

Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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[No. 49.]

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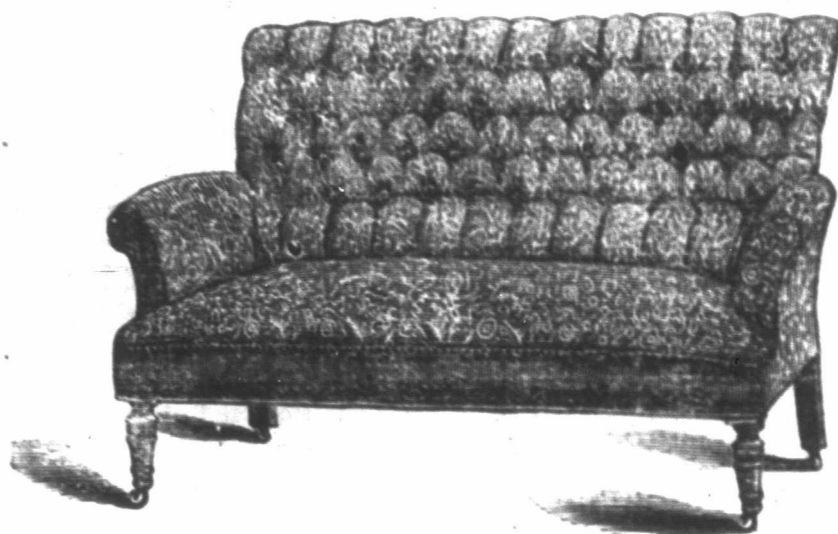
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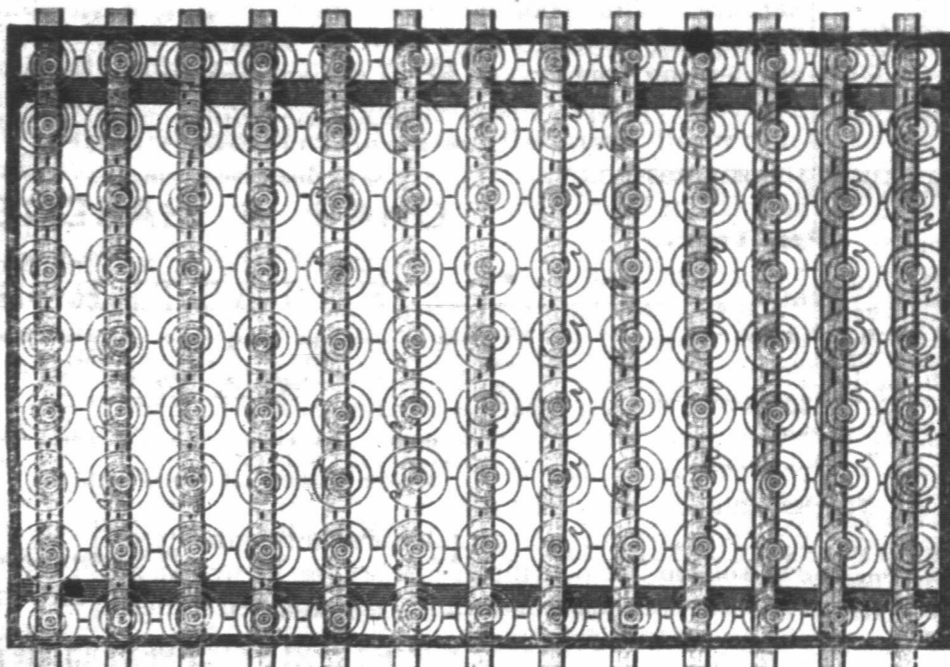
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No preparation has ever performed such marvellous cures, or maintained so wide a reputation, as AYER'S CHERRY PECTORAL, which is recognized as the world's remedy for all diseases of the throat and lungs. Its long-continued series of wonderful cures in all climates has made it universally known as a safe and reliable agent to employ. Against ordinary colds, which are the forerunners of more serious disorders, it acts speedily and surely, always relieving suffering, and often saving life. The protection it affords, by its timely use in throat and chest disorders, makes it an invaluable remedy to be kept always on hand in every home. No person can afford to be without it, and those who have once used it never will. From their knowledge of its composition and operation, physicians use the CHERRY PECTORAL extensively in their practice, and clergymen recommend it. It is absolutely certain in its healing effects, and will always cure where cures are possible.

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a case of **Dyspepsia or Biliousness** for 75 cents? It is awfully unwise to agonize under the many ailments arising from **Dyspepsia, Indigestion, Disordered Stomach and Liver**, when this offer is made to you in your own home in all sincerity,

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ZOPESA (from Brazil) cures **Dyspepsia and Biliousness**. A single dose relieves; a sample bottle convinces; a 75 cent bottle cures.

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**American
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Selected grain, all hulls, cockle and impurities removed. Steam cooked and desiccated. Patented. Prepared, as wanted, for the table, in ten minutes. Saving money. Saving fuel. Saving time. Saving waste. Saving health. Easy to digest, being thoroughly cooked. Beware of imitations.

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We ask the clergy, laity and friends to make every effort in their different parishes throughout the Dominion, to get every family to subscribe at once.

LESSONS for SUNDAYS and HOLY-DAYS.

Dec. 10...SECOND SUNDAY IN ADVENT.—

Morning...Isaiah 5. 1 John 3 to 16.

Evening...Isaiah 11 to 11, and 24. John 18 to 28.

THURSDAY, DECEMBER 7, 1882.

SPECIAL NOTICE.

Owing to the great demand for advertising space during the holidays, we shall add four additional pages, so that the reading matter will not be curtailed. We take this opportunity of thanking our friends for the large additional support given to us since making the recent change in our staff, both advertising and circulation having increased beyond our most sanguine expectations.

VERBUM SAP. Our fellow contributor to *Fraser's Magazine*, whose initials, A. K. H. B., are so well known, is thus spoken of by Mr. W. Davenport Adams in the *Churchman's Magazine*:—"That Dr. Boyd should have been before the public for twenty-six years, and should be as popular now as he was at first, is conclusive as to his position in the literary hierarchy. His career as a writer has not been a bed of roses. As time went on, Dr. Boyd began to incur the usual penalty of success. He began to be sneered at. He was informed without any circumlocution, that he was talking twaddle. He became a favourite target of smart reviewers. He was regarded, in fact, with considerable pity, and his readers were treated with contempt. It has, however, been truly said that no man was ever written down except by himself; and his critics have come and gone, but Dr. Boyd is as rapid and characteristic as a quarter of a century ago, "and the more he was scoffed at, the greater favourite he became." The pertinence of all which, and the exactitude of the parallel which exists, we have no need to explain.

Trinity College has placed Marmion on its list of text books. Let Churchmen note this well, that the Council have not had to consult Mr. Crooks, or any Archbishop, or newspaper. They regard this poem worthy to be used in the study of English, and it will be so used. What we contend for is that we Church people have a right to control the literature to be studied by our

children, without Dr. Lynch interfering, or any other authority outside the Church. And what is more, we shall secure this right ere long, if we have the spirit to demand it.

We demand freedom to teach history truthfully, so that the youth of Canada will not be kept in the dark about some of the most important events and characters in the annals of mankind, especially such as arose in, or were concerned with, the prolonged struggle to free our Church from the usurpation of Rome. We desire young Churchmen to know what Rome was in days of yore, so that they may judge her to-day by her actions, in which she openly defies the sentiments of this enlightened age by officially approving the crimes committed by her sanguinary sons in the past, as is seen in the following:—

Cardinal Manning has issued a prayer (to the use of which by his congregations he has attached a plenary indulgence for one hundred days), for the purpose of invoking the divine blessing on the proposed canonization of Sir Thomas More, and of John Fisher, Bishop of Rochester. The impartial historian may hesitate to affirm that either of these illustrious Englishmen were really entitled above other men their contemporaries to be inscribed on the roll of martyrs. Their unhappy fate was the fault of the times in which they lived. Death on the scaffold was in those days the common lot of discarded statesmen. The Lord Proctor Somerset, Thomas Cromwell, the Duke of Norfolk, Anne Boleyn, Lady Jane Grey; all in their turn suffered the extreme penalty of the law; and it were an invidious task to single out these two names from the long category of the victims of those evil days as specially deserving of the honoured title of martyrs. Nor can it be denied that this proposed honour to be rendered to the memory of Sir Thomas More is designed to mark with approbation the worst feature in his character. He is not to be extolled for his learning, his uprightness, or his statesmanship. These would of themselves obtain no *imprimatur* from the Supreme Pontiff, or from his Curia at the Vatican. The one chief merit in Sir Thomas More is his firmness in dealing with heretics. The poor fanatics Simon Fish, John Fryth, and Robert Barnes were all victims to the unrelenting bigotry of the English Chancellor. The very epitaph composed by Sir Thomas More on himself bears witness to his religious zeal in the suppression of heretics. He desires to be inscribed on his tombstone as *Furibus autem homicidis, hereticisque molestus*. He prided himself on being a persecutor, and placed in one category, "thieves, murderers, and heretics." *Semper eadem* is the motto of the Church of Rome, and this proposed canonization of Sir Thomas More is intended to imply an approbation of his zealous spirit of persecution of the enemies of the Church. The proposed canonization of Bishop Fisher is more in accordance with the fitness of things. He was not, however, in all points probably entirely acceptable to the pontiffs of his day, as he was an advocate of the new learning, and avowed himself an educational reformer.

At the Church Congress the Dean of Ripon remarked upon the remarkable testimony afforded to the truth of Holy Scripture by the continued existence of Jewish populations in so many parts of the world. "Events," said he, "are taking place which show that there is a real connection between the land and the people of Israel. The Jews were delivered from the captivity of Egypt after four hundred years, and out of the captivity of Babylon after seventy years; and now it would appear that the two representative foes of Israel are about to be finally subdued. The Euphrates is to dry up and Egypt to become a desolation. The Turks who came from Assyria have had possession of Egypt since 1517, and have nearly fulfilled the period assigned to them in Rev. ix.; for 365 out of 391 years are expired. And what is to be the result of England's conquest of Egypt? Is Egypt to

be emancipated from its cruel lord, and the door opened for the evangelization of its misgoverned population? Is the iron yoke of Mahomedan fanaticism to be broken, and the way opened for the Jews to return to their fatherland—the land of promise? Persecuted and driven from Russia and Germany, will they seek a refuge between the Euphrates and the Nile? Already the way is prepared, the traveller may pass by railway, dry shod, from Egypt to Assyria, and the signal of the Prophet is in our ears: "Go ye swift messengers to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled."

The following sensible remarks are by the Rev. G. Venables:—"They who carefully examine a congregation in which the services are pronounced hearty and congregational, will be astonished to find how small is the proportion of those who take an active part in them. I have been myself often saddened to discover how small is the proportion of those who join lustily in a service. One reason consists in the difficulty which exists of finding the places. Great was the help afforded, some years ago, when the S.P.C.K., at my persuasion, printed the number of each page with their admirable edition of the Prayer-book at 4½d. But the utility of this was destroyed by their not confining this to one sized book, and by not keeping every page the same. Another method of universal application, which would be of perpetual utility, and can be used with any and every edition of the prayer book, large or small, has long ago been proved by me as of simple, practical usefulness. The method is as follows:—Print clear, legible figures (1, 2, 3, and so on), in succession before sundry (this alone needs universal arrangement) parts of the Prayer-book, thus:—At the beginning of Morning Prayer put the figure 1; at the *Te Deum* put figure 2; *Benedicite*, 3; the Litany, 19 (I copy from my prepared specimen); Collect for Innocents' Day, 34; Order of Confirmation, 145; Psalms—Morning Prayer, day 13, 182; Ordinal, 292; Articles, 238. Where necessary (and it is very necessary in a large number of churches), it would only require the minister to name now and then the number attached to the place or part required, pause until it is found by the people, and then proceed.

The result is very satisfactory, for people will join when they see and feel that it is really desired. Almost all missionaries assert that the responding abroad, amongst the converts, is infinitely superior to what it is in England. But then the missionaries take great pains to secure this, not hesitating to pause and see that the right place is found, and that all say aloud what ought to be said aloud. Now all that is wanted is that one and the same arrangement of numbering should be forever adopted.

Perhaps in some remote day the Church powers here will address themselves to such practical questions. A Prayer Book for the young, and for those who are not well instructed in the use of the present one, would be of immense service. We should like to see a Canadian edition of the Prayer Book, with the Psalms headed by plain figures, etc., etc.

LONDON, Dec. 3rd.

The Archbishop of Canterbury passed away quietly, and apparently without suffering, in the presence of the members of his family, on the 2nd inst. He remained in a semi-unconscious state until 11 p.m., when he spoke his last words, "It is coming, it is coming." He was then seized with a sharp spasm, and did not speak again, although it is believed he was partly conscious. The Dean of Westminster, on behalf of the Queen, has offered burial for the Archbishop's remains in Westminster Abbey.

The Advent of the Saviour was to him, indeed, coming very quickly; "He giveth His beloved sleep."

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"Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church.—
BISHOP MACLAGAN.

TRINITY COLLEGE AND P. E. D. S.

