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THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 7.]

TORONTO, CANADA, THURSDAY, DECEMBER 15, 1881.

[No. 50.]

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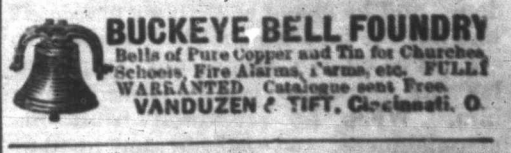
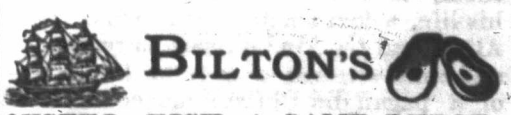
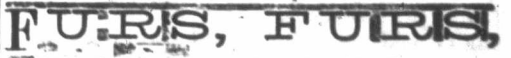
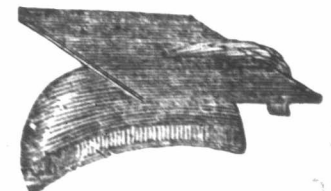
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## THE CHRISTIAN MINISTRY.

(Third Sunday in Advent.)

ADVENT, as is well known, is a time of preparation for Christ's coming; (the word "Advent" means *coming to*) and on the second and third Sundays in this season we are told of two great helps vouchsafed us for the work,—God's holy Book, and God's ministers. Both, if we but give heed to them, will yield us powerful aid in preparing to meet our God. Both, alas! are too much neglected. As the Bible too often lies on the shelf untouched from Sunday to Sunday, so is the voice of God's ambassador unheeded. People calling themselves Christians pay no respect to their clergyman, listen to him without attention, and neglect to pray for him, as today's Collect teaches us to do. Surely we may learn a lesson from a convert of old, who even laid down his life for the minister who had converted him to Christ's faith.

St. Alban was by birth a Briton, one of the original inhabitants of our island, before Saxon, Dane, or Norman had set foot on it. He lived more than 1500 years ago, at Verulam, which was then one of the richest and most populous cities in the country, situated in what we now call Hertfordshire. The Gospel had been preached in Briton long before his time; some say by St. Paul, some say by Joseph of Arimathea; or at least, we may suppose, by the companions of the Apostles. Still it drove out heathenism but slowly; and Alban was brought up as a heathen. He was instructed in all the learning of the day, travelled to Rome to complete his education, and then settled down as one of the principal citizens of his native town. He appears to have been a wealthy man, and was hospitable and kind, as well as upright.

Britain was at this time a colony of Rome, the great city which ruled over the kings of the earth. It was subject to the Roman emperor, and ruled by Roman laws; yet either from its remote situation, or the mild character of its governors, it had hitherto been free from persecution. The edicts against the Christians, which had spread slaughter and desolation through the rest of the empire, had not yet been put in force within our island. At last, however, the rage of the cruel emperor Dioclesian overpassed its shores, and the fearful cry, "Death to the Christians!" echoed through the towns and villages of Britain. The clergy, as usual, were the first sufferers; and one of them, named Amphibalus, flying for his life, asked shelter at Alban's door. Alban had too kind a heart to refuse it; and thus, strange to say, in the house of a pagan did Christ's persecuted servant find safety and rest.

Meanwhile, he who received the prophet was to receive the prophet's reward. Alban marked the blameless life of his guest, his meekness and humility, his earnestness in prayer, till his heart opened to the religion which bore such fruits, and he prayed to be instructed in it. And gladly did Amphibalus teach him, repaying a hundredfold the benefits he had received. The divine seed fell into good ground, and Alban became a Christian.

A few days later the government received information of Amphibalus's hiding-place, and sent a troop of soldiers to take him. Alban had just time to change his clothes with his guest, and send him away thus disguised, when the soldiers arrived at his door. Wrapping himself up completely in the cloak of Amphibalus, he immediately gave himself up to them. They bound him with cords, and carried him before the judge, who happened at that very time to be sacrificing at a heathen altar. The judge was rejoiced at the thought of having secured his victim, and ordered his face to be unmuffled. This was done, and he gazed at it in surprise. It was not the face which he expected to see. The citizen Alban, not Amphibalus the Christian priest, stood before him. When he recovered from his astonishment, and realized that he had

lost his intended prey, he broke out into a rage, and exclaimed to Alban, while dragging him to the altar of his idol, "As you have chosen to hide an impious man, and a blasphemer, his punishment shall fall on you, if you refuse to join in the worship of the gods." But Alban replied, with noble courage, "I can never again do so." The judge began questioning him about his family. "To what purpose do you inquire about them?" he answered. "If you would know my religion, I am a Christian." Being asked his name, he said, "My name is Alban, and I worship the true and living God, who created all things." "If you would enjoy the happiness of life," exclaimed the judge, "sacrifice instantly to the great gods." But Alban still refused, saying, "The sacrifices you offer, you offer to devils, who neither help their worshippers, nor hear their prayers. Those who sacrifice to devils, shall receive for a reward the everlasting pains of hell." Enraged beyond measure, the judge ordered his prisoner to be scourged. This was done most cruelly; but the sufferer's faith and patience were unshaken. He was therefore condemned to be beheaded outside the city walls. The inhabitants of Verulam, deeply interested in the fate of their fellow-citizen, and touched by his heroism, went out in a large body to witness the execution. The prisoner was led away after them under a strong guard, and the judge remained almost alone in the empty city. Crossing the little stream of the Coln, Alban was led to the place of execution. It was a grassy knoll, gay with many sorts of sweet flowers, and lit by the sun of a bright summer's day. A flowery platform it seemed, decked by nature for the sacrifice to be offered. Arriving there, the prisoner fell upon his knees, and prayed to Him he had so lately learned to know, yet loved so truly. The executioner, deeply moved, flung away his axe, and throwing himself at Alban's feet, confessed himself a Christian, and begged to die with him. There was astonishment and delay; then another executioner was found, and Alban was beheaded with a yet newer convert,—the soldier who had refused to shed his innocent blood. Many of the spectators, deeply moved, sought Christian teaching, and were converted. It is said, in Church history, that some of them were instructed and baptized by Amphibalus himself, and were afterwards cut to pieces by the heathen. And that servant of God, when his work was done, is supposed to have been also taken by them, and stoned to death.

St. Alban, the first martyr of the British Church, entered into the joy of his Lord June 22, A.D. 303. A noble church stands on the spot where he shed his blood for Christ's sake; and his native town is no longer called Verulam, but St. Alban's. Besides the lessons taught by martyr's history, there is surely a special one to be learnt from that of St. Alban. Surely it says to us, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls." We are not likely to be called to lay down our lives for God's ministers; let us at least be obedient to them, and learn with docility; and at this season let us pray for them, as other good Christians are doing. So through them may a blessing descend on us from the great Bishop and Shepherd of our souls!

A KIND expression of countenance can make the most homely pleasing. An honest heart and friendly act make the dullest lovable.

THE AWFULNESS OF LIFE.—Oft in my way have I stood still, though but a casual passenger, so much I felt the awfulness of life.—*Wordsworth.*

DON'T COUNT THE STEPS.—It is, perhaps, well for us that we do not count up in early life the number of steps, many of them weary ones, we shall have to take in treading the long road that reaches from the cradle to the grave.

## ONLY A SMILE.

ONLY a smile that was given to me  
On the crowded street one day!  
But it pierced the gloom of my saddened heart  
Like a sudden sunbeam's ray.  
The shadow of a doubt hung over me,  
And the burden of pain I bore,  
And the voice of Hope I could not hear,  
Though I listened o'er and o'er.

But there came a rift in the crowd about,  
And a face that I knew passed by,  
And the smile I caught was brighter to me  
Than the blue of a summer sky.  
For it gave me back the sunshine,  
And scattered each sombre thought,  
And my heart rejoiced in the kindling warmth  
Which that kindly smile had wrought.

Only a smile from a friendly face  
On the busy street that day!  
Forgotten as soon as given, perhaps,  
As the donor went her way.  
But straight to my heart it went speeding  
To gild the clouds that were there,  
And I found that of sunshine and life's blue skies  
I also might take my sharer.

## TREATMENT OF CHILDREN.

SYDNEY SMITH was as wise as he was witty. He said one thing which is good for youth to have quoted in its behalf, and as a reply to the maxim they like not, namely, "Spare the rod and spoil the child." To hardship, say some people—to whom it is easiest to be hard—children should be early inured, so that in after life they may be better able to bear it, though if it should not come at all in after life their labour is not in vain. Sydney Smith, on the contrary, says:—"Those young people will turn out to be the best men who have been guarded most effectually in their childhood from every species of useless vexation; and experience in the greatest degree the blessings of a wise and rational indulgence."

## FOOLED ONCE MORE.

Markdale Ont. Standard.

MR. EDITOR:—The most of people relish a good story, provided it be a truthful one. Tales of adventures, daring, heroism, dangers of the deep, battles, &c., all have their charms. Who amongst us could read the adventures of Robinson Crusoe half way through, and not have a desire to know the end of it. We confess being of this class. Now, the first thing we do when we receive our weekly newspaper is to hurriedly glance through it and pick out what we consider the most important items. These are generally distinguished by their headings; but you don't catch us trusting any longer to these glaring impositions. We could laugh at being fooled once or twice, but to get caught a third time is our reason for remonstrating. Two or three weeks since we got to reading what we thought was a very nice story in one of our Toronto weeklies, and towards the end it informed us about St. Jacobs Oil; we only laughed, and said humbug. The week following we noticed another heading, "How Mark Twain Entertained a Visitor." Well, thinking we might learn a little etiquette, in case Mark should take a fancy to send us an invitation, we read it, but by St. Patrick, if they didn't finish by making Mark introduce St. Jacobs Oil. Well, confound it, we exclaimed, but they have got another dose of that St. Jacobs Oil on us again, determined not to be caught so simple next time: but now,

sir, I admit the corn along comes our *Toronto Mail* on Thursday, down we sat, and almost the first thing we caught our eye was the adventures of Capt. Paul Boynton; it appeared quite interesting; it told how he had bumped against sharks, &c. At this point we began to feel a little incredulous, because, from our knowledge of these gentry, they would relish the captain alive or dead, all the same. However, determined to learn some more of his exploits, we read a little further, when—O, well, it don't matter what we said, you can't find it in any dictionaries, I'm dashed if the captain wasn't oiling himself all over with St. Jacobs Oil, it may be, the more easily to evade the sharks, for we made no further search, our curiosity was satisfied. Now Mr. Editor, in order to fool us again, it will require to be printed wrong end up. We have made up our mind to look out for anything and everything in the shape of St. or Saint attached to their name.

We are sorry for the readers of any journal to be thus "taken in," so to phrase it, but what can they expect when we editors are caught in the same storm without any protection. Whilst sympathizing with them, we can only admire the ability shown in any enterprise that can thus compel, as it were, the attention of people. When it is considered that only a short time ago St. Jacobs Oil was scarcely known in Canada, and now has so commended itself to the favour of the people of the Dominion as to become the household remedy for rheumatism, neuralgia, pains, bruises, chilblains, &c., and all because of its surprising efficacy in these ailments, we think it will be regarded by everybody as a matter of congratulation that we possess, so easily attainable, such a reliable means for the cure of disease. Such is our view of the matter, although we are "fooled" on an average, about five times a week. If St. Jacob can stand it, we've made up our mind to "fight it out on that line, if it takes all winter."

A SMILE costs the giver nothing, yet it is beyond price to the erring and relenting, the sad and cheerless, the lost and forsaken. It disarms malice, subdues temper, and turns enmity to love, revenge to kindness, and paves the darkest paths with gems of sunlight. A smile on the brow betrays a kind heart, a pleasant friend, an affectionate brother, a dutiful son, and a happy husband. A smile resembles an angel of Paradise.

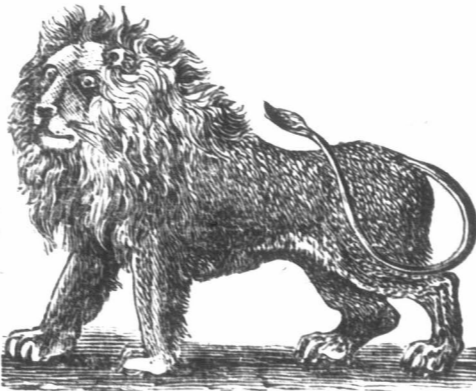
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We hope some of our little readers will try and get all their friends to subscribe for the DOMINION CHURCHMAN.

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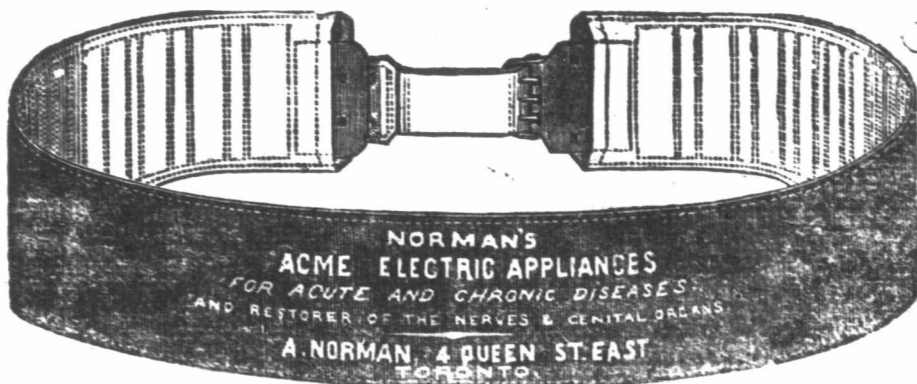
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This timely notice is given with a view to giving Contractors an opportunity of visiting and examining the ground during the fine season and before the winter sets in. Mr. James Smith, who is in charge at the office at New Westminster, is instructed to give Contractors all the information in his power. No tenders will be entertained unless, on one of the printed forms, addressed to F. Braun, Esq., Sec. Dept. of Railways and Canals, and marked "Tender for C. P. R."

