

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 8.]

TORONTO, CANADA, THURSDAY, AUGUST 17, 1882.

[No. 83.]

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**TRENT NAVIGATION.**  
 NOTICE TO CONTRACTORS.

THE letting of the works for the FENELON FALLS, BUCKHORN, and BURLEIGH CANALS, advertised to take place on the second day of August next, is unavoidably further postponed to the following dates:—

Tenders will be received until "THURSDAY, the twenty-fourth day of AUGUST next."

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

By Order,  
 A. P. BRADLEY,  
 Secretary,  
 Dept. of Railways and Canals,  
 Ottawa, 15th July, 1882.

**WELLAND CANAL ENLARGEMENT.**  
 Notice to Contractors.

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

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

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

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

This Department does not, however, bind itself to accept the lowest or any tender.  
 By order,  
 A. P. BRADLEY,  
 Secretary,  
 Department of Railways and Canals,  
 Ottawa, 15th July, 1882.

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Get this out, take it to any dealer in medicines, and get at least one 75 cent bottle of Zopesa, and tell your neighbor how it acts. It is warranted to cure **Dyspepsia and Biliousness.**



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

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# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

The **DOMINION CHURCHMAN** is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers can easily see when their subscriptions fall due by looking at the address label on their paper.

The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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FRANKLIN B. HILL, Advertising Manager.

## LESSONS for SUNDAYS and HOLY-DAYS.

August 20. ELEVENTH SUNDAY AFTER TRINITY.—  
Morning...1 Kings 18. 1 Corinthians 1 to 25.  
Evening...1 Kings 19, or 21. St. Matt. 26, 27.

THURSDAY, AUGUST 17, 1882.

THE Bishop of Manchester, now in the thirtieth year of his episcopate, has consecrated, on an average, nine churches each year.

The Right Rev. Dr. John Horden, Bishop of Moosonee, preached in the Church of the Holy Communion, New York, July 9th.

The celebrated United States missionary for China, Bishop Schereschewsky, is now in Switzerland endeavouring to recover his health.

The Patriarch of Jerusalem, Hierotheus, died on the 23rd of June, from injuries received by a fall from his horse.

The late John M'Gee, jr., of Watkins, N.Y., has left, by will, \$50,000 for the erection of five churches in New York, Pennsylvania and Virginia.

A plot of ground has been purchased in Albany, N.Y., through the instrumentality of Mr. Erasmus Corning, for the site of a cathedral in that city, at the cost of \$75,000.

On Sunday, June 11th, the Lord Bishop of Gibraltar held a confirmation at Milan, when fifteen candidates were presented by the chaplain, the Rev. A. J. Ard, A.M.

A free hospital has been established at Topeka by Bishop Vail, of Kansas. Having devoted the greater part of his income to the purchase of the grounds, he now asks assistance to endow the institution.

A short time ago in one of the State apartments of Buckingham Palace, twenty-one English maidens presented Her Royal Highness the Duchess of Albany with a Bible and casket, the gift of twenty-six thousand and twenty maidens of the United Kingdom.

In the City and County of Philadelphia there are 82 churches and 28,479 communicants. On Manhattan Island, diocese of New York, there are

79 churches and 25,275 communicants. In the number of Sunday-school teachers and scholars the diocese of Pennsylvania outstrips every other in the Union.

Chicago has 300 places of worship against 5,242 liquor saloons; 400 ministers and lay readers, and 5,000 bar-tenders; six art galleries and 350 variety theatres. Out of 100,000 buildings, 8,000 are used for immoral purposes; \$1,500,000 are spent for schools; about \$1,000,000 for religion, including charity; and \$15,000,000 for liquor.

More than thirteen million letters and post cards are transmitted every day through the post in the various countries in which a regular postal system is established; and 3,418,000,000 letters are annually distributed in Europe; 1,245,000,000 in America; 76,000,000 in Asia; 36,000,000 in Australia; and 11,000,000 in Africa.

The Very Rev. Charles Seymour, Dean of Derry, ended a long life, spent in the service of the Church, on the 16th ult. He was in the seventy-sixth year of his age, and, though infirm, had, till the time of his death, taken part in the cathedral services. After forty-seven years of parochial work in the diocese he was, eight years ago, appointed to the deanery.

The Queen has shown a little more solid churchmanship in reference to the Salvation Army than the Archbishop of Canterbury has done. An application appears to have been presented to Her Majesty for a subscription for the building, towards which the Archbishop had given five pounds; Her Majesty replied that she did not feel called upon to subscribe for the building.

It behoves the Church in the New World to be up and doing. The increase of emigration is now so rapid, that the utmost efforts we can possibly make will leave us far behind the necessary and essential work that is accumulating upon us, to an extent not only unprecedented, but absolutely appalling. Very recently, in a single day, no less than seven thousand persons left Liverpool for the Colonies.

At Deptford an interesting ceremony took place on the occasion of placing in position the top stone of a church for the deaf and dumb, to be called St. Barnabas. The incumbent of the new church said there were two hundred and fifty deaf and dumb persons in the district, two thousand in London, and twelve thousand in the United Kingdoms. This was the second church erected in London for persons so afflicted.

Archbishop Lynch thinks the Church of England must be reduced to a very low ebb indeed if it is obliged to invoke the Salvation Army for help. We should think so too if the Church were really dependent upon such an agency as that. The Archbishop will excuse us if we think the Roman Church must have been brought to a very low condition indeed if it is obliged to depend upon such stories as he told the good people of Europe about

the miracles he said had taken place in Toronto. It might not be out of place for some commission to make inquiry into the matter, as we have had to depend upon papers from Europe to learn this item of Toronto news.

At the annual meeting of the Church Missionary Society the Bishop of Truro said:—"The Church of England had no Board of Missions, her mission work was still conducted by what must be looked upon as private societies, for there was no action on the part of the whole Church. When they saw that, upon the whole, the Church was wanting in her duty, they might consider what had been the effect in ancient times upon the churches which had no organizations for missions. They saw, looking over the Churches of the Old World, how completely those Churches were given over, or decayed from within, which did nothing for the propagation of the Gospel. Great as was the zeal of many of the members of the Church in the present day in missionary matters, most important and even magnificent as were the two societies—the Society for the Propagation of the Gospel, and the Church Missionary Society—still the Church was not doing her duty as long as she did not, as a Church, take up the work.

The Synod for the diocese of Cashel and Emley met on the 19th ult. The Bishop, in his address, said:—"I think we are bound to acknowledge the gracious providence of God that the disestablishment and disendowment of our Church did not take place in the circumstances of this country in which it is at present placed. Ten years ago, or a little more, when we were called upon to take up our Church in its new circumstances, there was peace in the land, and our friends throughout the country had, without being interfered with, the means which God, in His providence, had placed at their disposal, and they were able to help and they proved themselves ready to help. It is a happy thing that what we have to do now is not the setting forth either of the organization or the support of the ministry of our Church, but only the continuance and carrying on of that which has been already arranged, and which has been up to this time, through the blessing of God, carried out." In this diocese there is at present but one stipendiary curate.

## OUR DEFENCE.

OUR recent article on the death of the *Canadian Monthly* called out a number of very angry protests from the secular Press. We charged the editor of that magazine with disseminating infidel literature, under the covers of a so-called patriotic literary periodical. The friends of this editor have denied point blank in terms of indignation, that we had any ground for the charge we made; they bluntly accused us of inventing a false accusation to damage him, solely because the *Monthly* was anti-ritualistic. Significantly enough, a certain section of the Press have shown that their hatred of what they call "ritualism" is simply sectarian hatred of the Church of England, and this hate has led them to expose and to express

their preference for infidelity and Atheism to any form of Christianity opposed to their sect.

We now give a few extracts from the *dead magazine*, for its Christian friends to reflect upon. The passages quoted took us exactly three-fourths of an hour to cull. We give them in order of date extending over eight years, as we prefer to show that the poison was not placed by accident in some unlucky corner, but was systematically infused year after year.

1. In the Vol. for 1874, page 385, we read: "Virtue is not an exotic in human souls, it is natural to be good, this is gospel indeed." The whole article is a sneer at Christianity, and a defence of agnosticism as "as gospel indeed."

2. In Vol. for 1875, page 322, we read: "The true view of reason is, that is the *only faculty man has for arriving at truth*, any truth reason cannot grasp is entirely out of human reach."

3. In Vol. for 1875, page 510: "If preachers of the Evangelical faith hold a true theory of man's destiny, or the means by which his highest interests are to be secured, then modern culture is a damnable fraud." We may say, if modern culture means such trash as the *Canadian Monthly* published, it is indeed a bad form of fraud.

4. Vol. 1875, page 145, contains an article ridiculing prayer in revolting terms. This article says: "Let any one begin to reflect on the nature of prayer and prayer will become an impossibility."

5. Vol. 1875, page 525: "A clergyman thanked God there was no change in the theology of his Church from what he learnt at his mother's knee. What are we to expect from men when asked to consider theology learnt at a mother's knee? Just what we see, all kinds of shifts to avoid unwelcome conclusions." Which must have been pleasant reading for Principal GRANT, who helped to keep the monthly going.

6. Vol. 1875, page 528: "What seemed a revelation to men seventeen or eighteen centuries ago may be none to us. To us has been given an inward illumination to which we must be true. Theology stands trembling before her oracles. The clergy are supposed *ex officio* to believe Church formulas. What can the Bible give you in exchange for a prostrate soul? A plain man is irresistibly led now-a-days to class all miracles as unsubstantial tales of marvel." This article blasphemously speaks of the spirit of science as the new Paraclete.