THE *Mail* of the 25th ult. contains a copy of a long correspondence between the Hon. G. W. ALLAN, Chancellor of Trinity College, and Mr. N. W. HOYLES, Sec. of the P. E. D. S. (now Wycliffe College), relating to certain negotiations for union. The letters leave a painful impression on the mind. There seems on one side to have been a frank, even generous, movement to secure union, and on the other, a determination to frustrate negotiations leading to it, and at the same time, a desire to avoid this being known to the public. The Bishop of Toronto was formally authorized by a resolution of the Council of Trinity College, on the 14th May, 1879, to open negotiations for union with the new Divinity School. A discussion took place as to the terms the Bishop should offer, but it was decided not to trammel the Bishop with conditions. That is especially to be noted. At the same meeting an arrangement was made for altering the Statutes of Trinity in order to provide for a representation from among the supporters of the P. E. D. S., in case the Bishop's efforts succeeded in bringing about the desired union. On the 29th June the Bishop reported that he had great regret in announcing that after a formal interview with the board of the P. E. D. S., he saw no ground for hoping for any present response favourable to such amalgamation, and his lordship concluded his report in these words:—"The determination of the school board in the meantime to maintain their institution in its independence appears to me, in view of the cordial willingness shown by our corporation to grant all fair and reasonable concessions, to throw upon the managers of the Divinity School the onus that attaches to the failure of these negotiations." Some time after this, certain proposals were sent to the Bursar of Trinity College from the P. E. D. S., to be laid before the Council. It appears that after these proposals were delivered, a special meeting of the Council was held, but as it was called exclusively for special business, and the P. E. D. S. proposals did not fall within the scope of that business, the proposals did not come under discussion, they, in fact, were not even put before the meeting. Every person of experience knows that at a special meeting of any committee, it is not in order to take up other business. But the board of the P. E. D. S. suddenly withdrew these proposals before another meeting of the Council of Trinity; thus they never were formally presented to the Council of Trinity, indeed, the fact of such proposals being in existence when withdrawn, was unknown to the members of the Trinity College Council. These are the chief facts of this unfortunate controversy:—1st, A formal authorization of the Bishop on behalf of Trinity College to treat for union with the P. E. D. S. 2nd, A resolution not to bind him down to any terms and conditions. 3rd, The Bishop's formal interview with the P. E. D. S. to carry out his mission. 4th, The utter failure of the Bishop to obtain from the Board of the P. E. D. S. even grounds for hoping for success. 5th, The Bishop's formal report to Trinity College Council of such

entire failure. 6th, The sending of certain proposals by the P. E. D. S. to the Bursar of Trinity College. 7th, The sudden and unexplained withdrawal of the P. E. D. S. proposals before they could be laid before the Council of Trinity, and before their purport was officially known. Now it can hardly be believed, but it is none the less true, that the Divinity School Board, by their secretary, has publicly denied that any such negotiations were opened by Trinity College, and further, that the only proposals for union emanated from themselves. The way this matter is stated by the secretary of the P. E. D. S. is the painful part of it—it is so disingenuous. The reader will specially have noted that a point was made by Trinity College in not defining terms and conditions, in order to avoid trammelling the Bishop in his negotiations with the P. E. D. S. Now the denial of the secretary of the P. E. D. S. takes this quibbling form: "they cannot find that any resolution was ever passed by Trinity College defining terms of union!" In a sharply contested law suit such a plea might be urged by a not over scrupulous counsel, but the Bench would certainly expose the equivocation. The secretary of the P. E. D. S. even goes further, after the Board had had a long interview, a formal interview, a special interview with the Bishop to hear him as the accredited and specially commissioned ambassador from Trinity College Council, after his business had been discussed at length, the business of negotiating for a union of the two colleges, the secretary of the Board of the P. E. D. S. has actually stated that "they are unable to find that the Bishop of Toronto was formally authorized to open negotiations with the Divinity School." This, too, after not only this special interview had been formally held, but after Chancellor ALLAN had officially informed the P. E. D. S. "that the Bishop had been formally authorized to open negotiations." One thing we will affirm, the Churchmen of Canada, fair minded men of all parties, are not prepared to believe that the Hon. G. W. ALLAN, Chancellor of Trinity College, and his Lordship the Bishop of Toronto, are capable of making statements which are untrue. Mr. HOYLES, Secretary of the Board of the P. E. D. S., has not done that institution any service by reflecting upon the honour, the truthfulness, and the good faith of the Bishop of Toronto, Chancellor ALLAN, and the Council of Trinity College. And further, we would say that any institution is propped up with very rotten timber which is supported by insinuations against the integrity of men like Chancellor ALLAN, upon whose honour hitherto not even slander has dared to breathe. But, as POPE says, "all looks yellow to the jaundiced eye." When the Bishop of Toronto states that Trinity College was cordially willing to grant to the P. E. D. S. "all fair and reasonable concessions," and that "the onus that attaches to the failure of his negotiations" for union is thrown by him "upon the managers of the Divinity School," that formal statement and that reproach remain fixed and accepted facts in the judgment and in the history of the Church in Canada. We are fully assured that there are honourable, Christian-minded men on the Board of Wycliffe College who do not approve of the style of correspondence adopted in their name; they are not willing to be thought capable of such discourtesy. We, therefore, expect to see such explanations given, and such withdrawals as will efface this stain from the annals of the Church.

Ask all your friends to subscribe for the DOMINION CHURCHMAN.

BEING DEAD YET SPEAKETH.

A HIGHLY prominent, and since the death of Canon MILLER, the most influential member of the Evangelical party in the English Church, has been removed by the translation of Archdeacon PREST, of Durham, from the militant to the triumphant Church.

Differing in some points widely from the late Archdeacon, we have all the more pleasure, melancholy though it be, in bearing our most earnest, most grateful testimony to the value of such a life as his to the Church he loved so well, served so faithfully, and defended so gallantly against those foes who here in Canada are even courted by a small section of that party to which he was attached. A life like his serves well to illustrate, the utter lack of definite, didactic meaning in a party name, how indeed men may be grouped under a party flag, whose differences are wider in scope, more diverse in tendency, more irreconcilable in motive, than those which exist between them and others who rally round another and apparently an unfriendly standard. The Evangelical banner was held aloft by the late Archdeacon, but not as is done here by a small section of those who bear this name as a symbol of division, of strife based upon suspicion, of party cavilling or party manœuvring, but as a flag for grouping together in Church work, all who were loyal to the Church of England and determined to fight manfully her battles against those sectarian and latitudinarian enemies who, under the cloak of spiritual affinity, creep into the camp of the Church to breed disorder.

An English Church paper says: "The Church of England has lost, in the removal of Archdeacon PREST, of Durham, one who has been for years foremost in every good work in his own diocese. Quiet, gentle, and unassuming in manner; patient, calm, and unruffled in discussion; clear and temperate in judgment; firm and definite in his convictions; unflinching in his decisions, never hastily formed; with a legal and methodical mind, which led him cautiously to weigh every argument on either side; thoroughly imbued with the spirit of the Protestant Reformation; with his inner life continually fed by close communion and intercourse with his SAVIOUR—for he was markedly a man of prayer—no wonder that he exercised an influence second to none over the whole of the Evangelical portion of our Church in the north of England. It is not too much to say that he, more than any other man, was the means of saving nearly every school in the diocese for the Church of England and religious education. He was chairman of the Gateshead School Board from the passing of the last Education Act. Even in that most radical of boroughs his position was never once disputed, and he secured both what religious teaching is possible in board schools and fair play for all the Church schools of the town. Seeing the danger of many struggling schools in the diocese succumbing to board schools, he set on foot by his own efforts the "Poor School Fund." His appeals on its behalf were so nobly responded to that it saved every poor school in the diocese which had not at first succumbed, from falling out of the hands of the Church."

He saw, and determined to make England recognize, that the Church of England, as another distinguished Evangelical, Dean BALDWIN, put it, has an indefeasible claim to be the educator of the nation which brought it from the darkness of barbarism into the light of the Gospel. He determined to make England see that to wrest the work of

education out of the hands of the Church strikes a deadly blow at the faith and morals of the people, and that such an attempt could not succeed where the Church did her duty by defending her rights and the rights of the people.

The position of those in Canada who take alarm for the safety of our school system when they hear the voice CHRIST'S Church ringing out His claims to be owned as the Truth and the Life of educational work, as of all other work, would to the late evangelical leader have been as incomprehensible as it is to us who know that our school system needs only to be made Christian to be as perfect as is possible for any human organization. What a noble work lies before the Evangelicals of Canada! What work is more worthy their zeal than an effort to bring CHRIST into our schools, by basing the education of the young upon the doctrine of the Cross? That work would redound to the honor and glory of this Dominion, would knit us all together in the fellowship of a lofty cause, would save the land from the danger with which it is threatened, and do more than ought else to promote unity, peace and concord in the Church, and righteousness in the nation.

Who is on the LORD'S side, and who will come to the help of the LORD against the forces of indiffererentism?

THE CHURCH IN THE NORTH-WEST.

BY R. F. JONES, ARNPRIOR.

I was disappointed, with the shortness of the herbage, as the traditional idea of a prairie is a vast stretch of long grass, broken with billows by the wind; sometimes on fire, with herds of deer and maddened horses fleeing before the flames, and straining every nerve for life. There are such prairies in the S.-W. States, and in the N.-W. In the wet lands the grass grows luxuriantly, but dry prairie is known by short herbage, and though the autumn fires are dangerous, a fire fence is a simple thing. A couple of furrows plowed round a house or a hay stack, with an inner circle a few feet distant from the other, is all that is necessary. Wild flowers grew abundantly, and the air was scented with wild willow, a small shrub with an oval leaf, white on the inner side like the silken poplar. It bears a small, yellow bloom of the sweetest fragrance, and would be most valuable for ornamental hedges, if it would thrive in Ontario.

The Church I found well represented here by an active and zealous priest, the Rev. J. Boydell, and by earnest laymen, among them Mr. L. M. Fortin, late of the Dominion Civil Service, by whom as lay reader, church services were first established in Brandon, before any clergyman had been appointed. He still has charge of the Sunday-school, and conducts service every alternate Sunday in the absence of Mr. Boydell, who visits Rownwaite and Milford, two stations some miles distant, the latter on the Souris, where for the present is the registry office for the district.

Sunday happened to be Mr. Boydell's Sunday away, and at his request I took duty at Brandon. The services, Matins, Litany (at 8.30, after Sunday-school), and Evensong, were held in the school, a good sized frame building, and were well attended, the males, as is always the case in any gathering in the North-West, largely predominating.

The singing was sustained by a sweet toned reed organ, and canticles and hymns were beautifully rendered. During the day I was taken to see the foundation of the church, which consisted of piles planted in a gravelly soil. The site is well selected, being close to the present business portion of the town, and may some day become as valuable as that of Holy Trinity, Winnipeg, furnishing the funds for a handsome and costly structure. However that may be, it is to be fervently prayed that God's blessing will rest upon the humble beginning of the Church's work in this important country, and that the ministrations in the new frame church may bring peace to many souls, and strengthen many struggling against the temptations incident to life in a new country. There were a good many Englishmen in the congregation, and I was told that in and about Brandon are to be found many English gentlemen, some young men and unmarried, and some advanced in life, who with their families are founding new homes on the fertile prairie. The prevailing tone everywhere has one of contentment and hope, and it could not well be otherwise when fortune is so bounteous with her gifts. People who eighteen

months or a year ago took up land near Brandon, find themselves to day counting their wealth by thousands. Their lands have increased in value with marvellous rapidity.

Monday I went with Mr. Fortin fifteen miles to Alexandria, a station on the C. P. R. west, which, to be humorous, we might call a suburb. Think of a city eighteen months old having a suburb, one of its merchants spending the summer months there, running in by a suburban train every morning at 8 to his business, and returning by an evening train to his Lares and Penates! Well, Alexandria is not a very large suburb, consisting of the station, one residence, and a few tents, in fact the town had some idea of moving on a mile or more further west, on the command of General Van Horne, so that even its local habitation was doubtful, and I believe there was also some uncertainty about the name; but if it remains where it is, it may become a fine little town yet, with mansard roofs, trim hedges, and croquet lawns. Hearing there was an English clergyman a mile off, and expressing a desire to make him a visit, Mr. Fortin got out his mustang and buck board, and drove me over.

The land was rich enough, but was cut up by small round ponds, where numerous wild fowl were disporting themselves, and where with a good shot gun, one might have stocked the larder with very little trouble. The ducks looked fat, and the misquitoses, which hovered round about us in clouds, were in equally good condition, fortunately for us, for if they had been as hungry as the lean species of Ontario, the buck board might have escaped, but the rest of us would undoubtedly have succumbed to their voracious appetites and overwhelming numbers. As it was, they were too fat and too lazy to be vicious.

I found the parson rather an elderly gentleman, from Dorsetshire, with his family of one daughter, and there is four sons camped on land he had taken up. They were breaking with a yoke of oxen, and preparing for the night by somudging the misquitoses out of their tent. What a change for a man used to the quiet rural beauty and cultivation of England, secretary of a society of Antiquaries, and fond of letters? However, he seemed quite contented, and his boys were evidently enjoying the novelty of camp life. I found we had mutual acquaintances in Wiltshire. He had bought a ready made house at Brandon, and was expecting its arrival by train every day.