F. BRAUN, Secretary. Dept. of Railways and Canals Ottawa, Oct. 21th, 1881.

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## LESSONS for SUNDAYS and HOLY-DAYS.

Dec. 18...FOURTH SUNDAY IN ADVENT:—

Morning...Isaiah 30, to 27. Revelation 2 18, to 3 7.  
Evening...Isaiah 32; Revelation 3 7.

[or 33 2 to 23.]

21...St. THOMAS, Apostle and Martyr:—

Morning...Job 42 to 7. St. John 20, 19 to 24.  
Evening...Isaiah 35. St. John 14 to 8.

25...CHRISTMAS DAY:—

Morning...Isaiah 9, to 8. St. Luke 2, to 15.  
Proper Psalms: 19, 45, 85. Athanasian Creed.  
Pro. Preface in Com. Service till Jan. 1.  
Evening...Isaiah 7, 10 to 17. Titus 3, 4 to 9.  
Proper Psalms: 89, 110, 132.

26...St. STEPHEN, the First Martyr:—

Morning...Genesis 4, to 11. Acts 6.  
Evening...2 Chronicles 24, 15 to 23. Acts 8, to 9.

27...St. JOHN, Apostle and Evangelist:—

Morning...Exodus 33 9. St. John 13, 23 to 35.  
Evening...Isaiah 6. Revelation 1.

28...INNOCENTS' DAY:—

Morning...Jeremiah 31, to 18. Revelation 16.  
Evening...Baruch 4, 21 to 31. Revelation 18.

THURSDAY, DECEMBER 15, 1881.

IT is stated that the appointment we noticed last week, of the Rev. T. J. Rowsell, to a canonry in Westminster Abbey, was made by the command of the Queen, Mr. Gladstone having nothing to do with the selection.

The Bishop of Durham recently addressing a meeting at Newcastle, said that matters with regard to the new see were now far advanced, and he should be grievously disappointed if the next spring passed away without the town having a bishop of its own.

The Deanery of Wells, rendered vacant by the death of the Very Rev. A. S. Johnson, M.A., has been accepted by the Rev. Edward Hayes Plumtre, D.D., Prebendary of Portpool in St. Paul's Cathedral, Professor of Exegesis of the New Testament at King's College, London, and vicar of Bickley, Kent. The Rev. Professor has had a distinguished career, and his writings have been very numerous. The Book of Proverbs in the "Speaker's Commentary" is from his pen; and he has been a constant contributor to the Quarterly, Edinburgh, and Contemporary Reviews.

The Archbishop of Canterbury has appointed the Rev. William Alfric Wade, Theological Associate of King's College, London, to the vicarage of St. Nicholas-at-Wade, vacant by the death of the Rev. H. B. Smith.

On the 4th ult., a new oak reredos, which has been erected at St. Mary's, Beverley, by Mrs. Marten, was dedicated at a special service conducted by the Hon. and Rev. F. G. Pelham; the Hon. and Rev. E. C. Glynn, vicar of Kensington, preached from the words, "My Father's House." The reredos cost £500, and the donor recently presented £8,000 to the endowment fund.

A new reredos costing upwards of £1,000 has been erected in Hythe church by the Rev. Claud Brown, and dedicated on the 8th ultimo, by Bishop Jenner, who preached on Joshua iv. 6, "What mean ye by these stones?" The reredos is twelve feet long and fourteen feet high. The canopy is of alabaster in the early English style; and it surmounts a recess enclosing a relief representing the entombment.

On the Twenty-first Sunday after Trinity and within the octave of All Saints', an old font, supposed to date from the eleventh century, was restored and replaced in the parish church of Shaldon, Teignmouth. A children's service was held at three o'clock, the dedication service followed, and then the baptism of three infants, the vicar's son being the first. The water used on the occasion had been brought from the river Jordan.

St. Raphael's church, Bristol, still remains closed. With the assistance of some friends, Canon Miles offers an endowment of £100 a year; a site for a parsonage house, and the church with its 420 free sittings, fit for divine service. The population of the parish of St. Paul, Bedminster, in which St. Raphael's is situated, is upwards of 12,000. In the parish church the number of free sittings is only about 250. When St. Raphael's was built, Bishop Baring made over to Canon Miles the patronage, which he has exercised for twenty years. But Bishop Ellicott now requires that it should be placed in his hands.

The Archbishop of Canterbury has undertaken to present to the Queen the laymen's petition from the Church of England Workingmen's Society, for the release of the Rev. S. F. Green. The petition has received the signatures of more than thirteen thousand adults, and is to the following effect:—That the Rev. Sidney Faithorn Green, incumbent of St. John's, Miles Platting, has been imprisoned since March 19th, 1881, in the gaol at Lancaster, for refusal to obey the judgments of Lord Penzance in spiritual matters; and that, inasmuch as a Royal Commission has been appointed to consider the constitution and working of the very court to which Mr. Green, on conscientious grounds, declines to render obedience, thus practically recognizing the fact that there is some tangible ground for the objections of the reverend gentleman and other like-minded clergymen: the petitioners humbly pray that Mr. Green may, pending the sitting of the said commission at least, be released from custody.

The Rev. Dr. Maynard, rector of St. Paul's Protestant Episcopal Church, Brooklyn, U. S. and formerly of Toronto, has recently delivered a course of illustrated lectures on behalf of the Sunday School Library. The proceeds amounted to about \$400.

As supplementary return has been published by the Liverpool Daily Post of the evening attendance at religious services on a certain Sunday in that city. The attendance at the churches, 73 in number, was in the morning, 23,193; in the evening 31,163. The various sects of Methodists had in the morning, 7,985; in the evening, 13,207. The Roman Catholics, morning, 14,488; evening, 9,442. Presbyterians, morning, 6,220; evening, 5,160. Baptists, morning, 4,096; evening, 6,463. Congregationalists, morning, 2,562; evening, 3,476. The total attendance at the morning services was 65,584; evening, 80,177.

A meeting was recently held at the Mansion House, London, on the British opium traffic, at which the Archbishop of Canterbury, Cardinal Manning, and many influential clergymen and statesmen attended. The Lord Mayor declared there had never been a blacker page in the history of England than that which recorded its transactions with China; and another speaker remarked that, if England's sway in the East was used to commit high treason against man himself—to undermine the brain and mind of the poor, ignorant nation for the sake of raising a paltry eight millions of finance, the country was preparing a castigation for itself, which would certainly come, either now or in the future.

The Bishop of Manchester recently preaching at the opening of a new chancel at St. Bartholomew's Great Harwood, said he had been perfectly shocked on reading the other day that a man had gone into a church in Manchester, and received from the hands of his minister a piece of bread, which was a wafer with some sign upon it, which had been consecrated, and had thereby become an object, not of superstitious, but of Christian reverence. That man took the wafer out of the church and made sport of it to the standers by. He could not justify such a proceeding. It was shameful, abominable, disgraceful, in a Christian country. Nor could he justify the introduction of such a custom in a day when men's tempers were excited and fanaticism was abroad. It had a tendency to provoke to such outrages upon decency, and reverence, and godly piety.

A correspondence has taken place between the Vicar of Alfreton, Derbyshire, and the Bishop of Lichfield, in reference to a recent Roman Catholic funeral. The officiating priest having improved the occasion by delivering an address on the Roman doctrine of purgatory, the vicar wrote to inquire of the bishop of the diocese whether such a course was in accordance with the spirit of the Burials Act of 1880; and Bishop Maclagan has replied as follows:—"There is no doubt that the Roman priest, on the occasion you mention, did contravene the 7th section of the Burial Law Amendment Act, and was guilty of a misdemeanor."

but I do not therefore advise that any legal proceedings should be taken against him. Such a step would only give exaggerated importance to a matter which is really of very little moment. Every similar transgression of the law, whether by Romanists or any other Dissenters, is ultimately more injurious to the offenders than to the Church. Your wisest course will be to remind your own people (with reference to what was stated—I hope ignorantly—by the Romish priest) that the Church of England does believe in an intermediate state as clearly as the Church of Rome, and far more in accordance with the Catholic Faith; but that we do not make merchandise of our belief, nor work upon the fears of the ignorant by teaching them that the gift of God can be purchased with money."

A sad disaster occurred on the 8th at Vienna in Austria. More than a thousand lives are supposed to have been lost from a fire which took place at the Ring Theatre; no precautions having been taken against such a catastrophe. As soon as the fire appeared the gas was turned off, and most of the unfortunate inmates had no means or opportunity of escape.

#### THE FOURTH SUNDAY IN ADVENT.

THE Church now sounds her last herald notes of the season which precedes Christmas, and we seem to hear the cry of the procession as it approaches:—"The Bridegroom cometh! go ye forth to meet Him." One will shortly stand among you, who will bring from on high the peace of God which passeth all understanding. And in the services of to-day, the person of St. John the Baptist is only less prominent than that of the King whom he announced as having already come. For four hundred years the prophecy of Malachi relative to the appearance of the Prophet Elijah had been pondered over and closely studied by the Jews. They expected nothing but a literal fulfilment of the prophecy—which literal fulfilment will doubtless take place before the Second and more glorious appearing of Messiah in all the splendor of His kingly authority. In the meantime, the coming of the Messiah as the Man of Sorrows demanded the appearance of a herald who should come in the spirit and power of Elijah, and thus give a germinating fulfilment to the prophecy.

As a general rule, God does not appear to allow any great truth or any great blessing to burst upon the world without some kind of preparation. Prophecy had been some such preparation; but then prophecy had also foretold the coming of the Baptist, and the object of the Baptist's preaching was anything but an unmeaning one. Prophecy had, it is true, spoken of Messiah; but it was the Baptist's business to point Him out when He did come. In one respect, St. John the Baptist was in the kingdom of grace like those gifted men in the world of thought, or in that of practical life, who are always in advance of the mass of the people generally. They are like lofty mountains whose summits the sun has already lit up, while he has not yet risen upon the plain beneath. Truth has come to them as its destined forerunners. And these men seem to illustrate the order of God's providence. Rarely does He so take us by surprise as to dispense with some similar preparation for what He is about to teach or to do. We see the signs of the Son of Man, whether in the course of events or in the intellectual heavens—we see the signs of dawn which tell of the coming day.

#### DEATH OF THE BISHOP OF ALGOMA.

WE can scarcely express our feelings of the deepest regret at the awfully sudden death of his Lordship the Missionary Bishop of Algoma, which took place while he was on a visit to Toronto, on the 7th instant, between one and two p.m. He had been unwell for some time past, but to outward appearance, not seriously so, and no uneasiness had been expressed by his friends. On the morning of his death he rose as usual, and expressed himself as feeling better than he had done for some time past. He spent some hours in attending to the work of his diocese. After which, on preparing to leave the house where he had been staying, he fell down in the hall and expired in a few minutes. Dr. Temple on arriving at the house pronounced life to be extinct, and expressed his opinion that death had been caused by disease of the heart.

The deceased Bishop being of a most kindly and genial disposition, and never having mixed in the bitterness of ecclesiastical squabbles, had many warm friends, who were called upon on the 3rd of November last to sympathize with him on the loss of his beloved wife. Mrs. Fauquier for many years had been an invalid, but yet of a most active mind and benevolent disposition; and as a contemporary remarks, "to her zealous co-operation and assistance may be said to be due in a great measure the success which has attended the efforts of the deceased Bishop to forward the interests of his diocese. The intelligence of this last bereavement will be cause of wide-spread grief throughout the diocese of Algoma."

The diocese over which his Lordship presided was constituted in 1873. It includes the Muskoka territory on the east of the Georgian Bay, extending north-west beyond Fort William on Lake Superior, to Pigeon River. The entire length of the diocese is about eight hundred miles, and the width about two hundred. The population is about 14,000, a large proportion of whom are Indians, many of them in a state of heathenism. Over this large diocese consisting of a tract of country, most picturesque but in many parts extremely rocky, and for several months in the year locked up in the rigors of a northern winter, the deceased bishop has laboured with unremitting zeal and anxiety for more than six years, during which period he has been more successful than might have been expected from the limited amount of means placed at his command, has secured the affections of his people, besides largely increasing the number of those who sympathized with him personally and also with the onerous work of his difficult diocese.

His Lordship was in his sixty-fifth year at the time of his death. He was born and educated in England, and prepared for the ministry by the late Bishop of Toronto. He was incumbent of East Zorra for twenty-eight years, was a very moderate, but very good Churchman, and being intent on the solemn duties he was called to fulfil, never meddled either one way or the other with the petty ecclesiastical squabbles into which some ardent minds are disposed so eagerly to enter, and in consequence may not have satisfied in every respect the wishes of extreme "party" men. The diocese in which he was the first bishop is the one which of all others has been solemnly and repeatedly recognized throughout this ecclesiastical province as the one "missionary diocese" we are all bound to support—although it must be confessed that the assistance furnished to the late Bishop in funds for

the work of the diocese, was much less than the necessities of the case required, and far less than he had a right to expect from the engagements that had been voluntarily made on his behalf. In consequence of the importance of this our missionary diocese we have always taken the greatest interest in the late bishop's work, and endeavoured to do and to publish what we could, that might be calculated to be of any service to him in his undertaking. His Lordship has repeatedly acknowledged his appreciation of our efforts, and has many times expressed his warm thanks for our appeals on his behalf, which he stated were a great help to him in his diocese.

We trust that the lamented death of the Bishop will be the means of calling the attention of Churchmen in the dioceses of Nova Scotia, New Brunswick, Quebec, Montreal, Ontario, Huron, and especially those in the diocese of Toronto, to the duty and responsibility devolving on them in regard to the missionary diocese of Algoma—without forgetting the engagements into which they have entered for the same object.