7. Vol. 1876, page 57: "What drivellers men become by dwelling on theological chimeras, what is wanted is . . . release from the swaddling bands of the past." The whole of this article is undisguised Atheism, the origin and growth of all things being ascribed to matter.

8. March, 1876.—This article ridicules prayer as a vain, superstitious practice.

9. Jan., 1878, page 86.—"An unseen presence is making its presence felt as a stronger power than either Romanism or Protestantism. Science is the mighty solvent under which they are crumbling to pieces. The various Churches will preach and will cavil until Science comes and destroys them all."

10. Feb., 1880, page 166.—"Morality is of natural growth—no religion is capable of maintaining it in vigour; no Apostolic doctrine of the cross was needed to save the world." The whole of this article is a most insulting attack upon Christianity, which is described as "falling" and passing away.

11. Nov., 1880.—This article speaks of the Incarnation of Christ as the same superstition as

Brahminism, the life of Christ as equal in value to that of Mahomet, "and the life of Jesus in no sense supernatural."

12. Nov., 1880.—"The doctrine of the cross being necessary for the moral life of the world, is too absurd for discussion."

13. June, 1881, page 642.—Speaking of the Christian hope of re-union in Heaven, and of one who died without hope of, or any belief in a life to come, it is said that the latter "chose the better part, and laid a firmer foundation" than the Christian believer.

Here, then, we have thirteen open, undisguised attacks upon the very fundamentals of Christianity.

The natural evil tendencies of the race, the doctrine of original sin, the need of an atonement, the sacrifice of the cross, the Incarnation and life of the Redeemer, the communion of the soul of man with God by prayer, the teaching influences of the Holy Spirit, the existence of a spiritual faculty by which man is enabled to exercise faith in things beyond the ken of the carnal reason, the indestructibility of the Church of God, the truth of the Gospel narrative, are all sneered at as superstitions which Science is clearing away as so much dead rubbish. Besides all that there is a constant sneer at pious laymen, and most disgusting sneers at the clergy, who, throughout these articles, are alluded to as conscious of the falsity of those doctrines they teach, as merely believing them "*ex officio*."

Any worse form of literature is not known to us than that of which we have given specimen illustrations. If our young people are to be taught to regard Christianity as a falling superstition, if the Church of CHRIST is to be looked upon as crumbling to pieces, if JESUS is no more to the world than MAHOMET, if the ethics of the Bible are false, if the fact that what our mothers taught us of God and duty is, because taught us by our mothers, necessarily foolish and false, then indeed will the flood-gates of vice and crime be open, and the coming generation will drift back two thousand years into the moral darkness amid which was raised the Cross of JESUS as the light of a dark world.

The editor of the late *Canadian Monthly* and his friends, and his defenders, and his apologists in press, open and secret, may rest assured of this, that no sneers, no taunts as to our "Ritualism," or like irrelevancies, will ever deter us from smiting, with all the force we can command, at any power, literary or personal which lifts its foul, blasphemous, atheistic hand against the sacred doctrines and sacred life of the Church of God.

Every Christian soul must exclaim "thank God the magazine which systematically spread such poison is now dead. Thank God, we say, the hopes and fears and beliefs of the Canadian people are yet learnt at the mothers knee, that holy altar of purity, of love, of devotion, and of wisdom, the fire from which has kindled the greatest of the sons of man to deeds of supreme service to God and humanity."

#### THE SOUTH AFRICAN CHURCH.

WE may be thankful that here in Canada we have escaped many of the difficulties into which the Church in South Africa has been thrown. The recent decision of the Judicial Committee of the Privy Council, in reference to the Bishop and Dean of GRAHAMSTOWN is important, and may at some time or other have a bearing upon questions that may arise among ourselves.

From statements since made by the Archdeacon of Grahamstown it appears that the troubles of the Church in South Africa, from first to last, in great part, have arisen from the advice given by English lawyers. It was not known till the 28th of June, 1882, that any Act of the South African Church had had the effect of severing the legal connection of the two bodies. The Provincial Synod of 1870 was careful to obtain the best legal advice it could get from England to guide it in framing its constitution, and to do all that had been recommended by the Convocation of Canterbury and the Lambeth Conference of 1867, in order to preserve the union between the Churches. The respondent in the late trial has succeeded in proving that a connection which he has professed himself most anxious to maintain was actually severed by a proviso which he assisted in making twelve years ago. The late appeal has shown the law to be very different from what the Colonial Court supposed it to be, and has answered several questions which have perplexed colonial Churchmen for many years. One special benefit it has rendered them is that it has practically swept away the Erastian *dicta* of Lord ROMILLY which were regarded by many as the latest judicial interpretation of the judgments of the Privy Council in the "Long," and "*in re* Bishop of NATAL" cases. The Privy Council has now declared in opposition to the Colonial Court, that the appellant is the Bishop of GRAHAMSTOWN, that his election by the diocese without the consent of the Crown was a necessary result of the legal and political situation as laid down by her Majesty in Council, and that so far as the dispute turns on the question whether the defendant has come under personal contracts or equities, the plaintiff has proved his case.

As to the status of the Church in South Africa, it was agreed on behalf of the appellant, that it was in connection with the Church of England. The respondent argued that it was a separate and independent body. The Colonial Court held that this was the true view, and the Privy Council came to the same conclusion, though it considered that only one of the several reasons assigned by the Colonial Court was valid to establish it. The reason that seems to have had the greatest weight in the mind of the Chief Justice was the exclusion of Dr. COLENZO from the Provincial Synod of 1870; for after discussing that point he said:—"Either this Church refuses to recognize the law of the land as expounded by its courts of law (a supposition which I cannot for one moment entertain), or it has separated itself, root and branch, from the Church of England." No notice appears to have been taken of the reason by the Lords of the Privy Council. They stated that of all the other reasons (except one) relied on by the Court below, they were not prepared to say that the effect of these provisions was to disconnect the Church of South Africa from the Church of England. The most important of these were the provisions for the election of bishops without the consent of the Crown, and the constitution of separate ecclesiastical courts; "but though these might in course of time lead to divergences, the mere fact of their establishment does not produce any such effect." The Archdeacon of GRAHAMSTOWN thinks it would be interesting to know how many colonial Churches are now, in the words of Mr. ALPHEUS TODD, "autonomous and free, subject neither to the authority of Church or State in the mother country, or even to the decisions of the Judicial Committee of the Privy Council, save only to the extent to which even nonconformist congregations in all parts of

parts of the empire are amenable to that tribunal. The hint from the Colonial Office that legislation might be necessary, came in 1873, after the proviso had been adopted. The Archdeacon thinks the Imperial legislation then proposed, was unnecessary for the general tenure of property, and useless for the peculiar case of St. George's church. The law with regard to the colonial Church is quite different from what it was generally believed to be when certain private trusts were made; a total change of circumstances has occurred: the highest court of appeal cannot settle the questions brought before it in any satisfactory way; and it tells us that the legislature alone can properly deal with such cases. Till the present decision was given, it was very difficult to know what to ask for, or to persuade the legislature that the Church in South Africa and other colonies, have any reason to claim its help. We can only say at present that the state of ecclesiastical law in the colonies is in as great a muddle as in the mother country.

THE LATE REV. JOHN HENRY HILL, D.D.

THIS very celebrated clergyman departed this life, at Athens, July 1st, 1882, aged 91 years. His name is inseparably connected with the revival of the native Church in Greece. From the first days of the formation of the free Greek government, he left the prosperous City of New York, where he was born, to go to Greece, where he spent more than fifty years in teaching the youth of Greece. He had completed his studies at Columbia, State of New York. His deep devotional tone of mind, and his bias for theological studies, pointed out his true career as a theologian and a preacher of the Gospel. He was ordained deacon at Windsor, in Virginia, in 1880, as priest the same year at Norfolk in the same State. He made such proficiency in theology that the University of Havana appointed him to a professorship in that faculty. In 1880 he went to Greece as a missionary, with his friend Dr. ROBERTSON, and founded the first schools at Athens for the education of boys and girls. Afterwards, when King OTHO undertook to provide for the education of the boys, the care of the girls was assigned by the State to Dr. HILL and his wife, and from that time to the present, that is for fifty years, their school has continued to flourish. Dr. HILL was indeed the founder of female education in Greece. This is the benefit he has conferred upon her, for his institution has been the model of all similar ones in that country. The system of education introduced by him was founded on religion, and it had for its main object the formation of the moral character of its pupils. Its effect would have been greater if it had not been thwarted by Roman influence. The secular power has also frequently neutralized the good effects of the religious teaching of the school. Dr. HILL never attempted to bias the minds of his pupils against the Greek Church, but took care that the orthodox catechism should be taught to his pupils. He revered the Eastern Church as primitive, and as qualified to reform any defects in itself by its own action in due course of time, with the advance of the education of its clergy and laity. Labouring in this spirit, Dr. HILL and his wife educated nearly three generations of Greek women. There are few Greek families in which their scholars are not to be found. Consequently the news of his death has everywhere stirred many hearts. His house was the home of the poor, and more than 500 of their children were annually taught gratuitously by him. From the inmost depth of his soul he was a follower of the Gospel of CHRIST.

"DECENTLY AND IN ORDER."

IN every part of the Church of England, where things are done "decently and in order," there will be found a "credence table." It would betray a great amount of ignorance, in our days, in a churchman were he to ask, what is a credence table? Because it is generally known that it is a table on which the vessels and elements for the Eucharist are placed before consecration. In no other way consistent with order and decency can the direction of the Prayer Book be carried out: "The priest shall then place upon the Table so much bread and wine as he shall think sufficient,"—that is, after the alms and other offerings of the people have been humbly presented by the priest and placed upon the Holy Table.

