

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

TORONTO, CANADA, THURSDAY, JULY 9, 1885.

[No. 28



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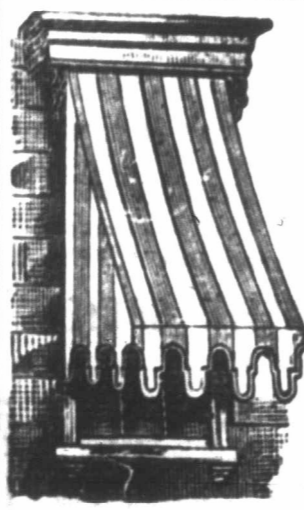
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- July 5th—5th SUNDAY AFTER TRINITY. Morning—1 Sam. xv. to 24. Acts xii. Evening—1 Sam. xvi. or 1 Sam. xvii. Jude
- July 12th—6th SUNDAY AFTER TRINITY. Morning—2 Sam. i. Acts xvii. to 16. Evening—2 Sam. xii. to 24; or xviii. Matthew v. 33
- July 19th—7th SUNDAY AFTER TRINITY. Morning—1 Chron. xxi. Acts xxi. to 17. Evening—1 Chron. xxii. or 1 Chron. xxviii. to 21. Matt. ix. 18
- July 25—ST. JAMES, APOSTLE AND MARTYR. Morning—2 Kings i. to 16. Luke ix. 51 to 57. Evening—Jer. xxvi. 8 to 16 & xxviii. to 24
- July 26th—8th SUNDAY AFTER TRINITY. Morning—1 Chron. xxix. 9 to 29. Acts xiv. Evening—2 Chron. i. or 1 Kings iii. Matt. xiii. 24 to 35

THURSDAY, JULY 9, 1888.

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

MR. SPURGEON ON THE SPREAD OF RATIONALISM AMONG DISSIDENT MINISTERS.—Preaching at the Metropolitan Tabernacle, Mr. Spurgeon directed attention to the alarming spread of Rationalistic opinions among the Dissenting Ministers in England. "To-day," he said, "the revelation of God is treated with indifference, or talked of as if it deserved no reverence or credit. Unbelief has sapped the foundations of the social fabric. Worst of all—I must not hold back the charge—many of the avowed ministers of Christ are no ministers of faith at all, but promoters of unbelief. The modern pulpit has taught men to be infidels. What truth is there which has not been doubted by divines, questioned by doctors of divinity, and at length been denounced by the priests of 'modern thought'? Nothing remains upon which a certain school of preachers have not spit their scepticism. The experience of the unbeliever of Germany is being repeated here. Among those who are ordained to be the preachers of the Gospel of Christ, there are many who preach not faith but doubt, and hence they are servants of the devil rather than of the Lord. Think not that I am aiming at the Church of England. With all my objection to a State Church, I am not so unjust as to conceal my belief that I see in the Episcopal Church at this time less of unbelief than among Dissenters; in fact, Non-conformity is eaten through and through with a

covert Unitarianism, less tolerable than Unitarianism itself. So frequently are the fundamental doctrines of the Gospel assailed, that it becomes needful, before you cross the threshold of a chapel, to ask the question, 'Shall I hear the Gospel here to-day, or shall I come out hardly knowing whether the Bible is inspired or not? Shall I not be made to doubt the Atonement, the work of the Holy Ghost, the immortality of the soul, the punishment of the wicked, or the deity of Christ?' I know I shall stir a hornet's nest by these honest rebukes, but I cannot help it. I am burdened and distressed with the state of religion; a pest is in the air; no truth is safe from its withering infection."

Mr. Spurgeon's testimony on such a matter is unassailable, his prejudices against the Church are so strong. Perhaps the friends who are so anxious to break down the barriers between us and dissent, will be enabled to comprehend why so determined a stand is taken to guard the outposts of the Church from attack, when they learn from Mr. Spurgeon that the Church is the very citadel of evangelical truth, and that "dissent is eaten through and through with covert Unitarianism less tolerable than Unitarianism itself." English dissent, as we have said before, is largely political, and the action of certain Synods and Conferences in Canada demonstrates that the political element is also dominant in certain religious bodies in Canada. The blunt refusal of our Synod in Toronto to be dragged into the mire of politics, was a splendid evidence of the spiritual liberty and higher life of the Church of England.

THE ROMISH ASCENDANCY QUESTION.—Our good neighbours the Presbyterians, have been greatly exercised over the friendly feeling manifested by several of their congregations towards Papal institutions. Garden parties organized to help Roman Catholic Churches have been helped largely by Presbyterians, even the grounds of elders have been loaned to the neighbouring priest and his flock. This neighbourly feeling has caused many to doubt the propriety of attempting to proselytize from Romanism by such an agency as the French Evangelisation society. The Rev. Mr. McLeod, of Toronto, a prominent Presbyterian, has fulminated against all this laxity. He has pointed out with much force, with all the force of notorious truth, that the Romish authorities are gradually acquiring political ascendancy in Canada. Mr. McLeod thinks Ontario is ruled by Archbishop Lynch, and he is not alone this view. But one point he makes is this, that the effect of having Roman colleges affiliated with a State university, is to give the teaching of the State institution a decided leaning towards Romanism. Mr. McLeod asserts as a fact known to him that examination papers are changed to please Roman Catholic ecclesiastics, and are so altered by them as to practically give the teaching of history a bias towards the Papal view! This is a very delightful result to flow from the boasted "undenominational" system of education!

BY THEIR FRUITS YE SHALL KNOW THEM.—The early return of the ladies, who went up to the North-West to take charge of the hospital, has caused the daily press to give prominence to an account of their work. The reports speak of the Sisters in terms of unmeasured eulogy and gratitude. We append an official notice of their services. "The Major-General commanding the base lines, feels that he is only giving expression to the feelings entertained by every member of the North-West Field Forces, in expressing his grateful appreciation of the patriotism that prompted these ladies of the Sisterhood of St. John in their offers of service to nurse their sick and wounded countrymen, and while all are thankful that greater loss of life and more serious sickness have not followed the field operations, now happily nearly at a close, it is most satisfactory to have received the proof that

those who have left their homes at their country's call have not been forgotten by the gentler sex, but that the ladies of Canada, who have been so worthily represented by the party of nursing Sisters who are now returning at the conclusion of their self imposed duty, have given a practical evidence of their willingness to share the privations and possible dangers inseparable from hospital work upon active service. It is the wish of every soldier that the ladies now returning to their civil duties may carry none but pleasing memories of their association with the military service of their country, and on behalf of his comrades the Major-General tenders them sincere and hearty thanks."

J. L. WELLER, Lieut. Staff-Adgt.

The Mother Superior speaks in terms of high admiration of the fortitude displayed by the wounded soldiers under their sufferings, which she says was no less remarkable than their courage in the heat of action. When the party were leaving Moosejaw they received an ovation from the military.

WHAT TO READ WHEN THE DAY IS OVER.—It is wise at night, says Canon Kingsley, * * * to read, but for a few minutes some book which will compose and soothe the mind; which will bring us face to face with the true facts of life, death and eternity; which will make us remember that man doth not live by bread alone; which will give us, before we sleep, a few thoughts worthy of a Christian man with an immortal soul in him. And, thank God, no one need go far to find such books. I do not mean merely religious books, excellent as they are in these days. I mean any books which help to make us better, and wiser, and sober, and more charitable persons; any books which will teach us to despise what is vulgar and mean, foul and cruel, and to love what is noble and high-minded, pure and just. * * * In our own English language we may read by hundreds books which will tell us of all virtue and of all praise. The stories of good and brave men and women; of gallant and heroic actions; of deeds which we ourselves should be proud of doing; of persons whom we feel to be better, wiser, nobler, than we are ourselves.

FULL LIFE.—To devote one's main energies to the lighter parts of existence, to become absorbed in amusements, or social pleasures, or dresses, or display, to the exclusion of the grand thoughts and purposes of life, betrays a shallow character that never reaches below the surface of things. He who lives a full and rounded life is not he who despises trifles, still less is it he who dwells in them, but he who, looking upon life in its wholeness, give to each of its parts due respect and attention. He is too thoughtful to be frivolous, too earnest to be paltry, yet he "thinks naught a trifle, though it small appear; small sands the mountain, moments make the year and trifles life."

THE lines of suffering on almost every human countenance have deepened, if not traced there, by unfaithfulness to conscience, by departures from duty. To do wrong is the surest way to bring suffering; no wrong deed ever failed to bring it. Those sins which are followed by no palpable pain are yet terribly avenged even in this life. They abridge our capacity of happiness, impair our relish for innocent pleasure, and increase our sensibility to suffering. They spoil us of the armour of a pure conscience and of trust in God, without which we are naked amid hosts of foes, and are vulnerable by all the changes of life. Thus, to do wrong is to inflict the surest injury on our own peace. No enemy can do us equal harm with what we do ourselves whenever or however we violate any moral or religious obligation.—Channing.

NOTES ON THE SPIRITUAL LIFE.

NO 3.

THE IDEAL OF LIFE.—PERFECTION.

IT is greatly to be feared that we get into a careless, thoughtless way of using these words *Christian, Christlike, holy*, and the like; or else that we come to fancy that they belong only to a certain peculiar and distinguished class of Christians, and not to Christians in general. But what foundation is there for any such distinction? When our Lord said, "Be ye perfect," did He mean that only some of His followers were to be perfect, and not all of them? Did He mean that these words applied to Apostles and Saints and Martyrs, the foremost leaders in His army, and not to you and me, and baptized men in general, the rank and file that followed him? If God be our Father as well as theirs, then the obligation is laid upon us as truly as it is upon them.

"Be ye holy," is a command addressed indifferently to all who call upon His name. And yet there is some appearance of truth in the statement of the French Sceptic that the principles of Christianity are not in these days literally acted upon by men who live in the world; but are left to monks and nuns, and those who have visibly given up the world. I say, there is some appearance of truth in it. Should the time come when such a statement shall be altogether true, then Christianity will be pronounced to be a religion suited only for a small portion of the human race; and the next step will be to set it aside altogether as a system worn out and effete, which might have been of use in times when men were only half civilized and uneducated, but has ceased to be applicable to our advanced civilization. So long as we pronounce the religion of Christ to be the religion of mankind, so long as we call ourselves by the Christian name, so long do we virtually accept the condition which our Lord has imposed indiscriminately upon all. "If any man will come after me, let him deny himself and take up his cross and follow me." "Be ye therefore perfect, even as your Father which is in heaven is perfect."

Another and perhaps even a simpler view of this necessity may be considered. Every one of us hopes to be saved. We all want to go to heaven when we die. You never knew of a person unless he was either of imperfect intellect or of infidel opinions or of grossly immoral life, who did not wish to be saved and hope to be saved. And yet many who express these desires and hopes, would think that the requirement "be ye perfect," was much too high for them even to think of. Now what is the true glory and blessedness of the heavenly state? Is it not its sinlessness, its perfection? Is it not, that there we shall be perfect even as our Father in heaven is perfect—that when our Lord shall appear we shall be like Him, for we shall see Him as He is? But how can we convince ourselves, to say nothing of others, that we are desiring the perfection of heaven, unless we are desiring and striving for perfection now, here on earth? And how can we think that we are preparing for heaven unless

we are endeavouring to acquire that spirit which shall be in harmony with its sacred employments? "We may as well expect" says William Law, "to go to a heaven where Christ is not, as to go to the heaven where He is, without the spirit and temper which carried Him thither."

And here let me point out the mistake which is made by those who fancy that the requirements of Christianity is something harsh and difficult, the attainment of which may not even be thought of or endeavoured after by a Christian on earth. The case is just the reverse. Only those can have peaceful hearts who long and strive to be like Christ. The adoption of any lower standard brings not only failure, but dissatisfaction and misery. And this point I willingly put to the test of your own experience. There are persons who once deliberately adopted this standard. But they grew disappointed with themselves: they failed so often, their arrows seemed to fly so wide of the mark, that they gave it up in despair. Let me ask such persons one plain question: Are you happier now that you have adopted a lower standard, now that you are contented to do as others do than you were when you were like a wrestler in the arena, or a runner in the course? Are you more peaceful, more hopeful, more joyous in your heart of hearts? It is true, you have less of effort and of struggle, less of watchfulness and self-denial, an easier and a more careless life; but is it really happier and more peaceful? I leave the answer to your own conscience.