The funeral took place on Sunday afternoon. The service was conducted by the Bishops of Toronto and Niagara. The ex-choir of Holy Trinity and the choir of St. George's assisted in the musical portions of the service. The clergy of the city and the students of Trinity College, with a large number of Churchmen attended. On the casket containing the remains of the deceased were two beautiful floral decorations presented by the Churchwomen's Mission Aid Society. Another floral design, bearing the word "Rest," was sent by the congregation of St. Thomas's, Bracebridge. The pall-bearers were the Rev. Messrs. Rainsford, Langtry, S. Jones, Ven. Archdeacon Boddy, Senator Alexander, Judge Barton, Judge McQueen, and Mr. Lount, of Bracebridge. The body was placed temporarily in a vault at St. James's cemetery.

#### "SYMBOLISM."

THIS is a subject which, unfortunately, has been the cause of many a bitter controversy. Some time ago there was published a sermon of the Bishop of Lincoln on Ecclesiastical Art, in which he mentions the Cross and Crucifix. He defends the use of the former and condemns the latter. The former, he shows, is a very telling symbol against Romanism if used in a proper way:—being empty, that is, without a representation of Christ's body it would teach a real spiritual presence, not a carnal; whereas the crucifix would certainly be a most appropriate symbol, if we believed in the doctrine of transubstantiation.

Of course some people are entirely opposed to symbols of any kind, or even symbolical language. As regards the latter, if we took the language of the Bible it would certainly be a most complete reply to their opposition. If symbolism is in danger of being misused, we should certainly guard against any such misuse; and if the language used in hymns, etc., is in danger of losing everything of a practical nature, then indeed that should be also guarded against. Yet in our zeal we must remember that our very religion itself although so intensely real and true, is taught by our blessed Lord and His Apostles in the most highly symbolical language. In a sermon upon "Imagination," by the Rev. James McCau, D.D., Incumbent of St. Paul's Episcopal Church, Glasgow, Scotland, we find him saying:—"The one book from which our religious knowledge is obtained is from first to last

saturated, as it were, with the most daring flights of fancy and the boldest figures of imagery. . . . Were ever teachings more real than those of our Immanuel Himself, and yet abstract from them all that were actually imaginative, and you deprive us of those utterances which have taken the firmest hold of the minds of His disciples, and have most powerfully influenced the world; and what shall we say of that wonderful Apocalypse, etc. . . .

The instant you divorce religion from imagination you reduce the former to a series of abstract propositions which might enlighten the minds of a few, but would warm the hearts of fewer still. . . . Christ also knowing well how little the majority of men use their reason, when the use will not yield them profitable return, in terms of bodily comfort, . . . appeals to something else when He speaks of Himself as 'The Bread of Life,' 'The Light of the World,' 'The True Vine,' 'The Door into the one sheep-fold.' All this presents ideas to the stricken heart that are equally beautiful and equally powerful on young and old, learned and unlearned. Thus He takes the feeblest by the hand and leads them to heights that philosophy and logic could never have climbed. But as the richest soil grows the rankest weeds, so the noblest powers, when perverted and corrupted, work the direst mischief."

The writer in the above uses the word "imagination" in its popular not in its psychological acceptation. No doubt the language used in sermons, hymns, and even in prayers, may possibly become so wanting in everything of a practical nature as to lose its right power, but yet we are in very little danger of such a state of things in this age of the world in our branch of the Church. There is an opposite danger, viz: that of reducing our language on religious matters to a string of bare logical propositions. . . . Wherever there is strong and warm love there will always be more or less imagination, and the use of highly figurative language. In fact the secret of the great want of the Church in Canada is that the teachings the people have received, although quite true it may be, have been deficient in that fire which shows itself in symbolical language; and has been a setting forward of a gospel full of warm love, in true, logical, and philosophical language, but wanting in that warmth which the people have yearned for. And so unfortunately people, understanding little of the Church, have looked upon her as having a well-educated body of clergy, but cold, and as not containing what they wanted, and therefore they have gone over to the sects in times past by scores. A case might be mentioned where a certain order of things had been in use in a parish, and a new clergyman having taken charge (not what is understood as a High Churchman) he wanted to alter some old customs and introduce others, greatly to the disgust of a few of the very old members of the congregation, who looked upon them as the most dreadful innovations. The whole service must be gone through as it always had been, a service composed to be used in a certain way, must be read completely through from beginning to end, Morning Prayer, Litany ante-Communion, Sermon; they complained that for the last twenty years they had had good clergymen, but yet the Church had lost and kept on losing continually, so that soon there were very much less than twenty years ago in the congregation. They said it was because of deaths, removals, etc. But the sects had got on well, built a good brick meeting-house, and had a great many of the children of the old-time Church people. Whatever may be said of the increase of the Church to-day, she has increased much less than she should have done in Canada during the last thirty

years, from want of warmth and symbolism in language, which no man can help using who takes the Saviour's preaching and that of His apostles as examples. The Church is certainly increasing now, and we know of no cause for it (under God) excepting the use of shorter services, warmer services, more simplicity, more symbolism in preaching and teaching as a system.

Any of the clergy, laity, or lady friends desirous of specimen copies to distribute to procure new subscribers, kindly drop us a post card to that effect and they will be sent.

THE AGNOSTIC VEHICLE.

SOME years ago we stood upon an unmarked grave in a prison yard. Beneath us lay the lime-burnt corpse of a brilliant example of secular education culminating in agnostic principles. He, in life, was a surgeon, who while extending "large hospitality," dropped a fragment of strychnine into his boon companion's glass. In a few hours the doctor's friend was dead, murdered by means of that infinitesimal grain of poison. There is a true analogy between the morality of this deed and the conduct of those who in a magazine ostensibly issued as "a vehicle of the nation's intellectual life," use it as a vehicle of agnostic poison. It is true that there is inserted only an occasional fragment of literary strychnine, but as the full glass of innocent liquor lured Palmer's victim to his doom, so the preponderance of innocent reading in the Canadian Monthly prevents the unwary from suspecting the deadly poison of which this magazine is the vehicle. That atheistic principles have been imbibed from this source is known to us: we do not speak of what is possible or probable, but from cases.

Our exposures of this danger have led to a manifesto being issued signed "The Editor," which states that "the magazine shall preserve a high religious tone." The policy indicated by this delusion, this audacious phrase, may be judged by the next sentence which promises "large hospitality to every shade of tolerant opinion." That phrase contains a choice "derangement of epithets," but "The Editor" is quite a genius in the line of bombastic malapropisms. The expression means simply, that "high religious tone" literature shall, as it were, fill the glass, while grains of strychnine, that is atheistic, agnostic, sceptical shades of opinion, shall be accorded not too large hospitality to alarm Christian subscribers. In the very number, for instance, which promises "a high religious tone," there is an article, headed in large capitals, proclaiming one of the most villainous lived atheists who ever shamed their race, to have been "a benefactor to mankind." The "large hospitality" which receives a leprous French atheist as an honoured guest, is not such as decent-living people would care to accept, even though the host did boast of his "high religious tone."

Messrs. Harper Bros., the great publishers, have severed connection with a certain magazine because the editor gave "large hospitality" to atheistic articles like our National Review. The difference between the States and the Toronto diocese seems to be, that if that Editor had lived in the latter place he would not have been abandoned by a respectable firm of publishers, but would have been elected by a party manoeuvre to a seat in the Synod of the Church to add one to a party vote.

as was the Editor of the Magazine, which is the vehicle by which agnostic poison is unsuspectingly introduced into our Canadian Christian families.

What wonder the social evil cuts into society like a cancer; what wonder our churches are depleted by the attractions of vice, when literature is freely admitted into families, such as blasts the moral life, as flowers and foliage are by a blizzard of frost! If the teaching of the Ottawa philosopher, who is accorded "a large hospitality" by this magazine, be true, vice does not exist. What is so called is a mere phenomenon, like the succession of day and night; while morality, conscience, virtue, spiritual life, divine guidance, are empty, senseless phrases, and men's impulses and passions are the supreme rulers of life.

The glass seems innocent, promises to be refreshing, it is proffered as of native vintage; beware, however, of the grain of strychnine! It is characteristic of poisons, literary as well as chemical, that the smallest quantity is equal to the destruction of life. So may the mind be perverted and the soul polluted by those small doses of infidelity to which this Canadian magazine gives "a large hospitality," and by which it earns the title of "the vehicle of agnosticism."

Firm in the old and only Good,  
O guard our faith, Thou Guard Sublime!  
To scorn, like all who've understood  
The atheist dangers of the time."

THE CLERGY AND THE DOMINION CHURCHMAN.

LAYMAN writes to us:—"I have on several occasions, through your paper, expressed the opinion that clergymen ought to become the general agents for the CHURCHMAN in their respective parishes, to canvass and collect therefor. I believe that it is as much the duty of a Christian minister to work in the interest of a good orthodox Church journal, the principles of which they are supposed to endorse, as it is to do their usual parochial work. Why not? Their position and influence ought to command more respect than that of laymen, consequently they are the proper persons for the work.

Were they asked to use their influence for a secular journal it would be manifestly wrong for them to engage in the work; but when so much general information in regard to the principles of the Church is given in the paper which is not derived from any other source, laymen would prefer that the clergy take the work as being their legitimate duty."

We thoroughly endorse the suggestion of our correspondent; as we know from past and present experience that whenever the clergy have interested themselves in their respective parishes in the manner here pointed out, they have been very successful. Although we do not mean to say the most strenuous exertions of the clergy by any means exonerate the laity from doing the best they can in the same way. In Church matters we are great advocates of lay work as well as clerical—the interests are precisely the same, and the duties are of a similar character. Therefore we trust, all will make a united effort during the present month, to double the circulation of the DOMINION CHURCHMAN for the coming year. We are happy to say that since the announcement of our liberal offer, several of the clergy and laity, including lady friends, have already done nobly in this cause.

Quite a number of persons have availed themselves of our liberal offer. Others should do so, as well.

## BOOKS FOR PRESENTS.

WE have had the pleasure of being shown over the large book and stationery-establishment of Messrs. Rowsell and Hutchison, King-street, Toronto; and having particularly noticed the books mentioned in our advertising columns, are happy to testify that they are very superior specimens of judicious selections from the best and most popular poets in the language. They are illustrated in a very superior manner with artistic woodcuts—in every way beautifully got up, with tasty bindings, and are suitable for presents, especially at the Christmas and New Year's seasons. For inexpensive "gift books" they are unusually choice.

Messrs. Rowsell and Hutchison have also a very extensive selection of the best and newest works of a general character, also suitable for Christmas presents for young and old. Their stock includes a large quantity of the newly published; and most interesting and useful works of the Society for the Promotion of Christian Knowledge, suitable for Sunday-school rewards and libraries, and for general reading. There is also a great variety and a large number of beautiful Christmas cards, as well as Bibles, Prayer-books, and various hymn-books, of every variety of size and binding.

Those living at a distance may send their orders by mail, and will thereby receive as prompt and careful attention as though they were at the establishment in person.

## BOOK NOTICES.

OVERTAKEN BY THE TIDE; OR, Holidays at the Old Port. A Story for Boys and Girls. By ESMÉ STUART. London: Church of England Sunday School Institute, 1881. Toronto: Rowsell & Hutchison. 8 vo., cloth, pp. 172. Price 66c.

This is a well written, sensible tale, devoid of those improbabilities and highly-coloured incidents which are common and injurious features in so many story books now-a-days.

The mutual influence of strong and weak characters is well brought out, and the boys and girls of all ages, for whom the book is written, will, unless they are very careless readers, find in its pages much to interest and instruct. The attractive binding is in good keeping with the contents.

CHATTERBOX JUNIOR, Illustrated. New York: R. Worthington. Sold by Willing and Williamson, Toronto.

CAT'S CRADLE RHYMES for Children. By EDWARD WILLETT. Illustrated by CHARLES KENDRICK. New York: R. Worthington. Sold by Willing and Williamson, Toronto.

These books are intended for Christmas presents for children. They are admirably got up, beautifully illustrated with coloured plates (some of which are very artistic), exceedingly interesting for children, and well adapted to the purpose for which they are intended.

YULE TIDE; a role of Christmas stories, Christmas customs, Christmas pictures, Christmas songs, and Christmas news. Edited by ALFRED H. MILES. Accompanied with a coloured Plate of "Young Mother Hubbard." Sold by Clougher Bros., 25 King-street West, Toronto. Price 50c.

An exceedingly cheap folio fifty cents worth of interesting Christmas reading of the character mentioned in the above title, accompanied with excellent and numerous illustrations. The coloured plate is unusually good, and is itself very well worth the money.

Each of our present readers can send us one new subscriber without much trouble, and a great many can send half a dozen or more.

## THE ORNAMENTS RUBRIC.

Extract from the address of the Bishop of Springfield to the Annual Convention of the Diocese, May, 1881.

