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Vol. 7.]

TORONTO, CANADA, THURSDAY, DECEMBER 8, 1881.

[No. 49.]

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THE MAN WHO STOPS HIS PAPER.

NEWSPAPERS are to the civilized world what the daily house-talk is to the members of the family—they keep up our daily interest in each other, the save us from the evils of isolation. To live as a member of the great white race that has filled Europe and America, and colonized and conquered whatever territory it has been pleased to occupy, to share, from day to day, its thoughts, its cares, its inspiration—it is necessary that every man should read his paper. Why are the French peasants so bewildered and at sea? And why are the inhabitants of the United States, though scattered over a territory fourteen times the area of France, so much more capable of firm, concerted action, so much more alive and modern, so much more interested in new discoveries of all kinds, and capable of selecting and utilizing the best of them? It is because the newspaper penetrates every, and even the lonely dweller on the prairie or in the forest, is not intellectually isolated from the great currents of public life which flow through the telegraph and press.

THE YULE LOG AT CHRISTMAS.

Even heathen yet, the savage Dane,
At *Iol* more deep the mead did drain.

THE old practice of burning the Yule Log and the origin of the name, was from the Icelandic *Ol*, Gael, Yule, and the Saxon *Geol*, Geohol, the merry feast, Gal, light, pleasant, merry. In Saxon 'se æra geola, the ere or before Yule, i. e., December, as 'se æftera geola was after Yule or January. The Scotch Yule, was the same designation and was properly the feast of beer or barley, or salt meal. In an Icelandic poem by Snorri Sturlason, scald or bard to Haco IV., King of Norway, we find on the revels at the King's Court during winter.

"The noble king gives barley draughts,
Ale term I so, to his hosts,
(*Ol virða ek sua*) firdom."

The *Iol* or *Ol* being the great brumal or winter festival of the Scandinavian nations. And in the Norwegian expedition against the Scottish Isles, A.D. 1263 (in the Icelandic dialect), Christmas is twice named as *Iol* and *Um Folin*. The Christianized Anglo-Saxon, Danish, and Anglo-Norman kings, instead of quaffing bowls of wine to Pagan deities as their ancestors did, drank to the apostles, the Virgin, and other sacred names.

Kissing under the Mistletoe Bough "excellent sport where the right lips meet," and of a milder kind than "Hunt the Slipper, Snap-Dragon, or Forfeits," is perhaps the only relic of the Druid deification of that adventitious plant of the climbing kind when the new year was at hand. The mistletoe, when gathered, was prepared as a potion against sterility, and an antidote to all poisons. The hedge hyssop and marshwort were also venerated as charms against misfortunes and diseases. The verbena was supposed to keep off fevers and cure all distempers, and infused in wine, against the bite of serpents. Great magical powers were ascribed to the mistletoe, and it was gathered with a golden hook or sickle. It has been successfully grafted on the apple tree in Devonshire, although not a native with us.

A NATIONAL BLESSING.

Philadelphia Record

THE Nineteenth Century, above all other ages, has been noted for its many inventions. It has given us the steam power in its thousand-fold applications, the telegraph, the telephone, the electric light, and innumerable other discoveries, all blessings to humanity; each day bringing us new surprises until we have become so accustomed to the exhibitions of the genius of our century that any new development is at once received as a matter of natural consequence, and most people will simply remark: "I told you so." As an instance of this fact we would only call attention to that wonderful discovery, St. Jacobs Oil. A few years ago this Great German Remedy had never been heard of before in this country: to-day you can hardly find a man, woman, or child in the United States who has not used the remedy for some pain or ache, or, at least has witnessed its use and seen its wonderful effects on a fellow-being. St. Jacobs Oil has become a national remedy, for it is known in every city, town, village, and hamlet in the country. It is a cosmopolitan preparation, for it is praised by the Americans, Germans, Italians, Bohemians, Danes, Swedes, Portugese, Spaniards, French,—yes, even by the "Heathen Chinese." It may be termed the universal blessing, for it is endorsed by the rich and poor, the clergyman, and the physician, the merchant and the laborer, in fact by all classes of the community. St. Jacobs Oil, by its almost marvelous properties, can be employed for a simple cut or sprain or the worst case of inflammatory rheumatism. Persons who have been confined to their bed for years with that terrible disease, rheumatism, have been completely cured by the use of a single bottle. Such cases have been quoted by the leading journals of our country; for instance, the *St. Louis Post-Dispatch* says: Under the title of Old Probabilities, one of the most useful and valuable officers of the United States Government is most widely known. But quite as well known is Prof. J. H. Tice, the meteorologist of the Mississippi Valley, whose contributions to his favorite study have given him an almost national reputation. On a recent tour through the North-west the Professor had a narrow escape from the serious consequences of a sudden and very dangerous illness, the particulars of which he thus refers: "The day after concluding my course of lectures at Burlington, Iowa, on the 21st of December last, I was seized with a sudden attack of neuralgia in the chest, almost preventing breathing. My pulse, usually eighty, fell to thirty-five; intense nausea of the stomach succeeded, and a cold clammy sweat covered my entire body. The attending physician could do nothing to relieve me; after suffering for three years, I thought as I had been using St. Jacobs Oil with good effect for rheumatic pains, I would try it. I saturated a piece of flannel, large enough to cover my chest, with the oil and applied it. The relief was almost instantaneous. In one hour I was entirely free from pain, and would have taken the train to fill an appointment that night in a neighboring town had my friends not dissuaded me. As it was, I took the night train for my home, St. Louis, and have not been troubled since."

The *Boston Globe* says: Charles S.

Strickland, Esq., Builder, No. 9 Boylston street and 106 Harrison avenue, Boston, thus speaks: "The pleasure which I hereby attempt to express can only be half conveyed by words. Physicians of very high character and notoriety have heretofore declared my rheumatism incurable. Specifics, almost numberless, have failed to cure or even alleviate the intensity of the pain, which has frequently confined me to my room for three months at a time. One week ago I was seized with an attack of acute rheumatism of the knee. In a few hours the entire knee joint became swollen to enormous proportions and walking rendered impossible. Nothing remained for me, and I intended to resign myself, as best I might, to another month's agonies. By chance I learned of the wonderful curative properties of St. Jacobs Oil. I clutched it as a straw, and in a few hours was free from pain in the knee, arm and shoulder. As before stated, I cannot find words to convey my praise and gratitude to the discoverer of this king of rheumatism."

The *Chicago Times* says: "Everybody on the South Side knows J. D. L. Harvey, Esq., who has been a resident of Chicago for over twenty years. Mr. Harvey expressed himself on the "Oil subject" as follows: "I have spent over \$2,000 to cure my wife of rheumatism. Two bottles of St. Jacobs Oil accomplished what all the medical treatment failed to bring about. I regard it as a greater discovery than electricity. It is a boon to the human race, and I am very glad to have this opportunity of testifying as to its remarkable efficacy. I cannot speak too highly of it, and I would be recreant to my duty to those afflicted did not I lift my voice in its praise."

The *Philadelphia Ledger* says: Mr. George I. Graham, 820 Nineteenth street, Philadelphia, is a journalist of many year's experience, and is actively connected with the *Philadelphia Sunday Mirror*, a leading theatrical and musical journal. During the "late unpleasantness" Mr. Graham was Captain of Company K, One hundred and Eighty-third Pennsylvania regiment, and through exposure in the field he contracted a variety of ills, and he says a very troublesome case of rheumatism in the right leg and foot was a war inheritance that he had in vain tried to get rid of, until he was recommended to try St. Jacobs Oil. Before the first bottle he purchased had been used up he had but few traces of his rheumatism, and at this time he says the disease has entirely left him, which he attributes entirely to the use of St. Jacobs Oil. He remarks: "No person need suffer with rheumatism if St. Jacobs Oil can be obtained; to those who are afflicted with that complaint it is worth its weight in gold."

The *Chicago Inter-Ocean* says: Captain Paul Boynton, the world-renowned swimmer, thus speaks of the old German Remedy: "From constant exposure I am somewhat subject to rheumatic pains, and nothing would ever benefit me until I got hold of this old German Remedy. Why, on my travels I have met people who had been suffering with rheumatism for years; by my advice they tried the Oil and it cured them. I would sooner do without food for days than be without this remedy for one hour. In fact I would not attempt a trip without St. Jacobs Oil, as I do not see how I can get along without it."

St. Jacobs Oil has been endorsed by persons of national reputation, who would not lend their names if they were not convinced that it was a duty they owed to suffering humanity; they have experienced the wonderful effect of the Great German Remedy, and they want their fellow creatures to know the result. We would only mention in this connection the Rt. Rev. Bishop Gilmour, of Cleveland, Ohio: "Excellent for rheumatism and kindred diseases; it has benefited me greatly." Mme. Marie Salvotti, prima donna, Wilhelmj Concert Troupe: "Nothing can compare with it as a prompt, reliable cure for the ailment named." Wm. H. Wareing, Esq., Assistant General Superintendent, New York Postoffice: "Proved all that is claimed for the Oil, and found efficacious, ready relief for rheumatic complaints." Hon. Thomas L. James, Postmaster, New York, referring to Superintendent Wareing's report concerning St. Jacobs Oil: "I concur." Prof. C. O. Duplessis, Manager Chicago Gymnasium, Chicago, Ill.: "Our professionals and amateurs use it in preference to everything they have tried." George W. Walling, Esq., Superintendent Police, New York City: "Members of this department relieved of rheumatism by its use." Stacey Hill, Esq., Mount Auburn Inclined Plane Railroad, Cincinnati, Ohio: "Undoubtedly it is a remarkable medicine." Captain Henry M. Holzwarth, Chief Detective Force, Cleveland, Ohio: "Surprising relief: a world of good." Prof. Edward Holst, pianist and composer, Chicago, Ill.: "Its effect are in harmony with its claims." In conclusion we would say that it is the imperative duty of every family to have a bottle of St. Jacobs Oil on hand for all emergencies; for the remedy is a true friend in need, and the occasion for its intermediate use may come when it is least expected. Follow this advice and it will not be long before you will join us in calling St. Jacobs Oil "A National Blessing."

ONE EXPERIENCE FROM MANY.

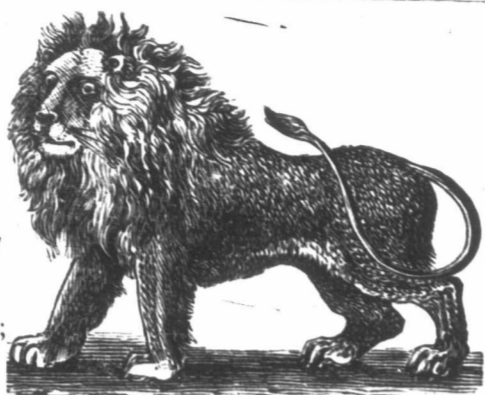
"I had been sick and miserable so long and had caused my husband so much trouble and expense, no one seemed to know what ailed me, that I was completely disheartened and discouraged. In this frame of mind I got a bottle of Hop Bitters and used them unknown to my family. I soon began to improve and gained so fast that my husband and family thought it strange and unnatural, but when I told them what had helped me, they said "Hurrah for Hop Bitters! long may they prosper, for they have made mother well and us happy."—The mother.—*Hop Journal*.

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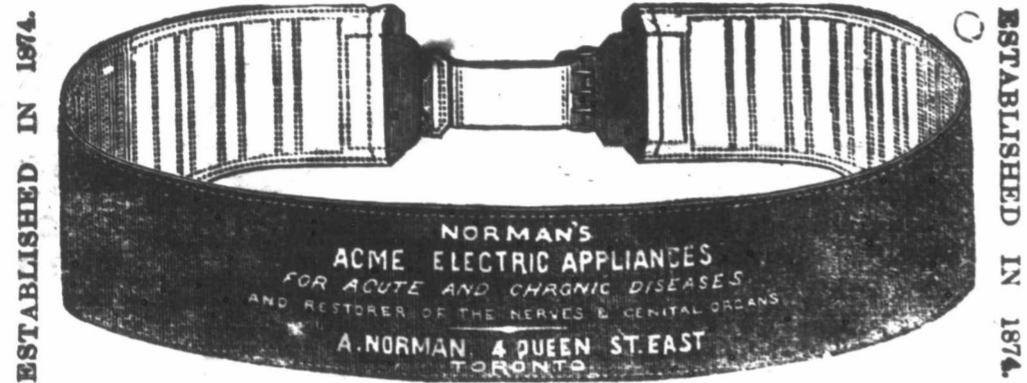
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CANADA PACIFIC RAILWAY. EMORY'S BAR TO PORT MOODY. Notice to Contractors. TENDER FOR WORK IN BRITISH COLUMBIA.