On Sunday he had an open air service for some of the railway navvies at Alexandria, which he intended to continue, if he met with sufficient encouragement. Monday night I enjoyed the hospitality, of Mr. Fortier's suburban residence, and next day turned my face eastward.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

MABERLY.—No clergyman has yet been appointed to this mission. This is to be regretted, as now is the golden opportunity for a good start. The Rev. D. V. Gwilym, missionary of Lanark, has volunteered to give a weekly Wednesday evening service during Advent, at S. Stephen's Church, Bathurst. It is desirable that the Bishop will see his way clear to send a missionary immediately.

BELL'S CORNERS.—This mission which is in charge of the Rev. S. Macmorine, M.A., was lately visited by the bishop, and confirmation held in two of the four churches which constitute the mission, viz., in S. Paul's, Hazledean, and S. Thomas', Goulbourn. A hundred and twenty-seven persons received the rite. The Bishop's addresses, as usual, were most telling and effective, and listened to by young and old with marked attention. The communicants' roll has been largely, and, we trust, permanently increased. In S. Paul's, Hazledean, the number of communicants at each celebration is about fifty-five. The congregation worshipping there received a happy surprise a few weeks ago, by hearing the melodious tones of a fine bell from the belfrey. The bell is the gift of Mrs. J. Hodgins, Sr., and comes from the foundry of Menely and Co. Only two years ago the same estimable lady made the offering of a handsome granite font. Her good example is surely well worthy of imitation.

LYNDHURST.—In our account of the opening of this church, the name of the Rev. A. H. Coleman should have been mentioned, as he read the 1st lesson at matins. In our attempt to do justice to the former missionary of Leeds and Landsdown, we seem, very innocently, to have done injustice to the present missionary, by only half stating the facts. Mr. Coleman left in April, 1878, when a frame building was con-

templated. But a new subscription was got up in June, 1881, as the church started in his time had decayed and became worthless through the lapse of time. The site was procured and the church built of brick and stone during the past summer, at least four years after Mr. Coleman went away.

OTTAWA—Wedding Bells.—On Tuesday, the 21st Nov., at Christ Church, Ottawa, the Rev. W. A. Read, of Oxford Mills, was married to Miss Catharine Louisa Wright, eldest daughter of W. R. Wright, Esq., of the Civil Service of Canada. Upon the bridal party entering the church, the choir sang the hymn "How welcome was the call." The first part of the service was said at the chancel entrance; the clergy and the newly married pair then proceeded to the altar, the choir chanting the Psalm. When the service was concluded, before the address, one of Bishop How's Hymns, No. 339, was sung, and the "Wedding March" closed the ceremony. Mrs. Read will be greatly missed in every department of church work connected with Christ Church parish. For some years she has been a most active Sunday-school teacher, district visitor, and member of the choir. The wardens, on behalf of the congregation, presented the bride with a very handsome church service, and a most kind and appreciative address. From the choir she also received an address, and a handsome piece of silver, and from her fellow teachers in the Sunday-school, a beautiful silver plated fruit dish and vase. Mrs. Read carries to her new home the kindest wishes and the substantial tokens of affectionate regard from hosts of friends, in which the Ed. of the D. C. very cordially joins.

ARNPRIOR.—The Lord Bishop administered confirmation in Emmanuel Church, on Friday, 24th inst. Two adults were baptized, and twenty-one confirmed. There was a large number of communicants. The Bishop's address was very impressive, riveting the attention of everyone by the clearness of its argument, and the simplicity of its language. It was a bright, happy day for the parish. The clergy present besides the bishop and the incumbent, were Revs. A. C. Nesbitt, R. D. A. Cooke, and F. Z. Stephenson.

TORONTO.

SYNOD COLLECTIONS.—Collections, etc., received during the week ending November 30th, 1882.

MISSION FUND—Thanksgiving Collection.—Etobicoke, St. George's, \$6.18; Christ Church, \$9.53; All Saints, Toronto, \$91.12; S. Thomas', Shanty Bay, \$6; Christ Church, York Township, \$17.49; Kinmount (Galway), \$1.48; Herald Angel, West Mono, \$2; Church of the Ascension, Toronto, \$54.37; S. Mark's, Parkdale, \$8.58; S. Philip's, Toronto, \$11.54. *Special Weekday Collections.*—St. Philip's, Toronto, \$41.15; St. James' Cathedral, Toronto, for 1881, additional, \$20.

ALGOMA FUND.—Thanksgiving Collection—Church of the Ascension, Toronto, \$3.75.

PAROCHIAL MISSIONARY ASSOCIATION.—Mission Fund. Cavan, \$8.70; S. George's, Etobicoke, \$12.40; S. John's, Peterborough, \$23.72; Church of the Redeemer, Toronto, \$13.07; S. Thomas', Shanty Bay, \$3.95. *Algoma (Domestic Missions).*—Church of the Redeemer, Toronto, \$2.50; S. Thomas', Shanty Bay, \$1.05. *For the Subarctic Mission.*—S. Paul's, Lindsay, \$78.

WIDOWS AND ORPHANS' FUND.—October Collection.—Holland Landing, \$3; S. James' Cathedral, Toronto, for 1881-82, additional, \$10.

Church of the Ascension.—On Sunday last the anniversary services of this church were held, the sermon in the morning being by the Rev. Canon Dumoulin, who preached a powerful discourse on the means of preparation for the last judgment. The Bishop of Algoma preached in the evening to an immense congregation, and took occasion to urge with great force the urgency and duty of paying off the debt on the building. We trust this will be taken in hand, and the threatened law suits for recovery of it, which one member of the congregation has had the singular bad feeling to institute, will be stopped, and an amicable settlement effected.

St. Luke's.—We are glad to find our counsel so quickly followed by the Rev. W. S. Rainsford being invited to preach at St. Luke's. Mr. Rainsford had a large audience for his discourse on Temperance.

Church of the Redeemer.—Mr. Graham, agent Church Temperance Society, Eng., addressed the evening congregation of this church on Sunday last. Mr. Graham's work needs no commendation, it is essentially a Church work.

NIAGARA.

ORANGEVILLE—Thanksgiving Services.—On Wednesday and Thursday last the church people in this par-

ish had the pleasure of a visit from the choir of S. Matthias', Toronto, who sang at the Wednesday evening, and Thursday matins. The church at both services was densely crowded. The congregation were much pleased with the appearance of the surpliced choir, as well as with their excellent singing. Such visits must create a desire for emulation on the part of other choirs conducive to the best results in rendering the musical part of our Church services. Much credit is due to Mr. Plummer, organist, for their proficiency, as well as for the exemplary conduct of the boys.

LUTHER.—On the 23rd Oct. the Bishop of Niagara visited this parish, and preceded by clergy from the Diocese of Niagara, Huron and Toronto, went to the graveyard, followed by the congregation of the church in procession. At the gate a petition was read, praying him to consecrate and set apart the ground forever for the decent interment of the dead. The act of consecration was then proceeded with, and the hymn "The saints on earth" having been sung, the procession returned to the church. A petition was then presented, praying the Bishop to dedicate the church forever to the worship and glory of Almighty God, and to the memory of St. Alban. The church was then consecrated in due form. After evensong, ten candidates were confirmed, and a harvest festival held, the sermon being by the Rev. R. G. Sutherland, Hamilton. On the 24th, the Eucharist was celebrated early, with an address. The church was richly adorned with flowers, fruit, and banners. The Pastoral staff of the Bishop was carried at each service by his chaplains. The collections amounted to \$46, for the organ fund.

HAMILTON.—Receipts at Synod Office to 31st Oct., 1882:—

MISSION FUND.—*Offertory Collections.*—Thorold, \$11; Port Robinson, \$4.25; Niagara Falls, \$8; Queenstown, \$2.85; Fort Erie, \$5.24; Rothsay, \$5; Drayton, \$1.20; Norval, \$1.50. *Parochial Collections.*—Cayuga, \$6.54; Stoney Creek, \$5.15; Bartonville, \$7.18. *Guarantee Payments.*—Colbecks, \$12.50; Rothsay, \$50; West Flamboro', \$100; Port Colborne, \$100; Stoney Creek, \$25; Drayton, \$15; Bartonville, \$25; Nanticoke, \$57.50; Barton East, \$50; Marshville, \$50; York, \$108.34; Cheapside, \$32; Reading, \$39.

ALGOMA AND NORTH-WEST FUND.—*Offertory Collections.*—Ancaster, \$10.75; Capetown, \$1.76; Burlington, \$6; St. Catharines, S. Barnabas, \$17; *Intercessory Collection.*—Niagara Falls, \$8. *For Shinuauk Homes, Hamilton.*—Ascension Sunday-school, \$50.

WIDOWS AND ORPHANS' FUND.—*Offertory Collections.*—Caledonia, \$8.10; York, \$14.30; Barton, \$5; Glanford, \$5.50; Niagara Falls, \$8.50; Queenstown, \$2.83; Grimsby, \$10; Drummondville, \$7.69; Stamford, \$5.85; Omagh, \$2.67; Palermo, \$1.26; Grantham, \$4.25; Merritton, \$8.86; Homer, \$1.89; Norval, \$1.50.

DIVINITY STUDENTS' FUND.—*Offertory Collections.*—Thorold, \$8.50; Port Robinson, \$4.75.

HURON.

LONDON.—*St. Paul's Church.*—Not a few of the worshippers of "our old S. Paul's" heard with great pleasure the announcement on the Sunday preceding Advent, that there will be divine service in this church on every day, for which there is in the Book of Common Prayer a collect, commencing with S. Andrew's day. The attendance of worshippers on the festival days of the Church has largely increased within a few years, and we hope the observance of these additional services will be another proof that the laity love the Church and highly appreciate her services. The Rector of S. Paul's and the assistant minister are truly instant in labour.

WINDSOR.—Extensive alterations are being made in the interior of All Saints'. The organ is to be removed from the left of the rear of the Church to a position on the left of the chancel, and gas is being introduced for which chandeliers expressly designed for Church purposes will be ordered from England. A new feature in the church of All Saints will be a choir of young boys in surplices. A choir of thirty-five boys has already been formed, and they are being trained by ex-Mayor Horne. Our diocese gives fair promise of bearing no longer the stigma of indifference in sacred things. Her watchword will, we trust, be, "Seek ye the old path and walk therein. The Rector of All Saints', the Rev. W. H. Ramsay, and the congregation, are happy in their unanimity in Church doctrine and fellowship.

NORFOLK Co.—*Increased Offertories.*—That the Church in the Huron diocese has become more alive to her privileges and responsibilities is demonstrated by the increased subscriptions of her members for missionary work. Wherever her services can be fully carried out, the munificence of her people is

made manifest, and hence the increase of missionary contributions. Here, as in other parts of her heritage, mission offertories have largely increased; and this notwithstanding the largely increased local expenditure in Church work. In the county of Norfolk a diminution of the subscriptions might have been expected, two of the parishes having expended large sums on building and repairing their churches. Yet in these two, Simcoe and Port Rowan, the offertories for missions have increased—in Simcoe the contribution was \$74; in Port Rowan, much in advance of that of last year; and in Waterford, treble that of former years.

While on this topic, let us refer to the contributions in the American Church as compared with that of the leading denominations apart from her. An American writer, comparing the membership and the contributions of each body, shows that the Episcopal Church gives a *per capita* contribution of twenty-one dollars; Presbyterian, four dollars; Methodist, one and a half; Baptist, two; Dutch Reformed, two; Congregational, three; and Lutheran, two. "By their fruits ye shall know them."

ALGOMA.

The Bishop of Algoma acknowledges with many thanks, the receipt of \$10 for the Mission Fund from "A member of St. Stephen's Church, Vaughan; also \$5 for the same fund, and \$5 for the Steam Yacht Fund, from "Mariner," Invermay.

BRITISH.

Mr. Charles Groves, of Liverpool, has offered the Bishop of the diocese, under certain conditions, £10,000 for the building of new churches.

The Bishop of Belford has been appointed, under the new statutes of the University of Cambridge, to deliver a course of lectures on Pastoral Theology in the Easter term of next year.

Steps are being taken to secure the sanction of the Senate of the Cambridge University to the recognition of Selwyn Colledge as a public hostel, under the provision of the new regulations.

An address has been issued by the Council of the Prayer book Revision Society, urgently inviting the hearty co-operation of all in bringing about that revision which was clearly foreshadowed by the revisers of 1661-62 in the Preface to the Book of Common Prayer, but which has nevertheless not yet been carried out. Revision, they add, in the direction of God's Holy Word, of those passages laid hold of by sacerdotalists as favouring their peculiar doctrines and ceremonies is the true remedy for the present troubles in the Church, and they feel that existing dissensions, if not checked, and promptly too, will be the means of bringing about the downfall of the Church of England.

Mr. Arthur Sketchley and Sir Edward Reppe Jodrell, whose names appear in the obituary of the last week, deserve the tribute of a respectful notice. The first was formerly a clergyman of the English Church, and the Curate of St. George's Camberwell. He had, however, for many years seceded to the Church of Rome, and on his secession assumed the name of Arthur Sketchley, in which he appeared at Moore's Christy Minstrels in St. James Hall, and at the Strand Theatre, and wrote several farces. The second was also a clergyman, and on his unexpected accession as the second son to the title and estates of his family, ever scrupulously retained his clerical title. Sir Edward Jodrell on one occasion gave a benefaction of a thousand pounds to the Christian Evidence Society.