THE symbolism of the Protestant assembly room expresses exactly the conception which was, at least a few years ago, almost universally held by those who gathered there. We are aware that within a recent period changes have made their way in certain exceptional instances, and would modify the outline which we have sketched; still, as a rule, it will be found to hold true even now. This on the one hand, and on the other, the Roman Catholic place of worship, with its altar and its accessories, the priests and their vestments, the attendants, the acolytes, the censers, the incense, the crucifix, and many other things which need not be enumerated. Here is symbolism, and it sets forth a directly opposite idea to the former; that was subjective, this is objective; that made man the central object, the chief consideration; this makes God. We say not, whether God is rightly approached or not in Romish worship; we think not. That, however, is not the question now; the former made man the recipient; he goes to hear, to be edified by prayers as well as by sermons; the highest and chief object which his eye can rest upon is the preacher's head; the latter makes God the recipient. Man is there to give something—the tribute of his body, his knee, his head, his lips; the tribute of his intellect in pouring his thoughts into the liturgy; the tribute of his heart in melting into tenderness, and love, and devotion, as he contemplates the mercy and glory of his Saviour and his God. Now the ordinary layman, unless he has been instructed beyond the usual level, or from some exceptional cause has had reason to study up the subject, thinks that these differences in the public setting forth of religion, as portrayed in the Protestant assembly room and the Roman Catholic place of worship, constitute the essence of popery, whereas, to a very considerable extent, they have nothing to do with it at all. Hence, point by point, as the Church Catholic in England and this country has attempted to reclaim her heritage, to recover the things of which she was stripped by rude, barbarous assailants, when, happily, she escaped naked and wounded, preserving almost as by a miracle her organic life, hence we say point by point as she has struggled to reclaim her own, fanatics have cried out, and the ignorant and unwary have joined in the shout, and the cunning, crafty emissary of the Pope has helped to swell the din—"Romish!" "Romish!" It has been before now, and is still in some quarters, as senseless and unreasonable as the cry, "Mad dog," when hydrophobia is dreaded. Woe to the unhappy dog at such a time who appears upon the field of view; the mob is mad, not he, and he must die. Witness the surplice riots in England, and the follies in this country which have been publicly indulged in by aged men and women, as well as boys and girls, because the canticles were sung, or the prayers intoned, or the Psalter was chanted, or the choristers were robed in white, or a cross was placed upon the altar, or a priest or layman made the holy sign [the sign of the cross], or coloured stoles were worn. Like the mob at Ephesus, they raised the wild shout, substituting for "Great is Diana of the Ephesians," Romish, Romish. Are these things and such as these Romish in the sense that they are wrong, because Rome has them? No! these are not the things, nor such as these, nor anything which belongs to the undivided Catholic Church which led to the Reformation; God forbid! It was not for these things that the true reformers put their lives and limbs and earthly estate in peril that they might set themselves free from the usurped dominion of the patriarch of Rome. It was because he claimed by divine right what did not belong to him, and in virtue of that claim, setting aside the avarice and crime which characterized his administration, he exacted terms of obedience which were inconsistent with Holy Scripture and the loyalty which was due to the one holy Catholic and Apostolic Church of God throughout the world. The English Reformation was accomplished at a fact years before the Council of Trent sat, and hence the issue did not turn upon anything involved in the constitutions and decrees of that assembly, when the question was put in the two synods of Canterbury and York, "Hath the Bishop of Rome, by divine right, any more jurisdiction within this realm of England than any other foreign bishop?" The answer, with scarcely a dissenting voice from the Episcopate and representative Priesthood of England, was an emphatic "No." These men knew full well what they were doing; they were but giving expression to a conviction which had been growing for

centuries in the English Church *pari passu* with the growth of the Papal power, and when, after Martin the Fifth captured Constance, and, to use an expressive Americanism, "sat down upon the Western Church," England was in despair; it needed but the accident of Henry VIII's quarrel with Clement to give her a chance to speak, and she did it with a will. Never did men give their suffrages more freely, more intelligently, and more heartily than did those representatives of the English Church when they voted to disallow henceforth the usurpation of the Bishop of Rome. This was the turning point in the great movement of the sixteenth century, which set the Church of England free from the entanglements which had almost of necessity in the march of events compromised her liberties in submission to the Western Patriarchate.

(To be continued.)

## Diocesan Intelligence.

## QUEBEC.

From Our Own Correspondent.

LENNOXVILLE.—November 30th, St. Andrew's day, was observed in Bishop's College as a "Missionary Day," having been appointed by the Principal, who is also president of the B. C. Missionary Union, for the terminal meeting and services of that union. At 10 o'clock there was choral Litany with Holy Communion and a sermon, in the College chapel. The preacher was the Rev. Charles Hamilton, M.A., rector of St. Matthew's church, Quebec. Taking his text from the second morning lesson, the preacher in a very interesting and impressive manner, applied what we know of the character of St. Andrew, especially his readiness to use the passing opportunity, to the work of the students in College, and their relations to the great missionary work of the Church.

Evening service was held at 7 o'clock, full choral, as it always is on Holy Days and their Eves; and was immediately followed by a meeting of the union in the College hall. Mr. Hamilton read a very instructive paper on the missionary work of the early ages of the Church; and an account of the work of the Church in Ascension Island was then read by Mr. A. B. Stevenson, one of the undergraduate members of the union. The members were also addressed by the Rev. Prof. Roe and the Principal, and after hearty votes of thanks had been tendered to the Rev. C. Hamilton and Mr. Stevenson, the meeting was closed with prayers and the evening hymn. There is no doubt that the union is very useful in keeping up an interest in foreign missionary work among the members of the College.

## MONTREAL.

From Our Own Correspondent.

MONTREAL.—The Advent sermons in St. George's and Christ Church Cathedral are being largely attended. The subject of the Intermediate State has been handled by Dr. Sullivan in his usual masterly manner. His exposition of the state of the soul, awaiting its companion the body, was such as might, and has, been given by our ablest Church divines past and present. It will doubtless set many of his hearers thinking of the doctrine of the Communion of Saints with a larger view than has been their wont.

Some of our city congregations have begun their bazaars and Christmas trees already.

Many of us note with pleasure the appointment of a Missioner in the diocese of Quebec, and with great satisfaction the solemn manner in which he was consecrated, as it were, to his special work. Ought not every diocese to copy the example thus set?

The report that F. H. Gault, Esq., had offered \$30,000 for the mortgage on Trinity Church, has not been confirmed, at least nothing has transpired since the item appeared. Was it too good to be true?

AYLWIN.—There is every prospect that a railway will be running through the Gatineau district by next winter. The few clergymen in it will find it a boon. That it will aid in increasing the number of Churchmen is not so certain. Those that are already in its bounds will probably be materially better off. The Pickanok village in township of Wright will likely have its long talked of church erected during the incumbency of Rev. Percy Chambers, who is winning the affections and confidence of the people by his zeal and knowledge. A pronounced Churchman, and one who has the capacity of adaptation in social matters, he is successfully sustaining and enlarging the work laid out by the pioneer missionaries there. Sunday-schools are increased in number, and he has enlisted some in the work of teaching, formerly



a hard thing to do, and so attractive is the catechizing in Holy Trinity Church, Alleyne, that the adults of the congregation make a point of coming to listen. The Church in Aylwin is about to have an organ for the first time: one or two of the ladies of the congregation having collected a sum sufficient to buy one.

### ONTARIO.

From Our Own Correspondent.

KINGSTON.—On Sunday, the 4th, the Lord Bishop ordained Mr. Bliss a perpetual deacon according to a canon of the Provincial Synod, which provides that such perpetual deacon may assist the priest of the parish or mission in baptizing, visiting, preaching, and saying matins and evensong, without giving up secular pursuits.

St. George's.—At the ordination held here on Sunday, the 4th inst., the Rev. E. P. Crawford, rector of Trinity church, Brockville, preached an eloquent and impressive sermon, dwelling at considerable length on the duty and office of those about to be ordained, the necessity of orders in the Church, and the apostolicity of the Anglican ministry. The candidates, who were presented for ordination by the Rev. Canon Bleasdel, were Messrs. C. L. Worrell, B.A., H. Mercer, Foster Bliss, and C. T. Leathly, B.A., for the diaconate; and Mr. Weatherdon, B.A., for the priesthood. Holy Communion was celebrated immediately afterwards, his Lordship acting as celebrant, and the very Reverend the Dean reading the Gospel and Epistle. The Revs. Canon Bleasdel, S. Tighe, H. Patton, E. P. Crawford, and K. L. Jones, B.D., occupied seats in the sanctuary.

### MEETING OF SYNOD.

From Our Special Correspondent.

ON Monday evening the Synod was formally opened by choral evensong in the cathedral. The Ven. Archdeacon Bedford-Jones acted as precentor, the Very Rev. the Dean and the Rev. Canon Bleasdel reading the lessons. The sermon was preached by the Rev. G. T. Lowe, of Carleton Place, from the text "The Body is one and hath many members." (1 Cor. xii. 12.) The Synod assembled for transaction of business on Tuesday morning, when seventy-one clergy and forty-eight lay-representatives were found to be present. The Lord Bishop, in his address, stated that he had been unable to hold a session of Synod at the usual time, on account of his absence in England. This absence had been occasioned by the resignation of the Ven. Provost Whitaker, of Trinity College, and the subsequent commission of himself and the Lord Bishop of Toronto, to find a successor. Their mission had been eminently successful, and the gentleman decided on, the Rev. C. Body, M.A., would, he had no doubt, fill worthily the Provost's chair in that institution to which the diocese of Ontario was so deeply indebted for its supply of well-educated clergy. Having accomplished the object of his mission, it had been considered best by his medical advisers that he should spend some weeks in Switzerland. He was thankful to say that the trip had been of great benefit to him, and that he now felt fully prepared for the duties of the coming year. Since the last meeting of Synod, 991 persons had received the rite of Confirmation, of whom 624 had made their first communion at the same time; and four deacons and one priest had been ordained.

THE PERMANENT DIACONATE.—The following portion of his Lordship's address was warmly applauded, and is commended to the consideration of the laity. His Grace the Archbishop of Canterbury recently approved, in no measured terms, of the course recommended: "You are aware that at the last session of the Provincial Synod the following canon was enacted: 'A Deacon need not surrender his worldly calling or business (said calling being approved by the Bishop) unless he be a candidate for the office of a priest, and he shall not be admitted to the priesthood, till he shall have passed a satisfactory examination in Latin and Greek, and have further complied with such other requirements as the Bishop of the Diocese may impose.'

"I had the pleasure of ordaining the first deacon under this canon last Sunday, and I earnestly hope that as time goes on many religiously disposed laymen, whose secular pursuits are not inconsistent with the office of a deacon, may be disposed to devote part of their time and energy to giving assistance to priests of large parishes and missions, and so enable them to cover ground now unoccupied. It seems to me that the Synod ought to pass a canon regulating the designation and status of such deacons, declaring whether they shall be qualified to be members of the Synod or not, and providing that they shall not, by virtue of their ordination or licence, have any claim on the funds of the Synod. It might be well to ap-

point a committee to report on this important matter during our present session."

Subsequently the Ven. Archdeacon Bedford-Jones, Rev. E. P. Crawford, and Mr. G. A. Kirkpatrick, M.P., were appointed a committee to consider the best means of having the permanent diaconate properly recognized.

Petitions were read from the vestry of Christ Church, Belleville, asking permission to sell the present church site prior to investing in a new one; and from the vestry of St. Peter's, Chrysler, asking permission to sell the site of the mission church at Chesterville. On motion of R. T. Walkem, Q.C., these and all other petitions were referred to a special committee composed of the Rev. Rural-dean Bogert, Dr. Wilson, White, Matheson, and the Chancellor. The auditors' report was read in the afternoon by Mr. R. T. Walkem, Q.C., and showed the affairs of the diocese to be in a most satisfactory condition. Under the careful management of the present clerical secretary the financial embarrassments occasioned by the defalcation of his predecessor, are being rapidly done away with. The losses due to this unfortunate cause were most serious, amounting to over \$13,000, but the accounts are now in a clear and satisfactory condition.

The report of the Clergy Trust Fund Board, read by the Rev. E. Lewin, chairman, showed that there were twenty-three mortgages covering a principal sum of \$27,220.12; twenty-three debentures \$19,350; cash in the Bank of Montreal, \$7,791.87; and premiums of Brockville debentures, \$427.50.

MISSIONS.—The report of the Mission Board was submitted by the chairman, Rev. G. W. White. In it allusion was made to the illness of the Ven. Archdeacon Lauder and the Rev. Canon Forrest, both active and prominent members of the Board. Reference was made to the report presented to the Synod last year in which it was stated that for several years the expenditure had exceeded the receipts. Synod accordingly at its last session (1880) had recommended a policy of retrenchment, and this had worked most satisfactorily, as this year there is a balance to the good of \$759.69, the disbursements having been \$9,334.31, and the gross receipts \$10,940.00. Last year the receipts were only \$7,942.74. The estimates for the ensuing year make provision for a grant of \$600 to the Diocese of Algoma. The Board of Foreign Missions reported that they had received \$991.10, of which over \$600 had been given to the Diocese of Algoma.

ELECTION OF OFFICERS.—The Rev. A. Spencer was re-elected Clerical Secretary, and Mr. R. M. Moore, Treasurer, without opposition.

The diocesan delegates to the Provincial Synod were elected as follows:—Clerical.—The Very Rev. the Dean, the Ven. Archdeacon Lauder, the Ven. Archdeacon Bedford-Jones, Rev. Canon Pettit, Rev. Rural-dean Bogert, Rev. Rural-dean Kirkpatrick, Rev. J. W. Burke, Rev. C. W. White, Rev. Henry Wilson, D.D., Rev. E. H. M. Baker, Rev. H. Pollard, and Rev. William Lewin. Substitutes:—Revs. Canon Bleasdel, E. P. Crawford, A. Spencer, C. P. Emery, G. J. Lowe, A. C. Nesbitt.

Lay Delegates:—J. A. Henderson, D.C.L., G. A. Kirkpatrick, M.P., Q.C., Judge Macdonald, R. T. Walkem, Q.C., Dr. Wilson, James Shannon, R. V. Rogers, D. Collins, Henry Harney, S. Keefer, C.E., A. J. Mathieson, and D. F. Jones, M.P.

The election of members of the Mission Board resulted as follows:—Elected by Synod: Rev. Canon Pettit, Rev. Rural-dean Bogert, Rev. J. W. Burke, Rev. E. H. M. Baker, Rev. G. W. White, Rev. E. P. Crawford, Rev. A. C. Nesbitt, Rev. Rural-dean Kirkpatrick, G. A. Kirkpatrick, M.P., Q.C., E. H. Smythe, James Shannon, James Reynolds, A. J. Mathieson, Edwin Rose, E. Hartney, and J. B. McGin. Appointed by His Lordship the Bishop: Rev. Henry Wilson, D.D., Rev. H. Pollard, Rev. G. W. C. Grant, Rev. W. Lewin, J. A. Henderson, Q.C., D.C.L. Dr. Wilson, Judge Macdonald, R. T. Walkem, Q.C., and S. Keefer.

