, and to his friends he seems ever, as was the Samaritan in to-day's Gospel, at his Lord's feet giving thanks.

IT HAS STOOD THE TEST OF TIME.—For twenty-five years has Dr. Fowler's Extract of Wild Strawberry been before the people, and its popularity is to-day greater than ever, because it has proved reliable in the treatment of all forms of Bowel Complaint incident to the Summer season.

IS IT POSSIBLE that a remedy made of such common, simple plants as Hops, Buchu, Mandrake, Dandelion, &c., make so many and such marvelous and wonderful cures as Hop Bitters do? It must be, for when young and old, rich and poor, Pastor and Doctor, Lawyer and Editor, all testify to having been cured by them, we must believe and doubt no longer.—Post.

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

HOW TO GET SICK.—Expose yourself day and night, eat too much without exercise; work too hard without rest; doctor all the time; take all the vile nostrums advertised; and then you will want to know *How to get Well*, which is answered in three words—Take Hop Bitters!—Express.

The nearer we follow nature in the treatment of disease, the more successful we are. Dr. Fowler's Extract of Wild Strawberry is Nature's Specific for Cholera Morbus, Dysentery, Colic and all forms of Summer Complaints. It speedily cures Canker in the stomach or bowels and is safe for infants as well as adults.

BIRTHS, MARRIAGES & DEATHS.

Not exceeding Four lines, Twenty-five cents.

Married.

GREENING—MERRIMAN.—On August 30, Barton, by the Rev. Rural Dean Bull, M. A., Robert Henry Merriman, commercial traveller, of Hamilton, to Charlotte Owen, youngest daughter of the late Benjamin Greening, Esq., of Hamilton.

LLOYD-JONES—LORD.—At Niagara Falls, on the 9th Aug., by the Rev. Steward Houston, Rector of Christ Church, William Lord, of Ancaster, Ont., to Bertie, youngest daughter of the late Wm. Lloyd-Jones, Esq., of Brantford, Ont.

Died.

AIKMAN.—At the residence of her son, Dr. Aikman, Collingwood, on the 27th August, Sarah, relict of John Aikman, of Ancaster, aged 81 years. Interred at St. John's Church, Ancaster, on August 30th.

HALLER.—Entered into rest on Sunday morning, Sept. 3rd, 1892, at his residence, 482 Ontario St., the Rev. G. H. Haller, formerly of Penetanguishene, aged 88 years and seven months. Requiescat in pacem.

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THE GREAT GERMAN REMEDY FOR RHEUMATISM,

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

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No Preparation on earth equals St. Jacobs Oil as a safe, sure, simple and cheap External Remedy. A trial entails but the comparatively trifling outlay of 50 Cents, and every one suffering with pain can have cheap and positive proof of its claims.

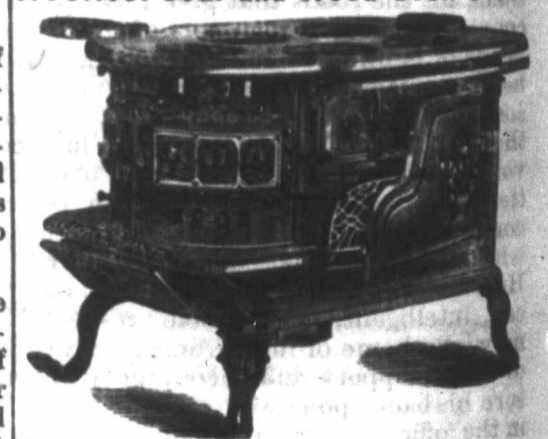
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The Combination

On the principle of the self-feeder. The fire never goes out. Not more expensive in fuel than the common stove or range. As a baker unexcelled. Parties desiring the stove will do well to order at once as only a limited number can be manufactured this season.

Some of those now using the Combination—Dr. S. Robinson, 41 Broadalbane St., Rev. W. D. Powis, 234 St. James Sq., C. Howarth, Druggist, 243 Yonge St., W. East, 374 Yonge St., E. F. Clarke, Prop. Orange Sentinel, W. Turnbull, 29 Walton St., Miss J. Muttlemey, 244 Simcoe St., Mrs. Nowell, 50 Wood St., H. J. Brown, 38 St. Mary St., P. Glockling, 107 University St., R. Dwyer, 5 Sullivan St., J. Bannerman, 18 Dovercourt Road, John Smith, 9 Kingston Road.

F. MOSES, Patentee & Manuf., 301 Yonge Street, Toronto.

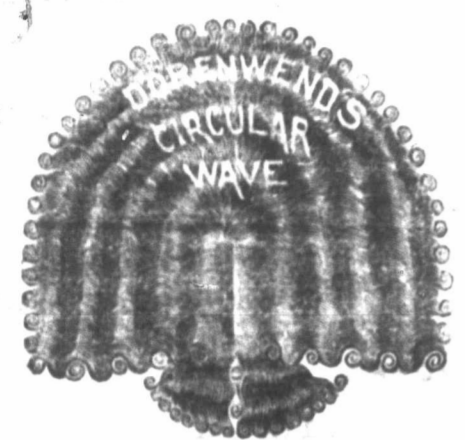
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TORONTO, HAMILTON, & OAKVILLE.