A Scottish Churchman thus writes to *Church Bells*:—"It was most gratifying to see in *Church Bells* of Oct. 7, the good Bishop of St. Andrew's recent charge on Reunion commented on. Although all Churchmen on both sides of the border will agree with 'G. V.' that the Bishop's brief is good, and that he has the truth on his side, we cannot be very sanguine of the predicted and devoutly to be wished for result, as many barriers as yet intercept the fulfilment of our Lord's prayer, 'that they all may be one,' in Presbyterian Scotland. To mention one or two facts that militate against this glorious consummation, let me just say—(1) We are badly misrepresented by the secular papers (that is, when not snuffed out altogether), and very inadequately supplied with a local Church paper. (2) We have a dominant and much divided Presbyterianism, which is blindly prejudiced against our claims; and (3), to confirm all, we have an occasional visit from an Anglican bishop or other Church dignitary, who may be preaching in a Presbyterian church not far off. I have only to instance the Bishop of Liverpool, who preached in a Presbyterian meeting-house here a few weeks ago not far from the Church of his orders. This is what ruins all our hopes; and what shall we say or do?"

Scotch Church troubles are much akin to Canadian.

The Primitive Methodist chapel at Tewkesbury has been purchased by two gentlemen of the town, and placed at the disposal of the Rev. E. H. F. Cosens, vicar of Holy Trinity in that town, for use as a parochial mission-room.

The Pope is about to "canonize" Bishop Fisher, of Rochester, and Sir Thomas Moore, who was headed by Henry VIII. for refusing to renounce the Papal supremacy. More's *Utopia*, however, contained much which was rather sceptical than superstitious in tendency.

At Munich the Old Catholics were some time ago ousted out of the little corporation chapel on the Gasteig, through the malevolence of a Romish majority on the city council. But the result will be the erection of a new church for the Old Catholics, towards which money is being raised by them throughout the Empire.

The annual summary of British contributions to seventy-seven societies for foreign mission work during the financial year 1881 has just been completed by Canon Scott Robinson, of Sittingbourne. The total is £15,381 less than that of the previous year. The chief items are as follow:—Church of England missions, £460,895; joint societies of Churchmen and Nonconformists, £153,820; English Nonconformist societies, £318,177; Scotch and Irish Presbyterian societies, £155,767; Roman Catholic societies, £10,910.—Total British contributions in 1881, £1,008,569.

The accompanying extract is from a speech by Canon Basil Wilberforce, at a meeting at Andover, on Tuesday, Oct. 24th, in connection with S. Mary's Temperance Guild:—"At Sheffield, 15,000 had put on the blue ribbon, and when he left Nottingham lately, after a very short stay with Mr. Booth, 13,200 new pledges had been taken, whilst at Swansea 32,000 had adopted the blue. The power of this ribbon was silencing the demon Sectarianism and drawing all men into sweet unity. There was nothing hindering religion like sectarianism, and the devil was always setting Christian people to pick motes out of each other's eyes instead of picking public houses out of the streets. This grand movement, however, was breaking down that fallacy; and if it would bring about such an entire unity, was this not a good reason for wearing the blue ribbon? He, for his part, had not, like a friend in the north, got the blue ribbon on his night-shirt, but had it burnt in his heart. The secret of their success at the present time, as compared with that of former days, was that they now had Christ directing them, as he did the ancient fishermen where to cast their nets; and his reason for wearing the blue ribbon was because the Lord Jesus had told him to do so, and to show that his Master, Christ, was on board with him."

Facts are stubborn things. There were 1,351 candidates for admission into the Church Training Colleges for Schoolmasters at the examination in July last. Of these candidates 342 came up from the Board schools, of whom 145 failed, while of the 1017 candidates from Church schools only 197 failed. For the examination at the Mistresses' Colleges there were 1962 candidates. Of these the Board schools provided 368 candidates, of whom 58 failed, while only 108 failed out of the remaining 1594 candidates from Church schools. The Rev. G. P. Ottey, London Diocesan Inspector of Schools, supplies the following interesting comparison of the results of the religious examinations of the Church and Board schools for the county of Middlesex. The Board schools submitted 68 scholars for examination, of whom 6 were placed in the first, 29 in the second, and 33 in the third class, making a total of 68: of whom not quite 9 per cent. are in the first class. Of the scholars from the Church schools, 119 obtained a position in the first, 106 in the second, and 86 in the third class, making a total of 191, of whom over 25% are in the first class. The average for all the rest of England of the percentage in the first class is 11½. These facts and figures show a vast superiority on the part of Church schools. It would, indeed, be discreditable to the Church not to be superior in this matter; but the great inferiority of the School Board candidates is not necessary, and simple results from the fact that the Board school managers are not at present attaching importance to religion as an indispensable part of education; whereas in the Church schools it is looked upon as the one thing needful that the child should not only receive religious instruction, but be trained in religious habits of thought and action. Trained in religious habits of thought and action, means a vast deal more than reading the Bible in class.

Diamonds should only be purchased from the most reliable houses, as the slightest imperfection lowers their value very much. Many dealers try to pass off third or fourth class stones for the best quality. Fine blue white gems are rare and command a high price, and are seldom sold below their market value. The finest stock of mounted diamonds, comprising earrings, bracelets, lace pins, hair ornaments, and pendants for neck-chains in the latest styles are to be seen at Woltz Bros. & Co., 29 King-street East.

**S. S. Teacher's Assistant
TO THE INSTITUTE LEAFLETS.**

THE CATECHISM.

Q. What types of this death were there in the Old Testament?

A. Isaac carrying the wood on which he was to be sacrificed (Gen. xxii. 6, 7, 9.) The brazen serpent lifted up on a pole (Numb. xxi. 8; John iii. 14.)

Q. Had our Lord Himself said that He must be crucified?

A. Yes; He said, "They shall condemn him to death, and shall deliver him to the Gentiles, to mock and to scourge and to crucify him" (Matt. xx. 18, 19.) And He said, "I, if I be lifted up will draw all men unto me" (John xii. 32; also viii. 28.)

Q. How came it to pass that He suffered a Gentile form of death?

A. Because the sceptre had departed from Judah, and a Roman governor had the sole power of life and death. "It is not lawful for us (the Jews) to put any man to death" (John xviii. 31.)

Q. Who was Pontius Pilate?

A. The Roman governor, who, though convinced of our Lord's innocence (John xix. 6, 12), yet was by threats constrained to give sentence against him (John xix. 12.)

Q. What was then Pilate's sin?

A. Selfish cowardice and godless fear of men.

Q. For what reason is His name mentioned in the Creed.

A. To mark the particular time in which Christ redeemed us, for Pilate is a name mentioned in profane history as a Procurator in the reign of Tiberias Cæsar.

"As the Son of God, by His determinate counsel, was sent into the world to die in the fullness of time, so it concerns the Church to be assured of the time in which he died."—*Bishop Pearson.*

"Christ, the founder of that name (of Christians), was put to death, as a criminal, by Pontius Pilate, Procurator of Judea, in the reign of Tiberias."—*Tacitus' Annals*, xv. 44.

Correspondence.

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

ALGOMA MISSION WORK.

THE REV. W. CROMPTON, writes:—"On my return late last night (23rd Nov.) from a six day's tour of about 117 miles, I saw a letter in your issue of Nov. 15th. from our respected Bishop, in which he appeals most feelingly for more men. Will you allow me to supplement that letter by stating a few facts which occurred during my tour? Having been able to purchase a valuable site for a cemetery at Emsdale, we determined to set apart Monday last, 20th, for the purpose of raising and transferring the dead to it. After that solemn duty had been performed, a congregation of over thirty assembled in S. Mark's Church, where we had a shortened evening and an address suitable for the occasion. Of course it was known I was to be present, and a man met me with the request that I would go to the farthest corner of the township of Armour, he offering to pilot me through the bush. To keep my promise I had to sleep at Katrine. I had scarcely time to sit down before a man came to me and said he had been requested to ask me whether I could not make it convenient to give them a service there. Well, I hesitated, for I really could not at the moment see my way to doing this. He pressed more and more earnestly, and at last, I said I would try. Mr. B. then said, "Do sir, for God's sake, or I do not know what will become of us here, I believe we are completely forsaken." During the evening I had a long interview with the landlord and landlady of the hotel where I was stopping, during which I asked if they were members of the Church. The wife said, "I always attended the Church of England, sir, my people are Church, my sister was confirmed not long since." She went on with her sewing for some time in silence, and then with a sigh said, "But if I am here much longer I shall have forgotten there ever was such a thing as religion in the world, for we have nothing here and no one to remind us." "God help us." They had two children whom they were most anxious to have baptized; and when I said I would do this on my way back, their delight and gratitude were beyond bounds.

Very early next morning I started for my promised visit—I was going to marry a couple. The intended bridegroom met me, according to arrangement, about five miles on the road north of Katrine. We then struck into the bush, having only a sleigh-track upon which to travel. We plodded along now down this hill, now up that (I am not ashamed to confess that

I was fain to hold on by the pommel of my saddle many a time)—now it is a beaver-meadow to cross in which my horse sank up to her belly; then I had a creek to pull through. At last we finished our seven miles of this, and I did the duty I had gone to do, which was not an agreeable one to me. The bride's father undertook to see me safe across the "meadow," for which I was grateful, and then left me to my own devices. To mend matters, a nice sleet began to fall. However, I came to a settler's shanty, where I was told I was on the right track. As usually is my wont, I got into conversation with the man, and he asked me "Are you a parson, sir?" When I told him, he said, "Ah, sir, I wish from my soul you could come somewhere near to this." I found he had a child not baptized, and at once dismounted, hitched up the horse, went into the shanty, and to the parent's unbounded delight, brought the babe within the fold of Christ. Again I started, and after two or three mishaps, usual in bush travelling, I once more gained what is here styled the main road. I passed a man in a waggon, he touched his cap. You are English, I said to myself. The man called out "Good day, Mr. Crompton." I simply sat and stared at the man, for his calling me by my name was a real surprise, but I answered Good day, you seem to know me. "Ah, sir," he replied, "I know you well enough, and wish we could see more of you." He then leaned over the side of the waggon, and said, with an earnestness it is impossible to put into writing, "Oh, Mr. Crompton, are you coming into this part?" I said, "not at present, I think; but why my friend?" He answered, "Sir, I have four little ones not baptized; sir, I am miserable about them, and wish they were done; do, sir, come some time will you? I do not care what trouble it is to me; I did not think so once, sir, but"—here he became very energetic—"say you will come." I told him I would arrange for meeting at Katrine or somewhere near, as soon as possible; in the meantime I could be met with once every three weeks at Emsdale, seven miles, and Burk's Falls, nine miles away. I left him with his earnest thanks ringing in my ears.

Some two miles further a man met me. "Good evening, Mr. Crompton," he said. Another surprise. This man was on foot, and so could grasp me by the hand, whilst he pressed me with his petition that I would come and baptize his two children. I told Mr. F. what I had promised Mr. H., and he left me rejoicing, whilst I went plodding on my weary way downcast and downhearted at the thought that there should be this awful and exceeding bitter cry for the means of grace, and that apparently there are not any to be found willing to answer it. I called and baptized the two children of Mr. B. according to promise, and then set off to complete my further ten miles. At 7 p.m. I brought to an end the thirty miles, every nerve of my body was on the tremble; I could neither sit, stand nor walk, nor could I eat. My kind entertainers pitied me and showed their sympathy by all the means in their power. My heart was depressed, and I could not see a glimmer of light in the dark clouds. May the God of heaven send labourers into this field so white to the harvest.

I thought this simple statement might tell upon the hearts of those who love the Lord Jesus, more than any more elaborate argument, and therefore send it to you.

THE HURON W. AND O. FUND.

SIR,—Since my letter in the DOMINION CHURCHMAN of the 9th Nov., much interest has been shown concerning the Widows' and Orphans' fund, to which I then briefly referred. Questions having been asked me, I thought that a fund held so sacred by us all, fully deserved any attention which is legitimately invoked through the medium of the acknowledged Church press. Moreover, it will save writing for information, and give the advocates and supporters of the measure, which at present alienates about \$1,300.00 per annum from the W. & O. fund, an opportunity of showing the wisdom of their proceeding, and how the Church is thereby benefitted. I am sure the DOMINION CHURCHMAN will do them justice in the maintenance of a full and honourable discussion of so weighty a matter. A weighty matter indeed, if the small annuity of the widow and orphan is placed in jeopardy by legislative action. It will be conceded that the widow's annuity of \$200 should not be reduced, unless absolutely required, and after all legitimate means for sustaining the fund had been exhausted.

Official statements, from the Huron Synod journals, show the widow's prospect gloomy as respects her annuity. I will take 1875, being the first year under the Incorporating Act of 1874, which merged the Church Society into the Synod; and when action was first taken to deprive the W. & O. fund of the annual appropriation under the 2nd clause, for the purpose of paying off the mission fund debt, which clause has again been suspended, although this debt has been discharged.