THURSDAY'S SESSION.—A motion of condolence with the family of the late Rural-dean Carroll was passed. The Rev. Canon Pettit's motion regarding the Strachan Memorial Church was passed over. The proposed Canon on "Parochial Disputes" was laid over, although Rev. J. W. Burke urged its consideration.

THE LATE CLERICAL SECRETARY.—The rules of order were suspended to admit a discussion of the affairs of the late Clerical Secretary, Archdeacon Parnell. A sub-committee appointed last session, reported that all the security he could offer for a deficiency of \$13,000 was \$989. All his life policies had however been assigned to the Synod. These policies represent about \$5,800. It was resolved that they should be kept up, and the payments should be made *pro rata* to the various funds which are short. His Lordship appointed Rev. E. P. Crawford, Rev. A. W. Cooke,

Rev. H. Pollard, and Messrs. Matheson, Reynolds and Walker, a committee to prepare a canon for submission to Synod at its next meeting, relative to the payment of missionaries' stipends.

MORTGAGING CHURCHES.—Mr. G. A. Kirkpatrick, Q.C., moved, "That it be inexpedient to grant permission to mortgage any church edifices." Rev. E. P. Crawford disapproved most strongly of mortgaging consecrated churches, but did not object to mortgaging buildings in course of erection. He thought the motion should be altered. Mr. R. T. Walkem, Q.C., offered an amendment which was lost. After considerable discussion, in which the Rev. G. W. Harrington, Rev. F. L. Stephenson, Rev. Canon Mulock, and the Ven. Archdeacon Bedford-Jones took part, Mr. Kirkpatrick's motion was carried.

THE MARRIAGE LAW, ETC.—A motion of Archdeacon Bedford-Jones to the effect that the Synod petition the House of Commons against the bill legalizing marriage with a deceased wife's sister was, after some discussion, withdrawn. Considerable discussion also took place on a motion to set apart \$400 for the payment of an assistant to the Clerical Secretary. In the course of the argument it came out that over \$600,000 was under the control of that official, and that he had more work to do than could possibly be attended to by one man. By the advice of the Bishop the matter was deferred. The Rev. Henry Wilson, D.D., made an eloquent address on the spiritual life of the Church. He discussed at great length the spiritual needs of the diocese, and the best means of supplying them. He was warmly applauded on sitting down. Rev. Mr. Pollard moved that Synod meet only once in two years for the transaction of business, the intervening years to be devoted to the discussion of matters affecting the spiritual welfare of the Church. His Lordship suggested the propriety of having meetings at stated periods for the specific purpose of discussing these matters. He did not think that Mr. Pollard's motion would supply the proper remedy. The motion was withdrawn.

SUPERANNUATION FUND.—The following committee was appointed to consider the formation of a clergy superannuation fund:—Ven. Archdeacon Bedford-Jones, Rev. E. P. Crawford, Rev. W. Muckleston, Rev. A. W. Cooke, the Chancellor, G. A. Kirkpatrick, M.P., and Mr. Matheson.

CHURCH OFFICERS.—Mr. Hartney, of St. Alban's, Ottawa, moved that "No person shall be eligible to fill any office, or be appointed to, or hold any position in any church in this diocese, except he be a communicant of the Church of England." He objected most strenuously to non-Churchmen taking part in the high choral services. The motion was carried unanimously.

BONUS TO THE SECRETARY.—On motion of the Rev. C. P. Emery, Synod resolved to grant a bonus of \$200 to the Rev. A. Spencer, Clerical Secretary of the diocese, in consideration of the large amount of extra work done. Mr. R. T. Walkem, Q.C., moved the appointment of a committee to consider the Secretary's salary and the mode of assessment of the same against the several diocesan funds.—Carried.

REPORTS OF COMMITTEES.—The reports of the Mission Board was read and adopted, as were those of the following committees:—Book and Tract; Episcopal Trust Fund; Assessment; Divinity Students; Foreign Missions; Mortgage Securities; Executive, and those of the Auditors and Treasurer.

TEMPERANCE.—The following committee was appointed to consider the advisability of establishing a branch of the Church of England Temperance Society in the diocese:—Revs. Rural-dean Kirkpatrick, J. W. Burke, E. P. Crawford, H. Pollard, and Messrs. Featherstone and R. V. Rogers. His Lordship announced that he intended to hold a conference with the Archdeacons and Rural-deans, as soon as practicable, with a view to arranging some definite of clergymen's fees.

DOMESTIC MISSIONS.—The Rev. F. W. Kirkpatrick, Rural-dean, introduced the following resolution, which was carried:—"That this Synod regards the suggested contribution of \$1,250 per annum from the diocese in aid of Domestic Mission work of the Church in Canada as a reasonable one, and its members, clerical and lay, undertake to use their best exertions throughout their various parishes to raise the amount named annually until the next meeting of the Provincial Synod." After the transaction of a large amount of routine business, which want of space prevents us from noticing, resolutions were passed thanking the citizens of Kingston for their hospitality, after which his Lordship pronounced the benediction, and the Synod was declared adjourned until 1882.

\* \* \* Owing to the marked improvement in all branches of industry, good harvest and good prices, almost every family would take the Churchman if our friends would make known our liberal offer.

## TORONTO.

The altar cloth we noticed in a recent issue of the DOMINION CHURCHMAN, was done by the members of the "Church Embroidery Guild." They are ready to receive orders for a high class of Church needlework. Orders may be addressed either to the C. E. G., 178 Gerrard St., East, or to the Secretary Miss Boulton, 26 St. Patrick Street.

**St. Anne's.**—This church was reopened on Sunday the 11th, after having been enlarged by the addition of a second aisle. A new organ has also been obtained. Mr. White and the choir gave the music very effectively. Matins were said by the Ven. Archdeacon Boddy, assisted by the incumbent. The Archdeacon preached an eloquent sermon on St. Matthew xii. 42. At evensong the Rev. Provost Body preached a striking sermon on Acts vii. 49. We congratulate the worthy incumbent, the Rev. Mr. Ballard, on the success which has thus attended his zealous and unremitting labours.

**ALLISTON.**—On Sunday, Dec. 4th, the Lord Bishop visited this mission and West Essa, and administered the apostolic rite of Laying on of hands to a considerable number of candidates. Morning Prayer was held at this place. After an admirable and impressive address to the candidates, the Bishop laid his hands upon nineteen persons who were presented for confirmation: seven of whom belonged to Fisher's School-house congregation. All these gave heed to his Lordship's invitation to give evidence of their sincerity, and at the same time to become the further recipients of God's grace, as communicants at His holy table.

In the afternoon at St. Peter's church, West Essa, the Bishop having given in his address an excellent and practical explanation of the benefits of the rite, and the privileges it bestowed, after Evening Prayer to the end of the third collect, confirmed twenty-six persons, making a total of forty-five during the day; the classification as to sex being seventeen males and twenty-eight females. The occasion of his Lordship's next visit to the mission will be looked forward to with interest by those who made up the large congregations, who showed by their unwavering attention how deeply they were impressed by the character of the "sound words" which fell from their bishop in his address.

**BEXLEY.**—*St. Thomas.*—The Churchwardens acknowledge, with thanks, the undermentioned subscriptions towards erecting a church for this mission:—Miss Cooper, Cambray, \$10; per Mrs. Winter, from friends in England, Mrs. Ball, \$17-00; W. Ward, Esq., \$4-56; Mrs. Franks, \$2-43. Arcs, Dec. 10, 1881.

## NIAGARA.

From Our Own Correspondent.

**WEST FLAMBORO.**—A very successful choral union was held in Christ Church on Tuesday evening, Dec. 6th, at which there was a most excellent attendance of neighbouring choirs, with several clergy from Dundas, Ancaster, Rockton, Waterdown, Barton, and a few leading voices from Hamilton, all of whom cheerfully entered into this laudable effort to encourage the improvement of Church music. Fully sixty members of choirs were thus gathered, whose strength added to the voices of the large congregation of parishioners produced a delightful effect. The organist, Mr. Humphrey, well sustained his part, the organ being of rich tone and well adapted for so large a congregation. The solos, by Miss Maggie Wyld, of Dundas, and Mr. Steele, of St. Thomas's church, Hamilton, were impressively rendered. The Rev. C. H. Mockridge, B. D., of Hamilton, preached a most excellent and practical sermon from Hebrews xiii. 8, "Jesus Christ the same yesterday, and today, and for ever."

We heartily congratulate the Rev. Thomas Geoghegan, rector of Christ Church, West Flamboro, on the marked success of this first choral union held in the Rural deanery of North Wentworth and Halton. The next choral union will be held in Dundas, in the month of January next, at St. James's church, the Rev. Rural-dean Osler, rector.

**HAMILTON.**—*Christ Church Cathedral.* Since the commencement of weekly celebrations of the Holy Communion at this church, the number of communicants has increased nearly two-fold. The congregations are also very large, especially in the evenings, when frequently all available seats are occupied. A very active Churchwoman's Aid Society is in operation, and large sums are being raised to pay off the heavy debt upon the church. In addition to this work, we are also glad to notice that nearly sufficient funds have been collected for the purchase of a formerly M. E. building and lot, for the purpose of a mission church, very much needed in the northeast section of the parish.

**ACTON.**—*St. Alban's.* A mission of eight days commencing Sunday, Nov. 27th, the first Sunday in Advent, conducted by the Rev. C. E. Whitcombe, was held in this parish. The incumbent, the Rev. H. J. Pigott, is deeply gratified, and has already received many evidences of its good effects, under God, in deepening and strengthening the spiritual life among the members of his flock, for at the attendance upon the Lord's service, the Holy Communion, there were many new faces who had evidently made up their minds to follow their dear Lord for the future. There were present upon different evenings, the Revs. G. Cooke, Georgetown; P. L. Spencer, Elora; A. J. Bett, Erin; C. R. Lee, Port Colborne. The mission as conducted, was comprised of instruction classes on the Holy Communion on each afternoon at 3 p.m., with the mission service and sermon on each evening. Subjects: Monday 28th, "I want to be a saint now." Tuesday, 29th, "Repentance and Faith." Wednesday 30th, "Prayer." Thursday 1st, "Conversion, the saints' life." Friday 2nd, "Assurance of salvation." Saturday 3rd, "The Lord's service." Sunday 4th, "Heaven."

The services were of an informal character, but always taken from the Prayer-Book, interspersed with bright hymns heartily sung by the congregation. The responses were devout and earnest; in fine, the whole of the services evinced great depth of spirituality, an essential feature for true success in every such movement. The sermons in sentiment and thought were eminently *Evangelical*, stripped of all theological polemics, too often the bane of mission undertakings, hence the missionary's discourses were remarkable, not only for their bearing on the practical duties of the Christian life, but their great simplicity in language and delivery. Though of an hour's length, they never failed to preserve the unflagging attention of the several congregations present, at any one time.

Missions like these, carefully prepared beforehand, cannot but succeed, through the grace of the Holy Spirit, in reaching the hearts and sympathies of the people. At the close of these services on Sunday evening (*post benedictione*), the incumbent addressed the missioner briefly, acknowledging the good effect, through God's grace, the mission had already accomplished to the spiritual benefit and comfort of all. The churchwardens and lay-representative then presented the following address:—

"Rev. and dear Sir,—We, the churchwardens and lay-representative and members of St. Alban's church, Acton, cannot at this close of a series of special services for the awakening and deepening of spiritual life in our congregation, allow you to depart from us without expressing to you our heartfelt thanks for your kindness in bringing to us the words of instruction, peace and joy, to which it has been our privilege to listen for the past week. We pray God to give us the fulness of His grace, that the words we have heard may sink deep into our hearts, and the hearts of our children; and that they may bring forth good fruit to the honour and praise of his Name. And we pray God to bless you in your every work, and to strengthen you in body and in spirit, and if it be His will that we should not meet again on earth, God grant we may meet in His eternal kingdom, through Jesus Christ our Saviour. We beg to remain, Rev. Sir, yours in the faith, B. Haslett and James Goodall, churchwardens; C. Sydney Smith, lay-representative.

Acton, Dec. 4th, 1881.

The Rev. Missioner, on receiving the same, in a few timely words replied to the congregation, impressing upon them once more the beautiful claims of the Christian life, urging them to uphold the hands of their pastor by their prayers and united support for God's blessings on his labours, as well as not to forget those in charge of the temporalities of the congregation, to ever stand by them in the discharge of their peculiar duties.

Thus this week of special prayer and communing with God, was brought to a close by the pronouncing of the Aaronic benediction by the missioner.

## HURON.

From Our Own Correspondent.

**KIRKTON.**—On Wednesday evening, 30th November, a number of the congregation of St. Paul's church here, manifested their kindly feeling by presenting their pastor, the Rev. E. N. English, with a fine load of oats, and afterwards spending the evening at the parsonage. A most enjoyable time followed with the aid of refreshments brought by the members, music and games, and at a seasonable hour the company dispersed, leaving their pastor and his wife very much pleased with this kindly expression of their friendship.

The missionary meeting here was held on Friday evening, the 2nd inst. Most interesting addresses were delivered by Rev. W. F. Campbell, diocesan missionary agent, and Mr. Henderson. Mr. Campbell's

address was one of remarkable power and interest. By giving his hearers a glimpse of the work already done in British North America, he showed how admirably adapted their Church system was for missionary operations, and convinced them that their confidence was not misplaced. The audience was held spell-bound during his exhaustive and eloquent appeal, and the offerings were over four times as much as last year. The musical portion of the service consisted of hymns, the *Tantum* and *Jubilate* (Jackson in F).

## Biblical Notes and Queries.

In the bodily conflict with the angel, Jacob was utterly defeated. The prophet Hosea, xii. chap., says: "He wept and prayed to him." The question is, did Jacob's wrestling, or was it his prayer which prevailed with God? Or does wrestling represent self-righteousness?" A. M.