I address myself to those who want to be saved, who want to be Christians indeed, who want to live like Christians. It is not I who say it, but their Lord and Master. "Be ye perfect." Have no lower standard of life, and admit of none lower as allowable to a Christian. Cultivate humility of mind. Have lowly thoughts of yourself, your character, your attainments; for humility is the foundation and indispensable condition of all Christian goodness. Watch and pray. Resist temptations at the beginning. Avoid all occasions of evil, and never for a moment trifle with the counsels of your conscience. Set Jesus Christ before you as your great Example. Draw the hope of pardon from His cross; seek for the guidance and support of His Holy Spirit in your endeavours to imitate Him. Draw near to His table in faith, and with earnest, lowly, penitent preparation. Keep your eye upon the glory which is beyond, to which you hope to come, for which you desire to prepare. It is true the gate is strait, and the way is narrow; but it leadeth unto life.

And let us all remember that the only time which is available for our work is the present, and, which is even more necessary to be remembered, that the present time is as good as any other that we ever shall have, or ever could have had. "There is no falseness of our hearts," it has been well and truly said, "that that leads us into greater errors than imagining that we shall some time or other be better than we are, or need be now," or that we could have lived better lives, had our lot been cast in

different circumstances, or in a different time of the world's history. One thinks that he could have been a good Christian if he had lived in the time of Christ. Another has quite made up his mind that, after a certain time, he will adopt a very different manner of life from his present. One is saying in his heart, when I am older, when I have accomplished this business or this work, then I will try to understand what this precept of Christ requires of one. We are reminded of the answer given by Cineas to Pyrrhus, King of Epirus. When the king told him of all the conquests he intended to make, Cineas asked him what he would do when all this was accomplished. "O then," said Pyrrhus, "we will live at ease and enjoy ourselves with our friends." "Why then Sir," was the reply, "do we not *now* live at ease and enjoy ourselves?"

You hope to be a better Christian some future day. Why not be a better Christian this day? A few months hence, or a few years later, you determine that you will enter upon a life of greater earnestness and devotion. Why not take advantage of the present time, and begin at once? Believe me, there is no other time that you can make sure of; there probably will be no time better, or so good, even if it should come; and there is no time in which you are more certain or so certain of the aid of God's heavenly grace: "now is the accepted time: now is the day of salvation."

G.

WHY SOME CLERGYMEN FAIL.

BY RICHARD FERGUSON.

NOT only does the too active and prominent co-operation of the clergyman's wife in parish work, by seriously interfering with her household duties often impair her husband's success, but from numerous other reasons such a course is highly inexpedient, and nearly always defeats its own object, as with all deference and delicacy I shall proceed to show.

Far fewer women relatively than men, possess the qualities requisite for making them leaders among their own sex. Where one woman is qualified to lead women, at least seven men are qualified to lead men, not because women as a whole are inferior in force of character, penetration, and general governing qualities to men, (as indeed we all well know,) but because men are vastly easier led than women. Such a degree of natural ability and force of character, is requisite for making a woman a leader among women, that all the individuals of this description we have met in a lifetime, may be counted on the fingers of one hand. Dozens of parishes there are that don't possess one. Hundreds of clever and even brilliant women are profoundly incapable of leading women, who, belonging to the opposite sex, would be kings among men.

The reason of female intractability is this: Every woman lives in a little world of her own, in a fragrant little Eden of unselfish hopes and aims. There is vastly more of individuality in women than in men. Women

largely isolated from each other, and passing by far the better part of their lives within the family sphere, become all but incapable of sinking individual differences for the common good. To men continually rubbing shoulders together, and living by and with each other, this is comparatively easy, but to women who have so vastly much more in common with each other than men, are yet so isolated, this is something that can only be done under very exceptional circumstances, and is a state of things that can seldom, if ever, be maintained for any length of time. Men, far sighted in their selfishness, can combine together and sink minor differences to attain some distant object, and having a far greater multiplicity and diversity of tastes, can get along together with infinitely less friction than women whose aims and tastes are continually crossing and re-crossing each other's. Thus women have been accused of being naturally more jealous than men, which is a plausible but baseless libel. Women no doubt display more jealousy than men because they are being perpetually subjected to the strain. "Two of a trade" says the old saw, "never agree," and what male trade, calling, or profession, including our own, is exempt from jealousy. Not one from scavenging to statesmanship. But while there is a diversity of trades among men, there is virtually only one among women. Liberality of sentiment and general good feeling towards him of another vocation, is common enough and cheap enough, and merits scarcely the faintest of faint praise, but how many are there who can regard with perfectly unmixed feelings the success of a brother craftsman? How many indeed? And so the similarity of female experience, except at certain supreme emergencies, instead of binding them together has exactly the opposite effect, and makes them all born rivals in all the common affairs of life.

CONCERNING PREACHING.

(COMMUNICATED.)

WE think it is a pity that clergymen have not the benefit of knowing the criticisms passed by their congregations on the discourses which they from time to time address to them. So long as the sermon is pleasing and satisfactory to the hearers, the parson is like enough to hear it, but if it is intensely dull and uninteresting, most people say nothing about it, at least to the parson. If, on the other hand, it be aggressive and calculated to provoke discussion or discension, he hears of its effects quickly enough; if, on the other hand, it be harmlessly sane, he hears nothing, and may possibly be led to flatter himself that he is an extremely eloquent and able preacher.

The business of preaching is a very serious one, and we very much doubt whether, in the education of the youthful candidate for the ministry, enough attention is paid to style, to say nothing of matter. In the first place, we doubt whether it is ever impressed on these embryo parsons, that they have no business to enter a pulpit without a clear appreciation that

they really have something to say, and something they deem necessary to impart to others. To judge of the specimen preachers one often hears, one would assume that their notion of preaching is the occupation of a set time in the delivery of a moral or religious essay about nothing in particular, and concerning which they have no very deep convictions themselves, and no wish that their hearers should have either. What a sinful waste of precious time, is the twenty or thirty minutes devoted to such sermons.

Every one is not a born orator, but everyone fitted to be a priest of the Church ought at least to have sufficient ability to be capable of learning something of the oratorical art, and we think a great deal of that art rests in the exercise of ordinary common sense. For instance, if a man had some subject about which he was deeply in earnest, and concerning which he wished to convey certain impressions to another, would he get up and in an unnatural tone of voice, marked by a succession of cadences, but absolutely devoid of any feeling, or the slightest trace of himself having any earnest conviction in the matter, address the person to be instructed or convinced. Common sense says such a course would be ridiculous; but it is the very course which multitudes of clergymen pursue, and yet wonder they are not successful preachers. Matter is very important, but in preaching manner is almost as important.

Anyone attending any court of justice when an important trial is going on may learn that when men want to convince each other, they do not resort to an unnatural tone of voice such as the preaching tone, so often adopted. On the contrary, the most convincing and persuasive speakers, whether at the pulpit or the bar are those who are the most natural.

Two things are necessary for the preacher, a clear and definite aim—some branch of doctrine to be established, some duty to be enforced—and then an earnest and, above all, a natural way of delivering what he has to say, so as to impress each person addressed with the idea that the preacher believes himself what he is saying to his hearers, and wishes them to believe it too.

Of course the oratory of the pulpit should be of a different order to that of the bar. We believe it should be of a much higher order, in that it deals with grander and more important topics—all descent to jocularity, therefore, though permissible in forensic oratory, are to be utterly abhorred in the pulpit—at the same time homely illustrations may often be very fittingly and effectively used to enforce important truths.

As a voice struggling from the pews, we would say to our parsonic friends, do be a little more natural, try and make us believe you are talking to us, and not merely preaching away up in the clouds. And of all the monotonous habits to which mortal man can addict himself endeavour to rid yourselves of the habit of raising and lowering your voices at regular intervals, and uttering the most common place

remark as though you were announcing the discovery of a most important truth.

In the Church of England, no pulpit orator can ever reasonably be at a loss for suitable subjects for instruction and exhortation. Sunday by Sunday, in fact day by day, the Church with her regular round of fast and feast, her special lessons, collects, and so on, furnishes a key note for the preacher, and no preaching seems so satisfactory to the well-balanced Churchmen, as when the sermon harmonizes with and enforces the lesson the Church has set for our instruction and edification.

TO CORRESPONDENTS.

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

ST. JOHN'S SCHOOL, SING SING, N. Y.—We have received excellent reports of the efficiency of this School, both in regard to its more strictly educational work, and the wise discipline exercised over the moral and physical natures of the pupils. In the prospectus, the Rector well says, "By Christian education I mean the whole work of fitting body, mind and soul for the duties of this life, and for the happiness of that which is to come." The references are to Bishop Potter, New York, and the Bishop of Connecticut and Albany, as well as to many prominent laymen, parents of past and present pupils. The course of studies is a full preparation for business or professional life, and "full provision is made for preparing boys for College for the U. S. Naval and Military Academies." The motto of the School furnishes the key note to its discipline—"Love and Truth." The School is provided with chemical and philosophical apparatus, with a well managed gymnasium, and furnishes facilities for athletic sports at all seasons. The religious teaching is that of the Church of Christ.

BOOK NOTICES.

PASTORAL THEOLOGY OF THE NEW TESTAMENT, by the late Professor Beck, of Tulinger, (J. & T. Clark, 1885). The late Dr. Beck is less known among ourselves than he deserves to be. As far as we know, only one of his books has appeared in English, and very few were published during his life time. Since his death, portions of the substance of lectures delivered during his protracted professorate, are being given to the world. Among them are his lectures on the epistle to the Romans, and those on pastoral theology which are now before us. The reader must not imagine that this is another added to the not inconsiderable number of those useful handbooks which are taken up with the details of practical ministerial work. There is very little of this in Dr. Beck's last. He develops the idea of the pastoral office and work from the representation of it which is put forth in the New Testament, from the example of the Lord Jesus, and from the work of the Apostles. The book is therefore, biblical and scientific, and only in a secondary sense practical. Yet, undoubtedly, we have here a work of very great practical ability, perhaps of greater necessity to the clergy in this practical country than in Germany or even in England. Mere superficial hand to mouth work will never be thoroughly satisfactory. It is only when the work of the ministry rests and is carried on upon principles thoroughly understood and firmly grasped that it can be efficacious and powerful. We think that in this respect, Dr. Beck's work may be of great value. No clergyman will be able to read it without feeling that those portions of the New Testament which are the best guides in the work of the ministry, have become more clear, more living,

more helpful to him. To have done this is no small work, and we are assured that there are few who will not derive inspiration from these thoughtful pages.

THE RELIGIOUS HISTORY OF ISRAEL, by Dr. F. E. König, (J. & T. Clark, 1885). It is very unlikely that many of our readers should have become acquainted with writers, like Kuenen in Holland and Wellhausen in Germany, who hold that the ideas connected with the name of Jehovah in the Old Testament, are the result of natural development, and of development from a germ which would make the original Hebrew notion of God, little different from the heathen conception of Baal in any other object of Gentile idolatry. It will not be long, however, before these teachings are current among ourselves as they are now in Germany, in England, in the United States. But apart from its controversial utility, we can strongly recommend this book by Dr. König, as helping the ordinary reader of the Old Testament to take a more intelligent view of the nature and progress of divine revelation under the old covenant. It need not, indeed, greatly affect our view of the essential character of the Christian revelation to abandon the traditional themes respecting the Hebrew Scriptures; but it will considerably modify our notions of inspiration, and of the value and significance of sacred history. Dr. König subjects the whole subject of the revelation of the Most High in ancient times to a very searching, yet devout criticism, and he proves conclusively, that the notions of a God supreme, universal, righteous, holy, are not the mere outgrowth of the experience of devout minds among the Hebrew people, but part of the original revelation, which, although it became clearer and deeper as men were able to receive it, was yet from the beginning essentially the same.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

LENNOXVILLE, BISHOP COLLEGE.—Prize List, June 1885.—Prince of Wales's medal, (classics), M. O. Smith; Harrison Prize, (Theological Essay), J. B. Williams; Mackie Prize, (English Essay), G. H. A. Murray; Mackie Prize, (Latin Essay), A. Sharpe; Haensel Prize, (Reading), J. Eames, B.A.; S. P. G. Jubilee Scholarship, (highest standing in the 3rd year), C. E. Belt; Barsary, (Do. do. Preparatory year), H. W. Armstrong; the Chancellor's Prize, (highest average in all years), M. O. Smith; Hon. G. Ouimet's Prize, (French), M. O. Smith; Extra prize for French, H. D. Hamilton; the Leray Scholarship, (French—old boys from B. C. School), E. A. Robertson; the Principal's Prize, (Greek Testament), A. Sharpe; Professor Roe's Prize, (Hebrew), M. O. Smith. Prizes for 1st class marks on the aggregate:—Second Year—Arts, M. O. Smith; First year—do., G. H. A. Murray, E. A. Robertson.