In 1875 the pensions paid widows and orphans

amounted to \$2,010.00 with 110 clergy on the roll. In 1882 the pensions paid the same, amounted to \$4,115.00. with 134 clergy on the roll. In seven years the claims upon the fund have more than doubled, and the clergy have increased twenty per cent., so that the future is like to add to the burden in larger proportion, for it is a very different thing to double two thousand dollars with carefully husbanded resource to fall back upon, and to double twice that amount when the resources of the fund are sufficiently taxed to meet its present requirements. It appears that the sum of \$640.00, which includes entrance fees amounting to \$175.00, stands to the credit of the fund in 1882, and has been transferred to the capital account, but in 1875 the sum of \$1,839.00, including only \$20.00 of entrance fees, was capitalized. (See S. J. 1875, page 57, and 1882, page 65.) In fact, the husbandry of the past so nurtured this important fund, as to provided seven years of comparative famine, produced by alienating the annual appropriation which had done much to make the fund. But, I ask, what return can be expected from impoverished soil, to meet the increasing wants of the future, but a weird fulfilment of the provisos contained in the tenth clause of the W. & O. fund—"Such an annuity not exceeding two hundred dollars as the income of the fund will permit," and all annuities under this fund shall, in case the income of the fund prove insufficient to meet them in full, be paid in such equal proportions as the income will allow." Will it not be difficult to commend the urgent claims of the fund to the sympathy of the laity, when Synod legislation has declared since 1875 that the fund did not need the appropriation, under clause 2, of which the clergy are compelled to pay one half to make eligible their widows as beneficiaries; and again in 1882 to declare to the Church that for five years more the said appropriation will not be needed? If the needs of the mission fund are so urgent as to merit a prior claim to the W. & O. fund in this matter of appropriation under clause 2, upon what ground can the laity be asked to contribute to the W. & O. fund? Upon what plea of justice can struggling missionaries be compelled to contribute five dollars per annum out of inadequate incomes, to render their widows eligible to receive from the fund, when Synod legislation declares the fund does not need it? But why should not that fund, the prosperity of which no man will object to, be nurtured, as in the past, for the future, so that the widow and orphan may at least have the prospect of a slight increase, which cannot be much, instead of a ghoul occasionally passing before their eyes of a probable decrease. This is not imaginary or sentimental, as, I believe, the experience of Toronto diocese can testify.

But is there no other way of assisting the mission fund to a larger extent, and in a more legitimate way than by interfering with the W. & O. fund? The mission fund doubtless deserves sympathy, for whilst the prosperity of the diocese is heralded aloud, and the joyful tidings announced that the mission fund debt of 1875 is no more, and for which gratitude demands us to honour the W. & O. fund, yet the awkward intelligence is made known that the mission fund is again in debt to the extent of \$1,811.00 for last year, although at the commencement of the year it had \$648.00 to its credit, making an expenditure of \$2,459.00 over the years income. If the missionaries had larger grants and better stipends, something of a set off might be allowed. But had they? In reality did not the money go in increased expenses? Can they not and ought they not to be reduced? In 1875 the expenses amounted to \$5,466.36. (See S. J. 1875, page 56.) In 1882 the expenses amounted to \$5,852.61, an increase of \$386.25, or about 75 per cent. They are made up as follows:—Expenses, as per Synod account, (page 66 S. J.), \$3,969.05; Rural Deans' expenses, &c., (page 62), \$90.78; Deputation agent, \$1,350.00; Missionary meeting expenses (page 63), \$442.78; total, \$5,852.61. There is an item of \$240.45 in the chapter-house joint expense account for wood, gas, &c., and one of \$16.80 in the depository account, but as I do not understand them, I leave them out.

I respectfully suggest to the consideration of the standing committee, whether it would not be for the welfare of the Church to reduce the expenses, instead of continuing to interfere with the W. & O. fund?

I trust the importance of the matter dealt with will so recommend itself as to obtain a liberal use of a Church paper which is doing real good work.

The Parsonage, J. T. WRIGHT.
St. Marys, 27th Nov., 1882.

CHURCH MANNERS.

THE REV. J. MAX, Ottawa, sends us thirty questions touching Church manners, doctrines, ritual, &c., upon which he says he "ventures to solicit light through the DOMINION CHURCHMAN." It would take the whole of several numbers to fully answer these questions, although many of them are of such a nature as to answer themselves, such as "Is it a mark of reverence and good breeding to walk up the church aisle during service chatting and talking?"

Our correspondent wishes, no doubt, to rebuke such acts by putting the offenders on their defence. Other signs of irreverence he objects to are, choir men reading during the sermon, consulting a watch as a hint to the preacher, sitting while announcements are made, "covetously snatching the last moment of Protestant repose by not rising until the choir have begun," the clergy rushing from desk to pulpit during singing, and the people rushing out of church in hot haste for dinner. To these the general answer is obvious, that signs of impatience, inattention, weariness or haste, are not becoming in God's house in either clergy or people.

Another class of Mr. May's questions are such as the following: "Should the people sit or stand during the presentation of alms? 2. Is not the Low Church habit of using a collect before the sermon a good one? 3. Is the surplice really the correct pulpit vestment, not the academic? 4. "Is it well for preachers to rail at science, even when false; would it not be better to sift the chaff from the wheat, and thus show the harmony of every voice Divine?" We answer briefly. The people should by rising show that they participate in the presentation of alms. The saying a collect before the sermon is not Low Church, we have heard a Romanist use one before his discourse. The surplice is not a pulpit vestment, but it is a Church one, whereas the academic gown is secular. To rail at science is such a folly as no well read man ever commits; if science is science it is truth, if it is false it is not science at all. We will insert Mr. May's other queries (D. V.) next week.

We may remark that there must be a sad lack of reverence in many churches, such as Mr. May condemns, as another correspondent sharply criticizes similar faults as seen in Toronto.

Family Reading.

HOW? WHEN? WHERE? WHY?

- "You ask me *how* I gave my heart to Christ?
I do not know.
There came a yearning for Him in my soul,
So long ago;
I found earth's flowrets would fade and die,
I wept for something that could satisfy;
And then—and then—*somehow*, I seemed to dare
To lift my broken heart to Him in prayer.
I do not know—
I cannot tell you—how;
I only know
He is my Saviour now!
- "You ask me *when* I gave my heart to Christ?
I cannot tell.
The day, or just the hour, I do not now
Remember well.
It must have been when I was all alone,
The light of His forgiving Spirit shone
Into my heart, so clouded o'er with sin;
I think—I think 'twas then I let him in.
I do not know—
I cannot tell you—when,
I only know
He is so dear since then!
- "You ask me *where* I gave my heart to Christ?
I cannot say.
That sacred place has faded from my sight,
As yesterday.
Perhaps he thought it better I should not
Remember where. How I should love that spot!
I think I could not tear myself away,
For I should want, for ever, there to stay.
I do not know—
I cannot tell you—where.
I only know,
He came and blessed me there!
- "You ask me *why* I gave my heart to Christ?
I can reply.
It is a wondrous story; listen, while
I tell you why
My heart was drawn, at length, to seek His face.
I was alone, I had no resting place,
I heard of how He loved me, with a love,
Of depth so great—of height so far above
All human ken.
I longed such love to share,
And sought it then,
Upon my knees in prayer.
- "You ask me *why* I thought this loving Christ
Would heed my prayer?
I knew He died upon the cross for me,
I nailed Him there!
I heard His dying cry, 'Father, forgive!'
I saw Him drink death's cup that I might live,

My head was bowed upon my breast in shame,
He called me—and in penitence I came.
He heard my prayer!
I cannot tell you how,
Nor when, nor where;
"Ay, I have told you now."

MODERN EPHEBUS.

A traveller just returned from the East, gives the following description of this celebrated city. How strange it reads to have Ephesus named as a railway station!

"Emerging from the station, we saw immediately on the left hand the standing ruined columns that supported the aqueduct which once supplied the city with water. Unlike the columns in Rome, which may still be seen in many places bearing the aqueduct, these columns have nothing but broken fragments of arches still attached to them. Hence we proceeded over very dusty roads and through maize fields to the Magnesian Gate, passing on the route many excavated and ruined tombs, broken sarcophagi, &c., with a vast amount of *debris* everywhere, covering Mount Prion on our right, the Tomb of Androcles, &c. In the Gymnasium some ruined columns and arches still testify to their former grandeur. Before reaching the Odeum Theatre we saw the tomb reported to be S. Luke's. This is in a greatly more ruinous condition than when last photographed, and, unless quickly protected, the remaining vestiges taken to prove its identity will rapidly disappear. The one sculptured marble slab now perfect is lying half prostrate on the rubbish beneath it, and an unlucky fall of a stone upon it would most probably break this beautiful slab to pieces.

The site of the Odeum is covered with *debris*, with large blocks of white marble, beautifully sculptured, lying scattered over its surface. The theatre is in a similar state. On the way to the Stadium we passed over the site of the Gymnasium, over the roadway said to have been formerly the covered way of the market-place, fragments of the mosaic pavements lying beneath our feet. The Stadium is an extensive ruin, with parts of broken columns after the style of the Roman Forum still standing.

Now leaving Mount Prion on the right, we proceeded through fields of standing maize to the Temple of Diana, that temple described by Murray as "the most magnificent in the world." Here we had anticipated seeing some noble evidences still standing of its former grandeur, but we found nothing but the most absolute and complete ruin; the whole site was covered with nothing but rubbish and small, broken fragments of marble, many pieces being proofs of the exquisite workmanship expended upon the temple; but of the original structure it may truly be said there is not left one stone standing upon another.

The Church of S. John, the Castle on the Hill, and the ruined mosques are gradually falling more and more into decay, and if they are to be preserved, the effort to preserve them cannot too soon be made. Taking the site and surroundings of the city, for situation nothing can be conceived more beautiful; but now the eye must rest upon the scene in order to realize how utter and absolute the ruin is of this once great centre of Asiatic splendour and magnificence.

Rapidly returning to the station, we secured our seats in the train, and reached Smyrna in the evening, having had a most delightful excursion, with no signs of brigands, but hearing on our return that only a few weeks before a gentleman was carried off in the suburbs of Smyrna out of his own garden, and only returned on the payment of £400.

THE COMPREHENSIVENESS OF THE CHURCH.

BY REV. J. WAINRIGHT RAY.

In whatever particular faith of the Denominations any Christian may have been brought up, the Church has a home for them all, and a true doctrine—they themselves being judges.

Are they "Christians?" So are we, in faith and practice, and the Cross is our glory.

Are they United Brethren? So are we—"the Communion of Saints," in one Creed, and one Church never divided.

Are they Presbyterians? So are we, having a Presbytery, and the laying on of its hands being required in every ordination.

Are they Congregationalists? So are we, giving the largest liberty, under law, and having many a prayer for the "Congregation," and giving to each congregation the management of its local affairs.

Are they Unitarians? So are we, in believing in but one God. The Nicene Creed begins with this statement.

Are they Baptists? We more, insisting on the baptism of adults, not only, but of infants as well, and performing it by immersion, if it be so desired.

Are they Methodists? So are we, having given the Wesleys (John and Charles), Coke and Asbury, and Whitfield withal, to the Church, and having had a method in our ways and services, so strict that many have not been able to bear them. From us, the Methodists derived their doctrine and liturgy, but not their orders.

Are they Universalists? We, too, say that Christ died for all, and that He made "a full, perfect and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world."

Are they Spiritualists? So are we, believing in the existence of the soul after death, and that every one should be as spiritually minded as possible. We also think the dead are somewhere this side of heaven or hell in the intermediate state.

Are they Quakers? We too believe in a religion of silent prayer, in a meek and quiet spirit, the Spirit of God moving us in works of mercy and charity, we favour plain dress, and plain speech in the place of worship. With the Quakers too, we have have no "Sabbath" superstition, but call it "the Lord's Day."

Do they believe in Temperance? So do we, and illustrate it by being temperate in drinking, eating and in speech. We also have a Church Temperance Society here and in England.

Have they Bishops and a Liturgy? So have we—an unbroken line from the Apostles, which has never been overtopped by a Pope, nor travestied into mere Superintendents. As for our Liturgy, all the denominations are copying it—one of them proposing to take nearly our whole Liturgy.

Have they much to say of the Bible? We read it ten times in our two Sunday services, we translated it, and have furnished almost every martyr who has witnessed to its truth in English speech. The man who said, "The Bible and the Bible alone, the Religion of Protestants," was a Churchman.

Have they now Gothic Churches? We had them in abbeys, minsters, chapels, and cathedrals, crowned with the cross, from the days when the memory of man runneth not to the contrary; and their ruins, sleeping in glory, have drawn thousands to study them in wonder, and to say "there must have giants in those days."

Have they organs? We have had them back to the days when "Merrie England" caught the strains that echoed from the organs of David. In this country, we fought the battle for them, against the holy nasal-twang, and the puritanical pitch-pipe.

Have they Sunday-schools? So have we—one of our clergy, Thomas Steek, originating them in 1780, and calling in Robert Raikes, a Churchman, as his assistant.