In respect to the Litany Desk one finds it but seldom in churches in Canada, while it is quite common in England, and the masses of Canadian churchmen may be pardoned if they do ask the question, what is a Litany Desk? The answer is simple enough, however, it is a desk at which the Litany is ordered by the Church to be said or sung, and is to be found at the head of the nave, outside the chancel. Reference is made to it in the Communion Service in the rubric preceding the psalm, the words are:—"Then shall they all kneel, and the priest and clerks, kneeling, (in the place where they are accustomed to say the Litany,) shall say this psalm, etc." In one of the visitation questions published by Archbishop CRANMER, that great champion of the Reformation, he inquires of the clergy and parish officials, "Whether they have said or sung the said Litany in any other place but upon their knees in the midst of the church."

The Litany is a penitential service, and is appointed to be said or sung in this particular part of the church according to the words of the Prophet Joel, (ch. ii., 17,) "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, 'Spare Thy people, O Lord.'" The Litany service is distinct from the other services, and is marked by having a distinct place. The Litany desk seems to be peculiar to the English Church.

IMPROVING OUR SERVICES.

LITURGICAL TRADITION.

THE thanks of all reasonable people are due to those who try to steady the method of usage in the Church by reference to this tradition. It is no easy task. Since the days when Bishop COSIN wrote, "The book does not everywhere enjoin and prescribe every little order what should be said or done, but takes it for granted that people are acquainted with such common, and things always used already," much of this "traditional acquaintance" has been lost from memory and usage. Since 1549 we have had the Revolutions of Mary and Cromwell and William to check and confuse the stream of tradition in the Church, besides the still more injurious influence of a long period of sloth, when "don't care how" was the rule. It is evident, from what has already been said, that no one need have any misgiving in filling up the defect of direction in our present edition of the Prayer Book, at discretion of course, from the earliest edition, that of 1549,—there is sure to be nothing inconsistent or incongruous in such matter. For the rest, the sources of information are various, but practically not large in quantity; the writings

of the period, 1549 to 1661, are not very full of references to these points of ritual. What there is found in this way is doubly valuable, and there may yet be much more brought to light as the work of the ritual writers and compilers proceeds with each generation—we might almost say now with each year of life.

(To be Continued.)

OBITUARY.

ON Tuesday, August 2nd, ERNEST STEPHEN BELL, son of the Rev. C. ROLES BELL, was drowned while boating on Stony Lake, near Lakefield. It is only a few weeks since the young man's father left Lakefield to enter upon his duties in his new parish at Bradford. The news of ERNEST'S death was a great blow to Mr. BELL and the other members of his family. The young man was everything that his father could have desired, a regular communicant, a devout and faithful member of CHRIST'S Church, and most honourable and industrious in the duties of his profession. He was about twenty-one years of age, and in only one month more he would have been qualified to take his final examination as a chemist. When Mr. BELL arrived at Lakefield on his sad errand of disposing of his son's remains, he met with the most heartfelt sympathy from all, being the expression of regard due from Churchmen to their pastor, as well as of the universal esteem in which ERNEST was held in the village. Most unexpectedly the body was found almost before the search had commenced; and by the merciful providence of God the bereaved family were spared the anxiety of a long delay in recovering the mortal part of him who was so dear to them. The funeral took place on Friday the 4th inst, when a large congregation took part in our beautiful Burial Service, in which the sad "ashes to ashes, dust to dust" is placed side by side with many bright and comforting assurances of the "Resurrection to eternal life, through our LORD JESUS CHRIST." On Sunday morning the Holy Communion was celebrated by the present incumbent, the Rev. JOHN FARNCOMB, who has lately been removed from the mission of Batteau. Before the sermon the celebrant spoke of the close communion there is between the Church Militant and the Church Triumphant in "these holy mysteries," and of the unspeakable comfort which a fellow-membership in the One Body of CHRIST will always be to the faithful disciples.

We are sure that all Church people throughout the diocese will heartily sympathize with Mr. BELL in this great trial. The people of Lakefield showed their deep sympathy with him by bearing the expense of the steam-boat which went to search for the body, and the entire expense of the funeral, in addition to a handsome donation to Mr. BELL to cover his expenses—an act honourable to the people and to their late priest.

The flowers of Christian graces grow only under the shadow of the cross, and the root of them all is humility.

Not long ago, a ship was wrecked upon the reefs of an island in the Pacific. The sailors escaping to land, feared lest they might fall into the hands of savages. One climbed a bluff to reconnoiter. Turning to his companions he shouted, "Come on: here's a church." A simple story, but one involving a profound question: Why was it safer for shipwrecked men to go where a church appeared its cross than where there was none? This question probes the scepticism of our times to the heart.

## THE HISTORY OF THE IRISH CHURCH.

AT every period of authentic history Ireland has been a land of disaster. Its early church history is wrapped up in obscurity. The only clearly ascertained point is that there was a time when Ireland had an independent church, not in subjection to Rome, but repudiating its pretensions, which was full of missionary zeal, and which, involved in its history with Scotland, made itself conspicuous in the evangelization of Europe. In Ireland the inroads of the Danes as the usual explanation for the original woes of Ireland. Then came the interference of the papacy. In the case of Ireland, Rome displayed herself, as often elsewhere, not in the light of a genial parent, but of an unjust stepmother. The Irish were transferred to Henry II, and a secular arm was called in without the smallest compunction, to reduce Ireland to the obedience of the Roman See. It is convenient now-a-days to forget all this, but history cannot be altogether reduced to silence. In the midst of this confusion the native Irish Church well-nigh perished. In the meantime hatred sprang up, not unnaturally, between the Norman invaders and the invaded. Seeds of discord between the two nations were sown freely. In those days the Irish concerned themselves little about the Pope, who was to them an obstruction rather than a reality, but the yoke of England galled. When, then, at the period of the Reformation, England quarrelled with the papacy, it was not difficult to set the Irish against what was represented to them as the new religion of their old oppressors. A fresh ground of quarrel with England was eagerly snatched at, and what Rome had sought to compass by English intervention was accomplished through antagonism to England. It is in vain now to speculate what might have been the result if wise and judicious measures had been adopted to resuscitate the ancient religion of the country, and, through the medium of vernacular teaching, to have interested and conciliated the affections of the Irish. With a few rare and brilliant exceptions of holy and devoted men, such as Bishop Bedell, and a few others of similar spirit, none put their hands to this work, and Rome was left free to make Ireland the vantage ground of her attacks on English Protestantism. We cannot say that statesmen were altogether blind to what was going on, and to the dangers resulting, but their intervention was blundering and injurious. Hence the records of the Church of Ireland, for two centuries after the reformation, are painful for a Christian to dwell upon. The Roman schism was worked in the interest of foreign politicians, who purposely fomented dissention and encouraged fanaticism.

Still, notwithstanding all defects and greivous political mismanagement, the Church of Ireland, and it alone, carried on the ancient traditions of the original church, it, and it alone presented scripture truth to the Irish people; it, and it alone, was a witness for Christ; it, and it alone, was free from childish superstition and lying vanities. Its light was flickering and feeble, but such as it was it was not an *ignis fatuus*, luring to destruction. Noble spirits were raised up within its bosom conspicuous for splendid gifts and admirable self-devotion. But "the stars in their courses fought against" Ireland. In the opinion of statesmen Irish difficulties could be managed by conciliating popery, to which end the whole course of legislation has of late years been directed; with what success the present condition of Ireland testifies only too plainly, and the end is not yet.

Left to itself, crippled in its resources, the Church of Ireland has exhibited recuperative energy which shows that the Lord of Sabaoth hath a seed in her. She has closed up her ranks and reformed them. None but those who are wilfully blind can doubt that there is a determined effort being made to destroy in Ireland every vestige of English rule, with the extermination of all that sympathizes with England. The successive sops thrown out have been swallowed, but only to whet the appetite for further concession. It has therefore been no easy matter to raise income from those whose own resources have been so furiously devastated. We learn from the report of the representative body of the Church of Ireland for last year that, "notwithstanding the large reduction of

£182,892 in the commutation capital account, the total sum this year in the hands of the representative body to the credit of various capital accounts exceeds that in their hands on January 1st, 1881, by nearly £9,000." But there never was a period when steady, persistent help was more needed from the Church of England to the sister Church. Never ought the interest of those who have the true welfare of the Empire at heart be more lively in the maintenance of a Scriptural Church in the midst of an alien body which hates religious freedom and hates England.

## THREE RELIGIONS CONTRASTED.

A LECTURE was delivered recently before the University of Oxford by Prof. Monier Williams on the three principal religions now confronting each other in the world. Buddhism, he contended, was not entitled to be called a religion, for it recognized no God and no immortal soul. It was our duty to examine non-Christian systems reverently and impartially, and on their best side as well as on their worst. Christianity was the perfect embodiment of eternal truth, fragments of which were scattered through other systems.

There was more common ground between Hindooism and Christianity than between Islam and Christianity; all these religions associated the unity of God. According to Islam God was absolutely one, and had never become incarnate. According to Hindooism the one God manifested himself in innumerable incarnations and visible forms. The Koran and the Veda claimed to be the actual words of God. They were objective revelations, and had no objectivity like the Christian's sacred Scriptures. The feeling after truth in Hindooism was remarkably displayed in its doctrine of the triple manifestations of the Godhead.