UNIVERSITY OF BISHOP'S COLLEGE.—Class List, 1885.—Students in arts: third year, 2nd class—C. E. Belt, G. H. Fooks; second year, 1st class—M. O. Smith; 2nd class—H. D. Hamilton, J. Laurie, R. Macdonald, R. Chanonhouse, H. W. Welch, C. E. Elliott; 3rd class—D. T. Clayton; first year, 1st class—G. H. A. Murray, E. A. Robertson; 2nd class—R. Fessenden, A. Sharpe, W. A. Balfour, J. B. Williams; 3rd class, P. Stone, J. B. Pyke; preparatory year, 2nd class—H. W. Armstrong, J. A. Lobley, Dean of the faculty of arts. June 24, 1885.

BISHOP'S COLLEGE SCHOOL.—Prize List, June, 1885.—Walker Scholarship (highest for A.A.), Campbell; Governor-General's medal (head of school), Hamilton max; Hon. G. Ouimet's prize (French), Smith ma; Mr. Heneker's prize (highest average in English—Upper school, Le Mesurier; Old boys in College (highest average in English—Lower school), Ward; Canon Norman's prize (Latin Prose), Hamilton max; Old boy's prize (English Literature), Hamilton max, transferred to Gulager; Irving's prize (Mathematics, lower form), Baker mi; Good boy prize, Paddington; Drawing prize, Montgomery; 6th and 5th forms—Mathematics, Campbell; 6th and 5th forms—Classics,

Not adjudged; 4th form—Mathematics, Baker max; 4th form—Classics, Not adjudged; 3rd form—Mathematics, Le Mesurier; 3rd form—Classics, Le Mesurier; Lower school—Classics, Not adjudged; 3rd form—French, Macfarlane; 2nd form—French, D'Anjou; 1st form—French, Ward; 5th and 4th forms—Divinity, Fothergill; 3rd form—Divinity, Molson; 2nd do. do., Ward; 1st do. do., Not adjudged; 5th do. Aggregate, Campbell; 4th do. do., Smith ma; 3rd do. do., Le Mesurier; 2nd do. do., Ward; 1st do. do., D'Anjou.

MONTREAL.

SECOND DAY.—Continued.—At 10 o'clock this morning the second day's work of the Diocesan Synod was commenced in the Synod Hall. His lordship Bishop Bond presided, and there was a good attendance of members. After the proceedings had been opened with prayer, and the minutes of the previous meeting read and approved, the temperance question was brought forward by a discussion on the Senate amendments to the Scott Act, which was commenced by Rev. J. Newnham, of Christ Church Cathedral. At eleven o'clock the discussion was postponed, in order to allow of votes being taken for members of the executive committee. This committee consists of fifteen clergy and fifteen laymen, and the secretary and treasurer of the Synod, who are *ex officio* members. Votes for members of the Provincial Synod were then taken, these members being twelve of each order, and the clerical and lay secretaries.

During the afternoon session of the Synod, the scrutineers made the following report of members elected to the executive committee, the diocesan court, and of delegates to the Provincial Synod.

Executive Committee.—The Lord Bishop, the secretaries of Synod, the treasurer, and the following members: Archdeacon Lindsay, the Dean, Archdeacon Evans, Rev. Canon Mussen, Archdeacon Lonsdell, Revs. Canon Norman, R. Dean Lindsay, Canon Davidson, Canon Ellegood, Canon Robinson, Canon Mills, R. Dean Rollitt, Canon Henderson, J. S. Stone, W. L. Naylor, Messrs. Strachan Bethune, Q.C., F. W. Thomas, Thomas White, M.P., L. H. Davidson, A. F. Gault, Charles Garth, E. P. Hannaford, Walter Drake, Hon. W. W. Lynch, Mr. W. R. Salter, J. Stephenson, Dr. Butler, Alex. Gowdey; Hon. T. Wood and George Macrae, Q.C.

Members of Diocesan Court.—The Dean, Archdeacons Lindsay, Evans, Lonsdell and Leach; Canons Ellegood, Norman, Mussen, Davidson, DuVernet, Henderson, Robinson, Anderson and Mills, and Rev. I. Constantine.

Delegates to Provincial Synod.—Archdeacon Lindsay, the Dean, Canon Norman, Archdeacon Evans, Canons Mussen, Mills, Ellegood, Davidson and Henderson, Rural Dean Lindsay, Rev. J. S. Stone, Canon Empson.

Substitutes—Canons DuVernet and Robinson, Rev. J. G. Norton, and Rural Deans Naylor and Rollitt.

Lay delegates—Messrs. Thomas White, M.P., Strachan Bethune, Q.C., L. H. Davidson, D.C.L., Geo. Macrae, Q.C., F. W. Thomas, Charles Garth, James Hatton, T. P. Butler, E. P. Hannaford, James Stephenson, Walter Drake, Dr. Alex. Johnson.

Substitutes—Hon. W. W. Lynch, Hon. Thomas Wood, Hon. L. R. Church, Messrs. W. R. Salter, R. W. Shepherd, jr., and H. D. Moore.

The discussion on the Senate amendments to the Scott Act, was continued after the voting for committees had been accomplished, and the following resolution, proposed by Rev. Mr. Newnham, after some consultation, was carried unanimously: "That we, the members of the Synod of Montreal, regard the excessive use of strong drink as one of the greatest hindrances to the growth of the Church of Christ, and would, therefore, welcome any measure which tends to remove this evil. That we desire in this connection to express our gratitude to God for the rapid spread of temperance sentiment throughout the land, and especially for the legislation which has restricted the sale of intoxicating liquors; and that we hereby express the earnest hope that the House of Commons will preserve intact the character of the Canada Temperance Act."

At the afternoon session, Mr. Strachan Bethune, Q.C., submitted the report of the executive committee, which contained the particulars of a number of grants to missions, the total sum devoted to this purpose being \$10,005.

The treasurer's report gave the following particulars:

	Invested.	On hand.
Clergy Trust Fund.....	\$56,500 00
Widows and Orphans' Fund ...	62,558 17	337 48
Sustentation Fund	120,762 60	879 67
Superannuation Fund.....	18,797 17	1,022 60
Episcopal Endowment Fund...	90,196 00

Some discussion then took place with regard to the

reduction of the grants to Alymer, North Wakefield and Onslow. Judge Armstrong on this point, warned the Synod of the danger of cutting down the grants, and stated that already the Roman Catholics were taking the place of Protestants.

Rev. Canon Du Vernet denounced the system of holding church fairs, raffles and bazaars, in order to raise money, these practices doing to prevent people giving as much as they ought.

Dean Camichael recommended the envelope system, which he said had been tried in St. George's Church with great success. Offertories should be also taken for mission work, and if this was done the depressing and disheartening system of cutting down would not be required.

Rev. Mr. Clayton thought that it would be easier to make a deficit from the people than by reducing the clergyman's salaries. There were about 6,000 families in the diocese, and if five or ten cents are collected from each it would be a help, and he thought no one would be mean enough to refuse it.

Archdeacon Lindsay said the people were not to blame in the matter. They liberally responded to all appeals made for church purposes.

Rev. Mr. Abbott thought that if the clergy did their part the laymen would do theirs.

Mr. Wolfertan Thomas supported the envelope system, which he said had been so successfully tried.

After other members had spoken on the subject of missions,

Rev. Mr. Stone read the reply of the Presbyterian Assembly to the message of greeting sent them by the Synod.

His Lordship Bishop Bond then read the following telegram:

London, Ont., June 7.

The Bishop of Huron and Synod assembled acknowledge, with grateful thanks, the loving greeting of the Lord Bishop of Montreal and Synod in session, reciprocating fraternal sympathy and uniting in prayer to the Great Shepherd and Bishop of the Church that His presence may be with them and wish us in all our deliberations.

M. S. Huron.

Bishop's College.—Rev. Dr. Henneker, of Quebec, Chancellor of Bishop's College, was then invited to the platform, and explained that he appeared in conformity with a resolution of the Corporation of Bishops College, to lay the report before different Synods. He traced the history and gave some interesting details of the college, and said that the invested funds of the institution amounted to nearly \$150,000.

Canon Norman followed alluding to the services rendered to the college by Dr. Henneker.

Dr. Henning, of Quebec, then spoke of the necessity of religious instruction, as it had been proved that education did not produce morality.

Rev. Mr. Allnatt, of Quebec, supported the last speaker.

The President requested Canon Norman to take the question into consideration, and report to the Synod.

(To be continued.)

TORONTO.

BISHOP STRACHAN SCHOOL.—Prize List.—The following is the list of prizes and honors won by the pupils of Bishop Strachan School, which now ranks first among the ladies' schools in this Province.

Junior Class.—General proficiency, Ethel Butler; English subjects, Emily Kilner; Scripture history, Emily Kilner; Church catechism, Winifred St. George; good conduct, Elsie Lightbourne; plain needlework, Beatrice Owen; honorable mention, arithmetic, Emily Kilner; recitation, Bertha Carter; composition, Kate Simpson; plain needlework, Linnie Matthews, Georgina Crombie.

Lower intermediate class.—First general proficiency, Ethel Macnamara; second general proficiency, Margaret Leah; English subjects, Susan Lough; Church catechism, Alice Williams; Scripture history, Jessie Hoskin, Susan Lough, seq.; plain needlework, presented by Mrs. R. O. Mackay, Fannie Crombie; honorable mention, arithmetic, Margaret Leah; general proficiency, half year, Katie Symons; needlework Susan Lough, Violet Burns.

Upper intermediate class.—First general proficiency, silver cross, presented by the Lady Principal, Minnie Hague; second general proficiency, Edith Marling; English subjects, Mabel Sullivan; Church catechism, Mabel Sullivan; Scripture history, Edith Marling; best reading at sight, Norma Hedley, Edith Marling, seq.; honorable mention, geography, Julia Lough, Mary Beck; English history, and general good work, Bessie Carson; general improvement, Madele Wilson.

Lower senior class.—First general proficiency, silver medal, presented by his Worship the Mayor, Emily Ferguson; second general proficiency, Isabel Ridley;

third general proficiency, Benlah Starkey; English subjects, Alice Bunting; religious subject, first, presented by the Lord Bishop of Toronto, Isabel Ridley; second, Benlah Starkey; third, Helen O'Reilly.

Upper senior class.—First general proficiency, silver medal, presented by his Excellency the Governor-General, Adelaide Sullivan; second general proficiency, Sallie Davis, K. Cooke, sq.; English literature, first, Kate Cryaler; second, Isabel Risley; French, first-class, Katie Cooke; second class, Kate Cryaler; third class, Minnie Hague; fourth class, Madele Wilson, Mary Beck, sq.; honorable mention, Margaret Lash, Mabel Sullivan, Benlah Starkey, Amy Simpson, Mary Drayton, Kate Richards, Lillian Butler; German, first class, Adelaide Sullivan; honorable mention, Ests Falconbridge; second class, Helen O'Reilly; honorable mention, Emily Ferguson, Bessie Carson; Latin, first, presented by the Rev. Algernon Boys, Adelaide Sullivan; Instrumental music, Miss McCarroll's class, Katie Cooke; Mr. Theodore Marten's class, Lottie Stafford; Miss Cozen's class, Adelaide Sullivan and Kate Cryaler (sq.); Miss Rawe's class, Margaret Baldwin; honorable mention, Maud Roger, Isabel Ridley, Florence Sharp, Alice Bunting, Maud Browne, K. Richards; faithful practicing, Bessie Wilson. Drawing, perspective, geometry and object, Alice Bunting; blackboard, Fanay Crombie; shaded copy from flat, Hattie Hull; honorable mention, perspective and geometry, Mary Moberly; blackboard, Florence Barnside; shaded copy from flat, Kate Cryaler, Louise Salter; Needlework, best darning, first, presented by Mr. James Henderson, Mary Beck; second prize, presented by Mrs. Ince, Margaret Lash. Calisthenics, first, Madele Wilson; second, Susan Lough.

Prizes for general improvements.—Nellie Downey; honorable mention, writing, M. Drayton, M. Sullivan, A. Simpson, B. Vivian, K. Simpson, E. Catto.

All Saints Church.—Confirmation.—The Bishop of Toronto held a confirmation service at All Saints, on the 29th June. When, after an impressive address, the Rev. Arthur Baldwin presented fifty candidates for the sacred rite. A large congregation was present.

St. Thomas Church.—Confirmation.—A confirmation was held at this church on the 28th June, in the presence of a large congregation. The service was choral and was manifestly popular, as it was so generally shared in by the people.

Sisterhood of St. John.—The articles left over at the bazaar, were disposed of by a sale held in the ball room of Government House, most kindly lent by the Lieut.-Governor and Mrs. Robinson. A daily paper says, "the sisterhood has proved itself worthy of public support, being one of the first to furnish nurses for service in the hospitals in the N.W."

St. John's Church.—Novel exhibition.—A game of chess, with the pieces represented by living figures, was presented as an attraction at an entertainment given on behalf of the funds of St. John's Church, Toronto. The game proved a most charming spectacle and drew a crowd of admiring friends. The dresses being on hand and the work of arrangement complete, we beg to suggest the repetition of this interesting display in other places.