In a word, the Anglican Church, like the Common Law, the basis of all good statutes, has all and every greatly good thing of Christendom. From her has sprung all there is of valued and enduring among all the denominations of Christians.

The difference is, we hold them by a prescriptive right, without taxing others as a "Royalty." We hold them in their integrity and entirety, with each point in its true place, as each and every point of the compass, guiding the ship into the haven where it would be.

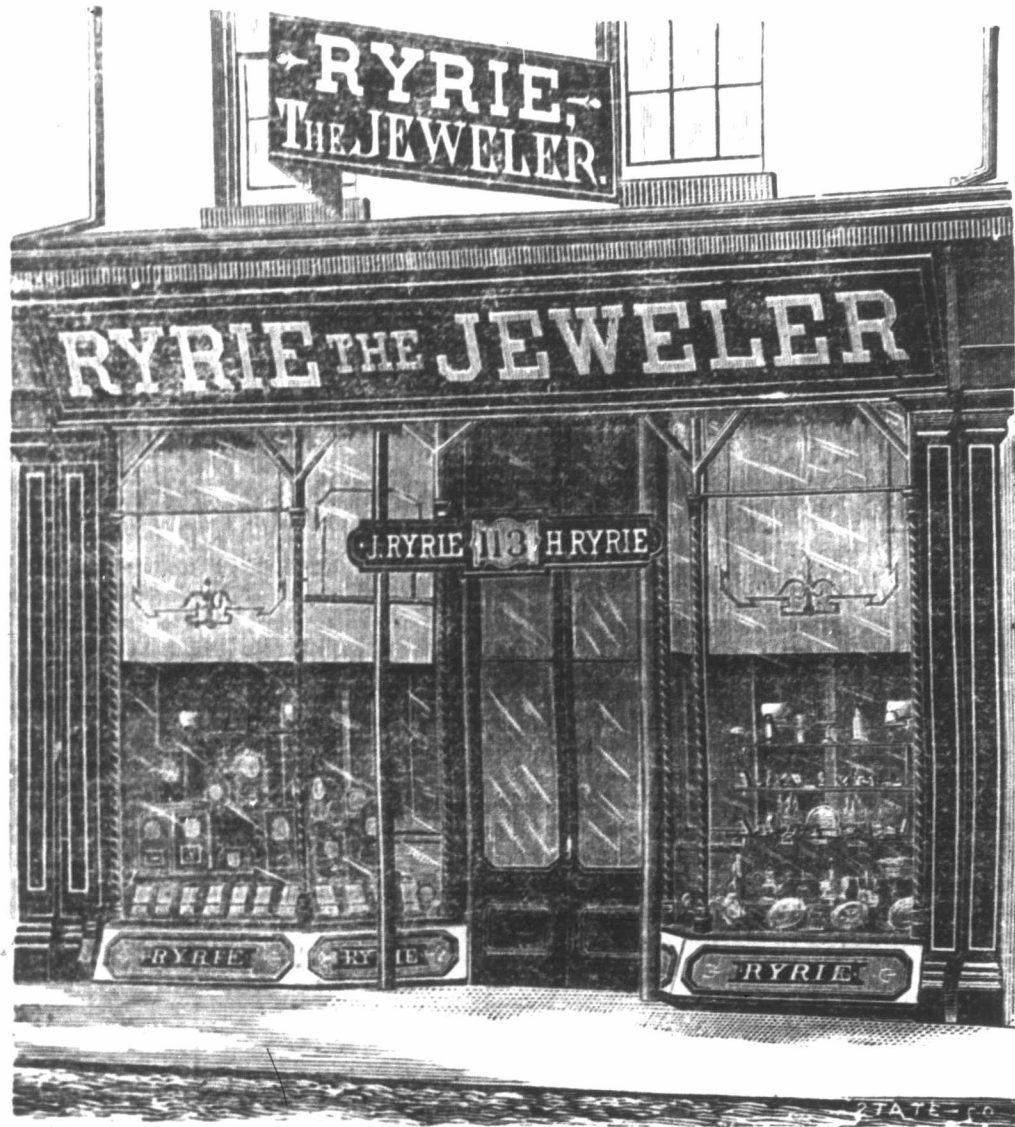
No one religious body has, like ours, had the full circle of Christian doctrines, to fill and round, to incite and lift up the hearts and minds of their members, and to hold them to the faith and practice. Our "Old Ship Zion" sails around the world, with a chart made by the Apostles. Every traveller records it gratefully, that whether in Europe, Asia, Africa or the Isles of the Sea, if he finds one of our Churches he finds there "the faith once delivered to the saints." This faith we hold in its true place and importance, without letting any one doctrine crowd out some relative one of equal significance. We hold every great truth in its healthful roundness, not pressing it to swell out into a tumor that needs the theological knife, nor is there one truth left to shrivel up, and die out of our creed and practice.

This proves it to be a Church Universal "the whole body fitly joined together." Into this "Holy Catholic Church" everyone should come.

The giving of Christmas presents has come to be of late years an established custom, and one which causes no little trouble for the givers, for it is no easy matter to discover just what to give as being most acceptable. If those interested, would drop into the store of Ryrie the Jeweler, 118 Yonge St., whose advertisement appears in another column, all this difficulty will banish, for there are to be found presents of all kinds, useful and ornamental, from the most expensive to the very lowest. We have been personally acquainted with this house for several years, and know it to be thoroughly reliable in all its dealings, and at all times carries one of the most elegant stocks of watches, jewelry and silverware.

FOR THE CHRISTMAS TRADE.

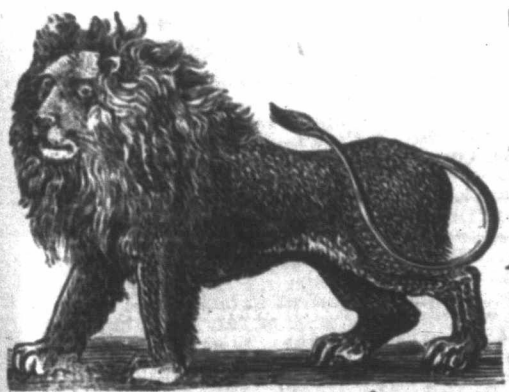
- Gold Watches,
- Gold Chains,
- Gold Locketts,
- Gold Neck-chains,
- Gold Bracelets,
- Gold Bangles,
- Diamond Rings,
- Gem Rings,
- Signet Rings,
- Keeper Rings,
- Wedding Rings.



- Castors,
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No postals answered. Canada for sale (patented March 6, 1882). I refer to the proprietor of this paper and to the leading merchants of Cedar Falls, Iowa. Address with stamp.

W. S. GARRISON, Patentee, Cedar Falls, Iowa.

HAVING acquired the sole Patent right (patented in Canada, March 6th, 1882), from Mr. W. S. Garrison, for all the counties west of Ontario, in the Province of Ontario, I am prepared to dispose of the same to Builders, Carpenters, or parties with moderate capital, who will find large returns by the purchase of the rights for one or more counties.

Communications, enclosing stamped envelope for reply, addressed to **FRANK WOOLLEN, P.O. Box 2640, or 11 York Chambers, Toronto St., Toronto**, will receive prompt attention.

Children's Department.

THE BIRD WITH A BROKEN WING.

I walked in the woodland meadows,
Where sweet the thrushes sing,
And I found on a bed of mosses,
A bird with a broken wing.
I healed the wound, and each morning
It sang its sweet old strain;
But the bird with the broken pinion
Never soared so high again.

I found a youth, life broken
By sin's seductive art,
And touched with Christ-like pity,
I took him to my heart.
He lived with a noble purpose,
And struggled not in vain,
But the soul with a broken pinion,
Never soars so high again.

But the bird with a broken pinion
Kept another from the snare,
And the life that sin had stricken,
Raised another from despair.
Each loss has its compensation,
There were healings for each pain;
But the bird with a broken pinion
Never soars so high again.

THE MISSIONARY POTATO.

It wasn't a very large church, and it wasn't nicely furnished. No carpet on the floor, no frescoing on the walls; just a plain, square, bare, frame building away out in Illinois. To this church came James and Stephen Holt every Sunday of their lives.

On this particular Sunday they stood together over by the square box stove waiting for Sunday-school to commence, and talking about the missionary collection that was to be taken up. It was something new for the poor church; they were used to having collections taken up for them. However, they were coming up in the world, and wanted to begin to give. Not a cent had the Holt boys to give that day.

"Pennies are as scarce at our house as hen's teeth," said Stephen, showing a row of white, even teeth as he spoke. James looked doleful. It was hard on them, he thought, to be the only ones in the class who had nothing to give. He looked grimly around the old church. What should he be spying in one corner under a seat but a potato!

"How in the world did that potato get to church?" he said, nodding his head towards it. "Somebody must have dropped it that day we brought the things here for the poor folks. I say, Stennie, we might give that potato. I suppose it belongs as much to us as to anybody."

Stephen turned and gave a long, thoughtful look at the potato.

"That's an idea!" he said eagerly, "Let's do it!"

James expected to see a roughish look on his face, but his eyes and mouth said, "I'm in earnest!"

"Honor bright?" asked James.

"Yes, honour bright."

"How? Split it in two, and each put a half on the plate?"

"No," said Stephen laughing: "we can't get it ready to give to-day, I guess; but suppose we carry it home and plant it in the nicest spot we can find, and take extra care of it, and give every potato it raises to the missionary cause? There'll be another chance: this isn't the only collection the church will ever take up, and we can sell the potatoes to somebody."

Full of this new plan they went into the class looking less sober than before; and though their faces were rather red when the box was passed to them and they had to shake their heads, they thought of the potato, and looked at each other and laughed.

Somebody must have whispered to the earth and the dew and the sunshine about that potato. You never saw anything like it! "Beats all" said farmer Holt, who was let into the secret. "If

I had a twenty acre lot that would grow potatoes in that fashion, I should make my fortune."

When harvesting came, would you believe that there were forty-one good, sound, splendid potatoes in that hill? Another thing: While the boys were picking them up, they talked over the grand mass meeting for missions that was to be held in the church next Thursday—an all-day meeting. The little church had had a taste of the joy of giving, and was prospering as she had not before. Now for a big meeting, to which speakers from Chicago were coming. James and Stephen had their plans made. They washed the forty-one potatoes carefully, then wrote out in their very best hand this sentence forty-one times:—

"This is a missionary potato; its price is ten cents; it is from the best stock known. It will be sold only to one who is willing to take a pledge that he will plant it in the spring, and give every one of its children to missions. Signed by James Holt and Stephen Holt."

Each shining potato had one of these slips smoothly pasted to its plump side.

Didn't those potatoes go off, though! By three o'clock on Thursday afternoon not one was left, though a gentleman from Chicago offered to give a gold dollar for one of them. Just imagine, if you can, the pleasure with which James and Stephen Holt put each two dollars and five cents into the collection that afternoon. I'm sure I can't describe it to you. But I can assure you of one thing. They each have a missionary garden, and it thrives.

SURE SIGNS.

Solomon said, many centuries ago, "Even a child is known by his doings, whether his work be pure and whether it be right."

When I see a boy slow to go to school, and glad of every excuse to neglect his books, I think it a sign that he will be a dunce.

When I see a boy in haste to spend his every penny as soon as he gets it, I think it is a sign that he will be a spendthrift.

When I see boys and girls often quarrelling, I think it a sign that they will be violent and hateful men and women.

When I see a child obedient to his parents, I think it is a sign of great future blessings from Almighty God.

CONSUMPTION CURED.

An old physician, retired from active practice, having had placed in his hands by an East Indian Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung affections; also a positive and radical cure for General Debility, and all nervous complaints; after having thoroughly tested its wonderful curative powers in thousands of cases, feels it is his duty to make it known to his fellows. The recipe, with full particulars, directions for preparation and use, and all necessary advice and instructions for successful treatment at your home, will be received by you by return mail, free of charge, by addressing with stamp or stamped, self-addressed envelope to

DR. J. C. RAYMOND,
164 Washington Street, Brooklyn, N.Y.

Mrs. Wm. Allan, of Acton, says she has never been without a bottle of Haggard's Yellow Oil in the house for the last twenty years, and would not be for ten times the cost; adding that she has never known it to fail for Colds and Croup, Sore Throat, Stiff Neck, Burns, Scalds, etc. She concludes by saying, "If any one doubts its efficacy, refer them to me."

ENGLISH WATCHES!

Important to every Reader of this Paper.

STEWART DAWSON & CO.,

Of LIVERPOOL, ENGLAND,

The Eminent and World Renowned English Lever Watch Manufacturers have the pleasure to announce that they have opened a

BRANCH ESTABLISHMENT

15 TORONTO STREET, TORONTO,

for the convenience of their old and new customers in Canada, who can pay them a personal visit and where all who forward their orders by post may rely on the same being executed by return, thus dispensing with the delay contingent upon writing to our S. D. & Co. manufactory in England.

There are few British subjects who are unfamiliar with the name of STEWART DAWSON & CO., and as few who have not heard of STEWART DAWSON & CO.'S English Watches which are not only worn daily by tens of thousands

All over England, Ireland and Scotland,

but are also ordered daily from Liverpool for ALL QUARTERS OF THE CIVILIZED WORLD.