In B. D.'s explanation of Baptism in the name of Jesus Christ, Acts ii. 38, he seems to countenance the error of Praxas, Nestus, and Sabilius, in the third century, (A.D. 198-258) who affirmed that the Father, the Son, and the Holy Ghost, are but *one person*, thus virtually denying that the Son, and the Holy Ghost, could have been "sent" by the Father, or "come from," or "be with," or "intercede with," the Father (see John v. 23, John i. 1, John xv. 26, xvi. 28, Heb. vii. 28), which were universally rejected by the Church, as contrary to the Christian faith. M.

Is it necessary that a person baptized outside of the Church of England should be re-baptized in the Church of England before receiving confirmation? INQUIRY.

## Correspondence.

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

## THE LATE BISHOP OF ALGOMA.

SIR,—I feel cast down at the awful suddenness of the death of the good and faithful Bishop Fauquier. I am not in a position to give any detailed history of his doings, nor am I the one to attempt it, although I have known him since 1858. However, as his last public utterances were in All Saint's church, Drummondville, I feel that I must put on record, at least my own thorough appreciation of the sad loss the Church has sustained, and particularly that portion of it over which it had pleased God to place him as chief overseer. His work was no light one, but he undertook and carried it on most faithfully for his Master's sake.

It is scarcely six weeks since he had, in the providence of God, lost his wife, one who, though an invalid, was full of zeal for the work which her devoted husband was called upon to perform. Being a good deal shaken in health through over anxiety, no doubt, attending rather a protracted illness of his much loved wife, on his way from near New York, where he was obliged to leave her earthly remains, he remained over here with a relative, to rest for a few days previous to spending the winter in the Muskoka portion of his immense diocese. He arrived on the 25th, and knowing that I had not been well, he offered to help me in any way, and he most kindly preached an Advent sermon and celebrated the Holy Communion for me. It was rather a coincidence that his last public address should have been an earnest exhortation to his hearers to prepare for the "second Advent" of their Lord, "to be ready" for they "knew not the day nor the hour." Little did he think he was preaching his last sermon! Little did we think that we should "see his face no more!" He was not well, and the morning of Advent Sunday was cold and wet—I said to him in the vestry, "I am sorry you have to come out on such a day." "Oh," he said, "this is my place, I could not remain at home if I could possibly get to the house of God," or words to that effect. Not recovering so rapidly as he had hoped, he remained over until Dec. 6th; when, being better, he, with his niece, set off once more, being relieved by the medicine the doctor had given him, and happily reached the house of another relative in Toronto where he intended to remain but a very few days. Still feeling better, on the 7th he was preparing, we are told, to lunch with a brother clergyman, and while putting on his overcoat he fell, and in a very few minutes the dear and good bishop breathed his last. Thus, we may say, without warning he is removed from this scene of toil and suffer-

ing, to his rest in Paradise. Oh, how sudden! What a warning to us all! May we not truly say he has gone awaiting a joyful resurrection at the last great day? Let us all pray for his bereaved diocese, that God would, of His infinite mercy, raise up a worthy successor to carry on and perfect the great work which he, the first Bishop of Algoma, had begun. May I, and all who heard his last words on Advent Sunday, long dwell on the notes of warning which he then sounded, and prepare for the second Advent of Him who once came to save the world, but may soon come to judge the world and render to all according as their works have been: and may we all think of those words of St. Paul, "The night is far spent, the day is at hand." And may we sing

"Thou O my Lord prepare  
My soul for that great day,  
O wash me in Thy precious blood,  
And take my sins away."

Yours,  
Drummondville, CHAS. LEYCESTER INGLES.  
Dec. 9th, 1881

SUNDAY-SCHOOL LIBRARIES.

SIR,—Will you allow me, through your columns, to make an appeal for a Sunday-school library for the School at Gravenhurst? Our circumstances are well known to be anything but prosperous in worldly matters at present—this being a new settlement—so that we are not able to provide ourselves with the books which are absolutely necessary for carrying on our Sunday-school.

Our school is flourishing, and the prospects of the Church here most encouraging; but we need a little help, especially for our school. I am sure there must be many schools from which books, that have been read over and over again, could well be spared to assist us. And we shall be very much obliged to the superintendents and teachers of any Sunday-school who will kindly assist us in this way.

Yours,  
Gravenhurst, W.M. QUEALE,  
Muskoka, Ont. Superintendent.

Family Reading.

THE MANGER OF THE HOLY NIGHT.

CHAPTER III.

The History of the Old Birch Tree.

"Thou knowest not, then," said the dwarf, "the history of this tree, and how it was blended with the fortunes of thine house? I pity thee, O king, for if thy father had brought thee hither every day, and chastened thee with the rod, and rehearsed to thee the legend, its words would have touched thine heart and life would not have been to thee the wearisome thing that it is now; truth is bitter, like the leaves of this tree, and they who have fed upon the sweet words of the flatterer, are loth to listen to the language of reproof. Nevertheless, thou must be admonished while there is yet time; sit down, therefore, and hear."

The king listened with anger in his face, but as he much desired to know the tale, he sat down.

"Know, then," said the old man, "that this place, filled now with that stately castle, and this royal garden, was, in the days of my youth, a calm and grassy glade. Here and there stood a lofty tree, and beneath them bushes and reeds, sweet with the breath of flowers: but here, where now we sit, there was a small forest of birch, and in the midst there was a soft and silent spring. Now there dwelt by the quiet water a poor and solitary man, the father of a motherless child; their home was a hut framed from the woodland boughs, and its roof was of reeds, so that because he lived alone in that copse, they called him 'The Old Man of the Wood.' This very tree stood at his door; the shadows of many an evening fell upon the man, as he sat with his lonely child, and thought upon that, which was ever in that solitude an anxious grief, the food of the next day. Thou, in thy majesty, O king, thinkest proud scorn of such a tree; but the branches of the birch were so precious to that poor man's heart, that he made solemn thanksgiving to God every day for their growth. He bound their twigs into brooms, which he sold that he might buy bread for himself and son. The tree beside his door was, as it were, the token of his daily life, and moreover, it was dear to him because it was his own, and it was the only thing beside the hut that he could so call. In the heat of the summer he watered it from the well, and he himself would rather lack water than the tree should thirst: in the snow, and in the tempest, when the winter was fierce in the forest, even then he spared the tree

of the house, and went into the distant and dangerous wood for boughs. Thus grew the fair and silent companion of the poor man and his child; so nurtured, it prospered and prevailed, exceedingly. Its branches became the favourite bowers of many a sweet-singing bird, and they nestled among its leaves every spring; nay, so quiet was the place, and calm, that those wild inhabitants of the air approached without fear the poor man and his child, and it soothed them in their solitude to behold the love of birds, those beautiful images that came forth with wings from the mighty mind of God.

"Thus, then, went on their meek and harmless life—a strange and saddening scene—the old and solitary man, the tree, the birds, the child. The mother died the day that her son was born, and after her death the solitary father sat evening after evening beneath that leafy shade, and carried on his simple craft with the cradle of his child at his feet. Often and often he would mingle his voice with the song of the birch, and sing—

'Sleep, my baby, sleep!  
The wolf will grasp the sheep,  
Its soft skin to divide,  
And rend its snowy side;  
Sleep, my baby, sleep!

'The hunter seeks the wood,  
There in the solitude,  
The fatal shaft is sped,  
And the fierce beast is dead!  
Sleep, my baby, sleep!

'The vale and mountain's breast,  
Are soft with silent rest;  
And to the old oak tree,  
The dreamy shadows flee,  
Sleep, my baby, sleep!

'Lovely spirits there,  
In their robes of air,  
Weave, in hues of night,  
Visions of delight!  
Sleep, my baby, sleep!

'They bring, too, from the wild,  
Robes for the harmless child;  
They will fold them on my boy,  
And chant him songs of joy!  
Sleep, my baby, sleep!

'They only come in sleep,  
When rest is calm in deep,  
Then their bright presence gleams;  
They talk to thee in dreams!  
Sleep, my baby, sleep!

'See! his brow is bright,  
With spirits of the night;  
That smile upon his face,  
Is from their embrace!  
Sleep, my baby, sleep!

"The child grew, a gentle and loving boy: the tree, the birds, the fountain, and the flowers, these were the dear and innocent companions of his youth; but his father had not always soothed him with sweet song. He had gathered from the birch a rod, and whenever the child did wrong, if he injured bird, fountain, or tree, or if he disobeyed his father's voice, then would the old man chasten him; nay more, it was the usage of the hut that the boy must kneel down and kiss the very rod of punishment; for his father said—

'Mark thee well, my gentle son,  
That in love this thing is done;  
For thee, this bitter rod was given,  
By thy FATHER up in heaven  
He sees the danger thou art in,  
From weakness, miseries, and sin;  
He saith, the right way to be trod,  
Is to be made known by the rod:  
I blame in love, I smite to save,  
From pain and loss beyond the grave.'

"But the good old broom-binder had great trouble to print this on the mind of his son; and often after he had kissed the rod, he would grasp it and hurl it into the fire. Now there was nothing which the father had so strongly forbidden the child as to pierce the bark of the birchwood trees for their juice. He reckoned it in him a sin to requite the trees that had provided them so long with sustenance, by drawing from them, as it were, their blood of life. When therefore, the child thirsted, he led him to the fountain-side, and taught him this song:—

'See how bright and clear, my son,  
From this well the waters run;  
Earth's best and sweetest wine.  
Mark you not, how fair and free  
The tall oak's firm branches be,  
Where fountains shine!

'Far, far away, its source was poured,  
Even from the river of the Lord,  
God cleaves the earth with streams.

It shines beside the poor man's door,  
It gladdens him for evermore,  
'Where its bright presence gleams'

Here the sweet birds will come to drink  
The hind will bend beside the brink,  
And start her imaged form to see,  
So clear the glassy waters be!

"Thus dwelt they there, poor, but in peace; the years fled fast, the lad grew graceful and more tall, and on the hoar head of the father there had fallen a lighter gray. Now it came to pass, once on a day in spring, that the old man had to go into the forest for berries and boughs; and before he went, he said, 'Give good heed, my son, that our chickens are sheltered from the birds of prey, and remember—

'If there come a weary guest,  
Take him in, and give him rest;  
Be thy greeting kind and strong,  
'Welcome,' is the stranger's song!

'Bring him water, give him bread,  
As the ancient proverb said;  
If for only one thou hast,  
Fill thy brother's mouth, and fast.

(To be Continued.)

THE SIEGE OF LICHFIELD.

The main body of the King's infantry had come to the charge with their usual intrepidity, first firing on their opponents as they advanced, and then falling to with the butt-ends of their muskets,—for bayonets were not at that time invented. In this manner the royalists infantry had broken the ranks of the enemy, and gained a decided advantage. But Cromwell with his horse, having routed those opposed to him, detached a portion of his troops to prevent them from rallying, and with the rest charged the main body of the royalists infantry in flank, and entirely cut them up or destroyed them, whole regiments laying down their arms. The fortune of the day was now entirely changed. The King's army took to flight, leaving Fairfax master of all the cannon and baggage, containing the private letters between Charles and the Queen, of which the rebels afterwards made an ungenerous use, by publishing garbled extracts in print.

The regiment drafted from the Lichfield garrison, under the command of Colonel Bagot, were great sufferers on this fatal field. Having put to the route the troops opposed to them, they had rallied round the King towards the end of the day, when a large body of the enemy bore down upon them. The King was literally forced by his friends from the field. Meanwhile, with a view to cover his retreat, Colonel Bagot's regiment and another charged the advancing enemy; and though they succeeded in stopping their career, and so saving the King's person, they were soon surrounded by overpowering numbers, and many were killed or made prisoners. Colonel Bagot, Archbold, and a few others, cut their way through the enemy with desperate valour; but in so doing, the gallant colonel received a pistol-shot in his right arm, which fractured the bone, and rendered him utterly powerless. Already was one of Cromwell's ironsides prepared with uplifted arm to cut him down, when the stroke was arrested by Archbold's sword, and the trooper himself disabled. Placing himself on the right side of his wounded colonel, Archbold thus forced his way through the opposing throng, until they had attained a place of safety. These were the only two officers of the regiment who escaped. Captain Dyott, Glasier, and others, were amongst the list of prisoners, and several were wounded and slain. In this fatal battle above one hundred and fifty officers and men of prime quality were left dead upon the spot; "but," says Clarendon, "I shall not stop in this place to mention the names of those noble persons who fell in this battle, when the King and kingdom were lost by it."

(To be Continued.)

A LADY'S EXPERIENCE.—Mrs. T. A. Gist, No. 1204 Walnut street, Philadelphia, Pa., writes: "I had inflammatory rheumatism very badly. In one foot and ankle it seemed to have taken hold with the determination to stay some time; and the morning I obtained the St. Jacobs Oil I could not put down my foot down to the floor, even for an instant. I used it that evening for the first time, and the next morning for the second time, and that afternoon put my foot down for several minutes. On Sunday following I could stand up and walk up a few steps. On Tuesday could walk about my room, and went down stairs by holding on to the banisters. Now I can walk quite well, and there is very little pain left. Just think! one bottle and a half and I am almost free from pain. It is a wonderful medicine."

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## Children's Department.

### "THE LORD IS AT HAND."

(Fourth Sunday in Advent.)

"The Lord is at hand!" Such is the Christian's Advent motto; and as the days pass, and Christmas draws nearer, we should repeat it to ourselves the oftener, so as to fix it firmly in our minds. It comes to us to-day in connection with a special injunction: "Let your moderation be known unto all men: the Lord is at hand." Whence we should learn that the thought of Christ's coming ought to keep us from caring too much about anything here below, whether pleasure or business, disappointment or success. Why should we heed them so much? All will soon be over: the time is short; the Lord is at hand. People are not apt to mind how they pass the few minutes before they are admitted to the royal feast. They do not look out for amusement in the entrance-hall of the palace; they do not care for the unavoidable delay, the crowding and pushing which may take place outside the door; and when they are once admitted into the banquet-chamber, the past is quite forgotten. As are those few moments of waiting compared to the Royal feast, so is life on earth to life in Heaven.