The Indian's daily prayer from the Rigveda might be used by Christians, if the "Son of Righteousness" were substituted for "Sun." Hindooism has no one special founder, and Mohammed denied that he was the founder of Islam. His mission was to bring back the people of Asia to the true Monotheistic creed, which he affirmed had existed since Abraham—the first Moslem. Yet Islam certainly centered in Mohammed. His career was divided into two halves. At Mecca he was the earnest religious teacher and enthusiast. At Medina he was far more, he was a military leader, statesman and king. The Koran grew like patchwork, piece after piece, botch after botch; its teachings expanded in response to the needs of the mighty forces set in motion by Mohammed.

The Talmud and the spurious gospels formed the soil out of which the tangle of later doctrines ramified. The heaviest charge against Mohammed was that he encouraged by precept and example a low estimate of women. This was a canker ever eating into Moslem home life, and spreading to Moslem national life. It was true that Islam was once the soul of progress, but, having reached a certain point, it appeared to lapse backward, whereas the Christian's career was ever onward. In some parts of India Mohammed and Ali received divine honors, and the lowest classes of Hindoos were occasionally to be found worshipping at Mussulman shrines, as Mussulmans were at Hindoo shrines.

Two religions now co-operated harmoniously. Temples and mosques were reared side by side. Could no treaty of peace be adjusted between Islam and Christianity? The lecturer thought not. A vast chasm separated the two systems. A Trinitarian Christian would have less difficulty in coming to terms with Hindooism, notwithstanding its repulsive idolatry and its doctrine of soul-transmigration, than with Mohammedanism. Christians would never have fellowship with a religion which regarded the doctrine of Christ's association with God the Father as a blasphemous fable, and offered its adherents a paradise more material and carnal than that from which their first parents were expelled.

He who says all he likes, will often hear what he does not like.

## Diocesan Intelligence.

## TORONTO.

SYNOD OFFICE. Collections, &c., received during the week ending August 5th, 1882.

MISSION FUND.—July Collection.—St. Thomas's, Shanty Bay, \$4.00; Barrie \$17.11; Mono Mills, St. John's \$1.68; St. John's, Mono \$1.26; St. Paul's, Mono, \$1.24; Alliston \$1.10; West Essa 65 cents; Grafton \$5.00; Norwood 50 cents; Westwood 50 cents; Toronto, Holy Trinity \$210.55; St. Anne's \$5.00; St. Stephen's \$1.70; Christ Church, Stouffville, \$4.00; St. Mark's, Otonabee, \$2.00; Lang \$2.00; Oshawa \$7.00; Brighton \$1.70; Cobourg \$30.00; Uxbridge, St. Paul's \$7.48; Goodwood 45 cents. Parochial Collections.—Whitby, additional \$2.00; Mimico, additional \$1.50. Annual Subscription.—Rev. F. Tremayne \$40. Bequest of the late Miss Henderson, England, \$486.67.

PAROCHIAL MISSIONARY ASSOCIATION.—Mission Fund.—Port Perry \$1.12; St. Stephen's, Toronto, \$15.10; Brooklyn and Columbus, for Mission Fund, \$2.62, for Wauanosh Home 30 cents; Gore's Landing and Harwood \$6.15; Marton's school \$3.00.

WIDOWS' AND ORPHANS' FUND.—Annual payment under New Canon.—Rev. S. Weston Jones \$8.93.

ALGOMA FUND.—Ascension Day Collection.—Holy Trinity, Toronto, \$19.46. Day of Intercession Collection.—Perrytown \$3.00; Elizabethville 50 cents; Clarke 50 cents; Uxbridge \$13.13.

MEMORIAL CHURCH, ALGOMA.—Oshawa \$8.00.

DIVINITY STUDENTS' FUND.—April Collection.—Uxbridge \$3.00.

KINMOUNT.—The first Social, in connection with the Church, was held in this village on the 8rd of August, for the purpose of raising funds for the erection of a decent and comely sanctuary. At present we have to share, with diverse sects, a shabby meeting house. Considering the poverty of the settlers here and in the surrounding country, and the fact that it was held at a very busy time the entertainment was very successful. All the members worked *con amore*, and shewed great liberality in giving labour, money and good cheer towards the festive gathering. The Rev. Dr. Smithett kindly lent us the aid of his valuable services by delivering an eloquent and instructive lecture on "The Church of England as the basis for the Reunion of Christendom." A supplementary social was held at the house of Mr. Train on the 7th when an Election cake was voted for. The total amount realized was about \$40.

## NIAGARA.

From our own Correspondent.

BURLINGTON.—On Thursday, the 28th July, a Sunday-school festival was held at the Brant House. Special arrangements had been made with the several railways, and a number of very large trains crowded with happy faces of young and old from the various parishes, north and south, drew up at intervals and discharged their cargoes. Several heavy showers occurred during the day, but in spite of this there was very large gathering—some from Fergus, Beeton, Alliston, Cookstown, Acton, Brampton, Georgetown, Stewarton, Milton, Palermo, Nelson, Burlington, Bartonville, Stoney Creek, Glanford, Caledonia, and Nanticoke, besides many from Hamilton and its vicinity. The pavilion had, we are informed, been reserved for the accommodation of selected families from the city of Hamilton, who had been favoured with invitations. The rain, however, interfered with this arrangement, and the invited families did not turn up, at least for the service of song; and the pavilion was invaded by old and young, from country and town, upon the fall of the first heavy rain. The gathering of children, and the array of banners, were very good. On the arrival of the train from the north a procession was formed, headed, we observed, by the banner of St. Alban's, Acton, and led by a portion of the boys of the cathedral choir under the leadership of Mr. C. Robinson, of Burlington, proceeded to the pavilion singing the hymn "Brightly gleams our banner." On arriving in front of the pavilion a short musical service was sung, Mr. Fainlough at the melodeon. The Lord Bishop addressed the Sunday-school, which then adjourned to the shade of the trees allotted to them. After discussing luncheon amusement, in the shape of races, games, swings, etc., was the order of the day. Boats, in good supply, were liberally patronized. The band of the 18th Battalion played from two to five, at which latter hour the trains left north and south. A large contingent of city people arrived on the afternoon trains, along with their favourite band. We gladly speak of the indefatigable labours of the committee of management, headed by Mr. Maitland Young, Canon Belt, and the churchwardens of St. Luke's,

Burlington, whose arrangements were most carefully and laboriously made and energetically carried out. As public chroniclers, we trust we may be permitted to kindly offer a general criticism to this effect: That in all Sunday-school festivals the following principle should be absolute—Provide for the children and let the grown people look after themselves.

There was a considerable sprinkling of clergy—a good many, however, without their Sunday-schools. If the festival fell short of the expectations of the committee, we can only say, it was no fault of theirs. This festival was not of a diocesan character, but from the success which thus attended the gathering of a few country Sunday-schools we may be sure that another year, if indeed the committee could be prevailed upon to renew their arduous and self-denying labors, there would be a hearty co-operation of all the clergy and parishes, and so successful a Sunday-school festival would be given as to popularize the Church without and strengthen her hands within—far more so than what is at the best most unreliable—the numbering of Israel by religious census.

The profits of the festival were devoted to the Sunday-school fund of the parish.

HURON.

From Our Own Correspondent.

SIMCOE.—The Rev. John Gemley, accompanied by his daughter, left for a few months' tour to Ireland, England, and the metropolis.

ESSEX CENTRE.—The good Church folks of this village still assemble for divine worship in the temperance hall. The Sacrament of the Lord's Supper was administered to them last Sunday by the Rev. E. L. Turquand of Walkerville. This frontier church has been highly favoured by the appointment of Mr. Turquand, and many are continually being added to the Church.

MEAFORD.—On Tuesday, August 8th, the excursion of Christ Church Sunday School took place, some 250 adults and children went by the Steamer Asia to the rising young town of Warton. The trip was a delightful one and was immensely enjoyed by all on board the good steamer. It was a fast trip, too, the time being only three hours and a half between Meaford and Warton. The excursionists inspected the harbor works, the new railway and then ascended the rocky steeps and took a bird's eye view of the whole situation. They were entranced; they wished we had such a bay here, albeit they wouldn't trade our agricultural country for it. The village was decorated with grand arches by the citizens for the occasion and it will be long before people forget their hospitable reception. The Meaford cornet band supplied appropriate music at intervals and the whole affair passed off successfully. The committee, Rev. C. H. I. Channer and Messrs. Kerr and McCarrol, as well as the officers of the boat, succeeded in their arduous duty of making excursionists happy and comfortable.

S. S. Teacher's Assistant

TO THE INSTITUTE LEAFLETS.

Eleventh Sunday after Trinity.—No. 40.

THE COLLECT, ETC.

THE Gospel for this Sunday contains the parable of the Pharisee and Publican in the Temple; the former parading in the Temple of God his own superiority, while the latter can only think humbly of his own sinfulness. The former asks nothing, the latter asks for mercy. The former seems to claim, by implication, the Divine favour without even going to the trouble of expressing to God his desire for it; and under the mere form of thanksgiving comforts himself in his own merits as a possessor of Divine favour. There are those nowadays, formed into a sect, who refuse to acknowledge their need of Divine mercy, and whose prayer, if such they may be called, take the form rather of priding themselves in the occupation of a position above the spiritual needs of those whom they call "sinners."