STR. SOUTHERN BELLE and GREAT WESTERN RAILWAY.

On and after MONDAY, the 19th instant, tickets will be issued (subject to conditions on same) to and from Toronto and Hamilton by ALL TRAINS on the G. W. R., returning by steamer, and by steamer returning by any train. Rates as follows:—
Toronto to Hamilton and return, or "vice versa," good one day, \$1.25; good three days, \$1.50; Saturday excursion, good by boat Saturday to return by train Monday a.m., \$1; single fare by steamer, 75c.
Steamer will leave Mowat's Wharf daily (weather permitting) at 11 o'clock a.m. and 5.30 p.m. For departure and arrival of trains see G. W. R. time table. Season trip tickets and bi-weekly excursions "Saturday and Wednesday" by boat as formerly.
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SAINTE ANNE, OTTAWA RIVER.

Notice to Contractors

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for the work at Ste. Anne," will be received at this office until the arrival of the Eastern and West-Mail on TUESDAY, the 19th day of SEPTEMBER, instant, for the excavation of a channel—principally through rock—in the bed of the river on the up-stream side of the new canal works at Ste. Anne.

A plan, showing the position and section of the proposed channel, and specifications of the work to be done, can be seen at this Office, and at the Office of the resident Engineer, at Ste. Anne, on and after FRIDAY, the 15th instant, where printed forms of tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms and, in the case of firms, except there are attached the actual signatures, the nature of the occupation and place of residence of each member of the firm, and further, an accepted bank cheque for the sum of \$1,000 must accompany the tender, which shall be forfeited if the party tendering declines entering into contract at the rates stated in the offer submitted.

The cheque or money thus sent in will be returned to the respective persons whose tenders are not accepted.

This Department does not, however, bind itself to accept the lowest or any tender.

By order, A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, September 5, 1882.

CLINTON H. MENEELY BELL CO., successors to Meneely & Kimberly, Bell Founders, Troy, N. Y., manufacture a superior quality of Bells. Special attention given to Church Bells. catalogues sent free to parties needing Bells.

A RARE OFFER

\$1 Worth of SHEET MUSIC FREE

Buy fifteen bars of **Dobbins' Electric Soap** of any grocer; cut from each wrapper the picture of Mrs. Foggy and Mrs. Enterprise, and mail to us, with full name and address, and we will send you free of all expense, your own selection from the following list of Sheet Music, to the value of One Dollar. We absolutely GUARANTEE that the music is unaltered, and sold by first-class music houses at the following prices:

Instrumental	Price
Artist's Life Waltzes, (Kunster Leben), op. 316, Strauss	75
Ever or Never Waltzes, (Toujours ou Jamais), Waldteufel	75
Chasse Infernale, Grand Galop, Brilliant, op. 25, Kolling	75
Turkish Patrol Revellies, Krug	50
Pieces of Penance, (Lancers), D'Albert	50
Strens Waltzes, Waldteufel	75
Patience, Potpourri, Suppé	1 00
Rosette, Potpourri, Andrae	1 00
Trotatore, Potpourri, Verdi	75
Night on the Water, Lull, op. 68, Wilson	60
Rustling Leaves, op. 68, Lange	60

Vocal	Price
Patience, (The Magnet and the Chain), Andrae	60
Olivette, (Torpedo and the Whale), Abt	40
When I am Near Thee, (English and German words), Abt	40
Who's at my Window, Osborne	25
Last Chord, Sullivan	25
My Dearest Heart, Sullivan	25
Life's Best Hopes, Meisinger	40
Requited Love, (4 part Song), Archer	25
Sleep while the Soft Evening Breezes, (4 part Song), Bishop	25
In the Glenning, Harrison	20
Only be True, Vickers	25
Under the Leaves, Winner	25
Free Lanch Cadets, Sousa	25

If the music selected amounts to just \$1, send only the 15 pictures, your name and address. If in excess of \$1, postage stamps may be enclosed for such excess.

We make this liberal offer because we desire to give a present sufficiently large to induce every one to give Dobbins' Electric Soap a trial long enough to know just how good it is. If, after trial, they continue to use the soap for years, we shall be repaid. If they only use the fifteen bars, getting the dollar's worth of music gratis, we shall lose money. This shows our confidence. The Soap can be bought of all grocers—the music can only be got of us. See that our name is on each wrapper. Name this paper. A box of this Soap contains sixty bars. Any lady buying a box, and sending us sixty cuts of Mrs. Foggy, can select music to the amount of \$4.50. This Soap improves with age, and you are not asked to buy a useless article, but one you use every week.

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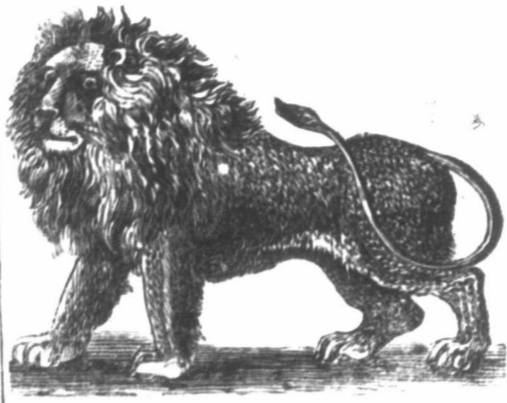
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