INTERESTING PRESENTATION.—Miss Whitcombe, who is about to leave Gloucester Eng., to join her brother, the Rev. Charles Whitcombe, at Toronto, was on Thursday last presented with a testimonial by the congregation of St. Margaret's Church, in this city. The testimonial consisted of a handsome travelling clock and salad bowl, and the clock bore the following inscription:—"Presented to Emma Whitcombe by the congregation of St. Margaret's Church, Gloucester, May, 1885. A slight recognition of valuable services rendered as honorable organist." The presentation took place at St. Catharine's Vicarage, in the presence of most of the subscribers, including eight inmates of the united hospitals, in which institution Miss Whitcombe has always taken great interest. In making the presentation Canon Mayne spoke in warm terms of the services which Miss Whitcombe has rendered to St. Margaret's Church as organist and in many other respects, and of the very serious loss they were sustaining through her leaving Gloucester. The Dean of Niagara, who is residing at Gloucester for a few weeks, was also present, and spoke of his returning to Canada in July, and of his acquaintance with the Rev. Charles Whitcombe, to whose work in the colony he referred in terms of commendation. He also assured Miss Whitcombe of a warm welcome on that side of the Atlantic. The articles were provided by Mr. Mann; the Cross.

CONVALESCENT HOSPITAL.—We rejoice to hear that a convalescent hospital is likely ere long to be added to the benevolent institutions of Toronto, although naturally it will be outside of the city. A very beautiful site has been given by Mr. William Gooderham. A still more charming site with a building ready to hand could be bought for the price of a mere song, on the height of land near Victoria Park. It is a natural sanitarium for a large city. We should have preferred the management of this institution to have been of a more liberal character. Such large hearted enterprises should not display in the personnel, such narrow sectionalism as is manifest in the Board of Trustees of the proposed hospital. This feature is an unfortunate one, and should be remedied so that all our city patients needing fresh air and comforts when recovering might be blessed with the privileges of this admirable home.

STREETSVILLE.—A very beautiful oak communion table is on view at Messrs. Harrison & Campbell, Ottawa, whose workmanship it is. It is made of light native oak with three scalloped apertures, lined with marble; the centre one contains the letters I. H. S., commingled with an exquisite mother-in-pearl cross, the sides contain the emblems of salvation and eternity; it is upholstered in crimson and gold. The table has been presented to Trinity Church, Streetsville, in memory of J. D. Paterson, who died at Glenwood, Riverside, California, Dec. 17th, 1884, and was interred at Streetsville, Ont., Jan. 6th, 1885.

We regret being compelled to hold over full report of Convocation of Trinity College, which will appear next week.

NIAGARA.

SMITHVILLE.—Laying a Church Corner Stone.—On June 23, this most interesting and solemn ceremony took place, in the presence of a very large congregation. The Rev. F. C. Piper is missionary in charge of a large travelling district, of which Smithville is a most important point, at the western limit. The surprise is that it had been so long neglected, until the recent appointment of Mr. Piper, a young and zealous clergyman, who is successfully fulfilling the trust committed to his care. The interest now shown is indicative of an excellent beginning and a bright prospect. Among the clergy present were the Rev. Thomas Geoghegan, to whom was assigned the pleasant duty of laying the foundation stone of the new church building. The Revs. Canon Reid, F. E. Howitt and Thomas Smith, whose addresses were most edifying and encouraging to all more particularly interested in the work of building another new habitation for the honour and glory of God. A generous sympathy was quite manifest by the great audience throughout the day and its proceedings. The Smithville band enlivened the gathering at the refreshment tables, and in the evening again at a concert given on the occasion. Besides the church choir, many kind and excellent amateurs from Woodburn, Binbrook, Welland port and Tapletown, were heartily appreciated. The financial result of their laudable aid and sympathy is stated to be \$257. One very kind donation of \$100 was made by Mr. James Botterill, of Smithville. We shall hope to hear of the church opening early in the fall season, and without any encumbrance of debt.

DUNDAS.—Sister Sarah gratefully acknowledges the following contributions in response to her appeal: A friend \$2; A friend 25c.; J. B. and J. S. Grafton \$5; Finly Smith \$2; James Webster \$1; Rev. L. Des-Brissay \$1; Dr. Mockridge \$2; A friend 50c.; A friend \$1; Mrs. J. J. Mason \$2; Mrs. V. H. Fuller 50c.; Mrs. W. L. Smart 50c.; A friend \$1; Mrs. Lieth \$1.50; Mrs. Ferres 50c.; Mrs. M. Wright \$1; Rev. John Langtry \$1; Mrs. Elms Henderson \$2; Miss Greer \$1; A friend \$1; Mrs. O'Reilly \$1; H. W. Bearman \$1; Mrs. Walker \$1; Mrs. Bull \$1; M. Wright \$1; Miss Bolton \$6; Robert Gilmore \$1; Dr. Burnes \$1; Mrs. Jones \$1; Miss Dupont \$1; Mrs. F. Oaler \$1; Mrs. Arthur Baldwin \$1; Archdeacon Boddy \$1; Thos. W. C. Light and Grahams \$2; Mrs. Gilmore 25c.; Mrs. Cox \$1; Mrs. Howard \$1; Mrs. O'Reilly 50c.; Mrs. W. M. Merritt 50c.; Mrs. Hallen \$1; Mrs. T. Mason 50c.; Mrs. Thorne 50c.; Mrs. Gwatkins \$1; A. Mayte 50c.; Mrs. Shutt \$1; Mrs. Patton 25c.; A friend 50c.; Mrs. Taylor 25c.; Rev. C. Whitcombe \$1; Mrs. Whitcombe \$1; A friend 50c.; A friend 25c.; Mrs. McCleary 50c.; Mrs. Buckland \$1; Dr. Davies \$1; A. Marling \$1; H. G. Collins \$1; Dr. Johnson \$1.50; A friend 25c.; A friend 50c.; Mrs. W. Boulbe 50c.; Mrs. M. P. Hen-

derson \$1; M. H. 50c.; Mrs. Walter G. P. Cassels \$1; Rev. J. P. Lewis \$1; Mrs. Thompson 50c.; Mrs. Fisher 25c.; Mrs. J. R. Hea 25c.; Mrs. Cole 30c.; Dr. H. C. Burnett \$1; Charity 25c.; Hays Q. \$1; Mrs. Lye 50c.; Rev. T. Geoghegan \$6; Rev. W. S. Darling \$2; Rev. A. J. Broughall \$1; Mite 50c.; Mrs. A. Wilson \$1; Mrs. B. B. Oaler \$1; A friend 25c.; A friend 50c.; Dr. Strange \$2; M. B. 50c.; Rev. A. Williams \$1; Mrs. P. Clark \$1; Mrs. H. Harrison \$1; A friend 25c.; Mr. Hickson \$2; A. Mortell 50c.; J. Walker 50c.; A friend 50c.; A friend 50c.; Mrs. Hickson \$1; Dr. Aikins \$1; Dr. W. M. Ogden \$1; Canon Dumoulin \$1; A friend 50c.; M. B. Shaw 50c.; Miss O'Hara 25c.; A friend 50c.; Friends 50c.; G. Babington \$1; A friend 50c.; H. Goldie 50c.; A friend \$1; Mrs. Strickland \$1; Mrs. Sweatman \$1; J. Carter \$2; Mrs. Morgan 25c.; Mrs. Plaskett 25c.; Rev. T. W. Paterson \$5.50; Mrs. Rogers 50c.; W. Arthur \$1; Mrs. Charles Moss \$2; A friend \$1; Rev. Mr. Green and friend \$1; E. Coatsworth \$1; S. B. Harman \$1; G. A. Mackenzie \$1; J. W. G. Whitney \$1; C. J. Campbell \$1; A friend 50c.; G. F. Frankland \$1; Mrs. Mowat \$1; H. G. W. Allan \$1; Mrs. W. S. Lee 50c.; J. Ball \$1; Dr. Geikie 75c.; A friend 25c.; A friend 50c.; Rev. G. A. Bull \$1; Rev. H. Carmichael \$1; Howard Lamb \$1; A friend 50c.; A friend 25c.; Mrs. Barwick \$1; A friend 25c.; C. C. 50c.; Cash 50c.; Mrs. Goldwin Smith \$1; Dr. Moorhouse \$1; Miss Bolton \$1; M. Jaquer \$1; A friend 50; A friend \$1; A friend 25c.; G. Natrass 50c.; L. W. Smith 50c.; per Miss Hutchins Mr. Monroe \$1; Mr. Hamilton 50c.; Mr. Paterson 50c.; Miss Hutchins \$1; Mr. E. Hallen \$2; Mr. R. Hallen \$1; Mrs. C. V. Stow \$1; W. Duggan \$1; Mrs. J. P. Hammond \$1.

STAMFORD.—Our good Bishop with Mrs. Hamilton came to us on Thursday, 18th. The congregation of All Saints' Church had made a great effort and newly carpeted the chancel, and put up three new "brilliant fount" lamps, which are calculated to give very much more light than the ordinary lamp. At 7:30 the clergy present were: Messrs. Freeman and Harvey, deacons, then the rector, then Rev. P. T. Rowe, of Saulte St. Marie, Mich., whom we all were delighted to welcome, acting as chaplain, carrying the pastoral staff, then the Bishop entered by the west door, the choir and congregation singing A. M. 391, "Onward Christian soldiers," etc. The service was as usual, the music bright and hearty, Miss Ingles presiding at the organ, just before the laying on of hands, while we were all kneeling, A.M. 157, "Come Holy Ghost," etc., was sung very sweetly. Our good and dear Bishop's address was good and practical. The offertory was very fair, after service we retired to the rectory, where a reception for his lordship and Mrs. Hamilton, to whom we presented an address and he kindly returned a very appropriate answer. Thirty or forty came and enjoyed themselves heartily. On Friday, 19th June, we went by 5:30 to Stamford, where we found a congregational reception awaiting his lordship on the grounds of our good friends the Perrams, Mrs. Perram and the rest of the ladies of Stamford, and, indeed, I might say the whole village, doing their best to make it a success, which they certainly did. They had also decorated St. John's Church most beautifully. The forms were most tastefully arranged and the flowers beautifully interposed. Here we had a hearty service, also Messrs. Canon Houston, of Niagara Falls, and secretary of Thorold, kindly found us. The little church was crammed to overflowing with a very attentive congregation. Of course all denominations were present and uniting heartily in the celebration. On the green at the tea, we also presented an address to which his lordship returned a most appropriate reply, fourteen in all were confirmed. The weather was all we could have wished. Thank God, we have every reason to look forward to a good result from this episcopal visit, and may the Chief Shepherd and Bishop of our souls have our Bishop ever in His most holy keeping.

Personal.—The degree of Bachelor of Divinity was conferred in person, on the Rev. I. Francis, incumbent of Grace Church, Waterdown, of this diocese, at the recent commencement exercises, June 9th, of the well known Church college at Nashotah, Wisconsin, U.S. The degree was conferred for the first time, on this occasion, on Mr. Francis, not an actual graduate of Nashotah, solely on account of the high standing which he has obtained during his career as a student of St. Augustine's College, Canterbury, England, when in his last year he was placed first in the first class in theology, classics, and Hebrew, and took the only prizes awarded these subjects. He also stood first in medicals, and obtained a second in mathematics. Mr. Francis during his leave of absence from Niagara diocese, has been taking temporary charge of St. Matthias' Church, Waukesha, Wisconsin, known as the Saratoga of the West.

HURON.

EXETER.—We learn that it is the intention of the Rev. Mr. Robinson, Incumbent of Christ Church, soon to spend a few months among the haunts of his childhood and early manhood in Old England. His address for the next six months, care Rev. Wm. Robinson, Incumbent of St. Jude's, 23 Lynedoch St., Glasgow, Scotland.

WRIGHT VS. HURON SYNOD.—This case, which has reference to the power of the Synod in administering the Commutation fund, was decided adverse to the plaintiff, the Rev. J. S. Wright. In the Chancery Court judgment was given in favor of the plaintiff, and reversed by the Court of Appeal. Mr. Wright then appealed to the Supreme Court, and whilst Justices Ritchie and Strong were for dismissing the appeal, Justices Hey and Fournier were for allowing the appeal. Justice Taschereau was *substante*, and with much apparent difficulty concurred with the Ontario Judge. Mr. Wright sued in his own behalf and for all other clergymen in the diocese similarly situated, general sympathy will be felt for him, and a movement, we hear, is proposed to come to his assistance. It is not unlikely the case will go to the Privy Council.