The enormous patronage thus extended to Stewart Dawson & Co. has grown from simple but original and effective causes, and which extends to all who patronize them, advantages not to be had from watch manufacturers in the world.

Firstly—Several years ago Stewart Dawson & Co. adopted in England the original system of selling the whole of their manufacture direct to the public for cash instead of continuing to sell to retail dealers on the credit system.

Secondly—The public were and are thus enabled to buy direct from the manufactory for cash at a less price than dealers have to pay on credit.

Thirdly—Stewart Dawson & Co. manufacture only the very highest quality of English Watches, containing many improvements not to be had in any other English Watch; and for finish, handsome appearance, excellence, utility, durability, and time-keeping qualities, Stewart Dawson & Co.'s English Lever Watches have no equals, in proof of which Stewart Dawson & Co. two years ago, challenged every watch manufacturer in England for £500, by announcement in over two hundred British newspapers, to show the same proof of quality from their customers for their watches as could S. D. & Co., but none could take this challenge up, and which has now been extended to £1000, and stands in Stewart Dawson & Co.'s watch pamphlet for the acceptance of any watch manufacturer in the world to take up.

Fourthly—Notwithstanding the unequalled quality and excellence of Stewart Dawson & Co.'s Watches, their customers are enabled by S. D. & Co.'s system of business to purchase these

Magnificent English Levers

at about one-half the usual prices charged by retail dealers for watches of common manufacture, hence the extraordinary business extended to Stewart Dawson & Co. all over the world.

Fifthly—Stewart Dawson & Co., on receipt of remittance, supply every watch on a week's free trial, and return the full price paid to any customer dissatisfied. All are supplied with guarantee and full printed instructions how to use and wind them.

Stewart Dawson & Co. do not expect or solicit flattery of any gratitude for their exertions in placing within the reach of their Canadian customers facilities for purchasing their Watches at the same prices as they are now daily sold at all over Great Britain. Still S. D. & Co. consider that on account of the very high prices prevailing in all parts of America it must be a great boon to all requiring a FIRST-CLASS WATCH to know that they are now able to purchase at their Canadian Branch ENGLISH WATCHES of the very best description for the SAME LOW PRICES as if they resided in England, and purchased the watches there.

S. D. & Co. therefore beg respectfully to request the readers of this paper to compare the Canadian and English shop prices as under with those charged by the makers, STEWART DAWSON & CO.

NOTICE.—All letters and orders should be addressed as follows:—

STEWART DAWSON & CO.

15 Toronto Street, Toronto.

NOTICE TO OUR CUSTOMERS IN CANADA.—Our prices being quoted in English money as in England, we take the Dollar in payment at its full value, reckoning it at 4s 2d as above. All orders will also be delivered free, carriage paid in full by us, and each order delivered safe at S. D. & Co.'s own risk by first return of post.

Write for Stewart Dawson & Co.'s Watch Pamphlet, 100 pages, post free, for 5 cents in stamps, containing full particulars and illustrations of all our English Watches, as sold in hundreds daily all over England, Ireland and Scotland, together with 40 pages of the most wonderful testimonials from recent purchasers, never equalled in the world where authenticated truths pure and simple from the pens of purchasers in all parts of the universe will convince every intending watch buyer that Stewart Dawson & Co., of Liverpool, England, are the firm to apply to.

CANADIAN BRANCH—15 Toronto Street, Toronto.
AUSTRALIAN BRANCH—25 Royal Arcade, Sydney.

Usual English Prices	Usual Canadian Prices	S. D. & Co.'s Direct Prices	For their World Famed Watches.
£ 8	£ 8	£ 8	Gent's English Silver Levers, very best.
5 5	7 7	3 10	English Silver Hunting Levers very best.
6 6	8 8	4 10	Gent's Keyless English Silver Levers.
7 7	9 9	5 10	Gent's Keyless English Hunting Levers.
8 8	10 10	6 10	Farm-servants' Pair-case English Silver Levers, best make.
6 6	8 8	4 10	Ladies' English Silver Levers, best make.
5 5	7 7	3 10	Ladies' English Silver Hunting Levers.
6 6	8 8	4 10	Gent's English Centre seconds Chronograph.
10 10	12 12	6 10	Gent's English Hunting Chronograph.
11 11	13 13	7 10	Gent's English Gold Levers, very best.
14 10	17 10	12 10	Gent's English Gold Chronograph.
30 0	45 0	18 18	Ladies' English Gold Levers, very best.
10 10	12 12	8 10	Ladies' English Gold Levers, very best.
6 10	8 10	4 10	Ladies' Elegant 8-carat Gold Watches.
7 7	10 10	5 10	Ladies' Keyless 18-carat Gold Watches.
2 10	3 0	1 10	Ladies' Marvellous Silver Defiance Watches.

Gent's Marvellous Silver Defiance Hunting Watches, £2, worth £1 10s.

An Eight Guinea Hunting Lever for £4 10s.

Stewart Dawson & Co.'s Matchless Eight Guinea English Hunting Levers—our price £4 10s—

are the finest and most serviceable Watches in the world, all with full-capped movements, beautifully finished English Hall-marked Sterling Silver Cases, plain or engine-turned, and are supplied in three sizes (for which see pamphlet) price £4 10s—or £21.00, worth £40. Same Watch, open face, £3 10s, or £15.00; ditto Crystal front, high bezel, £4, or £19.00.

Stewart Dawson & Co.'s Ladies' Magnificent English Levers, same quality and price as above, are unequalled for elegance, durability and time-keeping.

Stewart Dawson & Co.'s Superb English Keyless Lever, winding by a New, Sure and Complete Perfected system—Air-tight, Dust-tight and Damp-tight.

These unique and perfect watches wind and set hands without the trouble of carrying a key, and will be found the very watch to suit customers in all parts of Canada. These watches never require to be opened, which also prevents all chances of dust getting inside. They would positively cost from a retail dealer in Canada from £10 to £15 at the very lowest. Our price direct to the public in Hunting Cases is only £6 10s, or £31.00—just half price; in Open-Face £5 10s, or £26 4s.

Stewart Dawson & Co.'s English Hunting Chronographs—A £12 10s English Silver Chronograph for £7 10s, or £36.00, worth £70; Open-face, crystal front, £8 10s, or £31.00. The Highest Grade, the Acme of Perfection, 3 Plat-Lever Movements, Jewelled in every Action, Gold Chromometer Balance, Decimal Dial Centre Seconds, Outside Stop, Crystal Front, of a quality that defies all imitations.

For full particulars of all the above Watches see Stewart Dawson & Co.'s watch pamphlet.

NOTE.—Each Watch sent on a week's free trial on receipt of remittance as per Coupon below:—

"DOMINION CHURCHMAN" COUPON.

Stewart Dawson & Co. bind themselves to supply either of the above Watches at the reduced price and on the conditions stated, on receipt of this coupon and remittance for amount. (Signed) STEWART DAWSON & CO. P.O. Orders payable at the G.P.O., Toronto.

GOD EVERYWHERE.

God—that great God who made us,
And keeps us by His power ;
Whose arms of mercy shade us,
And guard us every hour ;

Who formed each sea and river,
Each flower, and field and tree ;
The kind and gracious Giver
Of every good we see ;

That God is near to guide us,
By day or darksome night ;
And nothing can divide us
From His all-piercing sight.

Whatever may be near us,
We have no cause for fear :
And this one thought may cheer us,
" My God, my guard, is here ! "

A SERPENT AMONG THE BOOKS.

One day a gentlemen in India went into his library and took down a book from the shelves. As he did so he felt a slight pain in his finger, like the prick of a pin. He thought that a pin had been stuck by some careless person in the cover of the book. But soon his finger began to swell, then his arm, then his whole body, and in a few days he died. It was not a pin among the books, but a small and deadly serpent.

There are many serpents among the books now-a-days. They nestle in the foliage of some of our most fascinating literature; they coil around the flowers whose perfume intoxicates the senses. People read and are charmed by the plot of the story, by the skill with which the characters are sculptured or grouped, by the gorgeousness of the word painting, and hardly feel the pinprick of the evil that is insinuated. But it stings and poisons. When the record of ruined souls is made up on what multitudes will be inscribed, " Poisoned by serpents among the books."

TRUST IN A PROMISE.

A little girl whose mother had always told her the truth, and taught her to trust in her promises, went with her one day to a large town. The child had been used to living in the quiet country, and the noise and bustle of the city were not pleasant to her. A great crowd was gathered to see some show in the street, and Lucy pressed her mother's hand, for she felt afraid.

" Don't be afraid, my child," said her mother. " I won't take you into any danger. Keep hold of my hand, and nothing shall hurt you."

Lucy believed her mother, and was happy.

After awhile it began to rain. The mother looked at her delicate little girl, and said :

" Lucy, dear, I am afraid to take you any further on account of the rain. I have some business in another part of the town. I must leave you in this store. Don't go away from it, and I will come for you as soon as I get through my errands."

The child looked into her mother's face, and said :

" You won't forget me, I know."

Then her mother kissed her, and left her in the care of the storekeeper.

At first she was amused at seeing the gay ribbons measured, and in watching the ladies coming in to do their shopping; but after awhile she grew tired, and wished for her mother to come. Then a little girl, older than she, came in, and they began to talk together. Lucy told her she was waiting for her mother, who had promised to come for her when she got through her errands.

" Aren't you afraid your mother may forget you ? " asked the little girl.

" No I'm not afraid. I'm sure she won't do that," said Lucy.

" How can you be sure? She may you know."

" She promised," was the child's reply, " and I never knew my mother to break her promise."

Another hour passed away. How long it seemed to Lucy! The customers had all gone home. The people in the store were putting away their goods. It was growing dark, and the gas lamps were lighted; but still her mother did not come. A lady came into the store whom Lucy knew. She lived near her father's house, and offered to take her home in the carriage.

" No thank you, ma'am," said Lucy; " mother said she would come for me, and I know she will keep her promise."

At length her mother came. How glad Lucy was to see her! And when they were sitting by the fireside in the evening her mother told her this was just the kind of trust that God wanted His children to exercise. He gives us promises in His Book, and expects us to believe them, just as we believe the promises of our parents and dear friends.

THE WOLF AND THE BOAR.

One very cold day the wolf found it hard to get a meal. In this state he met with the fox. " Ah," said the fox, " I have good news for you. If you are as fond of pork as I am, I can tell you where an enormous pig is to be met with. He's rather more than I can manage myself, so if you like we will go shares in him."

The wolf was delighted. There was nothing he liked better than pork, and many a young pig had fallen victim to his appetite, to the great annoyance of farmers in those parts.

" He knows my voice," said the fox, " so he won't come out of his den for me; but if you will tap gently and say a friend wishes to see him, he will be out at once. Then you must pin him by the throat, and I will come up and help you. If you get a firm grasp and hold on, there will not be the slightest difficulty."

" Never fear," replied the wolf, " I am a match for a pig any day; and, besides, I am ravenous with hunger, and shall make an extra exertion to get such a delicious meal."

" Well, good fortune to you," replied the fox, " and I hope you will rid the world of the creature, for he is quite a nuisance."

Away went the wolf, and did exactly as the fox had directed, but, instead of the fine fat pig, out rushed a fierce wild boar.

The wolf was so astonished that he fell back as if shot, and then recovering himself made the best use possible of his legs, and by good fortune arrived home in safety.

When he told his mother, a wise old wolf, what had happened, she said :—

" My son, when a stranger tells you of something that is to be greatly to your advantage, always inform yourself that all he tells you is true. If the boar had been only a fine, fat pig, you may be sure that the fox would have told you nothing whatever about him."

Mr. J. R. Seymour, Druggist, St. Catharines, writes that he finds an ever increasing sale for Burdock Blood Bitters, and adds that he can, without hesitation, recommend it. Burdock Blood Bitters is the great specific for all diseases of the Blood, Liver and Kidneys.

\$5 to 20 per day at home. Samples worth \$5 free. Address STINSON & Co Portland, Maine

AGENTS Wanted for handsome illustrated standard works of character; great variety; low in price; selling fast; needed everywhere; Liberal terms. Bradley, Garretson & Co., Brantford, Ontario, Canada.

EVENING SONG.

Sleep, my baby, sweetly sleep;
God the Father thee will keep;
Quickly now thy eyelids close,
Softly, peacefully repose.

All without, in winds of night,
Sway the lillies tall and white;
Far above thee, to and fro,
Move the angels white as snow.

Come, ye angels, bright and blest,
Soothe my little one to rest;
Sway his heart and move his mind,
As the lillies in the wind.

Sleep, my baby, sweetly sleep;
God the Father thee will keep;
For his angel guards shall spread
Shel't'ring wings above thy bed.

King James I. was given to swearing and using improper language, for which he had been seriously reproved by the pious and fearless John Welsh, a Scotch minister. The king could not but esteem him, and feared him not a little, although he disliked him. When Welsh was present he tried to govern his tongue in some degree, and if an oath escaped him when he thought Welsh might be within hearing, he would say to his attendants, " Is Welsh there? Do you think he heard me? " Do we remember that there is One who always hears every word we say?—Ezek. xxxv. 12, 13.