SEALED TENDERS will be received by the undersigned up to NOON on WEDNESDAY, the 1st day of FEBRUARY next, in a lump sum, for the construction of that portion of the road between Port Moody and the West-end of Contract 00, near Emory's Bar, a distance of about 5 miles. Specifications, conditions of contract and forms of tender may be obtained on application at the Canadian Pacific Railway Office, in New Westminster, and at the Chief Engineer's Office at Ottawa, after the 1st of January next, at which time plans and profiles will be open for inspection at the latter office. 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. Marcus Smith, who is in charge at the office at New Westminster, is instructed to give Contractors all the information in his power. No tender 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. 24th, 1881.

H. J. MATTHEWS & Bro. 33 YONGE STREET, TORONTO, Golders & Art Dealers, Pier and Mantle Mirrors, Picture Frames, Engravings, Paintings, &c. Immense Success OF THE WILLIAMS SINGER SEWING MACHINES At the late Exhibitions. First Prize Medal ... at Toronto. Two First Prizes and Diploma ... at Montreal. First Prize ... at Kingston. Two First Prizes ... at Halifax, Dominion Exhibition.

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LESSONS for SUNDAYS and HOLY-DAYS.

- Dec. 11...THIRD SUNDAY IN ADVENT:--
Morning...Isaiah 25. 1 St. John 3, 16 to 4, 7
Evening...Isaiah 26; or 28, 5 to 19. St. John 18, 28.
- 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...Chronicles 24, 15 to 23. Acts 8, to 3.
- 27...St. JOHN, Apostle and Evangelist:--
Morning...Exodus 33 9. St. John 13, 23 to 36.
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 8, 1881.

THE Vicar of All Saints', Clifton, Bristol, states that the offertories at his church have averaged £4,000 for the last ten years.

The patent for the appointment of Rev. W. J. Knox-Little to the canonry vacated by Dean Bradley, at Worcester, has been Gazetted.

The Dean and Chapter of Exeter have determined to light the cathedral with gas for evening service. They have been restrained hitherto from doing so by fear of fire.

The Archbishop of Dublin recently held his annual Visitation. His Grace stated that two years ago there were eighteen churches in which a weekly Communion was celebrated in his diocese. now there are twenty-two. In 1869, there were twenty-eight without fonts; in 1879 there were only ten, and now there are only three. The number confirmed in the city of Dublin was 1,066, being one hundred more than in 1879.

The death is announced of the Very Rev. Geo. H. S. Johnson, M.A., dean of Wells.

The Ecclesiastical Courts' Commission held their 16th and 17th meetings on the 3rd and 4th ultimo, the Archbishop of Canterbury in the chair.

The Queen has approved of the appointment of the Rev. John Oakley, vicar of St. Saviour's, Hoxon, to the Deanery of Carlisle, in the room of the Very Rev. F. Close, D.D., resigned.

It is proposed to form an association in England for the removal of the grievances of the unbenevolent clergy, and for promoting such general reforms as are necessary for the existence of the Church in England as the Church of the people. The questions of pressing moment are thought to be these: 1. The position and prospects of curates. 2. The readjustment of ecclesiastical revenues. 3. The reform of Convocation. 4. The state of the laws regulating patronage. 5. The need of union. A preliminary meeting was held in St. Margaret's vestry hall, Charing Cross, on the 10th ultimo.

Religious census returns seem to be the order of the day. It is stated that the number of persons attending service at the various places of worship on Sunday morning and evening, October 30th, was 116,018, a considerable increase on 1851. The Church had a total of 47,142; Congregationalists 12,644; the Salvation Army 11,085; Baptists 9,561; and the Wesleyan Methodists 8,908. The population is about 206,000. The attendance at one service is said to be as follows:--

	Sittings.	Attendance at one Service.
Church ...	26,598	24,247
Congregationalists ...	13,779	6,854
Baptists ...	5,571	5,100
Wesleyans ...	9,659	4,996
Methodists ...	3,864	2,792
Primitive Methodists ...	2,106	1,619

So that Liverpool and Newcastle are not to be taken as fair specimens of Church-going in the large towns.

On the 2nd ult. a service of much interest and solemnity was held in the chapel of the Society for the Propagation of the Gospel, on the occasion of the departure of seven workers for their respective fields in India. The Rev. T. W. Windley was about to return to his work among the Karens and Burmese at Tounghoo; the Rev. W. Relton was going to Madras as tutor in the Theological College at Vepery; Mr. Brotherton Vickers and Mr. Logsdail, of St. Augustine's college, were destined for Tinnivelly and Chota Nagpore respectively; and two ladies connected with the Ladies' Association, were bound for Ahmednagar in Bombay, and a third lady for Calcutta. The Holy Communion was celebrated by the secretary of the Society, and there were fifty-three communicants. The address was given by the Rev. J. Strachan, M.D., the Society's diocesan secretary in Madras, who, out of his own experience of more than twenty years, warned his younger fellow-labourers that not the least of the trials of a missionary in tropical climates were to be found in the conditions of the climate, which tempts Europeans to lassitude and to inactivity.

The Mayor of Wolverhampton has received an offer of £5,000 towards building a public art gallery.

At St. Paul's Cathedral on the 7th ultimo, a special service was held for members of the "Association of Lay-helpers" for the diocese of London. The Rev. F. J. Ponsonby, M.A., delivered an address from St. Luke xiv.

The Old Catholic bishops Reinkens and Herzog, were received on the 7th, at a meeting of the Anglo-Continental Society's supporters, by the Bishops of London and Edinburgh, Mr. A. J. B. Beresford-Hope, M.P., Sir Walter Farquhar, Bart., Archdeacon Emery, and others.

At Ipswich, October 25th, the attendance were At the churches 5,118; at the Baptist chapels 1,769; Independent 1,375; Wesleyan 777; Roman Catholics 255; others 729; total dissenters 4,975; grand total 10,018, or one-fifth of the population.

The Rev. T. J. Rowsell, vicar of St. Stephen's, Westbourne Park, and deputy Clerk of the Closet, has been appointed to the canonry of Westminster, vacant by the death of the late Canon Leighton. Mr. Rowsell is brother to our esteemed citizen Henry Rowsell, Esq., of the firm of Rowsell and Hutchison.

The Hon. Sec. of the Truro cathedral fund has received the following letter from a member of the Society of Friends:--"Dear Sir,—I had the advantage of attending yesterday's meeting of the diocesan conference, and was so much interested in your report of the cathedral committee, and in the spirit towards Dissenters manifested by the conference, that, as a Quaker, I beg to send you £10 towards the cathedral fund."

The Assistant-Superior of the Community of St. John the Baptist, Clewer, sailed a few days ago with some of the sisters for Calcutta, to take charge of the Lady Canning Home, and train nurses for the public hospitals and for nursing in private families. It is hoped that this step will strengthen and extend the work of the Church amongst the native women, while it offers training to any who desire to devote themselves to foreign mission and hospital work.

Our readers are probably aware that H. R. H. the Prince of Wales has an estate at Sandringham, Norfolk. On that estate is West Newton church, which the Prince has just restored at his own expense. The Lord Bishop of Norwich reopened it on Sunday, Nov. 6th. From the various handsome offerings made we gather that the rapidly declining Puritanism has at last lost its sway over the Royal Family. The Crown Prince and Princess of Germany presented the ornaments for the altar, consisting of cross, candlesticks, and flower vases. The Duke of Cambridge gave richly embroidered red velvet and silk altar cloth, while the Duchess of Cambridge gave a violet one for Lent and Advent. Lord Colville gave the richly engraved alms'-dish.

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The "Church Association" have spent nearly all their guarantee fund of £50,000, with no conceivable result worth a cent; and are asking for another fund of the same amount.

Information of the death by drowning in the Essequibo river, Guiana, has been received of the Rev. W. E. Pierce. He was a Creole, educated at Cambridge, ordained by the Bishop of Kingston, and was possessed of great missionary zeal.

The anniversary meetings of the Society for the Propagation of the Gospel were held at Lincoln on the 7th ultimo, under the presidency of the bishop of the diocese, and sub-dean Clements, which were addressed by the bishop of Ontario, bishop Tufnell, and Sir Richard Temple, G.C.S.I.

At a meeting of the University Branch of the E. C. U. on the 7th ult., Dr. Guillemard in the chair, Mr. Allix, a county magistrate, made a telling speech upon the injustice of the imprisonment of Mr. Green for a longer term than a ruffian would receive for an aggravated assault; whereas Mr. Green was confined for obeying the Prayer Book.

At a recent meeting in Cambridge, the Bishop of Winchester read a letter from Dr. Dollinger, in which he characterized the Church of England as "a mighty stronghold, and bulwark of religion all over the world." It was not without a feeling of anxiety that he saw "the awful and momentous question of disestablishment" drawing nearer and nearer.

* * 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 THIRD SUNDAY IN ADVENT.

THERE is perhaps no passage in the inspired volume that shows so unmistakably the necessity of a belief in the Presence of Christ with His Church, although the eye of sense may see Him not; as the Gospel of this morning's Communion Office. When Christ appeared there was no outward show to signify the Infinite Glory that dwelt in the lowly born and lowly living Man that was among them, sojourning like themselves in a tabernacle of clay. The question, Art Thou He that should come, or look we for another? would be a very natural one to any Jew that had not been taught the spirituality of Messiah's Kingdom. If indeed this was He that was to come, where was the fulfilment of all the well known prophecies about the Majesty and Glory of Messiah? But in order to present His claims to the world, He did not transfigure Himself before the multitude, and exhibit to them an unbearable glory, that would be as convincing as the thunders of Mount Sinai; but what He did with the purpose of placing His claims to Messiahship in their true light, is described by the evangelist in these emphatic words:—"In the same hour He cured many of their infirmities and plagues, and of evil spirits, and unto many that were blind He gave sight." And when He had done this, His answer to the messengers was, "Go and show John again those things which ye do hear and see." It was thus that Messiah's presence

was to be manifested to the mee of that generation And in it also in His work of healing that He has manifested Himself in all succeeding ages to the present day. As He sent forth His agents then to carry on His work, in the persons of the Twelve, so does He send forth His servants and ambassadors now as the stewards of His mysteries. The Divine Power gave evidence of the Divine Presence to those who were sent to ask "Art Thou He that should come, or do we look for another?" So the Divine Power still gives evidence that the promise is fulfilled:—"Lo! I am with you always even unto the end of the world."

SHORTENED SERVICES.

IDEAS of the claims which devotion may have upon those who profess to believe they ought to offer worship to a Superior Being, have very much changed during the last century or two. It used to be the case that hours spent in devotional practices were believed to be not ill-spent; but in the present day, such is the weight of worldly influence, such the attention that has to be paid to a multitude of other matters, that the mind of the worshipper cannot remain fixed upon the subjects of the devotional services brought before it for anything like the length of time that was formerly supposed to be essential to the slightest pretensions to religion, of any kind whatever. The consequence, in many instances, has been that those who are really in earnest in endeavouring to stem the tide of irreligion and infidelity have endeavoured to meet the ungodly tendencies of the age by such a reduction of religious duties as would make them more attractive and less repugnant to large masses of the people it is desired to influence.

A recent number of an English Contemporary has an article entitled:—"How to popularize the services of the Church." It is true it may be said that religious services were never popular—that religion itself is not popular; that it never was and never will be popular; that the effort to make religion popular arises from a forgetfulness of the fact that the Church is a select body called out from the world; and that it has requirements, regulations, laws, and duties which cannot be toned down to meet the lower standard the age would condescend to patronize. But yet there may be instances in which it may be desirable to make some variations in the services of the Church so as to suit local requirements, such, for instance, as mission chapels in populous districts where the entire services are given in the parish church, as the Church herself requires them to be given. Instances of this kind are numerous in the mother country: they are exceedingly few in this country. Perhaps indeed there are not half-a-dozen in the whole Dominion where the entire services of the Church are given throughout the year. There are however other cases where shortened services may be adopted with advantage; namely, in extensive missions where the clergyman has undertaken more than three services on the Sunday, or where the churches in his parish are very far apart, and he has to hasten with unusual rapidity from one station to another.

The article we have referred to states that the reason why the masses do not attend the ministrations of the Church "lies in the character of the services to which the masses are invited. . . . To the uneducated the forms for matins and evensong are simply bewildering, uninteresting and almost incomprehensible, unless they have been

accustomed to them from their youth." Now giving the full weight to all that may be said on this score, it certainly does appear to us that shortened services are only allowable in one or other of the instances above referred to. Any diminution of the services of the Church under other circumstances would be an attempt to water down the Church's system to a lower level, instead of making efforts to raise the masses to the Church's standard.