QUARTERLY MEETING OF THE STANDING COMMITTEE.—The Standing Committee of the Synod was held at the Chapter House on Monday afternoon, the eve of the meeting of the Synod. The annual report was read by the Secretary-Treasurer, and adopted. The committee on the See House reported the purchase of a lot on the Huron College block for \$1,000. The report was adopted. The committee on assessment of parishes to raise funds for the purchase of the site and the building, report the work they had done. The report of the committee on diocesan expenses was read and referred to the Synod. Report of committee expenses was read, recommending the payment of a grant as before, pending the result of application to the Government. The secretary read a communication, stating that a legacy of \$2,000 was left to Widows' and Orphans' Fund, by the late Mr. Bayfield, of Mount Pleasant. The Investment Committee read report of the investments and securities thereof during the past year.

ST. MARYS.—St. James' Church Vestry asked for permission to raise \$2,000 on security of the church property to assist them in paying for improvements and extensions which they propose to make at a cost of \$6,000. Granted. Application by Mr. G. W. Dowe, for a special grant, to enable him to pay expenses. A grant of \$50 was made.

Notices of Motion.—Moved by Mr. Reed, that a committee be appointed to consider the whole question of patronage, and report at this session of the Synod. Moved by Rev. A. Brown, that the secretary-treasurer be authorized to order, for preservation in the archives of the Diocese from the Society for the Propagation of the Gospel, a copy of the reports of that society from 1701 to 1800, which is about to be published. Moved by Rev. Joel T. Wright, that a committee be appointed to consider the claim of the churches in the Township of London to a portion of the surplus from St. Paul's Rectory. Moved by Rev. W. Craig, that the lists of clergy for standing committee be printed according to Rural Deaneries.

Wednesday morning, 10 o'clock, the Synod resumed, the Bishop in the chair, *ex officio*.

The Rev. Arthur Baldwin was received as a member. A telegram was received from the Bishop and Synod of Montreal, now in session, conveying fraternal greetings. A reply was sent cordially reciprocating the same.

Rev. Canon Innes read the report of the Sunday School committee. (This we reserve for the present.)

Of other notices of motion was the following, by Rev. John Gemley:—Any clergyman of five years standing in this diocese, who may remove from the same to the missionary diocese of Algoma, shall continue a claimant upon the Widows' and Orphans' Fund of this, the Diocese of Huron, upon the conditions that would have been required of him had he not removed, so far, as in his new position, it may be possible for him to fulfil those. Rev. F. Harding moved, that this synod desires to record its gratification at the speedy suppression of the rebellion in the North-West, their sympathy with those whose friends have fallen, and its appreciation of the promptness with which our volunteers responded to their country's call, their admiration of their courage, and self-devotion to duty.

Mr. A. H. Dymond introduced a canon to regulate the order and procedure of the Synod, and to amend the constitution and canon 80, in several particulars. On section 1. The presiding officer, Rev. Mr. Wright,

objected to the bishop being defined in the resolution as the presiding officer, whereas the Bishop derived his position as such not from canon or law of the diocese, but as a bishop of the Catholic and Apostolic Church, the head of the Synod. Archdeacon Marsh supported the objection raised, and proposed an amendment, that when the bishop is not present, he shall appoint a deputy as chairman to proceed in his place. The amendment carried. The discussion on the amended canon occupied the entire day.

ADDRESS TO THE VERY REV. DEAN BOOMER, L.L.D.—The following address was presented to the Very Rev. M. Boomer, L. L. D., Dean of Huron:—

Dear Mr. Dean.—The "Association of the Alumni of Huron College" desire to convey to you their earnest and heartfelt sympathy with you in the affliction you have been called upon to bear from our loving Father's hand. We pray and trust that you, "casting all your care upon Him who careth for you," may be strengthened to bear it, and enabled to realize always the support of His "everlasting arms," who hath, with so wonderful a tenderness said, "even to your old age I am He, and even to hoar hairs will I carry you. I have made, and I will bear; even I will carry and deliver you."

We recognize the hand of our gracious Father—God—to whose blessed will you have always taught us *trustingly* to bow, in the affliction which has rendered necessary your severance from the responsible position of Principal of Huron College, which you have so long occupied with honor to yourself and blessing to us.

Dear Mr. Dean, we trust you will allow us to acknowledge that it is largely through the faithful instruction in the precious Gospel of God's dear Son, which we have received from your lips, that the measure of blessing Almighty God has been pleased to vouchsafe to our labours, in, under Him, to be traced. We desire, also, to express our high appreciation of the long service you have rendered in the Church of Christ, as Rector of an important parish of this diocese, as well as Principal of Huron College.

We wish to assure you that earnest prayer has been offered by us to the Great Physician in your behalf, and that we are being very grateful to Almighty God for having answered us by restoring you to the state of improved health which you now enjoy.

We pray, dear sir, for you, and beg you always to "pray for us" to the Great Head of the church, that we may be found faithful stewards of the "treasure" of the Gospel of the manifold grace of God. You have set us an example we desire to emulate, by your consistent and gentle life, as well as by the discharge of the duties of your sacred office, as a devoted Pastor and loving Instructor.

May our gracious Lord vouchsafe to you continually, the presence of "the Holy Ghost, the Comforter," and grant you at last an entrance into "that rest that remaineth for the people of God," yea, an entrance "into the joy of thy Lord." Signed in behalf of the Association of Alumni of Huron College.

N. DAVIS, President.

WM. CRAIG, Pierre de Lom.

Dated at annual meeting,
London, Ont., June,
A. D. 1886.

MISSIONARY MEETING.—Address at the Diocesan Annual Meeting.—The annual meeting of the Synod of Huron was held Wednesday, June 16, in the Memorial Church school room. The chair was occupied by the Bishop of Huron. He said it was a great pleasure to state that at the present time all Christians hold it as a duty and privilege to hold a meeting in furtherance of home and foreign mission work. We are now living in the closing hours of this dispensation, and every country is being permeated by the blessed truth of the Holy Gospel. In September last a meeting of Jews was held in Silesia, and it was determined that the day was at hand for them to go back to the country of their forefathers. Since then fifty-seven branches of this society had been formed and funds were being solicited in every land for the advancement of this effort. This was another link in the chain which is a forerunner of the coming of Christ.

Rev. Jno. Gemley, of Simcoe, expressed himself grateful to God at being present at the meeting and to be of use in advancing the great missionary spirit. Every member of the church has a great duty and personal effort to perform in this great work. Many enterprises of a doubtful character do not find favor with everyone, but there is no question in the advancement of the power of Christ. The present age is the most active the world has ever seen, and this is due, not to the development of science, but to the great missionary spirit which is every day receiving a fresh impetus.

Rev. Arthur Baldwin, Rector of All Saints' Church, Toronto, said when missionary meetings were first held, it was customary for a sermon to be preached, which treated principally on the personal troubles of the preacher, and wound up with an appeal for their prayers and money. People grew accustomed to these appeals, and it was not until the year 1872 that the Church awakened to the fact that the main spring of missionary and all other work was prayer. An appeal was sent out by the archbishops and bishops of the Church, requesting that a day of intercession or prayer be appointed for the advancement of missionary work, and since that time the work has greatly prospered. He referred to the different divisions and bodies of Christians, but was glad to see Christian bodies coming together once more. They had all been one church at one time, and if it was united once, God can unite it again. What we want now is the prayers, money and sons of the people. The clerical profession may not hold out any inducements as to wealth, but it is better to be poor and know we are true servants of Christ, than to be rich and shirk our duty in the work of the Church. He would sooner be one of those brave volunteers in the North-west, and endure the hardships they are exposed to, than be one of those who shirked their duty and remained at home. He closed his address with an earnest and urgent appeal.

Rev. E. Hutchinson, of Lion's Head, stated that the great deficiency which existed in the Mission Fund was owing not so much to indifference and lack of interest as to the want of definiteness in Missionary work. He confined himself exclusively to the work of the Church Missionary Societies and what had been accomplished in Europe and Africa, and of the blessing it had been in furthering the work of the Church. The choir of the church was present and assisted in the hymns.

ALGOMA.

BRACEBRIDGE.—The Rev. James Boydell, of the Diocese of Rupert's Land, has just entered upon his duties of this place and has been kindly and hospitably received by the congregation. A public reception with an address of welcome was accorded him on his arrival.

BAYVILLE.—A. Slemmont, Superintendent, St. Ambrose Sunday School, acknowledges with heartfelt thanks, the sum of twenty dollars towards the completion of the church building here, from the scholars of Grace Church Sunday School, Brantford, per Rev. Geo. McKenzie. Also two packages of excellent papers have been received by him for distribution in the Sunday School, from unknown donors, for which he feels grateful. Such papers are invaluable out here. Miss Lawrence, a young lady recently from England, sister to Mr. Frank Lawrence, a merchant in this village, teaches a class in the church Sunday school, in which she takes much interest. She chartered the steamer "Mary Louise," which conveyed, on the 25th inst., the scholars of St. Ambrose Sunday School, their teachers and parents across the beautiful Lake of Bays. The day was delightful. Arrived at the head of the lake, a repast was spread before them, that never was equalled in these parts. After enjoying themselves to their hearts' content with music, vocal and instrumental, foot-races, swings, etc., the whole party returned to Baysville without the slightest mishap. All honor to the young lady, who, at her own sole expense provided us with such a pleasure trip.

QU'APPELLE.

The Synod of the Diocese of Qu'Appelle assembled for the second session in St. Paul's Church, Regina, on Wednesday, the third day of June. There were present of the clergy: The Lord Bishop of the Diocese, the Revs. J. P. Sargent, D. Lewis, H. Havelock Smith, W. W. Bolton, J. W. Gregory, F. W. Pelly, H. A. Tudor and A. W. F. Cooper, priests, and Agassiz, P. H. Lyon and W. E. Brown. Deacons of the laity, Mr. W. W. Gony and Mr. Stratton, of Moosomin, Mr. W. E. Brown, of Wapella, Mr. Stevenson and Mr. Hamilton, of Regina.

The days proceedings had been prepared for by a quiet day of special intercession and solemn conference on Tuesday, whereat subjects of vital import were discussed and ventilated. The subjects were heartily entered into by the majority of the clergy, and much valuable information was thus acquired. The proceedings of Wednesday were begun by the administration of the holy communion at 9 a.m., after this a short time intervened preparatory to the opening and work of the Synod. At 10 a.m. the Bishop robed in his Synodical robes took his seat in the front of the communion table and with a special form of

service opened the Synod for the transaction of business.

The work before the Synod was chiefly the presenting of a constitution and body of canons formulated by the executive committee at their meetings in December last and May last, for the use and guidance of this diocese.

Moved by Mr. Hamilton, seconded by Rev. F. W. Pelly, that at the session of the Synod of this diocese held last year, a resolution was passed that an act be applied for to the Dominion Government incorporating the Bishop and Synod of the diocese, and that the above executive committee should have power to have a bill framed and submitted to Parliament for that purpose.

Moved by Rev. H. A. Tudor, seconded by the secretary, "that a committee be appointed to enquire into the marriage question, to consist of Revs. J. P. Sargeant, F. W. Pelly, D. Lewis and Messrs. W. O. Hamilton and J. Malony."

Moved by Rev. W. W. Bolton, seconded by Rev. J. W. Gregory, "that this Synod desires to tender its hearty thanks to the Canada North-West Land Company for their generous gift of land for church purposes along the line of the Canadian Pacific Railway; and that the secretary be authorized to acquaint them of it."

A resolution was also passed thanking the C. P. R. for their kindness and liberality in allowing the clergy and workers in the diocese to travel at a half fare rate. At this point, Mr. Hamilton read a communication, offering to the Synod of this diocese land in the vicinity of Long Lake district for the purposes of college, schools, etc.

The members of the executive committee for the ensuing year are; Revs. F. W. Pelly, D. Lewis, J. P. Sargeant, W. W. Bolton, H. Havelock Smith, secretary of the Synod; Messrs. W. H. Stevenson, W. W. Young, W. O. Hamilton, E. Brown, J. Malony.

It may be interesting as well as gratifying to add that there are now thirteen clergymen labouring in this diocese, ten fully ordained and three deacons. The Rev. Mr. Cooper, who has just arrived from England, goes to the colonies North of Moosomin. Mr. Bolton must be thankful for a co-helper in his vast sphere of work. Rev. Mr. Agassiz, goes to Fort Pelly to take charge of an Indian school.

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

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

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

JULY 16th, 1885.

VOL. IV. 7th Sunday after Trinity. No. 34

BIBLE LESSON.

"How Isaac got his wife."—Genesis xxiv. 1, 14.