The following history bears upon these thoughts. It is about two boys, Edgar and Hereward, who partly for a punishment, partly as a training for their future life, were placed by their father at school in a town far removed from his dwelling. On placing them there he charged them always to bear him in mind, and to look out constantly for him. "As soon as you are fitted for your home," he said, "I shall come, perhaps when you are hardly expecting me, and will take you there, never to be parted from me again."

Poor boys! At first they were very lonely, and constantly in tears; but childhood readily accommodates itself to circumstances, and they soon fell into the routine of school life, and learned to do what those around them did. Still their teachers could not help remarking how often their thoughts seemed to recur to their father, and their home. When in their walks they passed the city walls, and reached the open country, they would at once look in the direction of their father's house, straining their eyes, as if they hoped to catch a glimpse of it. When they saw any bright or beautiful object, they would compare it at once with something at home; and, which was stranger yet, the sound or sight of evil would carry their thoughts in the same direction. "Nothing bad is to be seen or heard there," they would say.

And now what was the effect of this habit of mind on the boys' conduct? It was this:—while carefully preparing themselves for their future life, they cared very little for what was taking place around them. They could not feel settled at school; they could not make it a home; they knew they might be called away at any moment: and so if they were but keeping themselves in readiness for their father's coming, and doing their daily work with diligence, what else could signify very much? The little roughnesses of school, the difficulty of their tasks, or the unkindness of companions, all passed lightly over them. One winter's morning Hereward began complaining of early rising, and the bitter cold. "Never mind," said Edgar cheerfully; "we shall but enjoy our home the more: and who can tell how soon we may be there?"

On another occasion the two boys were drawn into a dispute with some of their schoolfellows, who challenged them to settle it by fighting. This would have been against the rules of the school; so they steadily refused. The other boys jeered at them, taunted them with cowardice, and fell into a system of petty persecution, which was carried on till scarcely any one in the school

would speak to them. This was hard to bear, and so Edgar and Hereward felt it; but still the thought of their father's coming bore them up. "It will soon be over," they would say one to the other. He cannot, certainly, delay much longer." So they went on quietly their own way, till one by one their companions came round and were friends with them again.

Soon afterwards it was proposed in the school to have a grand feast on the next holiday. The boys were to make all the preparations themselves, and to raise a subscription from their own purses to meet the expense. Hereward and Edgar willingly paid their share, and worked hard to get all in readiness. The day came, the feast was spread, and all sat down to enjoy it. Nothing could be brighter and gayer than the scene. There was much hearty merriment, in which at first the two brothers took their full share. After a time, however, Edgar seemed to grow weary of it; and as the laughter grew noisy, and the jesting vain and idle, he quietly rose and slipped away unnoticed. His brother observed and followed him; they turned into the school cloisters, and walked up and down in silence. The sun was just setting, and the evening air was cool and refreshing after the heated atmosphere they had just left. "Oh! when will our father come for us?" sighed Edgar at last. "That confusion and uproar, how unlike it was to the pleasure of his house! Why does he delay so long?" His sad question was answered by a cry of joy from Hereward. Far off, in the dusk, at the further end of the cloister, the boy caught sight of his father's well-remembered form. He had come at last to close his poor children's time of waiting and watching, and to carry them with him to their beloved home.

### ENGLISH SOVEREIGNS.

FIRST, William the Norman,  
Then William his son;  
Henry, Stephen and Henry,  
Then Richard and John  
Next Henry the Third,  
Edwards one, two and three;  
And again, after Richard,  
Three Henrys we see.  
Two Edwards, third Richard,  
If rightly I guess;  
Two Henrys, sixth Edward,  
Queen Mary, Queen Bess.  
Then Jamie, the Scotchman,  
Then Charles whom they slew,  
Yet received after Cromwell  
Another Charles too.  
Next James the Second  
Ascended the throne;  
Then good William and Mary  
Together came on.  
Till, Annie, Georges four,  
And fourth William all past,  
God sent Queen Victoria;  
May she long be the last!

### PRESIDENTS OF THE U. S.

FIRST stands the lofty Washington,  
That nobly great, immortal one;  
The elder Adams next we see,  
And Jefferson comes number three;  
The fourth is Madison, you know,  
The fifth one on the list, Munroe;  
The sixth an Adams comes again,  
And Jackson seventh in the train;  
Van Buren eighth upon the line,  
And Harrison counts number nine;  
The tenth is Tyler in his turn,  
And Polk eleventh as we learn;  
The twelfth is Taylor that appears,  
The thirteenth, Fillmore fills his years;  
Then Pierce comes fourteenth into view;  
Buchanan is the fifteenth due.  
Now Lincoln comes, two terms to fill,  
Obedient to the people's will,  
Then Johnson, Grant and Hayes, in  
turn,  
A country's favour fairly earn.  
Next Garfield held the power to reign,  
Till by the assassin's hand was slain.  
Then Arthur took the reign of power,  
And safely holds it till this hour.

### Death.

LEE.—At Adjala, on Monday, December 5th, after a protracted illness endured with Christian patience and fortitude, ELEANOR JANE LEE, aged 19 years and 8 months.  
Man that is born of a woman is of a few days, and full of trouble. He cometh forth like a flower, and is cut down; he flieth as a shadow, and continueth not.

### PRODUCE MARKET.

TORONTO, December 13, 1881.

	¢ c.	¢ c.
Wheat, Fall, bush	1 25	1 27
Do. Spring	1 30	1 34
Barley	76	88
Oats	43	45
Peas	78	83
Rye	87	88
Flour, brl.	5 50	5 60
Beef, hind quarters	5 00	6 50
Do. fore quarters	4 00	5 00
Mutton	6 00	7 50
Lamb	7 00	7 50
Venison, haunch's	10 00	12 00
Carcas	6 00	7 50
Hogs, 100 lb.	7 50	8 00
Potatoes, new bag	80	0 90
Carrots bag	40	45
Beets bag	60	70
Turnips	35	40
Onions, bag	1 15	1 25
Cabbage doz	60	1 00
Beans	2 25	2 50
Parsnips bag	80	90
Parsley, doz.	15	20
Cauliflower, doz.	60	1 00
Apples, barrel	1 25	2 50
Chickens, pair	40	50
Fowls, pair	40	50
Ducks, brace	45	60
Partridge brace	50	60
Geese	0 50	0 75
Turkeys	0 75	1 25
Butter, lb rolls	22	25
Do. dairy	16	18
Eggs, fresh	25	28
Wool, 1/2 lb	00	24
Hay, 1/2 ton	9 00	14 50
Straw, 1/2 ton	10 00	12 50

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## CHRISTMAS.

CHRISTMAS is coming. Yes, it is coming very soon. We see signs of it on every hand. Indeed the air is full of it, and we have no doubt the minds and hearts of our young friends are not thinking or caring for much else. We are afraid they will not care to read anything we have to say, unless it is about festivals, candies, trees, presents, bright skies, and good cheer generally. Now, we do not for the world say or do anything to put a damper upon these happy anticipations. No, not we. We were once boys and girls ourselves, and we know exactly how they feel and what they want. All we wish to do is to make our Christmas season still more bright and happy. Our good old fathers used to say to us: Now, boys, be as happy as you can. Get your Christmas tree. Cover it all over with red, white, and blue candles; with glass balls big and little; with cornucopias, with dolls, with baskets, with oranges, indeed, with everything you can think of. Then hang up your stockings—both of them—and think and believe you will not be disappointed. But—but, boys, be careful that you are not selfish. Think of others. Remember how many there are who never have much of a Christmas. Now, do you just think of them, and be sure that you do something to brighten up the Christmas time to them. Jesus gave up everything when He came into this world to make your lives bright and happy. Go and be like Him, and then what a Christmas you will have! You know of plenty of families where just a few things would make the mother and children as happy as queens. Yes, and more too, you will be a hundred times more happy yourselves. Remember that this same Jesus who gives you such a Christmas, "It is more blessed to give than to receive."

### GOING DOWN HILL.

ONCE upon a time there was a man who lived in a little cottage on the side of a lofty mountain. One day he had to make a journey to the top, but the sun was hot and the pathway was rough; on the other hand the valley looked cool and refreshing, and there was a nice easy road down to it. Thinking he to himself, "I will go and spend my day with my friends in the valley, and later on there will be plenty of time to climb the mountain." Need I tell you that he stayed so long down below, that the shades of evening set in before he thought of turning his steps up hill, and darkness overtook him long before he got near the top?

"What a stupid fellow!" you say; "was anyone ever so silly?" Yes, my good friend, a great many people: I only hope you are not among them. For it is just thus that they act, who think that they can see life, and live for the world, and enjoy the "pleasures of sin," and repent on their death-beds. As the man thought he could do a day's work in an hour or two, so they think they could do a life's work in a day or two. And in the end, even if they wish to repent, which most do not do who put off repentance, the shadow of the night "in which no man can work" generally overtakes them, while yet they are a great way off from God and Heaven.

### PLENTY OF TIME.

THE Vicar of a town parish called one day on a new parishioner, whom we will call Mr. S. The door was half opened in answer to his knock, and the master of the house, a well-dressed man, enquired his business. The Vicar explained who he was, and after a short conversation, carried on at the door,—for no invitation was

ER 15, 1881.

AS.

Yes, it is com- signs of it on air is full of it, the minds and ls are not think- else. We are are to read any- less it is about presents, bright generally. Now, say or do any- upon these hap- not we. We ourselves, and w they feel and e wish to do is eason still more good old fathers w, boys, be as t your Christ's over with ree; es; with glass th cornucopias, , with oranges. you can think stockings—both believe you will But—but, boys, re not selfish. mber how many ve much of a ou just think of you do some- Christmas time up everything world to make appy. Go and what a Christ- You know of re just a few other and chil- ens. Yes, and hundred times s. Remember gives you such blessed to give

given him to enter,—expressed a hope that he should see Mr. S. at church. "Oh! I go to the old church, when I go," was the reply. "Well," said the vicar, "I hope you do go regularly." "Oh!" returned Mr. S., in a light tone, "as for that, I go when the fancy takes me, just for amusement, you know, just as I go to the theatre on week-days." The clergyman gently remonstrated with him, and spoke seriously of the danger of living a worldly life, and neglecting the care of the soul. "Plenty of time for that, sir; good morning to you," was all the answer he got.

Shortly afterwards Mr. S. went away from home on business for two or three days, was taken ill suddenly, and within a few hours was dead. He had reckoned on having "plenty of time," and he had scarce a day. He had gone to church as to a theatre, and how he was carried there to be not a spectator, but an actor.

THE WORD WAS MADE FLESH.

THE SON of God was made Man, that He might His own self bear our woes, and die to take away our sin. As God, He was above pain and death; but as very Man, He could live and lay down life, like us in all but sin. He was made Man also that He might shew us human nature in its pure best state, and call to us to follow Him step by step in the way of holiness, from childhood to full age. But this is not all. Christ was more than a Saviour, to set us an example, and to die for us. He came to be the beginning of a new creation, to give to us from Himself the life and power of God. He is the Vine; His people are the branches. He is the Head; His people are the members of the Body. Joined to Him, abiding in Him, we are able to do all things, and to grow to be all that God's will asks. Because Christ is God, and has been made man, means of grace are of real worth, true ways by which the love of God reaches us. Christ was a Sacrament; the manhood, which could be seen, told of the real but unseen Presence of God. And so Baptism is a real ingrafting into union with Christ. In the Holy Communion there is a true giving of that by which we dwell in Him and He dwells in us. The Good-Man is the Mediator, one with God, and one with man. Through Him all the good which God bestowed on us.

RENTS AND PATCHES.

Be not ashamed to own you are in the wrong. It is but owing what you need not be ashamed of, that you now have more sense than you had before to see your error: more humility to acknowledge it, and more grace to correct it. We double the greater part of our faults by the excuses which we make use of to justify them; excuses, which are a kind of patches when a rent is made, far more unseemly and misbecoming than the rent itself.—*J. Seed.*

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The following is a summary of the leading features of the new series for the year:

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- Studies of the Louisiana Creoles. By Geo. W. Cable, author of "The Grandissimes," etc. A series of illustrated papers, on the traditions and romance of Creole life in Louisiana.
- A Novel by W. D. Howells (author of "A chance Acquaintance, etc."), dealing with characteristic features of American life.
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Scenes of Thackeray's, Hawthorne's, and George Eliot's Novels. Succeeding the illustrated series on the scenes of Dickens' novels. Stories, Sketches, and Essays may be expected from Charles Dudley Warner, W. D. Howells, "Mark Twain," Edward Eccleston, Henry James, Jr., John Muir, Miss Gordon Cumming, "H. H.," Geo. W. Cable, Joel Chandler Harris, A. C. Redwood, F. D. Millet, Noah Brooks, Frank R. Stockton, Constance F. Woolson, H. Boyesen, Albert Stickney, Washington Gladden, John Burroughs, Park Godwin, Tomaso Salvini, Henry King, Ernest Ingersoll, E. L. Godkin, E. B. Washburne, and many others.

One or two papers on "The Adventures of the Tile Club," and an original Life of Bewick, the engraver, by Austin Dobson, are among other features to be later announced.

Poetry and Poets in America. There will be studies of Longfellow, Whittier, Emerson, Lowell, and others, by E. C. Stedman.

The Reform of the Civil Service. Arrangements have been made for a series of able papers on this pressing political question.

The Editorial Departments throughout will be unusually complete, and "The World's Work" will be considerably enlarged. The price of "The Century Magazine" will remain at \$4.00 per year, (35 cents a number). The portrait (size 21 x 27) of the late Dr. Holland, issued just before his death, photographed from a life-size drawing by Wyatt Eaton, will possess a new interest to the readers of the magazine. It is offered at \$5.00 retail, or together with "The Century Magazine" for \$6.50. Subscriptions are taken by the publishers, and by booksellers and news-dealers everywhere.

