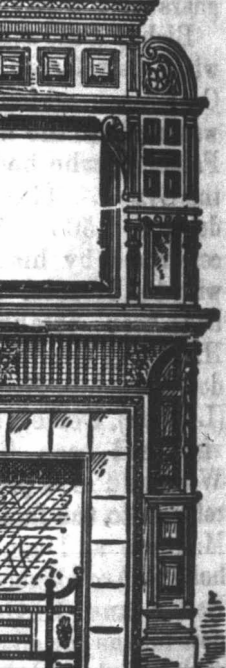


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Annex at the Industrial

The Bishop of Manchester, addressing the annual meeting of the Cathedral Rural Deanery Sunday School Union, advocated the establishment of institutes similar to the Lads' Club, where boys could enjoy the opportunity of physical exercises, and of instruction made interesting and attractive.

At the recent School Board election in Liverpool, the Rev. J. Bell Cox was elected by a strong vote. Singularly enough, the next name on the poll, is Dr. Hake, at whose suit the former was imprisoned.

The Rev. J. T. Hayes, M.A., who recently accepted the vicarage of St. Margaret's, Leicester, upon the resignation of Canon Clayton, has accepted the appointment of Bishop of Trinidad, and will leave England after Christmas. During the short time he has been Leicester he has won for himself many friends, including many Nonconformists, who much regret his removal.

MINNESOTA.—The Rev. Mr. Edwards (Methodist) for a number of years one of the professors at Hamline College, has been received into the Church. Bishop Gilbert administered the rite of Confirmation to him, and placed him with the rector of Red Wing for the present, Mr. Edwards seeks the priesthood.

Cardinal Lavigerie has forwarded to the Secretary of the British and Foreign Anti-Slavery Society the sum of fifty thousand francs (1975*l.*) out of the fund of three hundred thousand francs given to him by Pope Leo XIII. for his anti-slavery mission. The announcement of this donation was contained in a letter to Cardinal Manning, a member of the committee of the Anti Slavery Society, and the writer expressed a hope that Christians of all countries might put aside their religious differences, and join heartily together in the attempt to put a stop to the iniquitous slave trade now desolating Africa.

The new cathedral at Perth, Western Australia, was consecrated on All Saint's Day. Its architect was the late Mr. Blackett, of Sydney. It is cruciform in plan, 168 by 96 feet (at the transepts), and 70 feet in height to the apex of the nave roof; it will accommodate over 1 000 worshippers. It is a red brick building, with stone arches, jambs, etc., in first pointed Gothic. The tower is to be surmounted by a spire; a chapter house and other features remain to be added. Church work is now sharing generally in West Australia the new impulse caused by the discoveries of gold and of pastures.

Canon Edgar Jacob is rebuilding Portsea parish church on a scale of magnificence which it would be difficult to surpass. It is to cost £42,000, and when completed, will seat 2 000 persons in the nave and aisles. On the south a memorial chapel to Archbishop Jacob will form a prominent and useful addition to the cathedral like new building, and in this chapel Matins and Evensong will be said. The church, to which, it will be remembered, an anonymous donor contributed £22 000, will be consecrated about Michaelmas next; meanwhile the number of worshippers is so large that the commodious temporary iron building, which at present does service for the parish church, is altogether inadequate for their accommodation, and evening service has to be rendered twice every Sunday. The new church will be the largest modern parish church in England.

Speaking at a crowded meeting of the East London Church Fund, the Archbishop of Canterbury rebuked pessimism in regard to the most terrible of modern problems, the condition of the slums of this city. He believed that the whole history of the world had been a slow, gradual, foot-by-foot, toilsome, uphill progress, but a real progress from worse to better, and also from better to better still. His chief recipe for the loathsome sores of East London was the supply of a hundred earnest clergymen, fitted to be leaders of an indispensable staff of lay workers of both sexes. He had faith in "the religious heart" of the poor; and when he thought of the indefatigable Bishop of London, of the institutions of Toynbee Hall, the Oxford House, etc., he recognized the clear sign of hope as the bow in the heavens, that God would give genius, and wisdom, and energy to grapple with these problems. Some time ago, said the Primate, it was suggested that to the Bishop of Bedford's office a number of quiet country livings should be attached where he could send used-up East-end clergymen; but the Bishop was in the end obliged to confess that the eight men for whom he had obtained these livings had all of them asked to come back to East London. Victor Hugo himself had borne witness to the fact that no social improvement could take place without the spirit of religion. He had held that religious education should be maintained, because "without an infinite

hope in the Providence of God there was nothing but despair."