We find the tone of the epistle beautifully in accord with that of the Gospel—St. Paul's self deprecation and vivid memory of his own short-comings, even to the extent of (as it would appear to his admirers) exaggerating and magnifying his deficiencies. This is the spirit of the contrite and humble publican. He is not content, when he mentions of necessity his excellence in the Apostolic office, with a mere cold and formal "God I thank Thee," but emphasizes, with

most real consciousness of unworthiness, the power and glory as being of God throughout his career.

The collect for the day takes up the thought of the divine mercy, and exalts that attribute of God unto the highest position as an exemplification of the almighty power, nay, as the chief exhibition of that power of God. From this height of contemplation of the wondrous power of divine mercy the soul sinks at once to the depth of personal human weakness and unworthiness, and, with a cry from these depths of humiliation, asks for the needful measure of grace for one who, "running the way of God's commandments," seeks to obtain the gracious promises, and become partakers of the heavenly treasure.

This week, occurs the festival of St. Bartholomew, apostle and martyr. This holy man has sometimes been identified with Nathaniel, and is supposed to have been of noble or at least superior birth; but none of these points are quite certain. To Bartholomew, however, is referred the conversion of Northern India, in apostolic days; and he is supposed to have been flayed alive at Albanopolis, in the Caspian Sea.

THE CATECHISM.

- Q. WHAT WERE YOU MADE IN HOLY BAPTISM?
- A. In my Baptism I was made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven.
- Q. Were you born a member of Christ?
- A. No.
- Q. What is a member?
- A. A living part of a living body.
- Q. Are the three things mentioned three separate blessings?
- A. No; the two latter are included in the first: for being made a member of the Son makes us sons, and as sons we are heirs.
- Q. How are we members of Christ?
- A. By being members of His Church, which is His mystical body.
- Q. Why is the Church called His mystical body?
- A. To identify it from His natural body; and because all its members are, in a supernatural and gracious way, united to Christ. (See 1 Cor. xii. 27; Ephes. i. 22, 23.)
- Q. Is it right to call this mere figurative language?
- A. No; the realities of our spiritual life, and of God's work in the spiritual world, are hereby set forth.
- Q. Why is it very important to remember this membership?
- A. Because the believing remembrance of this will keep us from sin. (1 Cor. vi. 15, 19, 20.)
- Q. What else would this faith work in us?
- A. Charity and sympathy. (1 Cor. xii. 11—13; Acts ix. 45.)
- Q. What else?
- A. Truthfulness. (Ephes. iv. 25.)
- Q. If we are members of Christ, what other great thing does this assure us of?
- A. Christ's love towards us. (Ephes. v. 25—30.)
- Q. Under what figure does our Lord declare our membership?
- A. Under the figure of a vine and its branches. (John xv. 1—8.) "I am the true vine. . . Abide in me. . . I am the vine; ye are the branches."
- Q. What do you gather from these words?
- A. That we are "in" Christ in some mysterious way, just as the branches of a vine are in the vine.
- Q. What else?
- A. That all our power to do good works comes from Christ, just as the power of a vine branch to bear fruit comes from its being a part of the vine.
- Q. What, lastly, do you gather from Christ's words?
- A. That those who are grafted into Christ are not sure of continuing in Him to the end, but must strive and pray with all diligence that they may so continue.

SABBATH CONTROVERSY.

This arose out of the act of Jesus in healing the impotent man on the Sabbath day. The healed paralytic was soon surrounded by a group of questioners. They looked at him with surprise and indignation. It is the Sabbath: it is not lawful for thee to carry thy bed. The man replied, "He that made me whole said to me, take up thy bed and walk." In their malignity they ask, not who is that that made thee whole, but that gave thee the wicked command to take up thy bed and walk? When he had told them they began to persecute Jesus because He did such things on the Sabbath day. It was in answer to this charge that He delivered the divine and lofty discourse preserved for us in the fifth chapter of St. John. Whether it was delivered in the Temple or before some committee of the Sanhedrim, we cannot tell; but at any rate the great rabbis and chief priests who summoned him before them that they might rebuke and punish Him for a breach of the Sabbath, were amazed and awed, if also they were bitterly and implacably infuriated by the words they heard. They

had brought Him before them in order to warn, and the warnings fell on them. They had wished to instruct and reprove, and then perhaps condescendingly for this once to pardon; and lo! He mingles for them instruction and rebuke. They sat around Him in all the pomp of their office to overawe Him as an inferior, and lo! with words of solemn majesty. He assumes the awful dignity of the Son of God. And so their attempt to lecture Him on the sin of working miracles on the Sabbath days—perhaps to punish Him for bidding a healed man take up his bed—proved a total failure. They had summoned him before them to explain His breach of the Sabbath: but so far from excusing the act itself, He sets Himself wholly above the Sabbath as its Lord, nay, even as the Son and Interpreter of Him who had made the Sabbath, and who in all the mighty course of nature and of providence, was continuing to work thereon. The Sabbath is made for man, and so the highest moral law of love swallows up and annihilates the lower law of mere literal and ceremonial obedience.

Correspondence.

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

QUERY.

SIR.—In reading over the report of the last Synod, I find a clause amending a clause of the canons on widow and orphans' fund, and to this effect, that it shall not apply to clergymen who were ordained after they were over sixty years of age, or were far advanced in life when they entered the diocese, or who were on the superannuated list of the diocese previous to the year 1881. Now, sir, will you be so kind as to publish through your paper, what clause of the new canon is intended to be affected by the amendment, and also, who are meant by those placed on the superannuated list of the diocese? So far as I am aware there is no superannuation fund belonging to the diocese, and no clergyman superannuated, with one single exception, and that is not from a superannuation fund, but from the general purpose fund. If it is intended to apply to those on the commutation, I can fully understand it, but if not it is a complete mystery to me. Hoping to receive the desired information, I remain,

R. A. ROONEY.

Mulmur West.

[We understand that clergymen are superannuated when the Bishop declares them to be so. The amendment must belong to the canons and by-laws for the widows and orphans' fund, to be found on pages 308-311 of the canons of the Diocese of Toronto.—Ed.]

MISTAKES OF CHURCHMEN.

SIR.—It appears to me, that one of the most painful things which strikes an earnest working Churchman, is the amount of ignorance there still remains in many of his fellow-Churchmen, in respect of what may be called things of minor importance. For instance, talk of candles on the altar, and it will bring on a fit of hysterics, or develop a storm of fiery indignation. And yet withal there is nothing more certain than that the Church of England orders candles to be used on the altar "two great lights," and this order is essentially peculiar to the Church of England. At the time of the Reformation she attained these "two lights" as her own, in protest against the Roman usage. Hence the cathedrals and college chapels have always retained their use before and since the Reformation to this very day. A great many parish churches at home, in the United States and in the British Colonies, use them. When King George III sent his royal gift to the altar of Quebec Cathedral, he sent two massive silver candlesticks, which may be seen standing on the altar to this present hour. And when, some seventy years ago, Mr. Sherry Sewell built Trinity Church in Quebec, he had exact copies of those same candlesticks made, and placed upon the altar there. Why did the English Church retain her use of the "two great lights" at the Reformation, and why continue the practice to the present day in all her properly ordered places of worship? She answers the question herself; she assures us that she did so as an instruction on the Incarnation, as a protest against superstition, and especially Roman superstition. The following is her injunction, delivered in the reign of that greatest of all Protestant Kings, Edward VI.:—"That such images as they (the clergy) know, in any of their cures to be or to have been abused, with pilgrimage or offering of any thing made thereunto, or shall be hereafter censured unto, they (and none other private persons) shall, for the avoiding of that most detestible offence of idolatry, forthwith take down, or cause to be taken

down, and destroy the same; and shall suffer from henceforth no torches nor candles, tapers or images of wax, to be set afore any image or picture,—but only two lights, upon the high altar, before the sacrament. Which, for the signification that Christ is the very true light of the world, they shall suffer to remain still; admonishing their parishioners, that images serve for no other purpose but to be a remembrance, whereby men may be admonished of the holy lives and conversation of them that the said images do represent; which images if they do abuse for any other intent, they commit idolatry in the same, to the great danger of their souls." After all this, who can be found ignorant or dishonest enough to talk of popery in connection with two wax tapers? If popery were a mere matter of wax tapers, it would be a very sorry thing to fight about—there might be some reason in fighting over tallow dips, as they do not emit the pleasantest of odours!

Yours, etc.,

JAMES JOHNSON.

## Family Reading.

### WHAT THE CHAIRS THINK.

Three little chairs lent side by side against the nursery bed;  
Three little boys lay snug and warm, each tucked up to his head.  
The chairs were chatting soft and low, as chairs at night will do;  
The children, dreaming side by side, might learn a thing or two  
If slyly they would keep awake and hear the talking through.

One little chair went "creak, creak, creak," and stretched its legs a mite.  
"Oh dear!" it said, "my joints are loose, my back aches so to-night;  
That careless boy perhaps may think I do not feel his blows,  
Nor shrink away from every kick and rudeness he bestows.  
I wonder if all things can feel; perhaps they can, who knows?"

"Well, I've been chipped by Allie's knife until I sure would bleed,  
If any blood were in my veins, and shame his thoughtless deed."  
Thus spoke the second with a sigh, and creaking sad and low:  
"Why can't the children tender be, and speak and act as though  
They knew all things had hearts and nerves?—they'd be much sweeter so."

A tiny pair of arms were raised, as if to ask attention;  
Their owner said, "There is a thing which I would like to mention.  
For sure I know one child at least, who's all we could desire;  
He never scratches, cuts nor kicks, nor roasts me by the fire.  
I wish we could all other boys with his kind deeds inspire.