Our Contemporary says:—"What we want for the masses in our towns is a service which shall be simplicity itself combined with any number of plain, hearty hymns of a popular character. No number of such hymns if tacked on to matins or evensong will meet the cases. . . . With such a service as we desiderate, we believe that even poor preaching, if plain, earnest, and to the point, would do well enough. . . . Evensong would be sung with full choral honours at half-past two or three p.m.,—which, until the last fifty years was the traditional hour in England for that Office. The mission service would be at half-past six, or better at seven p.m. For this service the chancel and altar would be left unlighted, but the church itself would be well lighted and warmed. . . . Punctually at the time appointed, the priest in surplice and stole, would mount the pulpit, where he would conduct the entire service, which should be ordered as follows:—1, Hymns. 2, General confession, general thanksgiving, prayer for all sorts and conditions, Lord's Prayer, read slowly and "impressively," not intoned. 3, Hymn. 4, Portion of Scripture, also read impressively. 5, Hymn. 6, Sermon. 7, Hymn. 8, One or two of the less archaic collects, and the benediction. In such services there would be nothing contrary to Catholic tradition, nothing that would even need special episcopal sanction. We believe that, in any neighbourhood, if the poor really knew that there were such services regularly provided for them in their parish church they would flock to them. By-and-bye they would wish to attach themselves to the Church as communicants, they would gladly attend classes, learn the Church's ways, come to confirmation, and afterwards to the altar. . . . In such services, a town vicar would find a better answer to nonconformist cavils, than all the arguments in favour of an apostolic ministry or the lawfulness of a written liturgy, sin the world."

TITHES.

IN answer to Mr. Trew's inquiry on the subject of Tithes, the following written by Peter Heylyn, D.D. (1648), is in point. It may be found in *The Christian Remembrancer* for 1833:—

"The Tithes are legally his (the minister's) own, not given unto him by the subject, as is now pretended, but paid unto him as a rent-charge, laid upon the land; and that before the subject, either lord or tenant, had any thing to do in the land at all. For, as I am informed by Sir Edward Coke, in his Comment upon Littleton's Tenures, lib. 1. cap. 9, sect. 73, folio 58, 'It appeareth by the laws and ordinances of ancient kings, and especially by king Alfred, that the first king of this realm had all the lands of England in demesne, and *les grands manours et royaalties*, they reserved to themselves, and with the remnant they, for the defence of the realm, enfeoffed the barons of the realm with such jurisdiction as the court baron now hath.' So says the professed champion of the common laws.

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England were the king's demesne, that Ethelwolph the second monarch of the Saxon race, (his father, Egbert, being the first which brought the former Heptarchy under one sole prince) conferred the tithes of all the kingdom upon the Church, by his royal charter. Of which, thus Ingulph, Abbot of Crowland, an old Saxon writer: 'Anno 855 (which was the eighteenth of his reign) king Ethelwulph, with the consent of his prelates and princes which ruled in England under him in their several provinces, did first enrich the Church of England with the tithes of all his lands and goods by his charter royal.'

"Ethelward, an old Saxon, and of the blood royal, doth express it thus: 'He gave the tithes of his possession for the Lord's own portion, and ordered it to be so in all the parts of the kingdom under his command.'

"Florence of Worcester, in these words: 'King Ethelwolfe, for the redemption of his own soul and the souls of his predecessors, discharged the tenth part of his realm of all tributes and services due unto the crown, and by his perpetual charter, signed with the sign of the cross, offered it to the three-one God.'

"Roger of Hovenden hath it in the self-same words; and Huntingdon more briefly, thus: 'That, for the love of God, and the redemption of his soul, he tithed his whole dominions to the use of the Church.'

"But what need search be made into so many authors, when the charter itself is extant, in old Abbot Ingulph, and in Matthew of Westminster, and in the Leiger Book of the Abbey of Abingdon? which charter, being offered by the king on the altar at Winchester, in the presence of his barons, was published by the bishops, and by them sent to be published in all the Churches of their several dioceses.'

"So then, the land being charged thus with the payment of tithes, came with this clog unto the lords and great men of the realm; and being so charged with tithes by the kings and nobles, have been transmitted and passed over from one hand to another, until they came to the possession of the present owners; who, whatsoever right they have to the other nine parts, either of fee-simple, lease, or copy, have certainly none at all in the tithe or tenth, which is no more theirs, or to be so thought of, than the other nine parts are the clergy's."

BOOK NOTICES.

LITTELL'S LIVING AGE FOR 1882.—This standard periodical has been published for nearly forty years with uninterrupted success.

It is a weekly magazine, and gives over three and a quarter thousand well-filled pages of reading matter yearly, forming four large volumes. Its frequent issue and ample space enable it to present, with a freshness and completeness attempted by no other publication, the ablest essays and reviews, the choicest serial and short stories, the most interesting sketches of travel and discovery, the best poetry, and the most valuable biographical, historical, scientific and political information from the entire body of foreign current literature, and from the pens of the ablest writers of the day.

Its pages contains the productions of such authors as Prof. Max Muller, Rt. Hon. W. E. Gladstone, Jas. A. Froude, Prof. Huxley, Richard A. Proctor, Edward A. Freeman, Prof. Goldwin Smith, Prof. Tyndall, Dr. W. B. Carpenter, Frances Power Cobbe, Francis Galton, The Duke of Argyll, Wm. Black, Miss Thackeray, Miss Mulock-Craik, George MacDonald, Mrs. Oliphant, Mrs. Alexan-

der, Jean Ingelow, R. D. Blackmore, Thos. Hardy, Matthew Arnold, W. H. Mallock, W. W. Story, Tourgenieff, Ruskin, Tennyson, Browning, and many other most distinguished writers of the age.

As periodicals become more numerous, this one becomes the more valuable, as it continues to be the most thorough and satisfactory compilation of the best periodical literature of the world.

The subscription price (\$8 a year) is cheap for the amount of reading furnished while the publishers make a still cheaper offer, viz.: to send *The Living Age* and any one of the American \$4 monthlies or weeklies, a year, both postpaid, for \$10.50; thus furnishing to the subscriber at small cost the cream of both home and foreign literature. The publishers also offer to send to all new subscribers for the year 1882, remitting before Jan. 1st. the weekly numbers of 1881 issued after the receipt of their subscriptions, gratis. Littell & Co., Boston, are the publishers.

NOTE BOOK OF AN ELDERLY LADY. By ELIZABETH M. SEWELL. New York: E. P. Dutton & Co., 1881. Toronto: Rowsell and Hutchison, crown 8vo, cloth, pp. 349. Price \$1.75.

The authoress of the present volume is already favourably known by her "Amy Herbert," and "Thoughts for the Age," &c., which have been for some time before the public.

These "Note-Book" extracts chiefly treat of educational matters; and though ably dealing with the subject connected therewith, yet, as they are viewed from an entirely English standpoint, and with reference to English wants and social problems, are scarcely likely to be appreciated as valuable for this country. Sound good sense marks the expression of the writer's views, and she has evidently been an attentive observer of the progress of the age.

In every parish a large number of new subscribers can be obtained if some friends will kindly make known our liberal offer.

CATHOLIC CATECHISM.

Nos. XII.

Q. IS NOT THE COMMISSION:—Receive ye the Holy Ghost, whosoever sins ye remit &c., general in its character and not meant to apply as between, the individual minister and his flock?

The ministry of reconciliation is to individuals as well as to communities. Baptism is administered to individuals. The Lord's Supper is administered to individuals. The blessing is given to individuals.

St. James says:—"Is any sick, among you? let him call for the elders (presbyteries) of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

It is worthy of notice that it is in immediate connection with this verse that the apostle continues "Confess your faults one to another." And the Scripture says, "whosoever sins ye remit &c., &c. Again the minister is responsible for each soul as well as for the flock committed generally to his care.

Q. But does not the Bible say Who can forgive sins but God alone?

It is not any the less God who forgives, because He is pleased to commission His servant to declare His forgiveness, than it is God who baptizes or the Holy Spirit who converts; though He be pleased to use man as His instrument. Besides this, turn to the text, and see who said it—The Scribes and the Pharisees hypocrites (St. Luke v. 21.) On the other hand it was Jesus who said "The Son of Man hath power on earth to forgive sins; and it was the same Jesus who also said "Receive ye the Holy Ghost, whosoever sins ye remit" &c., &c. When a minister of the Church is ordained priest,

and the bishop quotes and bestows the commission in the very words of Jesus who said "as my Father sent Me even so send I you." Surely it is a horrible libel to believe that the bishop did not mean what he quoted, or only said it "in fun."

Q. Is not Confession a Roman error?

Certainly not. The necessity of Confession follows from the authority given by Christ to His apostles to proclaim God's forgiveness to individuals. Forgiveness cannot be proclaimed until Confession has been made.

Q. Does not the apostle say, "Confess your faults one to another"?

Certainly he does, and if to one another, how much more to the minister who has Christ's commission to declare forgiveness to the penitent.

Q. Is the Confession of sins absolutely necessary for the forgiveness of sins?

No! God can forgive sins when and how He pleases.

Q. Why then should we confess?

Open Confession is good for the soul.

Q. Is it right to speak of Confessing to a priest?

No! all Confession is made to God, though: it be in the presence of God's ordained minister of reconciliation (1 Cor. iv. 1.)

Q. What are the benefits of Confession?

1. It is an encouragement to many to hear God's forgiveness through the lips of an appointed servant of His temple, as it is to many to hear the Word of God preached by a man.

2. It is an act of humility, for it is so easy for man to confess privately to God, that such confession too often means confessing to oneself. It is far easier, and less humbling to the pride of many to confess to God alone, than to confess to God and His minister.

Q. Does it not encourage priest-craft?

There is priest-craft everywhere, in every religion, in every sect, in every society, among those who profess to have a religion. If Confession be right and in accordance with the letter and spirit of Holy Scripture and the practice of the earliest and purest days of the Church, it is right, no matter what it encourages.

(To be Continued.)

Diocesan Intelligence.

MONTREAL.

From Our Own Correspondent.

MONTREAL.—The Advent season presents to city Churchmen some special features of interest every year. Some of the churches have more services, or sermons increased in number. This year in St. George's Dr. Sullivan has begun a series of discourses on the topic "The Intermediate State." This subject from the rarity of public discourses thereon, will doubtlessly attract large congregations. It is to be hoped that some report of them may be made public. The sermons of the Rev. Dr. are replete with thought and interest, and there is a large number of churchmen would like to read whatever the Dr. may say on the subject: a subject of deep interest to all. In Christ-church cathedral the Rev. Canon Baldwin has taken for the groundwork of his Advent discourses the prophecies of Christ contained in St. Matthew xviii.

A movement is being made by some of the clergy to present to the Theological College a reed organ for use in its chapel services. As the subscriptions are to be received from the clergy chiefly, if not altogether, the object is that the gift may be regarded as an indication of the appreciation with which the clergy regard the large-hearted and munificent gifts in money and buildings made by F. H. Gault, Esq., and whose liberality does not exhaust itself on one or two objects, for we see that he contributes largely to projects and works of benevolence carried on by our organized charitable associations.

FREELISBRUGH.—In connection with the services here lectures or sermons on Advent themes are to be given by some of the incumbents of the neighbouring parishes.

BEDFORD.—In this parish about two miles from the parish church a little church, begun under the former rector, has been finished and was opened for purposes of public worship last Sunday week by the rector, the Rev. H. W. Nye, M.A. The building is small but compact and correct, and is said to be one of the neatest of our country churches.

* * 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.

ONTARIO.

From Our Own Correspondent.

NAPANEE.—The tenth regular meeting of the "Bay of Quinte clerical union" was held at this place on Tuesday and Wednesday, the 15th and 16th November. The following members were present: Rev. Messrs. Kirkpatrick, R. D., Burke, Loucks, Stanton Godden, Roberts, Hutchinson, Harris, Elliott, D. F. Bogert, Echlin, and Ven. Archdeacon Jones, rector of Napanee, chairman. A letter was read from the Rev. B. B. Smith, lately of Shannonville, resigning the office of secretary to the union. There was a general expression of regret at the loss sustained by Mr. Smith's departure from this part of the diocese, and a resolution of a complimentary character was drawn up, and ordered to be forwarded to him. The Rev. A. F. Echlin was elected secretary to the union. Evensong was said on both days at 7:30 p.m., and addresses delivered by Rev. Messrs. Kirkpatrick, Hutchinson, Elliott, and Burke. There was a celebration of the Holy Communion on Wednesday at 8 a.m., and the Litany was said at 10.30 the same day. The members of the union met at 3 p.m. on Tuesday, and at 11 a.m., and 3 p.m. on Wednesday. The principal subject of discussion was "The Visitation of the Sick," introduced in a very thoughtful and able paper by the Rev. W. Roberts, of Amherst Island. The other topics considered were, "Our relation to Dissent," introduced by the Rev. A. Elliott, of Camden; and "How to secure lay co-operation" by Ven. Archdeacon Jones. Altogether the meeting was a very pleasant, and we trust, profitable one; and, as it is always the case on such occasions, the clergy met with the greatest kindness and hospitality from the people of the parish. The next meeting of the union will (D. V.) be held in the city of Kingston, same time in February.

KINGSTON.—*St. George's Cathedral*.—At the ordination held here last Sunday morning, four deacons and one priest were ordained.