A correspondent of the *Spectator* writes: "I was attending a meeting of the S. P. G. at St. James' Hall, at which Bishop Wilberforce was announced to speak, and observed in the front of the side gallery, just above the platform, a fanatical young clergyman of the extreme Low Church party, who evidently was present with the intention of creating a disturbance. The bishop rose to speak. He had not, however, uttered a dozen words before the unmannerly clergyman called out, 'Speak up!' The bishop took no notice, but continued his speech, which was perfectly audible to the whole assembly. The annoyance was repeated: still no notice was taken; but when, for the third time, in a still louder and more offensive tone, 'Speak up!' sounded through the gallery, the Bishop stopped, and turning round in the direction whence the voice proceeded, calmly remarked, 'I will do my best to speak down that person who has just interrupted the meeting.' Cheers burst from every part of the hall, while 'that person,' utterly abashed and confounded, beat a rapid and ignominious retreat.

The extraordinary popularity of the Bishop of Wakefield was recently shown by the demonstration at Dal-fren, where he was loudly cheered throughout his speeches; but when he protested against the recent murders being regarded as the normal outgrowth of life in the East-end, the enthusiasm knew no bounds. The Bishop of Bedford said that the number of unfortunate women at the East-end of London was much less than some years ago. The number of working men at the meetings was very large, and their real affection for Dr. Walsam How was manifested in no uncertain shape. One man said, as he went away, "Mate, if there were more parsons like him we should be better fellows. I am saving up money to go in the summer and see him at Wakefield. One ought not to be selfish, Bill; but 'ang it, those Yorkshiremen ought not to have stolen our boss."

Time brings with it strange revolutions of the wheel of fortune. That the University of Cambridge, which is as chary of granting the degree of D.D. to any but bishops of home sees as the examination for that degree is difficult, should give it to a Scottish bishop, who was chiefly known as an advanced Catholic, was strange enough; but that the Public Orator, in presenting the Bishop, should make allusion to Mr. Mackonochie, was stranger still. However, here are the words which Dr. Sandys used with reference to Mr. Mackonochie, his death, and the faithful dogs who kept watch over his body:—*Ejusdem e domicilio (ut meministis ipsi) hospes exivert presbyter ille Anglicanus qui in vita plurima perperus, hieme proxima memoris remoti inter nives quietas mortis pacem defessus invenit. Illo vero die fatali, viri fidelis reliquias, ab episcopo fideli per noctem frustra quassitas, solis ad ortum, domini ipsius in adventum, fida canum custodia fideliter conservavit.*

If all so-called remedies have failed, Dr. Sage's Catarrh Remedy cures.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.
We do not hold ourselves responsible for the opinions of our correspondents.

CHURCH SINGING.

SIR,—I read in your valuable paper December 6th, a letter written on Church music and Church singing, and the writer says a true key note has been struck at last. We will thank God for that, for some of our leading singers take the last key note not the first, singing for self praise not for God's praise, and while some of the singers are singing they will stand up and sing tunes the congregation cannot sing. As a lover of God's word, and a lover of singing, and of music, I believe music has always held high place among the Angels in heaven as far as I can understand God's word, and also in the congregational singing which characterized the true worship of the early Apostolic Christian Church, and which was continued for several generations, but it was prohibited in the fourth century by the Council of Rome. Singing was only to be sung in the Latin tongue, and the congregations were kept in darkness, but the darkness of those ages gave place to the dawn of a brighter day in the Apostolic Christian Church in the Reformation. I think it would be better for the singers of our Churches not to sing in the Latin tongue, but to sing tunes and hymns that the congregation can help them to sing. It is almost impossible to write or speak about the hymns and spiritual songs of heaven without referring