"He's kind and gentle to all things, dog and cat as well;  
As to the baby sister, dear, the little Claribel,  
All things seem brighter when he's near, and better for the way  
He speaks to them, or deals with them; indeed, I cannot say  
How my arms ache for that dear boy when he is gone all day."

And so, remember, little friends, be gentle, tender, kind;  
And live, each day, in such a way, 'twill leave no scar behind.

### PREPARATION FOR DIVINE SERVICE.

One needs to go to church not only withdrawn a little already from ordinary cares, business and amusements, and thus in an attitude of expectation and reception, but in a frame of tranquility. Many a good influence from prayer and sermon has been barred out by a Sunday morning domestic jar, a heated discussion at the breakfast table, a tiff of temper over some trivial matter of arrangement, conveyance, servants, management of children, wearing apparel. It is an excellent plan to have all these debatable points settled, so far as they can be, over night, the younger

children's dresses chosen, laid out and put in order, so that the day of peace may begin in peace.

At one period of my life I was in a very agreeable family where, by what seemed a singular fatality, some irritating topic broke out every Sunday morning at breakfast as regularly as the fried fish was brought to the table. The whole family generally got into dispute, and everybody went to church "cross." Especially avoid the introduction of vexed and vexing questions. Let them go. It is the Lord's morning as well as the Lord's day; and, generally, as the morning is, so will the day be. How can we enter His courts with thanksgiving and His gates with praise, if the inward man is in a fume and flurry of anger, or confused with hurry, or the soul's sky murky with the clouds of a retreating storm?—*Bishop Huntington.*

### PRECEPT AND PRACTICE.

A good story is told of an excellent American clergyman who, happening one day to pass by the open door of a room where his daughter and some young friends were assembled, thought from what he overheard, that they were making too free with the character of their neighbours. After their visitors had departed he gave his children a lecture on the sinfulness of scandal.

"But, father, what shall I talk about?"  
"If you can't do anything else," replied he, "get a pumpkin and roll it about; that will, at least, be innocent diversion."  
A short time after, an association of clergymen met at his house, and during the evening some discussions on points of doctrine were earnest, and their voices were so loud as to indicate the danger of losing their Christian temper; when his oldest daughter, overhearing them, procured a pumpkin, and entering the room gave it to her father and said:  
"There, father, roll it about."  
The clergyman was obliged to explain to his brethren, and good humour was instantly restored.

### WOMAN'S INFLUENCE ON SOCIAL LIFE.

Men, as a rule, are easily attracted by a beautiful face, but it is an internal beauty of character by which a woman can exert the greatest amount of influence. A true minded man, though at first enamored by the glare of personal beauty, will soon feel the hollowness of its charms when he discovers a lack of beauty in the mind. Inestimably great is the influence that a sweet-minded woman may wield over those around her. It is to her that friends would come in season of sorrow and sickness for help and comfort. One soothing touch of her kindly hand would work wonders in the feverish child. A few words let fall from her lips in the ear of a sorrowing sister would do much to raise the load of grief that is bowing its victim down to the dust in anguish. The husband comes home worn out with the pressure of business, and feeling irritable with the world in general; but when he enters a cosy sitting-room and sees the blaze of the bright fire, his slippers placed by loving hands in readiness, and meets his wife's smiling face, he succumbs at once to the soothing influence which acts as balm of Gilead to his wounded spirits, that are wearied with combatting the stern realities of life. The rough school boy flies in a rage from the taunts of his companions to find solace in his mother's smiles. The little one full of grief with its own large trouble, finds a haven of rest in his mother's bosom. And so one might go on with instances of the influence of a sweet minded woman has in the social life with which she is connected.

### READING.

We venture a few suggestions to the boys and girls about their reading. *The first is:* Don't try to read everything. Some people are very proud of the amount of their reading. This is a foolish pride, and generally goes before a fall of some kind. Persons who read a great deal, often fail to think much. The consequence is, nearly all they know is borrowed, and is merely a matter of memory. *The second is:* Don't take up books and drop them before they are half finished. This is a miserable habit. It is a habit that will cling to a person in other things than reading. Some good people strew their path with unfinished efforts and undertakings. They take up new things quickly and drop them again as quickly. Better read a few books thoroughly than either to begin or skim through many. In the one case you will learn some things well; in the other you will get a smattering of a good many things, but will not be certain or accurate about any. *The third is:* Have some plan about reading, and not mix all sorts of things together. If you wish to know about particular persons, or countries, or places, you must read the books which will best inform you. And, after all, particular

information is the most valuable. One of the greatest men that ever lived, once said:—One class of readers is like an hour glass, their reading being as the sand; it runs in and it runs out, and leaves nothing behind. A second class resembles a sponge, which imbibes everything, and retains it in nearly the same state, only a little dirtier. A third class is like a jelly bag, which allows all that is pure to pass away, and retains only the refuse and the dregs. The fourth may be compared to the slaves of Golconda, who casting aside all that is worthless, preserves only the pure gems.

### A LABOUR OF LOVE.

A century ago, in the north of Europe, stood an old cathedral, upon the arches of which was a sculptured face of wondrous beauty. It was long hidden, until one day the sun's light, striking through a slanted window, revealed its matchless features. And ever after, year by year, upon the days when for a brief hour it was illuminated, crowds came and waited eagerly to catch but a glimpse of that face. It had a strange history. When the cathedral was being built, an old man, broken with the weight of years and care, came and besought the architect to let him work upon it. Out of pity for his age, but fearful lest his failing sight and trembling touch might mar some fair design, the master set him at work in the shadow of the vaulted roof. One day they found the old man asleep in death, the tools of his craft laid in order beside him, the cunning of his right hand had gone, his face upturned to this other marvelous face which he had wrought there—the face of one whom he had loved and lost in his early manhood. And when the artists and sculptors and workmen from all parts of the cathedral came and looked upon that face, they said: "This is the grandest work of all; love wrought this!"

In the great cathedral of ages—the temple being builded for an habitation of God—we shall learn some time that love's work is the grandest of all.

### KISSES ON INTEREST.

A father talking to his careless daughter said: I want to speak to you of your mother. It may be that you have noticed a careworn look upon her face lately. Of course it has not been brought there by any act of yours, still it is your duty to chase it away. I want you to get up to-morrow morning and get breakfast, and when your mother comes and begins to express her surprise, go right up to her and kiss her on the mouth. You can't imagine how it will brighten her dear face. Besides you owe her a kiss or two. Away back when you were a little girl she kissed you when no one else was tempted by your fever-tainted breath and swollen face. You were not as attractive then as you are now. And through those years of childish sunshine and shadows she was always ready to cure, by the magic of a mother's kiss, the little dirty chubby hands whenever they were injured in those first skirmishes with this rough old world. And then the midnight kiss with which she routed so many bad dreams, as she leaned above your restless pillow, have been all on interest these long, long years. Of course she is not so pretty and kissable as you are, but if you had done your share of the work during the last ten years the contrast would not be so marked. Her face has more wrinkles than yours, far more, and yet if you were sick that face would appear more beautiful than an angel's, as it hovered over you, watching every opportunity to minister to your comfort, and every one of those wrinkles would seem to be the bright wavelets of sunshine chasing each other over the dear face. She will leave you one of these days. These burdens, if not lifted from her shoulders, will break her down. Those rough hard hands that have done so many necessary things for you will be crossed upon her lifeless breast. Those neglected lips that gave you your first baby kiss will be forever closed, and those sad tired eyes will have opened in eternity, and then you will appreciate your mother, but it will be too late.

### POWER OF KINDNESS.

A servant of the Rev. Rowland Hill suddenly died, and his master preached his funeral sermon to a numerous congregation, in the course of which he mentioned the following anecdote: "Many persons present were acquainted with the deceased, and have had it in their power to observe his character and conduct. They can bear witness that I speak the truth when I assert that he has proved himself a perfectly sober, honest, industrious and religious man, faithfully performing, as far as lay in his power, the duties of his station in life, and serving God with constancy and zeal; yet this very man, this virtuous and pious man, was once a robber on the highway. More than thirty years ago he stopped me on the

highroad and demanded my money. Not at all intimidated, I argued with him. I asked him what could induce him to pursue so iniquitous a course of life. "I have been a coachman, sir," he said, "but am out of place, and not being able to get a character, can get no employment, and am therefore obliged to resort to this means of gaining a subsistence." I desired him to call upon me; he promised he would, and he kept his word. I talked further with him, and offered to take him into my service. He consented, and ever since that period he has served me faithfully, and not me only, but he has faithfully served God. And instead of having finished his life in a public ignominious manner, with a depraved and hardened mind, as probably soon would have been done, he has died in peace, rejoicing in hope, and prepared, we trust, for the society of men made perfect."

INFIDELITY OF HEART, NOT OF THE HEAD.

A lawyer, bright and gifted, sent for the writer, and on meeting him, began to speak of his recent experience.

"I have just got truth," he said, "and it has come to me so strangely that I want to tell you about it."

"For years I was a sceptic, reading everything on the subject of Christianity, and sometimes giving the weight of evidence to the one side, sometimes to the other, but never quite able to hold both in the firm grasp of my mind at once, and balance the evidence so as to form an abiding conclusion. And so I drifted between doubt and probability like a helmsman wrecked in the tossing waves of uncertainty."

"At length I married a Christian wife. Every night she read with me her Bible and prayed, and I tacitly assented, more from love to her than any real interest. But all the while I saw in her something which I did not possess, and which was worth more than all my intellectual superiority. One short year we lived together, and then she died. More than ever, in these last sufferings, did I see the reality and value of her faith, and when I found myself alone—stunned with grief, and without one prop on earth to cling to—I found myself also, without even thinking why, instinctively crying out in my agony to her God for help and comfort."