Mr. Moore who was to have been ordained deacon, has accepted a curacy in *St. George's, St. Catharines*, and will receive the rite at the hands of the Bishop of Niagara.

The Rev. Henry Wilson, D.D., has been appointed examining chaplain to his Lordship the Bishop of

The daily papers announce that the reverend W. S. Rainsford of Toronto has consented to conduct service in Convocation Hall, Queen's University, on some Sunday in January. This is not surprising, as last winter the same gentleman appeared on the platform of Convocation Hall (a Presbyterian place of worship) in company with preachers of several denominations, and delivered a sermon on "Christian Unity." On that occasion Mr. Rainsford wore only a surplice—neither cassock, stole, nor hood—and mutilated the evensong service of the Church in a manner regarded by many as highly irreverent. The Exhortation, Confession, Magnificat, Nunc Dimittis, Creed, Prayers and Benediction, were all said. True, he had the grace to omit the Absolution, but, as though to make up for this, the Prayer for the Church Militant, and the Gloria in Excelsis, from the Eucharistic Office were introduced. This, it seems, is to the great distress of all loyal Churchmen, to be repeated. It is bad enough to have our hallowed Liturgy mangled and garbled in the manner described, but it is, if possible, even worse to see a priest of the Church of England conducting himself towards the representatives of the various Protestant denominations in such a manner as to lend some faint shade of colour to that favourite illusion of all Protestants, that their particular sect has the same ecclesiastical status as the Church. So deep is the feeling in this parish that it is supposed to lay the matter before the Lord Bishop in the hope that he may devise some means for the prevention of such occurrences. It is to be noticed, too, that Mr. Rainsford, on the occasion alluded to, did not even communicate with the Bishop of Ontario into whose parish he was intruding.

St. George's Cathedral.—The members of the choir met on Wednesday evening and presented Miss Davy, for many years one of the most active of their number, with an address and a purse. Miss Davy left the

following day for Chicago whither her family have removed.

On *St. Andrew's day* (Wednesday) Holy Communion was celebrated at eight a.m., matins were sung at 11, and evensong at 7.0 It is now many years since the celebration on Saint's day's was instituted and the attendance has invariably been large, showing the wisdom of the course taken.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending 26th November, 1881.

MISSION FUND.—*Thanksgiving Collectbn*: Nottawa (Batteau) \$2.10; Cameron, *St. George's* \$1.15; *St. Thomas's*, Bexley, \$1.05; *Cambray* \$1.75; Moreland 85 cents; Coboconk 68 cents; Rosedale 97 cents. *Missionary Meeting*: *Campbellford* \$3.76. *Parochial Collections*: *Grafton* \$5.00; *St. George's, Toronto*, \$40.00 per Church Women's Mission Aid; *All Saints', Toronto*, \$1.06 per Church Women's Mission Aid. From Mr. Barron's school, *Gore's Landing*, \$2.40.

WIDOWS' AND ORPHANS' FUND.—*October Collections*, *Toronto*, *St. Peter's* \$1.50; *All Saints'* \$117.00, *Orillia* \$21.10; *St. Philip's, Unionville*, \$1.60; *Grafton* \$9.00; *Campbellford* \$13.13.

SYNOD OFFICE.—Collections, &c., received during the week ending December 3rd, 1881.

MISSION FUND.—*Thanksgiving Collection*: *Darlington*, *St. John's* \$14.28; *Enniskillen* \$2.00; *Stayner* \$5.70; *Creemore* \$2.20. *Missionary Meeting*: *Lindsay* \$20.82.

WIDOWS' AND ORPHANS' FUND.—*October Collections*: *Etobicoke*, *St. George's* \$13.86, *Christ Church* \$8.44; *Stayner* \$12; *Creemore*, on account \$5.10; *Banda* \$4.00; *Alliston* \$1.78; *West Essa* \$1.64, *Fisher's School-house* 86 cents. *Annual Payments under new Canon*: *Rev. J. Pearson* \$13.92, *Rev. A. J. Broughall* \$7.20, *Rev. W. C. Bradshaw* \$6.25.

St. Matthew's.—On the 29th ult., the annual mission meeting of this parish was held in the church. The Rev. E. Ransford, LL.B., presided, and briefly urged the claims of our missions for more liberal support. He then introduced the Rev. J. P. Lewis, Grace Church, who in a very interesting speech dwelt on the superior devotional power of a liturgical service, deprecated party strife, and pressed home the cause of missions. Mr. John Hague followed in an extended address in which on the grounds of patriotic gratitude and self-interest, as well as of Christian duty, pleasure and thankfulness, he advocated a larger liberality of gifts and a more personal interest being taken in mission work. The choir did good service by their hearty co-operation, and the audience seemed to take great interest in the proceedings, the collection being very liberal.

RURAL-DEANERY OF EAST YORK: *Missionary Meetings*.—January 1882. Eastern Division; Deputation, the Rev. W. E. Cooper, A.M., and Colonel Boulton, Oshawa, Monday, January 2nd; Port Perry, Tuesday 3rd; Columbus, Wednesday 4th; Whitby, Thursday 5th; Pickering, Friday 6th.

Southern Division: Deputation, the Rev. C. E. Thomson, A.M. Scarborough, Christ Church, Monday, January 9th; *St. Jude's church*, Tuesday 10th; *St. Paul's*, Wednesday 10th; *St. Philip's church*, Unionville, Thursday 12th; *Grace Church' Markham*, Friday 13th.

Northern Division: Deputation, the Rev. Philip Harding, Uxbridge, Monday, January 9th; *Sunderland*, Tuesday 10th; *Cannington*, Wednesday 11th; *Beaverton*, Thursday 12th; *Atherley*, Friday 13th. All the meetings will be held at 7:30 p.m.

JOHN FLETCHER, Rural Dean.

RURIDECANAL CHAPTER OF THE DEANERY OF EAST YORK.—The next meeting will be held at the Residence of the Rev. John Carry, B.D., Port Perry, on Tuesday, January 23rd, 1882. Subjects; *Greek Test.*, 2 Timothy ii. beginning at the 17th verse. *Liturgy*: Rubrics on Communion Office after the benediction. *Review*: *Greg's Creeds of Christendon*, chap. v. The annual missionary meeting of the parish will be held on the evening of the same day. JOHN FLETCHER, R. D.

NIAGARA.

From Our Own Correspondent.

HAMILTON. The Bishop will hold a general ordination in the Cathedral on the 4th Sunday in Advent.

GUELPH.—The Bishop of Saskatchewan, preached in *St. George's church* on Advent Sunday both morning, and evening and also addressed the Sunday-school. His fervid eloquence produced a deep impression on the congregation, and his accounts of "the brightest heritage that ever fell into Anglo-Saxon hands," was listened to with profound interest notwithstanding many

were absent from the inclemency of the weather. The offertory for the Bishop after deducting the average collection was about \$70.

ST. CATHARINES.—*St. George's Church*.—There was a special ordination held in this church on the 13th, when Mr. C. Moore of Kingston, was presented by Canon Dixon, examining chaplain, and ordained to the diaconate by the Bishop of Niagara. Mr. Moore, is appointed as curate in this church. He is an M.A., of Trinity College, and a young gentleman of much promise. His Lordship preached an admirable sermon appropriate to the occasion. In the evening the Canon preached to a large congregation on the parable of the net.

HURON.

From Our Own Correspondent.

STRATFORD.—A successful missionary meeting was held at the Home Memorial church in this town, on Monday evening, the 28th of November. After a short evening service addresses were delivered by the Rev. C. Patterson, rural-dean of Perth; the Rev. F. Harding, of Haysville; and the missionary agent, the Rev. W. F. Campbell; the incumbent, the Rev. J. P. Curran, occupying the chair. The speakers delivered their message faithfully and well, and the response from the people was spontaneous and liberal. The usual missionary hymns were sung during the evening.

GALT.—There was a remarkably successful missionary meeting held in the school-house of Trinity church, on Monday evening, the 21st ult. Addresses were delivered by the Rev. Alfred Brown, of St. Paul's, London, and the Rev. W. F. Campbell, diocesan agent. The collection was three times as large as that of last year, and much enthusiasm was aroused by the earnest appeals of the speakers.

BERLIN.—The Rev. W. F. Campbell, of London, preached in *St. John's church* on Sunday evening, the last of the ecclesiastical year, in aid of the Church missions in Canada. The offertory for missions amounted to \$20.

THE DOMINION CHURCHMAN AND THE S. S. LEAFLETS. The Sunday-school leaflets from the "Evangelical Publishing House," have fallen in the estimation of Churchmen here since the Dominion Churchman's revelations. Two at least of the Church schools in the city have discontinued using them, and have ordered a supply of the leaflets published under the authority, I believe, of the Bishop of Toronto.

KERWOOD.—*St. Paul's*: This beautiful little church was opened for divine service by his lordship the Bishop, on Sunday last. It is a brick building in the semi-Gothic style of architecture, 50 by 32, with a chancel and vestry in addition, and also a neat porch. It accommodates comfortably 208 persons. The chancel is semi-octagonal in form, and there are three windows in it, which are of rich cathedral and stained glass, and the colours are beautifully blended. The chairs are of oak, upholstered with crimson rep, and the table, Communion rail, pulpit and lectern are of oak trimmed with walnut. The window in the vestry, porch, and main body of the church are of enamelled glass figured, with handsome stained borders.

The church at morning service was fairly packed from the porch to the outside of the vestry, in which temporary seats were placed. Not less than 400 people were inside, and many failed to gain admittance. The incumbent, the Rev. E. Softly, B.D., said morning prayer to the end of the third Collect. The Rev. J. W. P. Smith, R. D., read the lessons, and also the preface to the Confirmation service. After the second lesson, an infant daughter of Mr. H. Freer, churchwarden, was baptized by the Bishop. Seventeen young people were presented by the incumbent, for Confirmation. The Bishop impressively addressed the candidates before, and, in his sermon, after Confirmation. At the close of the service, the candidates were each presented with a copy of "The vow assumed," by the Rev. S. H. Tyng, and containing a certificate of their Confirmation.

At 3 p.m. the church was again crowded, nearly as much so as in the morning. The Bishop again preached from Hebrews x. 23, "Let us hold fast the profession of our faith without wavering." His Lordship's teaching was of Christ as the object of the Christian's faith, and the great motive power to all good works.

At 7 p.m. the church was again well attended, about 200 people being present. The incumbent said evening prayer and preached from 1 Peter ii. 4, 5 from which he set forth the Church as a spiritual building, grounded by a divine architect in Christ

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and progressively built upon Him, by a practical personal faith. The collections at the three services amounted to \$74.74. The son of the incumbent, Master Edward Softly, officiated as organist, and was well sustained by the choir of St. James's church, Brooke, assisted by Mrs. Thompson, and Miss Edgar, of Watford. At the evening services, Krup's beautiful Magnificat and Nunc Dimittis, in F, were nicely rendered. The hymns were from the S. P. C. K. collection. The organ is a good instrument of two manuals, from Mason & Hamlin's manufactory.

Thus ended what may truly be termed a red-letter day in the ecclesiastical records of Kerwood, and perhaps the greatest public gathering there on any occasion.

BEACHVILLE.—Trinity church has since the organization of the mission, been a conspicuous landmark to the wayfarer, but very inconvenient to those who would assemble beneath its roof for worship, but it has been removed to another and a more convenient site near the "Queen's highway," and has undergone considerable improvements and repairs. On Sunday, the 13th ult., it was reopened for divine service. The Rev. Canon Hincks preached at morning and evening service, and the Rev. C. M. Bland in the afternoon. The being present at each of the services was felt to be a privilege, and the preachers, it was apparant, made a deep impression on very many of the large congregations. The offertory, to be added to the repair fund, was very gratifying. On the following evening a literary and musical entertainment was given in the Town-hall, and was largely attended. The Rev. Canon Hincks presided at the meeting, and the Rev. C. M. Bland, Miss Bland, and the Ingersoll Church choir were also present, and contributed no little to the enjoyment of the meeting. The programme consisted of glees, solos, recitations, and readings, and was well carried out. After the entertainment an adjournment was made to the residence of Mrs. Chancey Martin, where an excellent supper was provided by the ladies' committee for their guests.

To the repairs committee, Messrs. T. C. Martin and W. S. Nelles, churchwardens, and also to Mr. J. W. Ewall, the good Church people of Beachville are indebted for their indefatigable labours in carrying out the designs of the vestry. The incumbent, the Rev. J. Edmonds, has our hearty congratulations on this manifestation of earnest and hearty co-operation between the members of the "household of faith" in this part of his large and important mission.