ASTHMA, BRONCHITIS, CATARRH, and CONSUMPTION in its first stages, are treated at the International Throat and Lung Institute, 173 Church Street, Toronto, where the Spirometer is used, an instrument invented by Dr. M. Souvielle of Paris, and ex-aide surgeon of the French army, which conveys the medicines in the form of cold inhalations to the parts diseased. Suitable constitutional treatment is used when required. Consultations and a trial of the Spirometer free. Poor people bearing certificates furnished with the instrument free. When not convenient to visit the office write, enclosing stamp, for pamphlet giving full particulars to International Throat and Lung Institute, 173 Church street, Toronto, or 18 Philips square, Montreal.

DR. SCOTT'S CHRISTMAS GIFT—Headache is almost an universal complaint, and why is it that tens of thousands of people permit their suffering to continue day after day, is past reasonable comprehension, while Dr. Scott's Electric Hair Brush can be purchased from almost any druggist. The Doctor has lately reduced the price of his " Electric Hair Brush," and also his far famed " Electric Flesh Brush," and there is no excuse why every person should not have both of them at home. The articles are as valuable and as necessary in every dwelling as a medicine chest. See advertisement in another column.

AN ONLY DAUGHTER CURED OF CONSUMPTION.

When death was hourly expected, all remedies having failed, and Dr. H. JAMES was experimenting with the many herbs of Calcutta, he accidentally made a preparation which cured his only child of Consumption. His child is now in this country enjoying the best of health. He has proved to the world that Consumption can be positively and permanently cured. The Doctor now gives this recipe free, only asking two three-cent stamps to pay expenses. This herb also cures night-sweats, nausea at the stomach, and will break up a fresh cold in twenty-four hours. Address CRADDOCK & CO., 1082 Race Street, Philadelphia, naming this paper.

ALPHONSE FRIEDRICK, Painted and Stained Glass Works,

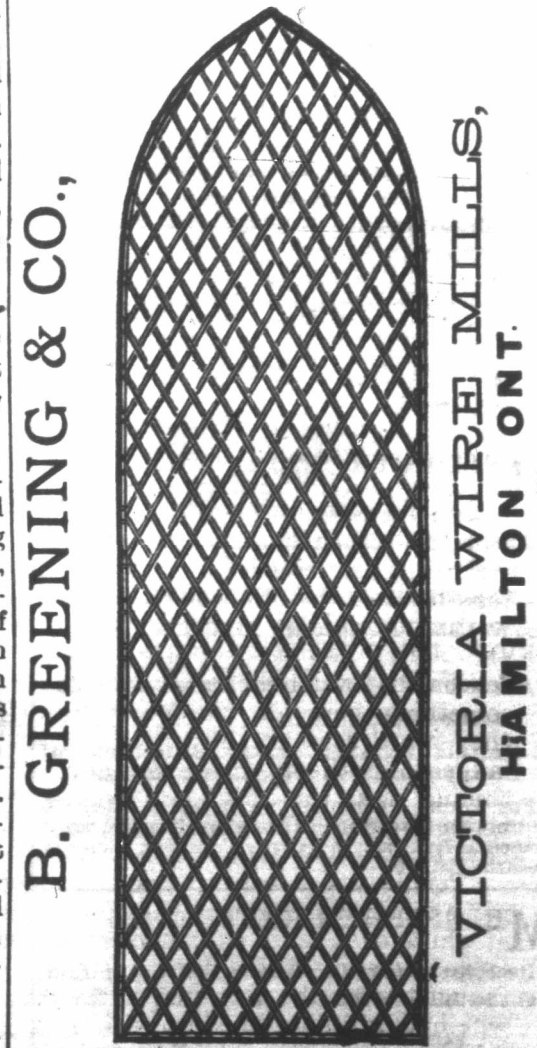
No. 16 & 18 HOYT STREET, Near Fulton St. Brooklyn, N. Y.

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.

7 Per Cent. Net

Security Three to Six Times the Loan without the Buildings. Interest semi-annual. Nothing ever been lost. 25th year of residence and 5th in the business. Best of references. Send for particulars if you have money to loan. N.B.—Costs advanced, interest kept up and principal guaranteed in case of foreclosure.

D. S. B. JOHNSTON & SON, Negotiators of Mortgage Loans, ST. PAUL, MINN. Please mention this paper.

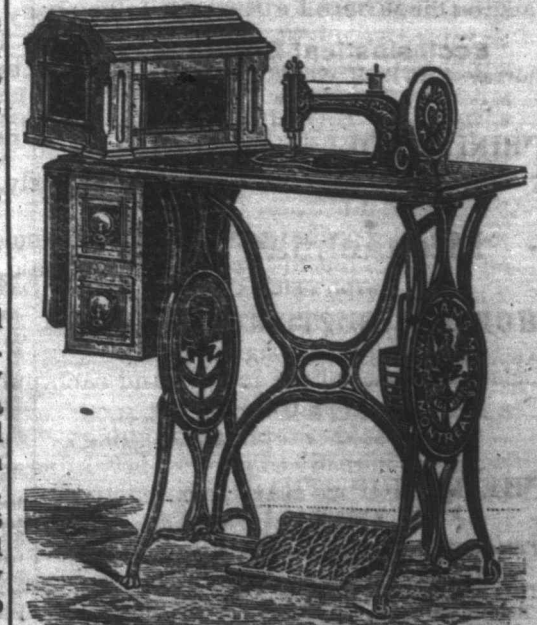


B. GREENING & CO.,

VICTORIA WIRE MILLIS, HAMILTON ONT.

Wire Window Guards for Churches or Public Buildings, with arch, gothic or square top.

The WILLIAMS SINGER



Sewing Machines

Are taking the lead everywhere. REASON WHY: Because they give the best satisfaction.

HEAD OFFICE: 847 NOTRE DAME ST., MONTREAL.

Toronto Office—58 King St. West.

HIGH PAY to sell our "Rubber Printing Stamps". Samples free. TAYLOR BROS. & CO Cleveland, O.

1882. S! CO., NT NTO, World Watches, English Silver very best, silver Hunting very best, less English ever, less English Lovers, rants' Pair, English Lovers, English Silver best make, English Silver Lovers, English Centre Chronograph, English Hunting Chronograph, English Gold very best, English Gold graph, English Gold very best, elegant 8-car. Watches, English 18-car. Watches, arvellous Silence Watches, Hunting Watch, \$4 10s, Eight Guinea price \$4 10s—able Watches movements, Hall-marked engine-turned, for which see \$5, worth \$40, or \$15.50; ditto \$19.50. Efficient Engine as above, durability and English Keyless are and Comb, Dust-tight, wind and setting a key, and customers in never require all chances of positively cost \$10 to \$12 as the public in .30—just half Hunting Chronograph, n-face, crystal set Grade, the Movements, omometer Balance, Outside Stop, sies all imita, bove Watches pamphlet, eek's free trial upon below: COUPON. themselves to es at the re- stated, o. re- e for amount. ON & CO. O., Toronto. l in English e, reckoning e, paid in full turn of post- pages, post us of all our d and Scot- from recent ds pure and vance every England, are

BEST TEACHERS, American and Foreign, for every department of instruction, low or high, promptly provided for Families, Schools, Colleges. Candidates' New Bulletin mailed for stamp. All skilled Teachers should have "Application Form" mailed for stamp. Many Canada Teachers, Governesses and Tutors secure good places in United States. Many Canada Schools apply for Teachers, among them Bishop Hellmuth, Hellmuth College London, Ont. J. W. SCHERMERHORN, A.M., Secretary, 7 East 14th Street, NEW YORK.

Business Education.

DAYS COMMERCIAL COLLEGE offers excellent facilities to young men and others who desire to be thoroughly prepared for business as MA DAY, the Principal, has been engaged in teaching accounts for many years, and further, possesses an extensive business experience acquired in several departments of commerce. For Circular, address, post paid, JAS. E. DAY Accountant, 96 King Street West, Toronto.

BRITISH AMERICAN BUSINESS COLLEGE. Edw. Trout, Esq., Pres.; C. O'Dea, Sec. Is now open for the reception of Students. For prospectus and information address the Secretary at the College, 112 and 114 KING ST. WEST, Toronto.

TORONTO. CHURCH SCHOOL FOR BOYS. Classes for Private Tuition AT "THE POPLARS," 36 Grosvenor St., Queen's Park. MICHAELMAS TERM begins (D.V.) Sept 1, 1882. Junior pupils specially prepared for entrance at Trinity College Boarding School (Port Hope); Seniors for Law, Medicine, Arts, Divinity and other Examinations. All such pupils hitherto successful without exception. Pupils also instructed singly after hours, at special rates. Applications to RICHARD HARRISON, M.A.

HELLMUTH LADIES' COLLEGE, LONDON, ONTARIO. Affords the highest Education in every department. PATRONESS, - H. R. H. PRINCESS LOUISE. Founder and President, the Right Rev. I. HELLMUTH, D.D., D.C.L., Lord Bishop of Huron. French is the language spoken in the College. Music a Speciality. A limited number of the daughters of Clergymen received at half charges. For Terms, "Circulars" and full particulars, address the Rev. Principal, or Miss CLINTON, Lady Principal HELLMUTH LADIES' COLLEGE, London, Ontario Canada.

MR. SPARHAM SHELDRAKE Receives a limited number of pupils, of from eight to thirteen years of age. FOR BOARD AND TUITION. Address: - "THE GROVE," Lakeside, Ontario.

ST. JOHN BAPTIST SCHOOL, 233 East 17th St., New York. Under the charge of the SISTERS OF ST. JOHN BAPTIST. Address the MOTHER SUPERIOR, as above. Ecclesiastical Embroidery. Address - CHURCH WORKROOM, 233 East 17th Street New York.

TRINITY COLLEGE SCHOOL, PORT HOPE. Michaelmas Term WILL BEGIN ON THURSDAY, SEPTEMBER 14th, 1882. Applications for admission or information should be addressed to the REV. C. J. S. RETHUNE, M. A. HEAD MASTER.

THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES. President, - The Lord Bishop of Toronto. This School offers a liberal Education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department. The building has been renovated and refitted throughout during the vacation. The Lady Principal and her Assistants earnestly desire the happiness and well being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline, being anxious to make them not only educated and refined, but conscientious and Christian women. WENT TERM BEGINS FRIDAY, NOV. 10. Annual Fee for Boarders, inclusive of Tuition \$204 to \$252. Music and Painting the only extras. To the Clergy, two-thirds of these rates are charged. Apply for admission and information to MISS GRIER, LADY PRINCIPAL, Wykeham Hall Toronto.

THE Hair Brush POSITIVELY CURES Nervous Headache, Bilious Headache, Neuralgia in 5 mins. Toothache, Dandruff, Falling Hair, Baldness. Not WIRE Brushes.

THE BEST CHRISTMAS GIFT. IF FATHER is getting Bald, and Mother suffers constantly from Headache or Neuralgia, if Sister Toothache - we will guarantee to cure all so afflicted if you will act upon the following advice. On Christmas present them, one and all so suffering, (show no partiality) with Dr. Scott's Beautiful Electric Brushes. They are splendid - pure bristle, elegantly carved Brushes, and remarkably well adapted for Christmas Presents, nicely fitting Santa Claus' stockings whether large or small. Remember they are not only, but genuine useful articles, doing good service for years, and adapted to any person. Thousands of the best families in America and England use them and speak in the highest terms of their wonderful cures. Last year we were so crowded with Christmas orders that we had to disappoint some. Therefore order now in good time. This season we offer greater inducements, as follows: The price is \$1 each, but to families wanting three Brushes, we will send them postpaid on receipt of \$3.25, or six for \$5. They are also for sale in all drug and fancy stores; but these are special Christmas prices to those ordering direct, and sending the amount to us. We pledge ourselves to return the money if not as represented. Ask your druggist or fancy goods dealer to show them to you.

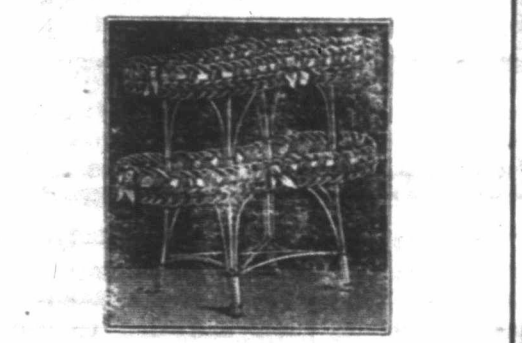
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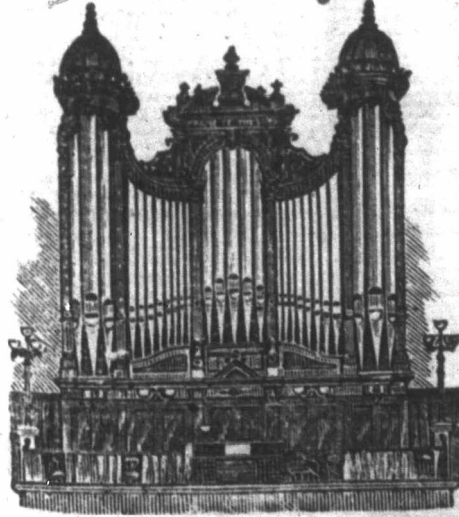
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