"Instantly I felt the answer. Before I had time to reason whether I believed or not, my heart had cried in its orphanage, and had heard the answering heart of God. And that touch of love and comfort was so sweet and real that I just kept on praying, and the same answer has ever come, and I know it is God; so that now you see I have got faith, I hardly know how. But I know it is faith, and I know it is true, and that is enough for me."

Yes, he had sought for God, where alone God ever can meet man, "in spirit and in truth," in the simplicity of the heart, in the attitude not of the proud censor, but the helpless child and the penitent sinner."

When will men cease to strain their weary eyes toward a cool and lofty region where the Father is not found, and simply turn to the cradle of Bethlehem, the cross of Calvary, the footstool of simple, lovely penitence, to find Him who has Himself said: "I dwell with him that is humble and of a contrite heart, and that trembleth at my word."

PRAYERS IN THE PSALMS.

When I speak of the rareness and preciousness of prayers, I mean such prayers as combine three conditions—permanence, capability of being really prayed, and universality. Such prayers primates and senates can no more command than they can order a new Cologne cathedral or another epic poem. For the prayers which we now contemplate in the Psalms are those which have come from some individual spirit, but from him have passed into the sanctuary, leaving echoes there that never cease to reverberate; and which from the sanctuary again have been wafted like seeds on the wings of every wind. Prayers, which when once they have been learned, mingle with the memory in other years like the music of a nursery song; prayers, which like some mysterious vestment, fit every human soul in the attitude of supplication; prayers for every time, place, circumstance; for the bridal and the grave, the storm and the battle, the king and the peasant, the harlot sobbing on her knees on the penitentiary floor, and the saint looking through the lifted portals into the city of God; from the solitary soul on the hospital stretcher, and the thousands crowded in the great minster; prayers for the seasons when the Church looks upon the Crucified, and for those when He bursts the bars of the tomb and ascends to His Father's throne. Such prayers the world has never seen but once.

One practical thought may be briefly suggested in conclusion.

"The rank and quality of the religious frame," it has been said by a distinguished statesman, "may in general be tested, at least negatively, by the height of

its relish for the Psalms." They may, indeed, be made to form a delicate spiritual thermometer, exquisitely sensitive to the atmosphere of our inner life. We have the Psalms, and repeat them in the college chapel, in the parish church, sometimes with the elevating accessories of cathedral worship, sometimes

Where no organ's peal  
Invests the stern and naked prayer.

If we have no sympathy with their tenderness or severity, their penitence or joy, their words of prediction or invitations to prayer; if all their sighs for Passiontide and their songs for Easter touch no responsive chords in our souls; if the Divine Hero of Messianic Psalms speaks to us from the cross and from the throne, and we are deaf alike to His pathos and His majesty—then we may doubt whether our character is moulded after the type of saints, whether all is well with us. More than fifty generations of Christian believers bear witness, that when we sing the Psalms with fair weather in the soul, we still hear sweet voices from the distant hills and the soft sighing of an eternal sea that flows towards the spot on which we stand.—By a living author.

DOWN WENT THE ROYAL GEORGE.

MANY years ago an English ship lay at anchor in the roadstead at Spithead, near Portsmouth, England. The finest ship in that fleet was "The Royal George." She was the admiral's ship, and carried a hundred guns. Just as everything was on board, and she was ready to go to sea, the first lieutenant discovered that the water-pipes were out of order. In order to repair them it was not thought necessary to put the ship into the dock, but only to heel her over till that part of the hull where the pipes were was brought above the water. Heeling a ship over, you know, is making her lean on one side. The port, or left-hand guns are run out from the port holes as far as possible, and then the starboard or right-hand guns are run over toward the other side. This makes the vessel keel down toward the water on one side, and rise high out of the water on the other.

A gang of men from the dockyard was sent to help the ship's carpenters. The workmen reached the pipes of "The Royal George" and made the needed repairs. But just as they had done so a lighter, or large open boat, laden with rum, came along side.

Now the port holes on the lower side of "The Royal George" were nearly even with the water before the lighter came near; but when the men began to take in the casks of rum she keeled over more and more. The sea, too, had grown rougher since morning, and water began to rush in through the port-holes. The carpenter saw the danger, and told the second lieutenant that the ship ought to be righted at once. But the lieutenant was a proud young man, who did not like to be reminded of his duty, and so he said to the carpenter, "Mind your own business, and I will mind mine."

But soon the danger increased, and the carpenter went a second time and told the young man that unless "The Royal George" was instantly righted all would be lost. Instead of taking advice this foolish youth, thinking that the carpenter was meddling with what did not belong to him, again told him, and this time with an oath, to go about his business.

At last the proud second lieutenant began to see that the carpenter had been right, and that the danger was very great. He ordered the drummer to beat to quarters, that is, to summon every man to his post; but before the drummer had time to give one tap on the drum the ship had keeled over more and more. And now the men scrambled down through the hatchway to put the heavy guns back in their places. But hal! it was too late! The water was rushing in. She was filling up rapidly. Before help or rescue could be had down went "The Royal George," carrying with her the admiral, officers, men, and numerous visitors who were on board, to the number of nearly a thousand souls.

The gallant ship was lost, with all on board, because a young man was too proud to take advice. See into what peril a stubborn, unreasoning pride may lead one.

"THEY SAY."

A lady once said to us, "People constantly use the words 'they say.' Now can any one tell who 'they' are whose speeches are continually quoted?" We have often thought of her words, and meeting a few days since with a sensible paper entitled "They say," we transcribed some of its remarks:

"Who has not heard of the world-renowned 'They say?' His name is everywhere familiar; the high and low, the rich and poor, the honored and despised, the civilized and barbarian, Jew and Gentile, Mussulman and Christian, most nations, tongues and kindreds have heard of Mr. They Say. His name is almost a household word. But who have ever given

the world a history of this remarkable personage? Numerous as biographies are, no library contains on its shelves the life of a personage so universally known and quoted. Permit us, therefore, to give you some particulars respecting him. With regard to his parentage, nothing, I fear, very respectable, can be adduced. His father's name is Slander; his mother's, Tattle; he was born in the town of Evil Report, in the kingdom of Sin. With respect to his age, no one can identify it; many conjecture that he came into the world soon after Adam and Eve were expelled from the Garden of Eden; if this supposition be correct he is far advanced in life—nay, extremely old, and must have the evidences of great debility. But such is not the case; he is strong and active, as hale and hearty as ever; truly a remarkable old creature. With regard to his education, it may be assumed to be limited. His knowledge is chiefly from hearsay, since he does not gain any correct information on men or things. Yet so artful is this singular being, that he never positively commits himself or makes a decided assertion; he supposes this, that or the other; guesses and pretends to hope that the thing he mentions may or may not be true. He is said to be strong and active, like his patron, going up and down the world seeking whom he may devour. No one has ever seen, but all have heard of him. My own opinion respecting him is that he is somewhat like a phantom, which we can neither see nor hear. Still we know that he exists, because every one quotes his sayings, though unseen and impossible to take hold of—a sort of will-o'-the-wisp, a jack-o'-lantern, whose personal appearance cannot be described. A few words more, and I have done with the subject. He is distinguished for a vile, slanderous disposition, being likewise deceitful, a liar, a peace-breaker; in short, he is everything that is bad, filling the world with suspicion."

Reader, is "They say" a visitor in your family? If so, drive him forth; don't even allow his name to be mentioned, much less let any one under your roof listen to his vile insinuations; he will cause mischief without end; he has ruined many a happy household. He has set husband and wife at discord, children against their parents and parents against their children. "They say" has his own way of telling a tale; the story runs like wild-fire. This is just what he wishes, for his profession is that of a mischief-maker. Listen not, therefore, to his whispers, and allow not your lips to repeat them. Rather say, "Set a watch, O Lord, on the door of my lips, lest I offend with my tongue."

It may be useful to add the following recipe for the cure of a terrible disease of the mouth called "Scandal." Take of Good-nature, one ounce; of the herb commonly called by the Indians "Mind your-own-business," one ounce; mix this with a little Charity-for-others, and two or three sprigs of Keep-your-tongue-within-your-teeth; simmer them together in a vessel called Circumspection for a time, and it will be fit for use. Application—The symptoms are a violent itching in the tongue and roof of the mouth, which is most strongly felt when you are with a kind of being called a "gossip." When you feel an attack of it coming on, take a spoonful of the above; hold it in your mouth, which you will keep closely shut until you get home, and you will find this to be a complete cure.

The Bishop of Vermont called the attention of the late convention to the importance of properly training the children in religious knowledge. "Train up a child in the way he should go, and when he is old he will not depart from it." But the beginning of this training of the child should be made early. He should not be able to remember the time when he did not use his Prayer Book; when he was not moved by the sublime words of devotion; when he did not feel the deep pathos of the Litany; when his heart was not uplifted in the *Te Deum* and *Gloria in Excelsis*; when he was not learning something of his duty and of God's fatherly love, in the prayers for all conditions of men, for the sick, the orphans and widows, and all the suffering. When, in short, he was not growing in that love and appreciation of the service which will keep him steadfast in his devotion to the Church.

