

THE THIRD SUNDAY IN ADVENT.

THE preparation made in the intervening ages for the coming of the King of Zion in pomp and in triumph is essentially connected with the ministry of the Word and Sacraments by the succession of messengers He Himself has commissioned for the purpose. In the days of His flesh He sent forth His agents to carry on His work in the persons of His Apostles, and so has He continued to send forth the ministers and stewards of His mysteries until now. They act by His authority, they are endowed with a measure of His power, they do His work. As His ministers they continue to open the eyes of the spiritually blind, they heal spiritual infirmities by the ministration of their Master's grace, and they are instrumental in causing life-giving streams of sacramental grace to spring up in the wilderness and deserts of the world. In the days of His pilgrimage on earth the Divine Power gave evidence of the Divine Presence to those who were sent to ask, "Art Thou He that should come?" and so the Divine Power gives evidence now that the promise is fulfilled, "Lo! I am with you always, even unto the end of the world." The hearts of the disobedient are turned to the wisdom of the just, the children of men become the children of God, souls are absolved by the word of our God and Saviour, pronounced at His bidding and by His agents, lively stones are continually being built up to form the completed Temple of the Holy Ghost, the Mystical Body of Christ. In all these ways the personal presence of Christ is still manifested in His Church, with an evidence as convincing as any event in the history of the Church or of the world.

The Ember days will occur during the ensuing week preparatory to an ordination which the Church provides for at this season; and the entire service of to-day has reference to this arrangement. Christ alone, the source of ministerial authority, is present to the eyes of His Church, as always acting and speaking at such a time through His chief minister. Christ, Who at the first gave ministerial power to His Apostles, is as good as His word in making their acts His own. Each one ordained either as deacon or priest, is, as to-day's collect reminds us, to be a precursor of the Second Advent, to prepare and make ready Christ's way, "by turning the hearts of the disobedient to the wisdom of the just, that at His second coming to judge the world we may be found an acceptable people in His sight." It is the fashion in the present day to lower the high dignity and lofty commission of the Christian minister far below the position assigned to both in the New Testament; and there are not wanting some unworthy members of the ministerial order who, in their endeavors to obtain a temporary popularity with an ungodly world, pander to the "spirit of the age" in which they live, and glory in decrying the principles Christ Himself taught in the commission He gave to His Church. But in that solemn day when "He shall sit as a refiner and purifier of silver," such shall learn to their cost that none of the words of Christ, not one jot or tittle of them, shall ever come to nought; and they shall learn also that His teaching cannot be explained away with impunity, or forced glosses be put upon His words, merely in order to bolster up systems, sects, and denominations of human origin.

BISHOP POTTER, OF NEW YORK.

BISHOP Potter having reached the twenty fifth year of his Episcopate, the event was

celebrated in a becoming manner by his clergy and Laity. A service was held in Trinity Church, New York, at which Bishop Seymour, of Springfield, Ill., Bishops Littlejohn, Coxe, and Doane, assisted. After the service an address was presented to the Bishop, which contained the following:—

"Always influential among the dioceses of the American Church, yours has lost nothing of her moral power under your supervision and control; still, as ever, does she stand conspicuous for orthodoxy in doctrine and zeal in good works. Nor is it here at home only that the name of our beloved Bishop is known and honored—abroad, also, his praise is in the churches. We have not failed to follow you in your passage across the sea when called to take part, more than once, in conferences with the fathers of the Anglican Communion, and at such times we have had occasion, as loyal sons, to admire our Bishop. In this the oldest of your parish churches, and in this the greatest City of the Western Continent, we bring to you our offering of respect and affection. Of this City of New-York, considered in its entire history, from the day when its humble foundations were laid by the emigrants from Holland, down, through all changes, to the present hour, which sees it a multiform Metropolis, where the children of many nations are strangely massed together, it may be said, that there can hardly be found a soil better adapted to the rise and growth of a truly catholic system of religion. Toleration is in the very air we breathe; religious liberty, in any measure and to any extent consistent with the rights and security of the citizen, has been, from time immemorial, the common law of this place; nor has any narrow ecclesiastical oligarchy been able to lord it over the enlightened conscience of any considerable number of men or to impose on them the straitened bands of an arbitrary rule. In you, Right Reverend Father, we have had an experienced and judicious steward of the divine treasure; you have known how best to rule and govern a people imbued with the traditions of this ancient home and cradle of religious freedom; you have shown us how to hold, with uncompromising fidelity, the truth as it is in Jesus Christ, and His one Catholic and Apostolic Church, and at the same time to keep the unity of the Spirit in the bond of peace."