MISSIONARY MEETING.—January 1st, Sunday, Parkhill. Tuesday, 3rd, Comber and Tilbury. Wednesday, 4th, Essex Centre. Thursday, 5th, North Ridge and Leamington. Friday 6th, Kingsville. Saturday 7th, Colchester. Sunday 8th, Amherstburgh. 9th, Sandwich East; 10th, Thamesville; 11th, Aufrhine; 12, Florence, 13th, Dresden and Dawn Mills; 15th, Sunday, Chatham; 16th, Port Stanley; 17th, Yarmouth township; 18th, St. Thomas; 19th, Highgate; 20th, Dnart and Clearville; 22nd, Sunday, Morpeth &c.; 24th, Clinton; 25th, Bayfield, 26th, Goshen; 27th, Varna; 29th, Sunday, Goderich township; 30th, Seaforth; 31st, Kincardine; February 1st, Pine River; 2nd, Tipley; 3rd, Lucknow; 5th, Sunday, Blythe &c.; 6th, Goerie; 7th, Fordwich; 8th, Wroxeter; the 9th, Brussels; the 10th, Walton; 12th to 17th, the city of London; 19th, Sunday, Port Dover &c.; 20th, Vittoria; 21st, Woodhouse; 22nd, Lynedock and Delhi; 23rd, St. John's London township; 26th, Sunday, Windsor and Sandwich; 27th, Perche; 28th, Camlachie; March 1st, Watford; 2nd, Warwick; 3rd, 4th line W.; 5th, Sunday, Delaware &c.

Quite a number of persons have availed themselves of our liberal offer. Others should do so at once.

ALGOMA.

From Our own Correspondent.

GORE BAY.—The Rev. W. Macaulay Tooke acknowledges with gratitude the sum of \$20, collected by Miss Alice Turner and Miss Annie Kells, towards the building fund of this mission. Also \$1 per H. L. Morphy, Esq., of Thedford, from Thedford Sunday school to the Sunday school of this mission.

The Rev. Wm. Crompton desires with gratitude to acknowledge the following:—\$2 from A. B. C., (no place given), "to help you in your parochial work;" and £1 sterling from Miss Simpson, Stamford, England, "towards the erection of your seventeenth church."

GARDEN RIVER.—The Rev. P. T. Rowe begs to acknowledge with many thanks the receipt of \$25.00 from "a friend," towards the erection of a new church

at Garden River: \$3.07 "from two little girls" of St. Mark's Sunday school, Parkdale, per the Rev. C. L. Ingles, for the Indian children: \$2.00 from "a friend," Parkdale, towards the Christmas tree; a box of Bibles and Prayer-books from the Bishop of Algoma; a large box of clothing and articles for a Christmas tree, from the Ladies' Aid Society, per Mrs. O'Reilly; two boxes of papers, books, and Christmas presents from St. Mark's Sunday school, per the Rev. C. L. Ingles, to be distributed among the Indians, &c.; Sunday school papers from Miss Young; and the regular receipt of papers sent by the Rev. Prof. Jones, M.A., of Trinity College.

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.

Correspondence.

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

SUNDAY-SCHOOL LEAFLETS.

SIR,—From letters which have appeared lately in your columns it is evident that considerable attention is being given at present to the matter of Leaflets for Sunday-schools. Dissatisfaction exists in Huron with the issue which Mr. Sheraton succeeded in joisting on the Diocesan Committee. Toronto has made a beginning in the preparation of a new series, because it was generally felt that the Leaflets formerly widely used here were in many respects unsuitable. It was also felt that the Bishop's strongly expressed wishes in regard to the use of the Institute books should if possible be carried out. The Leaflets now being issued by Toronto seem to commend themselves to Churchmen in our own diocese and beyond it. They are an honest attempt to give in Leaflet shape the substance of the notes issued by the Church of England Sunday-school Institute. But I think it should by no means pause here. At present this issue can hardly be called diocesan, whereas there is no doubt that the want of proper churchly leaflets is felt in every diocese. Happily, it appears we can unite on the Institute books as a basis for our Sunday-school teaching. These books are generally acceptable in Huron and Ontario, in Niagara and in Toronto. They seem to suit Churchmen of all degrees; and if not perfect, they are at least the best text books for our Canadian Sunday-schools, as at present constituted. This being the case I see no reason why a joint diocesan scheme based on these books could not be issued for the whole of Canada. One gentleman suggests our going to New York for our Leaflets, and his strongest recommendation appears to be that the Leaflets he uses are issued in connection with the Joint Diocesan Scheme of the N.S. What I would humbly suggest is the formation of a committee from the dioceses I have named with the view of issuing a Joint Diocesan Scheme for Canada or at least for Ontario. Let the chairman of each Sunday-school committee in the dioceses of Toronto, Ontario, Huron, and Niagara, bring this matter up at their next quarterly meeting. Let a sub-committee composed of members of the various Sunday-school committees meet together and confer as to the desirability of issuing a Scheme and Leaflets based on the Institute books, and extending over a period of (say) four years. Let efforts be made to have such a scheme adopted at the next meeting of their respective synods, and let all work with a will to make the Leaflets as perfect as possible. Surely this could be carried out! And if so to what grand results it would lead! How it would bind Churchmen in future strongly together and break down the barriers which now separate us! How it would increase, at least among the Churchmen of the coming generation, and who are now in our Sunday-schools, that true union and concord which should ever characterize us as brethren! Leaflets issued by such a committee, backed by the co-operation of the synods, supported by our Canadian bishops and having the confidence of clergy and laity as they could hardly fail to have, would soon sweep out of existence those spurious so called Institute Leaflets, and would prove the very best means to build up our little ones in the faith once delivered to the Saints.

I am, yours truly

November 28th.

W. C. BRADSHAW.

LEAFLET NO. 12, ON THE HOLY COMMUNION.

SIR,—A little leaflet, entitled "Reasons for partaking of the Sacrament of the Body and Blood of Christ," has recently been issued by the Church Book and Tract Society, and I cordially commend it to the notice of all my fellow-Churchmen. It is admirably

adapted to parochial distribution: but in the third section occurs the following paragraph: "The words translated, This do in remembrance of me, are in the original *Touto poieite eis ten emen anamnesin*. Do or offer this for my memorial." Now, I cannot understand why the Greek text is quoted at all, more especially as it has to appear in English guise; but I conceive still less why the word *anamnesis* is construed "memorial." It appears to me that the translation in the Authorized Version, and which, by the way, even the hypercritical Revisers have not ventured to alter, is a much better rendering of the word; for no case occurs to me, either in sacred or profane writers, where the word is translated as it is in the leaflet.

The Greek verb from which the substantive is derived occurs in several passages in the New Testament, only with different prepositions prefixed, e.g., John xiv. 26, Acts x. 31, 2 Timothy ii. 14, and is translated "bring to remembrance," "had in remembrance," and "put in remembrance," respectively; and so in Hebrews x. 3 *anamnesis* is rendered "a remembrance."

Now, the word "memorial" does occur, although, I believe, only three times in the New Testament, viz: St. Matthew xxvi. 13, St. Mark xiv. 9, and Acts x. 4, and in each case the Greek word is *mnemosunon* and not *anamnesis*.

I may add that in the revised version of the Greek Testament the two words are respectively retained in *locis*.

I might subjoin something respecting the translation of the word *poieite* by *offer*, but I feel that this rendering may perhaps be to some extent justified.

My object in submitting this matter to your notice is that I take exception to any alteration of the Authorized Version save where such change is absolutely necessary. And I find that many of the alterations introduced in the revised version are to be found in the marginal notes of our Authorized and most admirable Version, and others in the annotated editions: in fact up to this time I have not discovered any large amount of originality in the Revised Version. The Revised Version of the Old Testament ought to be, and probably will be, when it is issued, more interesting.

Yours,

Peterboro' Nov. 28th, 1881. VINCENT CLEMENTI.

CHURCH WORK.

SIR,—While attending lately the missionary meetings held in Brighton and some neighbouring parishes, I learnt certain facts of interest, which I think ought to be made public. In November, 1880, the Rev. R. Harris was appointed to Brighton, which had not been I believe, in a very flourishing condition. Early in the winter, however, Mr. Harris began to hold a service at a school-house in the "English Settlement," six miles east of Brighton, on a week-night. This has been maintained with unvarying regularity up to the present time, which says a good deal for Mr. H's zeal, as he walks the whole distance, having no horse. But he is rewarded with an encouraging success, as from thirty to forty persons are present, even on dark and disagreeable nights. Besides this gathering in of the Church's stray sheep, many outsiders are becoming interested, and attend. In another neighbourhood, north of Brighton, at the request of some dissenters, Mr. Harris began in April last a service, still maintained, with an attendance of sixty or eighty, which has even risen to a hundred, and that even after six months, when the mere novelty had ceased to attract. A good augury may be drawn from the fact that this congregation, which includes but two or three church-people, held a harvest festival, entirely of their own motion, at which was an attendance of two hundred and fifty, while the net proceeds, amounting to forty dollars, were handed to Mr. Harris, as a token of their esteem. I heard that a very warm regard is cherished there towards the reverend gentleman who manifests such missionary spirit. But Mr. Harris, who I heard is a general favourite in the parish, came in for her share of recognition, as a large and handsome four storey cake was presented to her on the same occasion. A Churchwomen's Aid Society, lately organized in Brighton, is said to be doing a good work. It includes every Churchwoman of the congregation. Under its auspices a harvest festival, and a concert in the Town Hall, were held in November, the net proceeds of which, fifty dollars, were given to Mrs. Harris, besides the unfailing four storey cake. For my part I was greatly rejoiced to find such tokens of reviving in a weak frontier parish, generally considered to be in a state of decay. Evidently the people are beginning to help themselves, of which one good step is, they pay their clergyman regularly and in full. In time, we must hope, their liberality will overflow their own borders. Both clergy and people may well feel encouraged in their efforts to revive many a backward or declining mission by such a worthy example as is here presented.

Your obedient servant,

Port Perry, 2 Dec., 1881.

JOHN CARRY.

PLANS FOR PARSONAGES.

To the Clergy and Laity of the Diocese of Niagara. Dear Brethren.—A great deal of money is very unwisely expended in starting parsonages without good plans. I have procured the plans of the best rural parsonages that I know of as regards cost, ventilation, warming and pews, deposited the same in the Synod Office. All parties in the diocese proposing to build a rural parsonage can copy the plan by applying to the Secretary-Treasurer at the Synod Office.

T. B. NIAGARA.

Bishophurst, November 30th, 1881.

Biblical Notes and Queries.

ANSWER TO P. TOCQUE.—Nearly thirty years ago I asked the same question in a periodical, but did not receive any satisfactory reply. Always since then in baptizing I have used the Name of the Lord Jesus as being the Name of the Father, &c.: I have no doubt that the apostles baptized and commanded believers to be baptized in or into the Name of Jesus. He being both Lord and Christ, and His name the only saving one—for here is salvation in no other than He. He is too the Father in the Son, by the Holy Spirit, a full embodiment of the Godhead. Omit the name of Jesus in baptizing and you rob Him of the glory due unto His name as the Saviour the only Saviour. Yes, I have long held that the Name referred to in St. Matt. xxviii. is mentioned in the texts you mentioned. St. Paul, too thinks that the name of the Saviour is the proper name to be baptized into. Had St. Paul been the Saviour the name of St. Paul would have been the name into which to be baptized.

Halifax.

Yours faithfully,

J. R. L.

ANSWER.—In reply to B. D's explanation of Baptism in the name of Jesus Christ (Acts ii. 38), I would observe: The Sacrament of Baptism was instituted during the great forty days. The Romanist theology teaches otherwise, and raises curious questions, asserting that our Lord and his apostles administered the Sacrament of Baptism previous to the Passion and Resurrection. Their objection to our view are as follows: That unless we believe this we are compelled to admit that unbaptized Apostles received the Eucharist and Orders. To this we reply that Saul was an apostle before he was baptized, which answers the point of Orders. That as to the Eucharist, it is in the first place very doubtful whether it received its full endorsement of grace until after Pentecost, and secondly, it may be questioned whether its being administered by Christ Himself, did not *ipso facto* make up for all defects of the nature alleged in the recipient. On the other hand we allege (St. John iv. 2), Whereas, the Romanists to make out their view are obliged to take the ground that Christ did baptize the twelve Apostles (St. John xiii. 5 to 18). And yet against this text they only allege their supposed necessity of the case. Secondly, that Christ had not yet suffered, nor risen, and the Passion and Resurrection are the foundations of the Sacraments as well as of the Church. To this the Romanists reply, that the Sacrament of Baptism was instituted before these things occurred because of the foreseen merits of Christ, but this proves too much, for on this ground anything else might have been instituted before the Resurrection, and administered in its fulness before the Pentecostal gift.

Some have supposed a temporary dispensation granted to the Apostles, permitting them to use the formula in the name of Jesus Christ, but there is no record of any such dispensation, there can be imagined no necessity for it. The passage may be explained: 1. The mention of the name of Christ does not necessarily exclude the other names; 2. The purpose is to distinguish St. John's Baptism from that of Christ, which would alone account for the expression; 3. The name of Christ here may mean the authority and power; compare xxviii. 17. 4. The expression may refer to the profession made of faith in Christ.