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But stop a little! The car of good literature and useful knowledge only changes its crippled, honoured, battle-scarred horses, for sound, fresh, stronger ones, and dashes forward again with flying colours. The song of Nicodemus says:

"And the darkness which seemingly banished the dawn Only hastened the advent of day."

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Head Office, 23 Toronto Street.

Hon. Alexander Mackenzie, M.P., ex-Prime Minister of Canada, President.  
Hon. Alexander Morris, M.P.P., ex-Lieut. Governor of Manitoba, Vice-President.

TORONTO, November 22nd, 1881.

GENTLEMEN,—

I desire to express my gratitude for the prompt payment of Policy 3,380, issued in your Industrial Branch on the life of my husband. The claim was made known at your office this morning, and at 11 o'clock I received a cheque for the full amount due. The money will be a great help to me in this time of trial. When I think of the trifling cost, (60 cents monthly), it seems more like a present than the fulfilment of a contract.

Such a Company ought to be known and esteemed by everyone, teaching, as it does, the reality and value of this kind of Insurance. It will give me much satisfaction to recommend it to my friends and neighbours.

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CALL ON  
**RYRIE, THE JEWELER,**  
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Attention is directed to our beautiful styles of FENDERS, FIRE IRONS and SCUTTLE to match, in gilt and burnished steel.

LIBRARY LAMPS, PULLEY HALL LAMPS, FANCY DECORATED LAMPS and CHANDELIERS.

Full lines in GRANITE IRON TEA-POTS, COFFEE-POTS, and TEA SETS.

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HOUSEKEEPERS' EMPORIUM,  
90 YONGE STREET, WEST SIDE,  
A FEW DOORS NORTH OF KING STREET.

**LABATT'S INDIA PALE ALE**

AND

**BROWN STOUT**

Received the highest awards of merit for purity and excellence.

PHILADELPHIA .....	1876
CANADA .....	1876
AUSTRALIA .....	1877
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**TESTIMONIALS SELECTED.**

Toronto, April 12th, 1880.

I hereby certify that I have examined samples of JOHN LABATT'S INDIA PALE ALE, submitted to me for analysis by JAS. GOOD & CO., agents for this city, and find it to be perfectly sound, containing no acetic acids, impurities or adulterations, and can strongly recommend it as perfectly pure and a very superior malt liquor.

HENRY H. CROFT.

Beaver Hall Hill, Montreal,  
December 20, 1880.

I hereby certify that I have analysed several samples of INDIA PALE ALE and XXX STOUT, from the brewery of JOHN LABATT, London Ont. I find them to be remarkably sound ales, brewed from pure malt and hops. I have examined both the March and October brewings, and find them of uniform quality. They may be recommended to invalids or convalescents where malt beverages are required as tonics.

Signed, JOHN EDWARDS, Phy.,  
Professor of Chemistry and Public Analyst.

All first-class grocers keep it. Every ale drinker should try it.

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1882.

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CHURCH GLASS IN EVERY STYLE

REFRIGERATORS, ICE CREAM FREEZERS. WATER FILTERS. WATER COOLERS.

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Established Church Bells and Chimes. Academy, Factory Bells, etc. Patent Mountings Catalogues for B. No Agencies.

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Silk and Gold Banners, \$5.00 Each. Larger Banners, \$10, \$25, \$50. Silk and Gold S. S. Banners, \$5.00 each. Send for Circular, 59 Carmine St. N.Y.

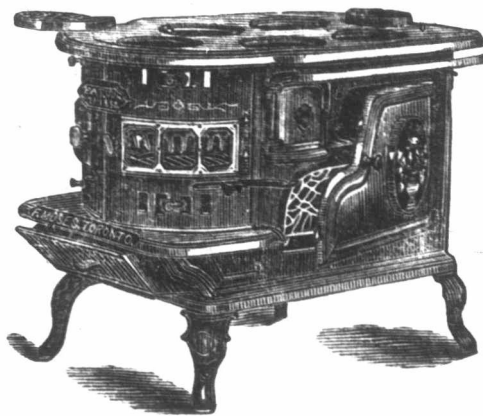
Rheumatism is greatly dependent on a vitiated condition of the fluids, and may be eliminated from the system by cleansing the Blood and regulating the Kidneys. Burdock Blood Bitters will do this most effectually. Trial bottles 10 ct

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Advertisement for 'The Purest and Best Medicine ever Made.' A combination of Hops, Buchu, Mandrake and Dandelion, with all the best and most curative properties of all other Bitters, makes the greatest Blood Purifier, Liver Regulator, and Life and Health Restoring Agent on earth.

Have You Seen The COMBINATION COOKING STOVE



The only Coal Cook Stove on the right principle in America; the latest, and most economical. WHY? Because it has five holes, three being directly over the fire; and it has a circular firepot, by means of which the fire need never go out, and the OVEN is ALWAYS ready for use. EVERY STOVE GUARANTEED. Read one of many testimonials: Mr. Moses. We have been using one of your Combination Cook Stoves for nearly two months, it has given us satisfaction in every way, is a GOOD BAKER, and the fire has never been out. 23 Yonge-street, Mrs. CHAS. HOWARTH. January 2, 1881. Medal awarded at Toronto, 1880. F. MOSES, 301 YONGE STREET, TORONTO. Patent rights for sale.

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DR. SCOTT'S ELECTRIC HAIR BRUSH. A MARVELLOUS SUCCESS!!

NOW RECOMMENDED BY OUR BEST PHYSICIANS. Which has won its way to Royal favor in England, been cordially indorsed by the Prince and Princess of Wales, and written upon by the Rt. Hon. W. E. Gladstone, has now brought to the notice of the American public. It cures by natural means, will do good, never harm, and is a remedy lasting for many years. It should be used daily in place of the ordinary Hair Brush. The Brush Handle is made of a new odorless composition resembling ebony; a combination of substances PRODUCING A PERMANENT ELECTRO-MAGNETIC CURRENT WHICH ACTS IMMEDIATELY UPON THE HAIR GLANDS AND FOLLICLES. This power can always be tested by a silver compass which accompanies each Brush.



- IT IS WARRANTED TO Cure Nervous Headache in 5 Minutes!! Cure Bilious Headache in 5 Minutes!! Cure Neuralgia in 5 Minutes!! Prevent Falling Hair and Baldness!! Cure Dandruff and Diseases of the Scalp!! Promptly Arrests Premature Grayness!! Makes the Hair grow Long and Glossy!! Immediately Soothes the Weary Brain!! Money returned if not as represented!!

It rarely fails to produce a rapid growth of hair on bald heads, where the glands and follicles are not totally destroyed.

Proprietors: The Pall Mall Electric Association of London. New York Branch: 842 Broadway.

[From the Mayor of Saratoga.]

"I cheerfully testify to the merits of Dr. Scott's Electric Hair Brush. It cures my headaches within a few minutes. I am so pleased with it I purchased another for my wife. It is an excellent Hair Brush, well worth the price, aside from its curative powers." JAS. B. CHAPMAN.

[From Rev. Dr. Bridgeman.]

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"I would Not take \$1,000 for my Brush

If I could not replace it. Its effect is marvellous." PLINY F. SMITH, 215 Fulton Street, N. Y. Mr. Smith is a gentleman well known in this City as a Law Publisher, and also as a Director in several Public Institutions of New York.

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We will send it on trial, postpaid, on receipt of \$3.00, which will be returned if not as represented.

Enclose 10 cents extra and we guarantee safe delivery into your hands; or will send it by express, C. O. D., at your expense, with privilege of opening and examining. But expressage adds considerably to your cost. Or request your nearest Druggist or Fancy Store to obtain one for you, and be sure Dr. Scott's name is on the Box.

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French is the language spoken in the College. Music a Speciality.

Board, Laundry, and Tuition Fees, including the Whole Course of English, the Ancient and Modern Languages, Calisthenics, Medical Attendance and Medicine, \$300 per annum.

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For Young Ladies and Children,

119 O'CONNOR STREET, OTTAWA.

Miss SINCLAIR, (formerly of the Church of England Ladies' School, Ottawa), will RESUME her classes on **Wednesday, September 7th**, Borders to return Tuesday, the 6th.

To sisters and clergymen's daughters a liberal reduction is made.

References kindly permitted to the Clergy of the Church of England in Ottawa and elsewhere; and to other friends and patrons of the School. Parents of resident pupils will testify with pleasure to the home comforts and other advantages offered in this school.

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Will (D.V.) be reopened at 35 GROSVENOR ST.

close to Queen's Park Crescent and Yonge Street cars.

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**THORNBURY HOUSE, 255 JARVIS STREET, TORONTO.**

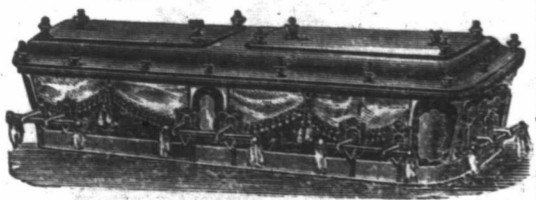
School for the higher education of Young Ladies in association with The Toronto College of Music. Under the patronage of His Honour Lt.-Governor and Mrs. Robinson, Sir Wm. and Lady Howland, Lady Parker, the Lord Bishop of Toronto, Colonel and Mrs. Gzowski, is NOW OPEN to receive pupils. Director, J. Davenport Kerrison, Esq., (late of Grand Conservatory of Music, New York,) assisted by efficient teachers.

Thornbury House School hitherto conducted by Mrs. Hayward, daughter of the late Hon. John Rolph, will be conducted by Mrs. Lampman, who will spare no efforts to place the establishment on the highest plane of excellence. The foundation studies, so essential to after progress, will be entrusted to thoroughly qualified teachers. The higher studies, Music and Art, will be taught by masters of well-known ability and experience. The advantages of the Classes, Lectures, &c., of the College of Music, cannot be over estimated by those who desire to pursue a comprehensive and intelligent course of Musical Study. A class of Theory of Music will be free to all the pupils of the School. On certain days, the use of the French language will be made compulsory. These, and all other means which suggest themselves, will be employed as likely to make the studies pursued of practical value.

Michaelmas Term will begin Thursday, September 8th.

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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.

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Fees, per Term, \$6 to \$18. Additional for boarders, \$45. To the Clergy, two-thirds of these rates are charged.

Apply for admission and information to MISS GRIER, LADY PRINCIPAL, Wykeham Hall, Toronto.

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On Thursday, Jany. 12th.

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THE FOLLOWING PROFIT results in this Association will be of interest to intending insurers:

Policy No. 618, issued in 1872, at age 30, for \$1,000 on the All-life plan. Annual premium \$30.80.

At the Quinquennial Division on the close of 1876, the holder elected to take his profits by way of TEMPORARY REDUCTION of Premium, and has had the benefit of the same.

This Policy-holder will, at the ensuing Quinquennial Division, after the close of the present year (1881), have a TEMPORARY REDUCTION for the ensuing five years \$9.78, EQUAL to 46.81 per cent. of the annual premium.

The cash profits for the five years are \$42.83, equal to 41 per cent. of the premiums paid during that period.

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The above unsurpassed results are the profits for the SECOND FIVE YEARS of the policy.

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Mary had some ORALINE; Her teeth were white as snow, And everywhere that Mary went That ORALINE had to go. Mr. Callender's Compound Dentifrice Did make them whiter still; So friends dispel your prejudice And try it, 'tis for sale BY ALL DRUGGISTS.

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ABEL'S FRECKLE LOTION will remove and prevent FRECKLES and TAN, will cure Pimples on the Face in one week. No colouring or paint used in the manufacture of Abel's Freckle Lotion. It is free from all impurities, such as Lead, Chalk, &c. It will make a grey complexion clear and beautiful. One trial will convince the most sceptical. If your druggist does not keep it, send to

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If you are suffering from Liver Complaint, Dyspepsia, Costiveness, Piles, Pimples, Skin diseases, Headaches, Urinary diseases, and Diseases of the Womb. The best health restorative ever discovered, and declared by all who have used them. "Worth a Guinea a box."

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2,000,000 Acres of Choice Lands.

The Second Third is now all taken, and we have resolved to let the remaining Third go at the same price—\$2 per acre—although we could sell the balance at double that price if we chose to ask it. All the profits on these sales go to the Colony in public improvements, as agreed with the Government.

We have now ascertained that we shall probably want about sixteen millions of acres to meet the demands of the subscribers when the canvass is completed, which is but just commenced; limited, too, as subscribers are, to one section each. The balance, of course, whatever it may be, we shall have to obtain from the Government, at what rates is uncertain.

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I am now prepared to furnish Stained Glass in any quantity for

CHURCHES, DWELLINGS, Public Dwellings, &c., &c.,

In the antique or Modern Style of Work. Also

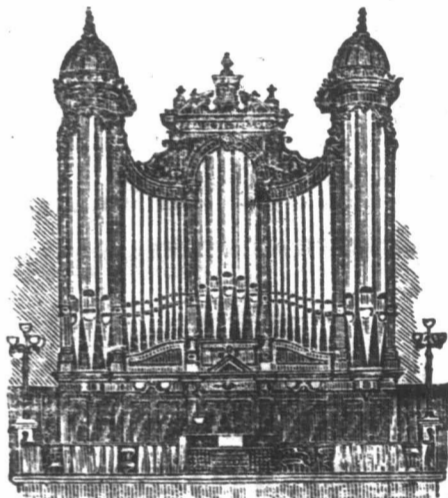
Memorial Windows,

Etched and Embossed Glass Figured Enamel and all plain colors, at prices which defy competition.

Designs and Estimates furnished on receipt of plan or measurement. R. LEWIS, London, Ont.

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