A POWER IN THE HOUSE OF PARLIAMENT.—Conspicuous among the influential men of the Dominion is Mr. J. H. Metcalf, Member of Parliament from the City of Kingston. Commencing life as a school teacher he has steadfastly worked his way upward to the honored position in business and politics he now holds. Coming to a personal matter, we would mention that Mr. Metcalf was formerly subject to extreme soreness of the chest, for which, as he himself says, "I could find no remedy but St. Jacobs Oil, the Great German Remedy." In the following letter Mr. Metcalf gives evidence of his appreciation. "I take great pleasure in stating that I used St. Jacobs Oil for extreme soreness of the chest, and I found it to be an excellent remedy. I would not be without it for ten times its selling price; as a family remedy it certainly has no equal."

## Children's Department.

### THE PEACE OF GOD.

THE child leans on its mother's breast,  
Leaves there its cares, and is at rest;  
The bird sits singing by its nest,  
And tells aloud  
He trusts in God, and so is blest  
'Neath every cloud.

He has no store—he sows no seed,  
Yet sings aloud, and doth not heed;  
By flowing stream or grassy mead  
He sings to shame  
Men who forget, in fear of need,  
A Father's name.

The heart that trusts forever sings,  
And feels as light as it had wings;  
A well of peace within it springs:  
Come good or ill,  
What'er to-day, to-morrow brings,  
It is His will!

### THE PHARISEE AND THE PUBLICAN.

WE are admitted to-day to look into the Jewish Temple, but not to admire the marble and the gold, Solomon's Porch or the Beautiful Gate. No, our eyes are directed to two worshippers among the many who throng its courts. First, there is the Pharisee standing erect, quite unabashed at finding himself in the presence of God. He thinks he is praying, but he is running through the list of his good deeds, and praising himself at the expense of his fellow-men. Then, afar off in the distance, is the Publican. Not daring to raise his eyes to Heaven, he smites upon his breast, and utters the words which so many penitents have since echoed, "God be merciful to me a sinner." The Pharisee felt the want of nothing, he asked for nothing, so he obtained nothing, he was sent empty away; but the misery of the Publican pleaded powerfully to God for mercy, and the hungry was filled with good things.

The Pharisee and the Publican thus stand before us as types of pride and humility; of pride rejected by God, and humility accepted by Him. But though the Pharisee was no doubt of a higher station in life than the Publican, we must not conclude that great men are always proud, and poor men always humble, for this is not the case. No doubt riches and grandeur are apt to puff men up with pride, but in all ages there have been Christian people who have resisted this danger, and walked humbly with their God in the highest stations in life. Among these were Louis IX., King of France, of whom you shall hear to-day.

Louis was born A.D. 1223, and his father dying when he was only eight years old, he was carefully brought up by his mother, the good Queen Blanche. She gave him a most excellent education, teaching him first his duty to God, and then every thing else which a prince ought to know. Often she would say to him, "I love you, my dear son, as tenderly as mother ever loved a child, but I would rather see you dead at my feet than committing a mortal sin."

At twelve years old the young king was crowned with great show and pomp. It was enough to awake proud thoughts in a child's heart to find himself the chief person in such a splendid scene, with all the nobles and officers of state looking up to him, and swearing to obey him. But not so with Louis. He only felt awe and humility, and in the midst of all he turned to God, and said, "O Thee, O Lord, have I lift up my soul: O my God, I have put my trust in Thee." And when he took the coronation oath, he prayed for light and strength to use his authority for God's glory and his people's good.

And the light and strength he entreated for were given him. At the age of

twenty-one he took the government into his own hands, and his treasurer remarked that his was the wisest and best head in the council. He saw at once that some crown vassals had been wronged by his grandfather, and he made it up to them directly. For centuries afterwards his subjects loved to show the oak-tree of Vincennes, where this good king used to sit on the grass and administer justice to rich and poor alike. He thus gained such a reputation as a judge that Henry III. of England and his barons chose him to settle a dispute about which there had been a civil war in England for many years.

King Louis knew well that his royal station exposed him to the danger of pride and self-confidence, so he took especial care to cultivate the grace of humility. He tried not to mind high things, but to condescend to men of low estate. It was a pleasure to him to visit the hospitals, and then he would talk to the poor sufferers and wait upon them, bringing them their meals and washing their feet. He knew it was a duty to keep up the state and dignity of the crown, and he did so; but when it was possible he used to live plainly and simply, thus saving a good deal of expense. All that he saved went to the poor, or in church building.

The life of King Louis was not without sorrow and hardships. When he thirty-three years old, having heard of the terrible sufferings of the poor Christians in the Holy Land from their Saracen tyrants, he thought it his duty to join a crusade for their deliverance, and his wife could not be kept back from going with him. So, leaving France under the care of his mother, Queen Blanche, he sailed for the East with a large army. Instead of going to the Holy Land, Louis thought it best to attack the Saracens in Egypt; so they landed on the banks of the Nile and took Damietta. The good king showed as much equity and justice there as at the oak at Vincennes: he forbade his soldiers to plunder the natives, and took care that if they did so they made restitution afterwards. He also appointed clergymen to instruct and baptize any of the natives who should be converted to the Christian faith, and charged his soldiers not to slay in battle any whom they could take prisoners, that an opportunity might be given them of hearing Christ's name.

As soon as possible Louis and his army left the queen and her children at Damietta and went further into Egypt. They fought bravely against the Saracens, but were overpowered by the burning climate and the number of their enemies. The king's brother was slain in battle. Louis could not speak of him without tears, but still said, "He is in paradise: we ought to praise God for it and adore His unsearchable judgments." At last the sickness in the army became terrible, and the king himself was attacked by it. They could do nothing but retreat, and the king put on his armour to lead his men back, but he could not bear its weight. He was lifted from his horse and laid on the ground, with his head in the lap of a poor woman who thought him at the point of death. The Saracens came up and took him prisoner, and for several weeks he lingered in a wretched little hut, suffering a great deal, but so patient and resigned that his enemies were astonished. They set him free at last on the promise of a large ransom, and when he was sufficiently recovered they sent him to Damietta, where his wife had been full of grief and anxiety for him. A little child had been born to her, and she had called him Tristan, or the Sorrowful. Though the Saracens failed in their part of the agreement with Louis, he kept his part strictly, and paid them all the ransom he had promised. This impoverished him so much that he could do nothing for the poor Christians in the Holy Land, but before he returned to France he went to comfort and cheer them, and to see the country in which his Saviour had dwelt when He visited this earth.

On his return home his life seemed en-

tirely given to God and good works. He arranged the affairs of his people wisely and well, and gave them a code of excellent laws. He founded a hospital for 300 blind men: he fed daily 120 poor men, often waiting on them himself, and we hear of his standing godfather to a Jew who was baptized in one of the churches of Paris. Nor did he keep his religion for the great actions of his life alone,—it pervaded every word and action. Once when his leg was sore and inflamed, a careless page let some hot wax drop on it from the candle he was holding, but no notice was taken of it.

King Louis remained fourteen years in France; then the miseries of the Eastern Christians made him raise an army and join another crusade. He reached Tunis. There fever broke out. Tristan, the child of the last crusade, sickened and died; then the king was seized by it. One and twenty days were allowed him to take leave of this world and prepare for the next, and he entered into rest August 25, 1270.

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

Mr. T. C. Berchard, public school teacher, Norland, writes:—"During the fall of 1881 I was much troubled with Biliousness and Dyspepsia, and part of the time was unable to attend to the duties of my profession. Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure was recommended to me, and I have much pleasure in stating that I was entirely cured by using one bottle. I have not had an attack of my old complaint since, and have gained fifteen pounds in weight."

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

WICKED FOR CLERGYMEN.—Rev. —, Washington, D.C., writes:—"I believe it to be all wrong and even wicked for clergymen or other public men to be led into giving testimonials to quack doctors or vile stuffs called medicines, but when a really meritorious article made of valuable remedies known to all, that all physicians use and trust in daily, we should freely commend it. I therefore cheerfully and heartily commend Hop Bitters for the good they have done me and my friends, firmly believing they have no equal for family use. I will not be without them."—*New York Baptist Weekly*.

Mrs. D. Morrison, Farnham Centre, P.Q., writing about Dr. Thomas' Electric Oil, says:—"George Bell used it on his son, and it cured him of rheumatism with only a few applications. The balance of the bottle was used by an old gentleman for Asthma, with the best results. It acts like a charm."

CURED OF DRINKING.—"A young friend of mine was cured of an insatiable thirst for liquor, which had so prostrated him that he was unable to do any business. He was entirely cured by the use of Hop Bitters. It allayed all that burning thirst; took away the appetite for liquor, made his nerves steady, and he has remained a sober and steady man for more than two years, and has no desire to return to his cups; I know of a number of others that have been cured of drinking by it."—From a leading R.R. official, Chicago, Ill.—*Times*.

ALMA COLLEGE, the new and popular institution for the higher education of ladies, was opened last year in St. Thomas, and had an attendance of 134 students. Its buildings and furnishings are said to be the finest for the purpose in the Dominion; and its Faculty of 13 regular teachers, and 5 lecturers, in literature, music and the fine arts, is certainly a strong one. We are glad to note the practical character of the institution, embracing as it does full courses in commercial training, telegraphy, phonography, etc. Ministers daughters, of all denominations, are highly favoured, being charged only half rates for board and tuition in all branches except extras. Parties interested will observe the advertisement in our advertising columns.



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#### Died.

BELL.—At noon, on Wednesday, the 2nd August, Earnest Stephen Bell,—dearly beloved son of the Rev. C. R. Bell, late incumbent of Lakefield, and now of Bradford,—was accidentally drowned in Stony Lake, County of Peterborough, aged 21 years.

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