P. TOCQUE.

Family Reading.

THE TWO GATES.

A PILGRIM once (so runs an ancient tale),
Old, worn, and spent, crept down a shadowed vale:
On either hand rose mountains bleak and high;
Chill was the gusty air, and dark the sky;
The path was rugged, and his feet were bare;
His faded cheek was seamed by pain and care;

His heavy eyes upon the ground were cast,
And every step seemed feebler than the last.

The valley ended where a naked rock
Rose sheer from earth to heaven, as if to mock
The pilgrim who had crept that toilsome way:
But while his dim and weary eyes essay
To find an outlet, in the mountain side
A ponderous sculptured brazen door he spied,
And tottering toward it with fast-failing breath,
Above the portal read, "THE GATE OF DEATH."

He could not stay his feet that led thereto:
It yielded to his touch, and, passing through,
He came into a world all bright and fair:
Blue were the heavens, and balmy was the air:
And, lo! the blood of youth was in his veins,
And he was clad in robes that held no stains
Of his long pilgrimage. Amazed, he turned:
Behold! a golden door behind him burned
In that fair sunlight, and his wondering eyes,
'Now shining bright' and clear as those new skies,
Free from the mists of age, of care, and strife,
Above the portal read, "THE GATE OF LIFE."

THE MANGER OF THE HOLY NIGHT.

CHAPTER I.

A Pleasant Garden, and a Melancholy Tale.

ONCE upon a time there was a king who went out very early in the morning, to walk in his pleasure. The place was lovely and fair to the eye; but the king had been a long time sick, and so ill that he wist not what to do. That garden blushed with beauty like a bride; the flowers breathed sweet incense, and the rays of the morning sun trembled in the dew-drops of the grass; every tree shone like some Christmas bower, but the heart of the king was sad within him, and he trod along those paths of loveliness in silent sorrow. There were many precious fruits which laughed before him upon the boughs in hues of purple and gold: the water gushed in music from the fount; fair and silvery fishes bounded in the pool: the silent shadows of the swan glided along the stream: but the very perfume of the garden was to the king as it were the smell of death. He loathed the ruddy fruits, and fled from the sight of his own image in the water as though it had been some ghastly shade. He rushed along the paths, and stood before a thicket of roses which fenced that garden on every side. There before him were the lambs that fed among the trees; and the hart and the hind that had grown up tame in the forest: and they bounded towards their master to seek their accustomed food, while the thousand voices of birds greeted him in silvery song. But the king smote away the deer, and sought to hush the birds to silence with his voice. But his threats were in vain: in vain also he stoned them with stones: they gathered in multitudes into the branches of an old and gnarled birch tree in the midst of that garden, and sung. Stone after stone did he hurl at them; and at last, in his fury he flung among the branches, his royal sceptre and crown. His rage increased to madness, when he saw that these precious and kingly jewels had become entangled and hung upon the boughs. He cast himself upon the ground and lay thereon with his eyes fast closed, and his ears covered with his hands, that he might neither see sight, nor hear sound. "Woe is me," said the king, "in hall and bower mine is the same dull weary heavy weight of soul—why, in the midst of all that makes others glad—O! why am I this living death?"

CHAPTER II.

Of a little Gray Man and his Strange Dream.

WE know not how long the weary king lay beneath the tree, for none durst ever approach him in his solitude, tarry he ever so long. His crown and his sceptre troubled him no more, for they hung far up upon the boughs of that ancient tree. But after a while it appeared to him as though he heard a breath and felt a gentle touch. He started up exceeding wroth, and saw with astonishment near him, a little old dark gray man, who leaned upon a mossy stone and slept. He was clad in a mantle of gray: his hair was white as snow: both hands held a staff: his old and weary head sunk deep between his arms, and his beard covered his face. The old man neither moved nor stirred, and but for a frequent loud-drawn breath, he might have been taken for a statue of stone or a corpse. The king looked on him in wrath, for all

men had been forbidden to enter that pleasure on pain of death. He then called him with a loud and angry voice, out his slumber was so deep that he still slept on. Then the king caught him by the beard, and shook him with great violence thrice, saying, "Ha, mine ancient, awake!"

Then the old man with a deep sigh awoke: he lifted up his head and looked with a firm and sorrowful gaze upon the angry king, and said in a sad low chant:

How many a sorrow shall they shed,
That honour not the hoary head!
Behold you dew upon the flower,
The type of Mercy's blessed shower
But blossoms in their icy grave,
Are signs of hearts that will not save
Therefore, O king, on old and poor,
Be merciful for evermore!

"Why," said the old man, "why hast thou broken my sleep? And why dost thou look on me in wrath I know thee for a king who thou art, but knewest thou my dream here upon the stone, thou wouldst be more gracious than thou art." "Thine must have been a rare dream," said the king, "and thy spirit is soon satisfied under that mantle of thine, which has so often seen the sun rise and set upon its folds; yet let me hear thy tale, it may soothe the weariness of my mind, and the heavy drag of the days as they pass over me in the bower and hall. Anything new instead of this unvarying song of birds, and ceaseless hum of bees, and selfsame hue of flowers, and these trees that bloom and fade with leaves ever and ever alike. Say then thy dream, and if it is a goodly one I will pardon thee and give thee moreover a reward."

Then said the gray old man; "Yesterday I was in the forest a wanderer, and hungry for food. I came into thy garden for solace from the fallen fruits and for rest. I cast myself down—a-weary on this stone to sleep or die. Slowly the night and silence came on among the trees, and the sound of far-a-way waters soothed me to rest. I pondered on the coming twilight of my old man's life, and the darkness of the grave. I looked back upon the days of my youth, and the bright spots of childhood came forth one by one and shone along the midnight of memory like stars. Then came back to me the scenes that were gone. There was a vessel filled with the companions of my youth, and I was in the midst of them. The breeze was in the sails and there were banners in the air. A bower bent above us, and amid the sounds of festival and song we glided down the stream. The bark moved onward and on, and the time sped like the river with invisible lapse. There were on the banks men who ate their bread in the sweat of their brow: there were shepherds with their flocks at their feet; there were nets and fishing-men: the sickle of the reaper shone among the sheaves; and the vats gushed with the blood of the vine. There, beside the forest, the hunter watched the prey. Scenes, too, of household life were there. The child on its path to the distant school, and the pilgrim, staff in hand, whose gaze was on the ancient oratory of the Lady of Heaven. But we heeded not these images of peaceful labour and humble existence. We glided on in dreamy rapture and reckless delight, as it were, feeding on flowers. Noon fled and solemn evening came. The reapers' task was done. The nets were drawn to land, and the steward called his labourers and gave them their hire. Ever and anon a chime came over the waters from some distant tower of gray, that thrilled along the sky like a watchword of some sentinel in the armies of heaven. Then came dark night; the storm, the thunder, and the rain. But there was revelry in our midst and song. Then the wrath of the tempest waxed into madness. The waves arose, violent as though they had life. The ship reeled to and fro, until we looked forth upon the horrors of a wide and deadly sea. There were billows and a steep place, and the shore. I stood by the mast, I stretched forth my hands towards the rocks, and it seemed as though they beckoned to me to come. I plunged into the waves, the vessel was rent into fragments as I fell. A strong hand grasped me by the beard and I awoke, for it was thou, O king, who with voice and gesture hadst roused me from my dream.

Then be wise, O king, and fear,
The voyage of the night is near:
Very soon wilt thou lament
Shattered sail and rudder rent.
Yea, the crucible is on,
And the dross of life is gone:
Life behind and death before,
Angry wave and fatal shore!
Then be wise, O king, and see
Visions of eternity.
Sow pure seed in time to reap,
Gather good deeds to their heap:
Give thine alms to sick and poor,
Which the Judgment shall restore:
And thou shalt pass beneath the rod,
To the garden of thy God."

"Away with thy foolish dream." was the answer

of the king, "and utter thy vanities to some other ear. Me thou knowest not, or thy song would have foretold to me heavenly joys rather than woe. Verily I believe that thou hast feigned this vision here in my garden, to force thy counsel on my ear. But I lack no charmer's voice; moreover, thy dream was none other than the old dull chime of the morning of youth, and the waters of time, and the sea of death, the grandame's tale to the weary child. Mark now my song.

"To thyself, old man, take heed.
Evil thought brings evil deed.
This is the moral of thy dream.
That thou art in danger on the stream!
Know that I loathe that wrinkled face.
And haste thee from this weary place.
Away! with proverbs in thy song.
Of time, even now to me too long:
Of alms to sick and poor! away!
Would I were happy now as they!
Thy vision with such griefs is fraught.
It breathes such loathsome themes of thought.
That if thou flee not from my gate,
This tree shall bear thy quivering weight."

Thus said the king: but the old man went not away. He sat, unmoved, upon the stone, and looking on the king, without fear, he said, "Thou wilt not then listen to the warning of my dream, and thou hast no pity on my poverty, and hoary head have compassion on me, then, for the sake of this old birch tree!"

"It is well," said the king, "thou puttest me in mind that I have for a long while been about to cut it down; at evening it shall fall, for that old and rugged tree is as much out of place among these rare and gracious flowers, as is an aged beggar in the garden of a king."

"Beware," said the old man, in a low soft voice; "Sin not, O king, against that tree; thou hast today, in the blindness of thine anger, cast thy crown and sceptre from thee, take heed thou lose them not for ever: did not thy nurse sing to thee the legend of this tree; and how, by it, thy forefathers came to the throne? and how the founder of thy race held it in such honour, that he spread around it this pleasant place, and bequeathed his curse on him who should harm the tree?"

"Nay," said the king, "I have never heard the lay; wonder it has been why men suffered it here in the pleasure; when I have inquired, none could tell me why; but thou, for thou seemest well-nigh as aged as the tree, and thy beard is of the colour of its rind, thou mayest know, and if thou dost, say on; but beware that thy tale is not so doleful as thy dream, or I will sing thee such a lullaby that thy next sleep shall be sound: for thou shalt awake no more!"

(To be Continued.)

THE SIEGE OF LICHFIELD.

CHAPTER XIV.

NASEBY.

DURING the progress of the war, Archbold, now captain of a troop, was continually employed on active service; sometimes with the garrison at Lichfield, but more frequently detached with a portion of the troops on various expeditions in the adjoining county, or brigaded with the King's main army; for when the tide of war approached the midland counties, reinforcements from the different garrisons were often required to swell the force on temporary occasions.

The war was carried on with various fortune. In the first year, immediately after the battle of Edgehill, the King had on the whole the advantage over his enemies. In the second campaign, the relative strength of the contending parties was rendered more equal by the drawn battle of Newbury. In the third year, the force of the rebels was increased by the accession of the Scots, who marched with a considerable army into England, led by the fanatic zealots of the covenant; and the disastrous field of Marston Moor saw the first decided overthrow the royal cause. Still the royalists continued to fight with good hope of success, and advantages gained in other quarters compensated for their disaster in the north.

At length, on the 14th day of June, 1645, being the fourth year of the war, the royalists under Prince Rupert, and the rebels under Fairfax and Cromwell, met each other on the field of Naseby; upon which occasion Colonel Bagot, with the regiment from Lichfield, was present, and took part in the engagement, having joined the King's forces at Leicester, a few days previously.

It has been observed by an able writer on these times, speaking of the fight at Marston Moor,—and the same observation will apply to that of Naseby, which battle, though fought by a smaller body of

troops on each side, was more important than the former in its actual results,—that "never were two hosts, speaking the same language, of more dissimilar aspects." The King's troops, especially the cavalry, were of the same brave and gallant spirit as when they had chased the foe on the field of Edgehill. It was true that three years of civil strife had in too many cases hardened and debased their character. The irregular and precarious mode of life which they passed in the camp, and the dreadful scenes which they continually witnessed, had engendered a wildness and ferocity not congenial to the English disposition. But a few years of civil strife will turn almost any nation into a horde of banditti. With this exception, which under the circumstances of protracted warfare could not have failed to arise, the King's troops at Naseby were of that generous, loyal, and devoted spirit, which has long been the characteristic of the English nation. Their appearance and that of their adversaries has been well portrayed by the writer to whom I have before referred. The cavaliers are described as "indentifying their quarrel with their honour and their love; their loose locks escaping beneath their plumed helmets, glittering in their martial pride which makes the battle-field like a pageant or festival, and prancing forth with all the grace of gentle blood, as if they would make a jest of death, while the spirit-rousing strains of trumpets made their blood dance, and their steeds prick up their ears. The roundheads arranged in thick, dark masses, their steel caps, and high-crowned hats drawn close over their brows, looking determination, expressing with furrowed foreheads and hard-closed lips the indy-working rage which was blown to furnace-heat by the extempore effusions of their preachers, and found vent in terrible denunciations of the Hebrew psalms and prophecies. The arms of each party were adapted to the nature of their courage; the swords, pikes, and pistols of the royalists, light and bright, were suited for swift onset and ready use; while the ponderous basket-hilted blades, long halberds, and heavy firearms of the parliamentarians were equally suited to resist a sharp attack, and to do execution upon a broken enemy.