Bishop Potter made a feeling response in which he stated that "the diocese for several years has been a happy family, distinguished for the kindly tone of its members towards each other."

TORONTO INFANTS' HOME AND INFIRMARY.

WE have just received the fourth annual report of this necessary and well conducted institution, the object of which is to receive and tenderly care for destitute infants under two years of age. To a great extent, though not exclusively, the children admitted are the offspring of young women who, on leaving the Burnside lying-in Hospital, have no place of shelter either for themselves or their unfortunate babes. To these must be added a number of helpless little ones who, having been placed by their mothers at nurse to are afterwards deserted by them, and from time time children who are found exposed on the streets. All these, and others, are received, and as far as possible cared for, while the mothers who will come are also sheltered as long as may be necessary; and efforts are made to provide them with situations, in which they may recover their lost respectability.

During the past year one hundred and twenty children and sixty-five mothers have been sheltered. Of the children nine have been adopted, four sent to the Girls' Home, three to the House of Providence, twenty-six have left the institution accompanied by their mothers, twenty-three have died, seven have been taken out by relations, and forty-eight remain. Of the mothers admitted, forty-four were sent back to their friends or provided with situations, three were dismissed and eighteen remain. There can be no doubt but that the greatest care is taken by the committee of management, by the lady superintendent, and by the medical attendants, to carry out the objects of the institution. When we have said that in similar homes in England, France, and Canada, the mortality of the infants entrusted to their care ranges from eighty to ninety per cent., while in the Toronto Home, during the last year, the mortality has been only nineteen per cent., we have said quite enough to show that the institution is largely and successfully engaged in saving life; to say nothing of the scarcely less important task of restoring so many unfortunate girls to their sorrowing parents. It is a sad and most humiliating reflection that, in this Christian land, with so many influences for good on all sides, such evidence of widely spread sin should be found, as this and similar institutions bear witness to. And we fear that what comes to the surface is but a small part of the evil which exists. But it is the duty of all to face the facts before them, and try to alleviate the misery, and prevent the crime which always follow in the track of impurity. There once lived upon earth One who, while hating sin as none other could hate it, yet was merciful to the sinner, and whose words "neither do I condemn thee, go and sin no more," have floated to us down eighteen centuries of time, to teach us a lesson of mercy, even to the sinful; and if to them, how much more to those little helpless ones, whose innocence of their parents' sin is a still stronger claim upon the charity of those to whom God has given the means to alleviate their distress.

We heartily commend the institution to the kind sympathy of those who have some feeling both for the innocent children and their unfortunate mothers, hoping that many may be led to assist in this good work by remitting to the Treasurer, Mrs. Grantham, 94 Shuter Street, Toronto, and thus practically show their love to God and to the fallen for God's sake.

NEW SUBSCRIBERS.

WE are glad to learn that many of our friends are very successful in the efforts they have made to procure New Subscribers. As we go to press, one writes:—"I have only been able to see nine of my parishioners and send you seven New Subscribers."

Another says:—"I send you fifteen New Subscribers and will get you a quarter of a hundred in my parish."

Several dozens of clergy and laity have sent us communications similar to the above.

The Rev. Robert Harding, Adolphustown, writes as follows:—

"In accordance with my promise of doing what I could to increase the circulation of the Dominion Churchman, I have made a personal canvass of my people; and as the result I send the names and Post Office addresses of each subscriber for