In the last chapter death and mournful reflections were presented to us, in this chapter marriage and a cheerful view of family life are related. Abraham was now about 140 years old: Sarah has been dead about three years, and Abraham would naturally think about seeing his son Isaac, the heir of all his property, settled in life. He wishes him to marry. Marriage is too often lightly entered on. Here we see careful thought, and prayerful and prudent preparations. In Solomon's description of the properties of a good wife, Prov. xxxi. 10, 18, we see what an important step it is.

(1). The Careful Father, verse 2. Abraham calls his trusty servant, not improbably Eliezer, a good and faithful man, and gives him a solemn charge. We

have seen how Abraham kept himself apart from the Canaanites; he would take no favours from the King of Sodom, chap. xiv. 23; he refused to accept the cave of Machpeleh, except at its full value, and for the same reason he would not have Isaac his son intermarry with them. He tells his steward, verse 4, to go to "my country," not Ur of the Chaldees, but Haran where he had left his brother Nahor, and there select a wife for his son from among those who worshipped the true God. Let us note, (a) Abraham's godliness, he knew the effect of being mixed up with idolaters; he determined to act in accordance with God's will, chap. xviii. 19, see what St. Paul says on the subject, 2 Cor. vi. 14, 17. (b) Abraham's faith, verse 6, 7. God had promised that his descendants should possess Canaan, therefore whatever happens, Isaac must not leave it; he could trust God implicitly, see Psalm xxxvii. 5; Num. xxiii. 19; Prov. xvi. 8.

(2). The Prayerful Servant. Having taken the solemn oath required, verse 9, Eliezer, having made his preparations, started with ten camels bearing presents and necessities for the journey, after several days travel arrived one evening at Haran. He made his camels kneel down near the well from which the women were accustomed to draw water, verse 11. Let us notice his prayer, verses 12, 14. He will not trust in his own fallible judgment, but he prays to God that He would direct that the young woman who should offer him and his camels water should be the wife chosen for Isaac. May we not learn a lesson from this, that if we expect a blessing on anything we do, we should ask God to guide us, and be willing to obey and follow His guidance, compare Prov. iii. 5, 6. His prayer is a model of piety, faith, and simplicity. Notice his patience, he waits to see whether the sign he had asked for would be given. Notice his gratitude, verses 26, 27, 52. He did not forget in the hour of success, as many are apt to do, the times of his perplexity and anxiety, but thanked God for the help for which he had before prayed. Let us never forget this duty.

(3). The Wished for Wife. While he was yet praying God answered his prayer, compare Isaiah lxx. 24; Daniel ix. 21; Psalm xxxii. 5; St. Matthew vi. 8. Rebekah, the daughter of Bethuel the son of Nahor, Abraham's brother, came to the well with her pitcher on her shoulder, verse 15. There were probably a number of other young women with her, but she, as being the most attractive was addressed by Eliezer, verse 17. How pleased he must have been at her ready response, pointing as it did to the speedy fulfilment of his mission, and when in addition he found on enquiry that she belonged to Abraham's family, verse 24, can we wonder that his heart overflowed with joy, and that he poured out his soul in grateful adoration to God, verses 26, 27. We may form from the narrative some idea of Rebekah herself, beautiful, courteous, animated, firm and decisive in character, she was just such a woman as was fitted to be a wife to Isaac. But will she consent? We find that on her informing her family of what had happened, Abraham's servant was invited into the house, and in the detailed account given by Eliezer we have the first speech recorded in the Bible. Having heard it, her family ask her if she will accept Isaac, her answer is prompt, verse 50. "I will go," and we find that they at once started on the homeward journey, and on her arrival, the marriage took place, and she was a comfort to her husband. As we journey through life, and have various matters to attend to for ourselves or others, let us remember that the secret of real success is trusting God, and seeking his approval and blessing.

Thy way, not mine O Lord, However shall it be; Lead me by Thine own hand, Choose out the path for me.

Correspondence.

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

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

THE COMMUTATION FUND.

SIR.—The case of Wright vs. Synod of Huron, so far as it has reference to the clergy trust, and power of the Synod in dealing with it, is of general interest. Inasmuch as the judgment of the Supreme Court on the 22nd inst., appeared in the press to the effect that the appeal was dismissed with costs, it will interest your readers to know the composition of the judgment. It was that two of the justices were for the dismissal of appeal, and two were equally strong for allowing the appeal, whilst one was dubitante, and, I am informed, with difficulty concurred with the former. In reality the court was equally divided. Inasmuch, therefore, as the highest court in Canada

has failed to satisfactorily decide the case, it must necessarily be decided with no divided judgment by the Privy Council of England. This only can be a satisfactory conclusion so far as the law is concerned. As to whether other means can be devised to quiet the diocese in its state of unrest, I cannot say. The matter is now in reality, a test question, as to the power of the Synod in dealing with the administration of the Commutation fund, as a sacred trust committed to it, and, consequently, assumes a provincial rather than a local or diocesan aspect. I hope to give your readers more information arising out of the case. Please to insert in your next issue.

J. T. WRIGHT, The parsonage, St. Mary's. June 26, 1885.

THE SUPREME COURT.

SIR.—In the matter of "Wright vs. Huron," my warmest sympathies are with Mr. Wright. I admire his determined effort to maintain a great moral principle.

The decision of the Supreme Court appears to be against him, but in reality is as much in his favour. It leaves the case as it was, there being two judges in his favour, two against him, and one undecided. One of two parties must now settle the matter, either the Synod, or the Privy Council of England, to which, I hear, an appeal is to be made. This is a matter in which the whole Church is interested, and up to the present time, in carrying the matter to the highest court in Canada, the Rev. Mr. Wright has stood alone. Has he not done enough? Should not honourable Christian men render some assistance?

"He's true to God who's true to man wherever wrong is done to the humblest and the weakest, 'neath the all beholding sun. That wrong is also done to us, and they are slaves most base, whose love of truth is for themselves and not for all their race."

I, for my part, am ready to contribute according to my ability to a general fund to take the matter to the Privy Council, and have it settled once and forever. It is a heavy burden for one to carry, but an easy yoke for the many to bear. I should very much like to hear the views of others through your Church paper, respecting forming an association for the purpose, and I am sure cheerful aid would be forthcoming from both clergymen and laymen throughout the province, for every diocese which has a Commutation fund, is deeply interested to know what is the power of the Synod respecting that fund. Yours truly, JUNE 27, 1885. HURON CHURCHMAN.

INFORMATION WANTED.

SIR.—Will you or some of your readers answer these questions? At what period did the Roman Church begin to read the Ten Commandments as they now do, i.e., omitting the second according to our version, and dividing the tenth into two? What authority is there for our version, and what for the Roman. Yours, B.

It is a gentle and affectionate thought that in immeasurable heights above us, at our first birth, the wealth of love was woven with sparkling stars for flowers.—Coleridge.

CURE FOR A HEAVY HEART.—The following method of "driving dull care away" was recommended by Howard, the celebrated philanthropist: "Set about doing good to somebody. Put on your hat and go visit the sick and the poor, inquire into their wants and minister to them. Seek out the desolate and oppressed, and tell them of the consolations of religion. I have often tried this medicine, and always find it the best antidote for a heavy heart."

In Switzerland there is a law which compels every newly married couple to plant six trees immediately after the ceremony, and two on the birth of every child. They are planted on commons and near the road, and being mostly fruit trees are both useful and ornamental. The number planted amounts to 10,000 annually.

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Family Reading.

THE SWEARING HABIT.

There is, unhappily, a class of men, who, in different degrees of depravity, seem possessed by the devil. They experience a strange delight in exalting their own wills above all moral law. They are sufficient to themselves. They despise what they call the poor weaklings of superstition, who are ruled by such abject sentiments as wonder, reverence and awe. They disbelieve in them because they have never felt them. They are under the delusion of a moral and mental color-blindness, and have no vision of spiritual facts that are plain to humbler mortals. It is difficult to assert that they have souls, either to be saved or to be exposed to the other alternative; but if beneath the thick scum of evil experience that has settled on their minds and characters, there remains a faint, unextinguished spark of immortal fire, their souls are of a kind that "rot half a grain a day," and promise to go on rotting until they reach the appointed term of their earthly lives. These creatures find a strange pleasure in showing their superiority to common folk, by disgusting all decent people whose ears unfortunately come within reach of their tongues, by their ribaldry, and shocking by their blasphemy all devout people that are placed in the same predicament. The world has been sufficiently sermonized on the sin of self-righteousness; but neither preacher nor satirist seems to have emphasized the opposite vice, namely self-unrighteousness, though it is but too common. The self-righteous man is ever self-complacent, when he views the multitude of trembling sinners, that have not, as he has, a through ticket to pass from the tomb to the Celestial Kingdom, signed by the proper authority; the self-unrighteous man, scorning all consideration of the possible life beyond the grave, laughs at the fears of those whose cry is, "What shall I do to be saved?" and by his conduct and conversation seems to be eager to mock the supplication of penitent hearts by defiantly substituting for it that other question, "What shall I do to be damned?"

Indeed, in hearing some men swear, the hearer is almost converted to the old doctrine of demoniac possession. What most impresses us, is the utter senselessness, the pure insanity, of his curses and maledictions. For it is the Almighty that this "aspiring lump of animated dirt" blasphemes. The folly of it can only be fitly described in that energetic and vivid passage in which Dr. South draws the contrast between the power of the offender and the divine object of his puny wrath: "A man so behaving himself," he says, "is nothing else but weakness and nakedness setting itself in battle array against Omnipotence; a handful of dust and ashes sending a challenge to all the host of heaven. For what else are words and talk against thunderbolts; and the weak, empty noise of a querulous rage against Him who can speak worlds, who could word heaven and earth out of nothing, and can when He pleases word them into nothing again?"—*Edwin P. Whipple.*

GOOD WORK OR NONE.

It is a rule that a workman must follow his employer's orders, but no one has a right to make him do work discreditable to himself. Judge M—, a well-known jurist, who lived near Cincinnati, loves to tell this anecdote of a young man who understood the risk of doing a shabby job even when directed to. He had once an occasion to send to the village for a carpenter, and a sturdy young fellow appeared with his tools. "I want this fence mended to keep out the cattle. There are some unplained boards—use them. It is out of sight of the house, so you need not take time to make it a neat job. I will pay you \$1.50." The judge went to dinner, and coming out found the man carefully plaining each board. Supposing that he was trying to make a costly job of it, he ordered him to nail them on at once, just as they were, and continued his walk. When he returned, the boards were all planed and numbered ready for

nailing. "I told you this fence was to be covered with vines," he said angrily, "I do not care how it looks." "I do," said the carpenter gruffly, carefully measuring his work. When he had finished there was no part of the fence as thorough in finish. "How much do you charge?" asked the judge. "A dollar and a half," said the man, shouldering his tools. The judge started. "Why did you spend all that labor on the job, if not for money?" "For the job, sir." "Nobody would have seen the poor work on it." "But I should have known it was there. No; I'll take only \$1.50." And he took it and went away. Ten years afterward the judge had the contract to give for several magnificent public buildings. There were many applicants among master-builders, but the face of one caught his eye. "It was my man of the fence," he said, "I knew we should have only good, genuine work from him. I gave him the contract, and it made a rich man of him." It is a pity that boys are not taught in their earliest years that the highest success belongs to the man, be he carpenter, farmer, author, or artist, whose work is most sincerely and thoroughly done.

OUR CHILDREN.

Setting forth on life's rough way,
Father, guide them,
For we know not what of harm
May betide them;
Nestle the shadow of Thy wing
Ever hide them;
May an angel-guard, we pray,
Walk beside them.

When in prayer they cry to Thee,
Father, hear them;
Sad or lonely though they be,
Thou canst cheer them.
O'er all quicksands, shoals and rocks,
Do thou steer them;
In temptation, trial, grief,
Ever near them.

To Thy care we give them up—
Lord, receive them;
In the world, we know, must be
Much to grieve them.
Many strive, with cruel arts,
To deceive them;
Trustful, in Thy Hands of love,
We must leave them.

AMEN.

ABOUT NEWSPAPERS.

Give up many things before you give up your religious newspaper. If any one that ought to take such a paper does not, I hope some one to whom the circumstance is known will volunteer the loan of his to him, directing his attention particularly to this article.

Who is he? A professor of religion and not taking a religious newspaper! A member of the visible church and voluntarily without the means of information as to what is going on in the church! A follower of Christ, praying daily, as taught by his Master, "Thy kingdom come," and yet not knowing or caring to know, what progress that kingdom is making.