[NOTE.—The following is a description of the armour used at the period, and the prices regulated by law.

A breast of pistoll proof	ix	s.
A backe	vii	s.
A gorgett	iii	s.
A head-piece with great cheeks and a barr before the face	xi	s.
The total of the whole, and all parts of a harquebuzier, or light-horseman's armour, is	xii	s.
The cuirassier's armour was more expensive, including pouldrons, vambraces, gissets and guarderine, in all	xiii	s.
The prices of the corselet or footman's armour russetted, were as follows—		
The breast	vi	s.
The backe	vi	s.
The tassets	v	s.
The combed head-piece lyned	vi	s.
The gorget lyned	ii	s.
The total of the footman's armour	ii	s.
If the breast, back, and tassets be lyned with red leather, the price will be	iii	s.

Price of a Pike.

The staffe	vi	s.
The head	viii	s.
Socket and colouring	iii	s.
Summe	vi	s.
For unstriking, new fying, russetting, new nayling, leathering, and lyning, of a curassier's armour	iii	s.
For yearly dressing and keeping clean a curassier's armour that needs not new russetting or setting	iii	s.
For cutting and new fashioning a long bellied breast	ii	s.

The Gun-maker's rates.

For a new musket with mould, worm, and scowerer	vi	s.
For a new walnut-tree stock	vi	s.
For a musket stock of beech	viii	s.
For a match tricker-lock compleat	i	s.
For whole worke, consisting of the pan, the cover of the pan, the scutcheon, and the screw pynn	i	s.
For making clean, and new russetting a musket	iii	s.
For a musket rest	x	s.
For a pair of fire-lock pistols, furnished with a key, mould, scowerer, worm, flask, and cases of leather, of length and boar, according to the allowance		

of the counsel of war ... iii
For a pair of horseman's pistols, furnished with snaphaunces, &c. ... ii
For a carbine with a snaphaunce, belt, swivel and flask, &c. ... xvi

The snaphaunce differed from the modern firelock in the hammer not forming the covering for the pan.

The underwritten extract from the minute-book of the parliamentary committee at Stafford is curious as shewing the sort of arms then in use.

Dec. 13, 1644. Whereas, for want of muskets with firelocks upon the guards in the garrison, there hath been very much match spent, which is an extraordinary charge to the state, for the prevention of which it is ordered that Mr. Flower shall forthwith deliver out of the Earl of Denbigh's magazine unto the several commander's of foot belonging to this garrison, for every 20 soldiers they have in their several companies, 5 firelock muskets; and the said commanders, upon delivery thereof, are to deliver to the said Mr. Flower so many muskets with matchlocks, as they shall receive firelocks from him, to be laid up in the said magazine, and to be restored when they bring in the said firelocks again, which the said Mr. Flower is to call for, when any of the said companies go to remain in any other garrison."

The royalists regarded their adversaries with that scorn which the gay and high-born always feel or affect for the precise and sour-mannered. The soldiers of the covenant looked on their enemies of Isreal, and considered themselves as the elect and chosen people of God,—a creed which extinguished fear and remorse together. It was this fierce fanatical spirit which was the strength of the parliamentarians. In the early portion of the war, the enthusiastic honour and high mettle of the cavaliers outdared the dogged resolution of their opponents; but at its conclusion leaders had arisen who knew how to train and direct to their purpose this most formidable spirit which had infused itself into the nation. A religious spirit it was not, though, no doubt, there was much stern sincerity in many a rebel breast; but, on the other vious to allow that we should concede to it the tide of religion.

The contest between the men who represented these principles on the field of Naseby might not have been so disastrous as it was, and it may be doubted whether loyalty and gentle blood would not have been more than a match for the fanatic spirit of the puritans, but for the unskilful generalship of the royalists. Prince Rupert, considerably in advance of the rest of the army, rushed on to attack the drawn up forces of the enemy with rash impetuosity; and though he succeeded in routing those immediately opposed to him, and took six pieces of cannon, yet, as in the field of Edgehill, he pursued them so far that he was unable to collect his troops for a second onset. Meanwhile, on the other wing, the republicans, under Cromwell and Fairfax, withstood the charge of the royalists, and rolled them back in confusion like the baffled wave repulsed from the rock, both being stronger in numbers and having the advantage of ground.

* See the Worthies of Yorkshire and Lancashire, by Hartley Coleridge.—Life of Fairfax, p. 199.

(To be continued.)

CHILDREN AT BEDTIME.

EVERY parent who has been in the habit of reading or talking to the little ones after they were safely tucked in bed, will bear witness to the value of this mode of influence. With laying off the clothes, the angers, worries and discontents of the day subside. With the brief season of prayer, they fly still farther into the background. And when the little form rests in its little bed, they seem to vanish out of sight. The body is at rest. The heart is plastic to the touch of a loving father or mother.

Now is the time to exert a moulding power. At this hour the little ones listen with hushed attention to what is read to them. Hymns, the Scriptures, Bible stories are heard with close attention, until the reader's voice is stilled, or the hearers sink into gentle sleep. Conversation may take the place of reading. The will that was in state of resistance an hour ago is now relaxed. The anger that blinded moral discernment has passed away. With open heart the child utters its confessions, and gladly receives the forgiven kiss.

Plans for the morrow can be discussed and duty can be made to put on an attractive form. Irritations can be looked at quietly, and admonitions to watchfulness may be dropped with soothing efficacy into the listening ear. And then, how delightful the embrace with which the young arms clasp your neck, the intense "dear mother" with which the "good night" is said. Parents, if you have not thus parted from your birdlings at the evening hour, you have something yet to learn of hopeful instruction, to experience of love's delights.

ITS WORK IN STRATHROY.

It often happens that the opinion of an experienced man, an expert, if we so call him, conveys greater force than an aggregation of outside, uneducated testimony. And then, too, personal experience or observation is so much more convincing than mere assertion. Trained to habits of analysis and keenest accuracy, and from the very nature of their daily occupation, given to the most incisive criticism of anything of a proprietary nature, chemists, as a class, hesitate very long before indorsing anything of a remedial nature whose virtues have been announced through the public press. St. Jacobs Oil, however, is so universally successful and so unvaryingly accomplishes all its promises that the able chemist, W. J. Dyas, Esq., of Medical Hall, Strathroy, Ont., sends, with his friendly recommendation, the following from David Harrison, Esq., 9th Conc., Township of Caradoc:—Having suffered with inflammatory rheumatism since last July, and hearing of St. Jacobs Oil, I sent for a bottle of the article on the 15th of October. At that time I was confined to the house, and could not possibly get out of bed without assistance. After four applications of the Oil the pain ceased entirely, and I was able to go about Strathroy in less than a week. I cannot give too much praise to St. Jacobs Oil for what it has done for me, and I believe it to be a most reliable remedy in rheumatism. Its wonderful efficacy should be brought to the knowledge of everybody.

Children's Department.

BABY-LAND.

"How many miles to baby-land?"
"Any one can tell;
Up one flight,
To your right;
Please to ring the bell."

"What can you see in baby-land?"
"Little folks in white—
Downy heads,
Cradle beds,
Faces pure and bright."

"What do they do in baby-land?"
"Dream, and wake, and play;
Laugh and crow,
Shout and grow;
Jolly times have they!"

"What do they say in baby-land?"
"Why, the oddest things!
Might as well
Try to tell
What a birdie sings!"

"Who is the queen of baby-land?"
"Mother, kind and sweet:
And her love,
Born above,
Guides the little feet."

No HESITATION.—Robert Gilmour, of Cleveland, Ohio, has used the Great German Remedy, St. Jacobs Oil, and endorses it highly. He writes about it as follows:—I am pleased to say that the use of St. Jacobs Oil has benefitted me greatly, and I have no hesitation to recommend it to all as an excellent curative.

DON'T—PRAY DON'T

Don't tell the little one, who may be slightly wilful, that "the little black man will come out of the cellar and carry it off if it does not mind." Don't create a needless fear to go with the child through all the stages of its existence.

Don't tell the little five-year-old Jimmy "the school ma'am will cut off his ears"—"pull out his teeth"—"tie him up"—or any of those horrible stories

that are commonly presented to the childish imagination. Think you the little one believe anything that you tell him, after he becomes acquainted with the gentle teacher who has not the least idea of putting those horrible threats into execution?

Don't tell the children they must not drink tea because it will make them black, while you continue the use of it daily. Your example is more to them than precept; and while your face is as fair as a June morning, they will scarcely credit the oft-told tale. Either give up the pleasant beverage, or give your children a better reason for its non-use.

Don't tell them they must not eat sugar or sweetmeats, because it will rot their teeth. Pure sugar does not cause the teeth to decay; and sugar with fruit is nutritious and healthy, notwithstanding the "old saw" to the contrary. The case of city children is often cited, the cause of their pale faces and slight constitutions being declared to be an over amount of sweetmeats with their diet, when the actual cause is want of pure air and proper exercise.

Don't tell the sick one that the medicine is not bad to take, when you can hardly keep your own stomach from turning "inside out" at the smell of it. Better by far tell him the simple truth, that it is disagreeable, but necessary for his health, and you desire him to take it at once. Ten to one he will swallow it with half the trouble of coaxing and worry of words, and love you better for your firm and decided manner.

Don't teach the children by example to tell white lies to each other and to their neighbours. Guard your lips, and bridle your tongue if you desire to have the coming generation truthful. Truthfulness is one of the foundation stones of heaven. Remember the old, old Book says "no liar" shall enter into the gates of the beautiful city. There is no distinction between white lies and those of a darker hue. A falsehood is an untruth, whether the matter be great or small.

LITTLE CHILDREN.

It is hard to see a little child in pain; it is strange to see one die. Who has not wondered that those who have never known sin should thus feel the curse of sin? Who has not asked why it can be that so many should be born as if only to pass away, and leave those who love them mourning? It is well for the lambs, we know, to be taken home thus early to the good safe fold, where no harm can come, where angels watch over them, and teach them the love of God, and tell them of those whom God taught to love them on earth, whom they may meet one day. But why, we ask, should they stay, as they often do, just long enough to grow very dear to their parents, and then be taken? There seems a plain answer. Are they not sent as messengers to fasten love on them, and then to rise to a better world, drawing hearts and thoughts after them. This seems sometimes to be the great, the only end for which they are born. They are made treasures to those whom God would wean from earth and lead towards Him. Then they are placed with God that they may be a new strong attraction; holding still, where they are, the love of hearts that God bound to them while they were here. To many a mother the thought of her child whom God has called, is a strong gentle power. She is careful to live with that home in view where she knows she may find her child. She is careful to train those who are left with her, so that the family that has been broken on earth may be united above.

FEEL, feel the pulse of your own conscience; tell me if it do not beat disorderly.

THOUGHTS come into our minds by avenues which we never left open, and thoughts go out of our minds by avenues we never voluntarily opened.

Marriage.

FENNEL—JACKSON. On the 30th of November, at the church of St. John the Evangelist, Berlin, by the Rev. J. W. Beaumont, D.D., Incumbent, the Rev. Joseph Fennell, Incumbent of Grantham, Homer, and Merriton, to Elizabeth Charlotte, youngest daughter of the late Wm. Jackson, Esq., of Stratford, and sister of Mrs. John Fennell, of Berlin, Ont.

PRODUCE MARKET.

TORONTO, December 6, 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
Caroos	6 00	7 50
Hogs, 100lb.	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 lb	00	24
Hay, 1 ton	9 00	14 50
Straw, 1 ton	10 00	12 50

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LEAFLETS,

BASED UPON THE

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PREPARED BY THE

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The Scripture and Collect Lessons this year will be taken respectively from Stock's *Life of Our Lord*, and Kyle's *Notes on the Collects*. These two books may be had at ROWSELL AND HUTCHISON'S, price 53 cents each.

HOPE MUST NOT DIE.

SANG a sweet child among the flowers
With merry voice,
"The spring is in the sunny hours,
Rejoice, rejoice!"
And all the birds took up the strain,
And the strong breeze
Made music to the glad refrain
Among the trees,
And everywhere a smile flashed forth
For life was gay
And east and west, and north and south,
Its holiday
Brought pleasure unto blithe young
hearts,
And the light song
Was carolled as in many parts,
And so was long.

But every song must have an end!
Alas! too soon
Did that bright, sunny morning blend
With afternoon;
The child grew older, and less fair,
His heart was sad,
And bowed with sorrow and with care
Could not be glad.
And then the singer tried to sing
Another song.
"The days that darker shades must
bring
Will not be long,
We bear the grief a little while,
Trust on and wait;
The frown will change into a smile
Ere life be late."