But I must not fail to ask if this person takes a secular paper. Oh, certainly he does. He must know what is going on in the world, and how else is he to know it? It is pretty clear, then, that he takes a deeper interest in the world than he does in the church, and this being the case, it is not difficult to say where his heart is. How can a professor of religion answer for discrimination in favour of the world? How defend himself against the charges it involves? He cannot do it, and he better not try, but go or write immediately for some good religious newspaper; and to be certain of paying for it, let him pay in advance. There is a satisfaction when one is reading an interesting paper to reflect that it is paid for. But perhaps you take a paper and are in arrears for it. Now suppose you were the publisher, and he was in arrears to you, what would you think he ought to do in that case? I just ask the question. I don't care about the answer.—*Dr. Nevins.*

"IT IS MORE BLESSED."

Give! as the morning that flows out of heaven;
Give! as the waves when their channel is riven;
Give! as the free air and sunshine are given;
Lavishly, utterly ceaselessly give.
Not the waste drops of thy cup overflowing,
Not the faint sparks of thy heart ever glowing,
Not a pale bud from the June rose's blowing,
Give as He gave thee, who gave thee to live.

Pour out thy love like the rush of a river
Wasting its waters, forever and ever,
Through the burnt sands that reward not the giver;
Silent or songful, thou nearest the sea.
Scatter thy life as the summer shower's pouring;
What if no bird through the pearl-rain is soaring?
What if no blossom looks upward adoring?
Look to the life that was lavished for thee!
[Rose Terry Cooke.]

EACH MAKES HIS OWN WORLD.

A man's world is pretty much what the man himself makes it. It is true in psychology that what the mind itself contributes to the making of a conception, is at least as important as what the outer world supplies for that conception. And it is no less true that the things which constitute our social or moral or religious world are affected as much by our own shaping of them within ourselves, as by the bare materials of them which exist outside of ourselves. Shakespeare is not the same to any two readers; each reader has his own Shakespeare, formed by the growth into the reader's mind of those elements in Shakespeare which are akin to the mind of the reader. And so it is with every single object which is presented to human thought. Each sees the object: but each puts something of himself into his seeing. The same blue sky is shining with joy for one, and is calmly pitiless for another. The world of nature takes on the aspect of our moods, and what we think of the world of men, is but the reflection of what we know of ourselves. If we are convinced that truth and faith and purity have died out of the world, it is a sure sign that we are sadly in need of reformation ourselves. If we recognize nobility in another, it is an evidence that the best within ourselves is not yet dead. The power, this habit, of shaping our world into our own image, carries with it a certain responsibility. When we are most firmly convinced that what the world needs is some sharp reformation, we ought first to question ourselves how much of the wickedness we see is really the world's and how much of it is only the shadow of ourselves. Before our world can grow better, we must grow better ourselves; and we never have a right to insist that the world shall purify itself, until we have first done what we could towards its purification, by taking heed to the correction of our own ways.

THE GRACE OF SELF-ESTEEM.

"Humility," says Jeremy Taylor, "consists in hearty and real evil or mean opinions of thyself." If Jeremy Taylor were right, humility would be a vice, not a virtue. He who begins with having evil opinions of himself is liable to end by deserving them. Not thus does the Scripture counsel. Paul was not lacking in the grace of humility; he entertained no mean opinions of himself; on the contrary, he declared that he was not a whit behind the chiefest of the apostles. John was not lacking in the grace of humility; but John did not entertain mean opinions of himself; on the contrary, he declared of himself, "Now are we called sons of God." Jesus Christ was not lacking in the grace of humility; but Jesus Christ did not entertain mean opinions of himself. The Scripture gives far better counsel than that of Jeremy Taylor. Humility consists in thinking not too highly of ourselves, but soberly, as we ought to think. A right, wise, true judgment of one's self is a prerequisite to a right, wise, and efficient use of one's self. There is evil in an exaggerated opinion of one's abilities. Self-conceit is a fatal vice. He who is encased in it is impervious to criticism. But to entertain a degraded, unworthy, or belittled opinion of oneself is also a vice, as fatal to efficiency, if not

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to character. Self-conceit is a vice; self-esteem is a virtue. It needs cultivation. We give our readers—especially our younger readers—two counsels, which are two only in form, in reality one.

Count no work too small for your great abilities.

Count no work too great for your small abilities.

We meet men continually who are waiting for a work worthy of them, and therefore remain idle. They are not willing to take off their kid gloves in order to go to work; they live, therefore, on charity. Whatever thy hands find to do, do it with thy might. Moses, the statesman, did not refuse to be a herdsman for forty years. Paul, the preacher, made tents, and made them so well that a very little work sufficed to give him a support and enable him to devote most of his time to preaching. Christ worked at a carpenter's bench till he was thirty years of age. The way to prove yourself worthy of great work is by doing well, work that is not great. If you cannot write letters to interest the family at home, you cannot write leaders for a newspaper. If you cannot talk to edification in a prayer-meeting, you cannot be a great preacher. If you cannot do something to purify politics in your village, you cannot reform the politics of a nation.

But we also meet men, and especially women, who could do much more and better for the world if they had more and better faith in themselves. The herdsman begged off when God called him to become the emancipator of His people; he was not eloquent; Aaron would do better. But God knew whom He wanted for the work. Paul begged off when God called him to be the apostle to the Gentiles. I can do better, said he, here in Jerusalem, among my own people, where I am known. But God drove him out of Jerusalem, and compelled him to take up the work which, once taken up, no earthly inducement, no difficulty or discouragement, could induce him to abandon. Even Christ was drawn by the spirit into the wilderness to learn there his powers and receive there his preparation. Whatever door is open before you, God opens before you. Whatever work is offered you, God offers you. He knows. Try Him. Erase "cannot" from your dictionary. You never can tell what you can do till you have tried. Trial develops power as well as tests it. The idle mill-pond can do nothing for the mill; but when it gets into the mill-race it drives the great water-wheel without difficulty. Have you faith in yourself because you have faith in God; take what work He gives you; believe that you can succeed; be willing to fail if He wills to give you the discipline of failure. The balky horse is the most useless horse in the stable; a balky man is the most useless man in society. He gives up before he begins; because he has no faith in himself. Do not praise yourself; but do not belittle yourself. Just do the work that comes to your hand; and let others judge of its fruitfulness. Self-confidence and self-reliance are two shoots which grow out of self-esteem. They are virtues not praised in pulpits; but they are valued in life; no man has force who lacks them. They are unpraised graces.

HINTS TO HOUSEKEEPERS.

When the burners of lamps become clogged with char, put in strong soft soap suds, and boil awhile to clean them.

No kitchen should be without scales to test the integrity of things purchased by weight, and to measure the quantities of various recipes.

Glass chimneys will sometimes crack with the heat, particularly in winter. This may be prevented by filing a small notch in the glass at top and bottom.

A great convenience in a sink-room or kitchen is a dish-rack or drainer. It can be made of wood and fastened to the wall over the sink, into which the drip will fall.

GINGER CAKES.—Two quarts of flour, two heaping tablespoonfuls of lard, one pound butter, two teacups of brown sugar, two heaping teaspoonfuls of ginger and a pint of molasses.

A perforated brass lamp-shade is a novelty which has the merit of looking as well in the daytime as it does in the evening. A pink paper lining makes glow like rubies when the lamp is lighted.

Steel knives which are not in daily use may be kept from rusting if they are dipped in a strong solution of soda—one part of water to four of soda; then wipe dry, roll in a flannel, and keep in a dry place.

The old-fashioned rushlight set in a basin of water, was no safer than a candle in one of the brass candlesticks with chimneys. The most careless person could not start a conflagration with a light of this species.

BROWN BREAD.—Two cups of cornmeal; one cup of rye; two cups of sweet milk; one cup of sour milk; two thirds of a cup of molasses; one teaspoon soda put in molasses; little salt. Put in round tin and steam three hours. Do not cover.

BRUSHES FOR VELVET.—Very dainty brushes for use on velvet, which make pretty and useful presents, are made in this way: Take a strip of hair-cloth, no matter if old, one and one-half yards long and five inches wide, ravel one and one-half inches on each side of the piece, and then roll the strip up tightly and tack it. You will have a brush from the ravelled portion of each end of the roll. At each end of the unravelled parts tie around it a bit of scarlet satin half-inch wide ribbon, with a little bow, and put a three-inch strip of the same between to hang it up by, the ends of the loop being hidden under the bows.

DAISY TIDY.—Cut out of stiff, white material forty-one pieces the size of a silver half-dollar. Cover these with serpentine braid, beginning on the outer edge, and sewing each point until near the centre. Make a tuft of yellow worsted, and fasten in the centre of each. Make four squares of nine in each, catching lightly one or two points of each daisy. Make a cross of two pieces of red ribbon, each piece two inches wide and thirteen inches long. Hem the ends to a point. Fasten a daisy on each point of ribbon, and one in the centre. Now fasten the squares of nine daisies, in each of the corners, which will make your tidy nearly square, though each point of ribbon should extend out a little further than the daisies. By using these colors the daisies will look very natural, and you will have a beautiful and easily-made tidy.

Children's Department

THE RETURN OF THE MAORI KING.

It will be remembered that the "Maori King" Tawhiao, visited England a year ago, and much was said about him and his suite in the English papers. On his return to New Zealand, a meeting was held at the Bishop's house to greet the king and to give thanks for the Divine protection afforded the party. The king, who is not a Christian, made an interesting speech, in which he said:

"I will not deceive you. I am still a Hauban. I worship Jehovah in my way, you in yours. I am not yet prepared to get into your boat; but be strong, do not despair, continue your work, and perhaps you may succeed sooner than you think. Be strong, be strong. I will not hinder you."

At another meeting, Archdeacon Clark having asked him to protect two of Maori clergy, who were about to settle down in the Waikati country to preach the Gospel and to help in the temperance movement, of which Tawhiao is now an earnest supporter, Tawhiao said:

"It is very good, very good; let your children come. As I told the Bishop, it is not my fault that we are separated by a river, you on one side, I on the other. Let your sons come, and with their help, and the help of God, we will work together and put down all that is evil."

And then, in pledge of the fulfilment of the promise, the king and the Archdeacon rubbed noses.

"COMING! COMING!"

There was an old turnpike man on a quiet country road, whose habit was to shut his gate at night and take his nap. One dark, wet midnight I knocked at his door, calling "Gate! gate!"

"Coming!" said the voice of the old man. Then I knocked again, and once more the voice replied, "Coming!"

This went on for some time, till at length I grew quite angry, and, jumping off my horse, opened the door and demanded why he cried "Coming" for twenty minutes, but never came.

"Who's there?" said the old man in a quiet, sleepy voice, rubbing his eyes. "What d'ye want, sir?" Then awakening, "Bless yer, sir, and your pardon; I was asleep. I get so used to hearing 'em knock, that I answer 'Coming' in my sleep, and takes no more notice about it."

So it is with too many hearers of the gospel, who hear by habit and answer God by habit, and at length die with their souls asleep. Awake, O sleeper! for God "hath appointed a day in which he will judge the world in righteousness by that Man whom he hath appointed;" and then your idle answers will all be brought to light.

HOW TO MAKE A GOOD WIFE.

Be attentive and courteous to her.

Be cheerful when you enter your house.

Don't be afraid to praise the neat room and bright fire.

Don't be afraid to praise her mending, and her skill in fashioning and making.

Don't fail to give her words of approbation, whenever you can conscientiously approve.

Never deceive her. Be ever true to her.

Let your conduct be such that she will be proud of you.

Be so upright that she will be happy in teaching your children to honour you.

Do not sit silent all the evening absorbed in reading your book or newspaper.

Give your family some of your attention. Tell them of the amusing things that have brightened your day's labor.

Speak kindly to the children.

Play and talk with them a few moments after supper.

Interest yourself in your wife's employment.

Encourage her when she is downhearted. Be glad with her when she is happy.

Let her know by words and actions that she is appreciated, and you make her happier that she walks by your side.

Don't wait to tell the world upon marble that which will be so grateful to her loving heart to hear from your lips.

Share with her your good fortune as unselfishly as you do your ill.

Let her walk by your side, your honoured companion; your strong hand helping her over the rough places, and sustaining her when wearied lest she faint.—Ex.

How can a man trust in his own righteousness? It is like seeking shelter under one's own shadow. He may stoop to the very ground, and the lower he bends he still finds that his shadow is beneath him. But if a man flee to the shadow of a rock or of a wide-spreading tree, he will find abundant shelter from the rays of the noonday sun. So human merits are unavailing and Christ alone is able to save to the uttermost those who come unto God by Him.

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

ADVICE TO BOYS.

Whatever you are, be brave, boys, The liar's a coward and slave, boys ; Though clever at ruses, And sharp at excuses. He's a sneaking and pitiful knave, boys.

Whatever you are, be frank, boys ; 'Tis better than money and rank, boys ; Still cleave to the right ; Be lovers of light ; Be open, above-board and frank, boys.

Whatever you are, be kind, boys ; Be gentle in manner and mind, boys ; The man gentle in mien, Words and temper, I ween Is the gentleman truly refined, boys.

But, whatever you are, be true, boys ; Be visible through and through, boys ; Leave to others the shamming, The "greening" and "gramming ;" In fun and in earnest, be true, boys.

An absent minded professor, in going out of the gateway of his college, ran against a cow. In the confusion of the moment, he raised his hat and exclaimed, "I beg your pardon, madam." Soon after he stumbled against a lady in the street. In a sudden recollection of his former mishap, he called out, with a look of rage in his countenance, "Is that you again you brute!"

KEEP YOUR HOUSE GUARDED.—Keep your house guarded against sudden attacks of Colic, Cramps, Diarrhoea, Dysentery and Cholera Infantum. They are liable to come when least expected. The safest, best and most reliable remedy is Dr. Fowler's Extract of Wild Strawberry.

A FEW CHEERING WORDS FOR MOTHER.

Dear, good mother has been reading the stories for the children, and now she wants a few cheering words for herself. When evening comes, how often we hear the mother say, "Oh, I am so tired, and yet I have accomplished nothing to day! The children take all my time; there is always something to be done for them." Tired, faithful mother, instead of accomplishing nothing, you have accomplished a great deal of good work.

There is a record of your day's work kept in the upper courts of the King of all the earth. If you could see it, you would find recorded little acts of love and patience which you never thought worth while to mention, and scarcely remember.

Very near to the Comforter are the tired mothers. He sees all their self-sacrifices, all their patient suffering. When they feel their weakness, He giveth them strength.

Don't be discouraged or disheartened, good mothers; you have the most important office of trust given to mortals. Faithfulness brings its own reward. By and by the little ones will grow to be men and women. They will rise up and call you blessed. The fruit of your good teaching and example will be seen in them. The children will never forget their loving, patient mother, and the memories

of their home life with you will be the sweetest and dearest of all their childhood. Whittier has beautifully described the patient, faithful mother in these words :

The blessings of her quiet life Fell on us like the dew ; And good thoughts, where her footsteps pressed, Like fairy blossoms grew.

Sweet promptings run to kindly deeds Were in her very look ; We read her face as one who reads A true and holy book.

And half we deemed she needed not The changing of her sphere, To give to Heaven a shining one Who walked an angel here.

A collector's business is no sooner said than dun.

Men at the pinnacle of fortune should remember that they are not out of the reach of vicissitudes.

If thou art wise, thou knowest thine own ignorance, and thou art ignorant if thou knowest not thyself.—Luther.

The more able a man is, if he makes ill use of his abilities, the more dangerous will he be to the commonwealth.—Demosthenes.

A STRANGE DISEASE.—There is scarcely a symptom belonging to chronic complaints but that is common to the poor dyspeptic, and he often feels as if he had every disease in the catalogue. Burdock Blood Bitters cures the worst form of Chronic Dyspepsia.

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DEATH

EXETER.—At the Parsonage, on Friday, the 19th inst., Eliza Millicent, beloved wife of Rev. E. J. Robinson, Incumbent of Christ Church, aged 51 years, after a protracted illness. Her death was "perfect peace."

WEST MONO MISSION.

VOL. II.

MONTHLY PAPER—JUNE, 1885.

No. 6.

Rev. G. B. MORLEY, Missionary in Charge.

{ "Peace be to this house, and to all that dwell in it." }

OFFICERS OF THE CHURCHES.

Herald Angel—Churchwardens, Hugh Bracken, William Jackson. Sidesmen, J. Henderson, Jos. Duke. Organist, Mrs. Morley. S. S. Superintendent, The Missionary.

St. Alban's—Churchwardens, Wm. Jackson, W. Little. Sidesmen, Jas. Doney, W. H. Robinson. Delegate to Synod, W. J. Pigott. S. S. Superintendent, James Doney.

St. Matthew's—Churchwardens, W. S. Thompson, T. B. Lewis. Sidesmen, James McKelvey, Isaac Conn. S. S. Superintendent, Wm. Laverty. Delegate to Synod, F. C. Stewart.

St. George's—Churchwardens, Thos. Allen, J. A. Skelton. Sidesmen, John Hicks, Geo. McBrien. Delegate to Synod, Jas. Woodland S.S. Superintendent, David Still. Organist, Miss Head.

St. Luke's—Churchwardens, Geo. Moffitt, John Anderson. Sidesmen, Wm. J. Buchanan, T. H. Moffitt. S. S. Superintendent, The Missionary.

Rubric from Prayer Book :—"When any person is sick, notice shall be given thereof to the minister of the parish."

Miss Head, the painstaking and popular teacher of S.S. 5, and organist of St. George's Church, leaves in a few days for a six weeks vacation, we wish her a pleasant and profitable time.

The promise of a free Pic-nic to the pupils

of the Herald Angel Sunday School had the effect of swelling the attendance much larger than usual. The Sunday Schools throughout the mission are, however, much larger this year than formally.

Miss Martha Howard has kindly undertaken the duty of organist at St. Alban's.

The Missionary has received the sum of five dollars from Mr. John Carter, Toronto, towards the building fund of St. Matthew's Church. Thanks.

Mr. J. M. Snowden, B.A., of Trinity College, Toronto, will enter upon his duty as an assistant to the Missionary, on the first Sunday in July.

The new Church for St. Matthew's congregation is now roofed, we may therefore expect to give notice of its opening in our next; when this is completed, this mission will have five neat and comfortable Churches, all having passed into the hands of the Synod during the present Incumbency. "Gloria in excelsis."

BAPTISMS.

On the 14th June, Thomas Joseph Alexander, son of Henry and Mary Ann Partridge.

On same day, Lorra Dalphins, daughter of Henry and Maria McNabb.

RULES FOR SCRIPTURE READING.

- 1. Read some portion, if it be only a verse or two, every day. 2. Read in faith, as listening to a voice from heaven, as if our Lord Himself was uttering the words. 3. Say a prayer before you begin to read, such as the Collect, for the second Sunday in Advent. 4. Try to remember what you have read, and think about it as often as you can, during the day. 5. Know your Creed and Prayer book, the true meaning of Holy Scripture is that interpretation which the Church has always held. The key to the Psalms is Christ. 6. When you find the word of God condemning a fault, humbly set yourself to correct it. If it points out a duty, zealously endeavor to fulfil it without delay. 7. Be constant in prayers for the Light, and the help of the Holy Spirit who has written the Bible, and who alone can bring it home to the mind and heart and will of the true believer.

Augustine says, "if God had designed woman as man's master, He would have taken her from his head; if as his slave, He would have taken her from his feet; but, as He designed her for his companion and equal, He took her from his side."

When Lord Russell was serving with his regiment in Nova Scotia, it was a terrible thing to see the men drink new rum, and it was frightful to see the ravages which it caused,

and he began to be a total abstainer for the sake of example, and he could say he did not feel the slightest inconvenience from it.

Judge Noah Davis, Chief Justice of New York, says there is an average of more than two persons murdered in New York City weekly, that there are 67,000 persons arrested annually for crime, and that nine tenths of the crimes committed were traced to the grog shops.

It is now a well-established fact that the common use of strong drink has been a fatal soul-destroying barrier against the influence of the Gospel. Consequently, whenever total abstinence is practised, a powerful instrument of resisting the Holy Spirit is removed, and a new avenue of access to the hearts of men opened to the power of truth.

QUENCHING THE SPIRIT.—The Spirit may be quenched by following a course of life opposite to the character, operations, and relations of the Spirit. For instance, He is a Spirit of truth, and we may quench Him by imbibing or following error. He is a Spirit of prayer, and we may quench Him by restraining or neglecting prayer, or praying in a manner contrary to His agency. He is a Spirit of love, and we may quench Him by indulging in enmity. He is a Spirit of zeal, unity, holiness, and we may quench Him by giving way to lukewarmness, sin, and divisions.

The Missionary desires to thank the following for their kind gifts: Mrs. Robt. Jackson, Sr., Mrs. Pigott, Mrs. Robt. Jackson, Jr., Mrs. Jenkins, and Mrs. Wm. Jackson.

Those who have not as yet paid for the monthly paper, will oblige the Missionary by doing so by the 15th July.

AN ARTFUL DOG.

One summer afternoon a group of children were playing at the end of a pier which projects into Lake Ontario, near Kingston. A careless child of the party, made a backward step off from the pier into the water. None of his companions could save him, and their cries brought no one from the shore, when, just as he was sinking for the third time, a superb Newfoundland dog rushed down the pier into the water, and pulled the boy out.

Those of the children who did not accompany the boy home, took the dog to a confectioner's on the shore, and fed him with as great a variety of cakes and other sweets as he would eat.

The next afternoon the same group of children were playing at the same place, when the hero of the day before came trotting down to them with the most friendly wags and nods. There being no occasion this time for supplying him with delicacies, the children only stroked and patted him. The dog, however, had not come out of pure sociability. He remembered what had gained him the cakes and candies of the previous day, and resolved to have some more. Watching his chance, he crept up behind the child nearest to the edge of the pier, gave a sudden push, which sent him into the water, then sprang in after him, and gravely brought him to shore.

THE AFRICAN MISSION WORKERS.

A missionary in Africa, has established a school for colored children which gave him much joy, for they loved the Saviour. One day he told them that there were still a great many idolaters in the world, who did not know the Lord Jesus Christ, and that there were societies in England, America and France, which sent missionaries to these poor pagans. The little colored children said, "cannot we do something, also?"

"Reflect upon it," replied the missionary, "and when you have found out some way of contributing to this good work, you may come and tell me."

These poor children studied to discover how they could obtain something to give; for they had no parents or friends who were rich enough to let them have a little money occasionally, and there are many in Africa who do not know what a piece of money is.

One morning, however, they came to the school full of joy, and said to the missionary:

"We wish to form a little juvenile society."

"That is very well," said the master; "but what will you give for missions?"

The eldest replied, "We have resolved to form a society like grown-up persons, and each of us will oblige himself to collect as

much money as he can without begging. As for those boys of us who are the largest and strongest, we will go into the woods to find bark; and we will carry it to the tanner, who has promised to pay a florin for each load."

Another child interrupted him and said, "And as for the rest of us, we will gather resinous gum, and will sell it for more than four shillings a pound."

"And we," exclaimed the smallest children, "will carry ashes, and sell them to the soap-makers."

Then the girls came; and some of them said, "We will collect locks of wool, and we will sell them." Others said, "We will get some hens, and sell the eggs and the chickens."

The little colored children did not rest satisfied with making promises. They executed their plan, without neglecting school; and at the end of a year they held a meeting, under the direction of a missionary, and carefully paid over to him all which they had raised. And how much do you think they put into his hands? More than fifty dollars!

PROMPT MEASURES.—Prompt means should be used to break up sudden colds and cure coughs in their early stages. Hagyard's Pectoral Balsam does this most speedily and effectually.

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THE CHOLERA.—Possibly the Cholera may not reach our locality this season. Nevertheless, we should take every precaution against it. Dr. Fowler's Extract of Wild Strawberry is a sure cure for Cholera Morbus, Colic, Cramp, Diarrhœa and Dysentery.

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

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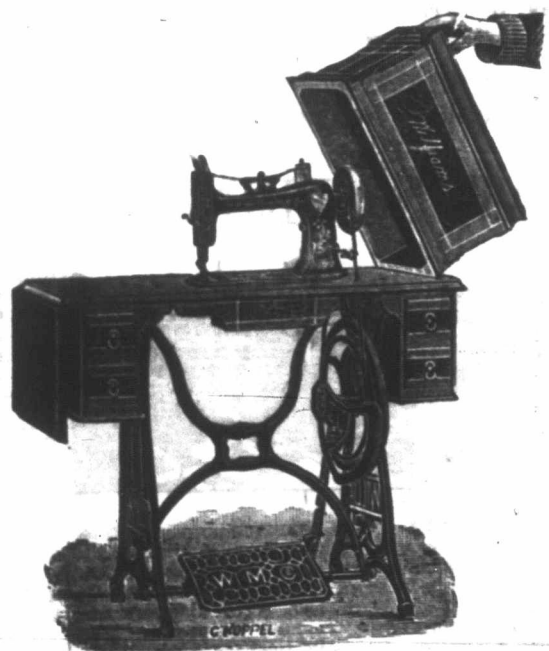
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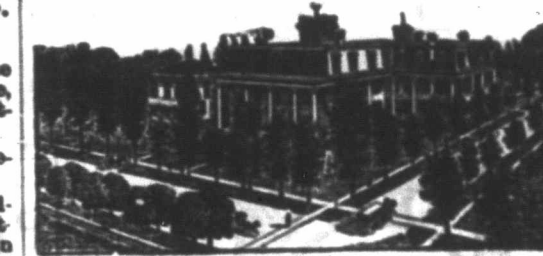
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