At last the gloaming threw its shroud
O'er all bright things!
No sooner rose upward clear and loud,
Birds spread their wings;
A change had fallen on the earth,
The night was cold,
The singer had forgot the mirth,
The child was old:
And yet the voice was heard again
"While hope is left
The heart faints not in grief and pain
Of all bereft.
There are faint visions yet for me
In the grey sky;
I shall have joys I do not see—
Hope will not die."

Fairer than earthly mornings are
Came one to him;
It seemed he saw a shining star
As life grew dim;
But 't was the herald of that light
That fades no more:
As one who leaves the fearful night
Without the door,
He rose into the radiance clear,
And found at last
The joy that he had longed for near,
And sorrow past.
But as he cast his burden down
With restful sigh,
Still cried he, looking for a crown,
"Hope must not die."

IDLENESS—A more degraded sin than that of idleness cannot be imagined. And when it attacks wives and mothers, who can calculate its destructiveness? An idle woman spends money as if it were something that men went out picnicking for for pleasure, and gathered from well-laden bushes, when in reality the means for providing food and shelter for a family often demands serious privations and hardships.

"ON THE HIP."

THIS rather inelegant expression, used popularly to indicate that condition of things in which one person holds another securely by some circumstance, word or act, finds literal exemplification in the following narrative by Mr. John Rourke, of Ottawa, Canada. Mr. Rourke says: I have been subject to hip disease for 8 or 9 years, and have tried all kinds of remedies, but found nothing to give me any relief until a friend advised me to try St. Jacobs Oil. I tried it, and after using 1½ bottles I am entirely relieved of pain, and have not been troubled since, now nearly six months. This is what people would call getting hip disease "on the hip."

WHAT IS FEAR?

THERE was once a little boy who went on a visit to his grandmamma when he was not much more than five years old.

His grandmamma was very kind to him, and very fond of him. He was a bold, venturesome little lad, and would often run out by himself for hours together, climbing the hillsides after flowers, or seeking nuts and berries in the woods, till the good old lady sometimes felt quite nervous for fear the gypsies should entice the child away, or he should fall into the brook, or get lost.

One day when he had gone out quite early in this manner, he did not come back to dinner, nor as the afternoon wore on; and then a thunderstorm broke over the hills, and the lightning flashed, and rain fell in torrents. You may imagine how uneasy she felt about him, and how she sent the gardener and stable-boy in different directions to seek for him: and how glad she felt when, in the twilight, he was brought back to her safe and sound.

They had found him on the far hill-side, in an old hut, where he had crept for shelter from the rain, and was sitting quite contented, watching the noisy brook splashing down over the stones. His grandmamma scolded him a little, which was no wonder, for he had made her sadly uneasy. "I wonder fear did not drive you home, child," said she.

"Fear grandmamma?" said he. "I never saw Fear! I do not know what it is."

That little boy was Horatio Nelson, afterward that famous Lord Nelson, who won for England those great sea fights of which you have read and heard, and fell at last at the battle of Trafalgar, on board the "Victory."

It is good to be brave and strong; and a bold and fearless nature is a fine thing to possess. But there is one kind of fear we all ought to have within us, the fear of doing wrong—the fear of offending God, and "grieving His Holy Spirit."

That is the one sort of fear it is good and safe to have; and the bravest and boldest and most noble men have always felt this fear the most.

"The fear of God which is the beginning of wisdom," the Bible calls it, and rightly; and the more we learn to love God, the more of this "fear" we shall have, because we shall fear to do the least evil thing to displease our dearest Lord, and then we need have no other fear of any kind.

SHADOWS.

LITTLE May Elliot's mother was a widow, and although she was a perfect lady she was not at all rich, and lived in a small house.

May received an invitation to go to a children's party at the house of a school fellow. She was very eager to join in the fun, for there was to be a magic lantern. Mrs. Elliot was only too pleased for her little girl to have such a pleasure.

May was full of delight until one morning when she met two of her companions, who described to her the grand dresses they were having made for the coming party. May knew she was to wear her old dark blue merino frock. She hastened home, rushed into her mother's bedroom, and at once begged for a new smart dress. Very gently Mrs. Elliot refused her, saying that she could not afford it. May loved her mother so dearly that she could not go on pressing for it after she saw the pained look come into the sweet blue eyes.

She marched down into the parlour with a very sore heart, and sitting down in her mother's American chair, began to think it all over. She felt too big a girl to cry for the want of a new dress, but she squeezed her apron very tightly

in her little plump hand to keep back the tears.

"It is very hard," she thought to be poor. How is it Lucy and Carrie Goodman have a father, and live in a fine house, and can have every single thing they want, and I have no dear papa and we are so poor, and I can't buy half what I like? It is hard."

She said something of this to her mother.

"Ah, my darling," answered Mrs. Elliot, "God is kinder than you think. He has given you many good things you do not seem to remember. It is a much greater honour to be your poor dear father's child, poor as we are, than if he had been a rich man."

May was very proud of her good and noble father, whom God had taken home to live with Him, so she could say nothing. All the same she disliked the idea of going to the party with the shabby frock.

When the evening came she mounted the steps of Mrs. Dark's grand house with a beating heart.

In a handsome bedroom several little girls were taking off their wraps before a bright fire, or in front of the long wardrobe looking-glass. May thought they looked like so many little fairy queens; and she could not help seeing how they stared at her thick dress. She put up one eager prayer that Jesus would keep her from the sin of envy, and then went down stairs.

Mrs. Dark spoke very kindly to the poor child looking so downcast. A fine looking, elderly gentleman, who was standing by the hostess, turned round at the sound of May's name.

"My dear," he said to the little girl, "was your father the Rev. John Elliot, the missionary who was killed by savages after doing such a noble work in South Africa?"

"Yes," said May, with flushed cheeks and eyes bright with loving pride.

"God has given you great honour in such a father, dear child, although He has taken him to live with Himself."

And then the gentleman turned to Mrs. Dark and told her the story of May's father. Everybody took it up, and looked with interest on the little daughter of the great and good man.

"My word," said a bright-looking boy to May, "was your father that splendid fellow who rescued the poor black man from the lion in that fine book about South Africa?"

After the first minute in the drawing-room, May never once remembered that she had on a shabby frock.

When she returned home, and her dear mother gently and half sadly asked if she had enjoyed her evening, she eagerly poured out her story, how she had never had such a nice time in her life, and nobody had noticed her dark dress, because they were so full of the great deeds of her father.

And so May learned that her life was not all shadows, and that the good name God's servants leave behind them is a far better legacy to their children than gold and silver.

MILTON'S TOMB.

It is not generally known that John Milton's tomb is still intact in London, and that at the parish church of St. Giles's, Cripplegate, the remains of the great poet, interred in 1674, lie with those of his father, buried in 1646. At the south-east end of the church an elaborate shrine, designed by Mr. E. Woodthorpe, has been erected over the original marble bust by Bacon, and the poet lies a short distance from it. The church is well worth a visit, and is the oldest but one in London, being built by Alford in 1090. It is of grand proportions.

TEMPERANCE and labour are the two best physicians of man. Labour sharpens the appetite, and temperance prevents him from indulging in excess.

CHEAPNESS OF SOCIETY.

SOCIETY is commonly too cheap; we meet at very short intervals, not having had time to acquire any new value for each other. We meet at meals three times a day, and give each other a new taste of that musty old cheese that we are. We have had to agree on a certain set of rules, called etiquette and politeness, to make this frequent meeting tolerable, and that we need not come to open war; we meet at the post-office, and at the sociable, and about the fire-side every night; we live thick, and are in each other's way, and stumble over one another; and I think we thus lose some respect for one another. Certainly, less frequency would suffice for all important and hearty communication.—Thorau.



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(SCRIBNER'S MONTHLY)

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

A New Novel by Mrs. Burnett (author of "That Lass o' Lowrie's etc."), entitled "Through our Administration," a story of Washington life.

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.

Ancient and Modern Sculpture. A "History of Ancient Sculpture," by Mrs. Lucy M. Mitchell, to contain the finest series of engravings yet published of the masterpieces of sculpture. There will also be papers on "Living English Sculptors," and on the "Younger Sculptors of America," fully illustrated.

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Architecture and Decoration in America will be treated in a way to interest both household and housewife; with many practical as well as beautiful illustrations from recent designs.

Representative Men and Women of the 19th Century: Biographical sketches, accompanied by portraits of George Eliot, Robert Browning, Rev. Frederick W. Robertson (by the late Dean Stanley), Matthew Arnold, Christina Rossetti, and Cardinal Newman, and of the younger American authors, Wm. D. Howells, Henry James, Jr., and George W. Cable.

Scenes of Thackeray's, Hawthorne's, and George Eliot's Novels. Succeeding the illustrated series on the scenes of Dickens' novels.

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

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

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. Boyeson, 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.

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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TORONTO, November 22nd, 1881.

GENTLEMEN,—

I desire to express my gratitude for the prompt payment of Policy 3,880, 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.

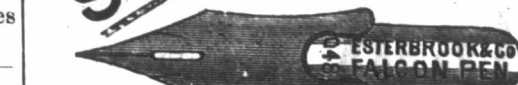
Such a Company ought to be known and esteemed by everyone, teaching, as it does, the reality and value of this kind of Insurance. It will give me much satisfaction to recommend it to my friends and neighbours.

HARRIET BELL.

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LABATT'S INDIA PALE ALE
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BROWN STOUT

Received the highest awards of merit for purity and excellence.

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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 ascetic 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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No disease can possibly long exist where Hop Bitters are used, so varied and perfect are their operations.

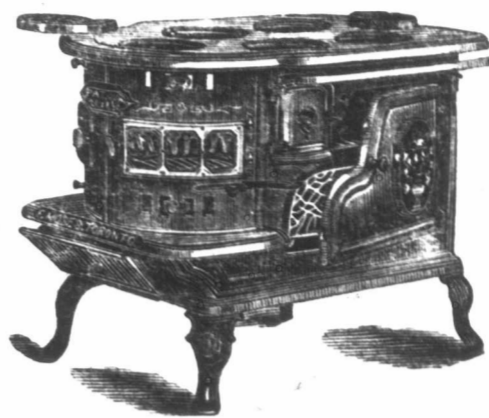
They give new life and vigor to the aged and infirm. To all whose employments cause irregularity of the bowels, or urinary organs, or who require an Appetizer, Tonic and mild Stimulant, Hop Bitters are invaluable, without intoxicating.

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D. J. C. is an absolute and irresistible cure for Drunkenness, use of opium, tobacco and narcotics. All sold by druggists. Send for Circular. Hop Bitters Mfg. Co., Rochester, N.Y. and Toronto, Ont.

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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 frepot, 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:

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CAUTION.—An attempt has been made to put so-called "Electro Magnetic" Brushes upon the market, but the Post-Office authorities at Washington have published the company as a fraud. We therefore caution the Public to be careful that "Dr. Scott's" name is on the box and "Electric" on the Brush. Ours is not wire, but a pure bristle Brush.

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, is now brought to the notice of the American public. It cures by natural means, will always 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!!
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- Prevent Falling Hair and Baldness!!
- Cure Dandruff and Diseases of the Scalp!!
- Promptly Arrests Premature Grayness!!
- Makes the Hair grow Long and Glossy!!
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It rarely fails to produce a rapid growth of hair on bald heads, where the glands and follicles are not totally destroyed.

Proprietors: The Fall Hall 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."
J. B. CHAPMAN.

[From Rev. Dr. Bridgeman.]

BROOKLYN.

"Gents.—I have never before given a testimonial, but am willing to encourage the use of an honest remedy. I am so pleased with your Hair Brush that I deem it my duty to write you recommending it most cordially. My hair, about a year since, commenced falling out, and I was rapidly becoming bald; but since using the Brush a thick growth of hair has made its appearance, quite equal to that which I had previous to its falling out. I have tried other remedies, but with no success. After this remarkable result I purchased one for my wife, who has been a great sufferer from headache, and she finds it a prompt and infallible remedy."
A. C. BRIDGEMAN, D.D.

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

If I could not replace it. Its effect is marvellous." **PLINY F. SMITH, 218 Fulton Street, N. Y.**
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 Dr. GEO. A. SCOTT.—Dear Sir: Permit me to add the testimony of my wife to that of the many others who have been benefited by the use of your Electric Brush. She has for years been a sufferer from Neuralgia in an acute form, but since I obtained for her one of your Brushes, she has experienced entire relief. Please accept her sincere thanks.
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A BEAUTIFUL BRUSH, LASTING FOR YEARS.

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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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As soon as you receive the Brush, if not well satisfied with your bargain, write us, and we will return the money. What can be fairer? The Proprietors of this Publication know Dr. Scott to be respectable and trustworthy, a Brush has been placed in the hands of Mayor Cooper and Postmaster James of New York, as a guarantee of good faith.

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