to the composers of verse and music. The first sacred music or songs of which we read, of were when the creation of the universe awoke the harmony of the heavenly choirs, and the first key note was struck when the morning stars sang together and the sons of God shouted for joy, (Job xxxviii. 7), and the congregation of heaven sang together. The word of God tells us the Angels sing the song to God day and night, saying "Holy, holy, holy, Lord God Almighty which was and is, and is to come," (Isaiah v. 1, 2, 3), there are no Latin songs in heaven, all the congregation join together in singing God's praises, the words we read in God's Holy Bible are the praises of God as the creator and preserver and governor of our world, and of all worlds in every age, and for ever and ever, Amen. In Revelation we read the elders take up this strain of adoration and add, thou art worthy O Lord to receive glory and honour and power, for thou hast created all things, and for thy pleasure they are and were created, (Rev. xiv. 1-6, xv. 5), the adoration as the first cause as the faithful creator in whom all live, and move and have their being. Precedence before other forms of adoration, the worship of God as the eternal unchangeable self-existent Jehovah, maker of all things is heavens earliest song, and that song expresses the double idea that as all nature is from God, so all nature is for God. Yours,
St. Luke's Church, Montreal, EDWARD NASH.

SECOND ADVENT.

SIR,—As we are now in the season of Advent, and as it has been going the rounds of the papers that there are three Advents, I should like to hear a little more about it, I have read Mr. Tocque's letters which have appeared in your paper from time to time with a great deal of interest. I should feel greatly obliged if Mr. Tocque would favour us with his views of the second coming of Christ. Yours,
Toronto, Dec. 7th, 1888. JOHN GRANT.

SKETCH OF LESSON.

4TH SUNDAY IN ADVENT. DECEMBER 23RD, 1888.
The Incarnation.

Passage to be read.—St. John i. 1-14.

We have learnt during the last three Sundays how the Messiah was expected, how His coming had been prophesied, and how His forerunner came to prepare His way before Him. And the day after to-morrow is Christmas day, the joyful festival on which we commemorate the actual coming of the Messiah—the Nativity of our Lord—the Birth of Christ. We shall then hear how Jesus was born in Bethlehem, and how His birth was announced from heaven by Angels. But we must try and think Who and What He was, and Why He came. Do you know what is the leading doctrine of the Christian Faith? The Trinity in Unity. That is, that there is but one God (Deut. vi. 4; 1 Cor. viii. 4) and yet that in the Godhead there are three distinct and equal Persons (see S. Matt. xxviii. 19; 2 Cor. xiii. 14). Can you understand how this can be? Perhaps not; it is a great mystery. But you must believe it. And what is the next great doctrine? The Incarnation. That is, that the second Person of the Trinity, the Son of God, took upon Himself the Human nature, was made man, without ceasing to be God, so that in the One Person Christ Jesus are the two natures God and Man united. This, too, is a great mystery, which perhaps we cannot understand, (see 1 Tim. iii. 16) but which we must nevertheless believe to be true. Now let us see.

I. How God the Son became Man.—He laid aside His glory, (S. John xii. 41; Phil. ii. 7) the glory which He had from the beginning (S. John xvii. 5) and took a human body (Heb. ii. 14; S. Luke xxiv. 39; 1 John iv. 2, 3) so that He "grew in stature" (S. Luke ii. 52) hungered (S. Matt. iv. 2), thirsted (S. John iv. 7) was weary (S. John iv. 6), and died (S. Mark xv. 44, 45); and a human soul, (S. Matt. xxvi. 38; S. Luke xxiii. 46), so that He had a human will (S. Luke xxii. 42), "increased in wisdom" as well as in stature (S. Luke ii. 52), was glad (S. Luke x. 21), sorry (S. Mark iii. 5; S. Luke xix. 41; S. John xi. 35), and surprised (S. Matt. viii. 10; S. Mark vi. 6). In fact He was made like unto us in all things (Heb. ii. 17) except in sin (S. John iii. 5). Yet was He God all the while (Isaiah ix. 6; S. Matt. i. 23). You remember how He slept in the storm on the lake. Why did He sleep? Because He was man. Then you remember how He rebuked the winds and the sea, and there was a great calm. Why did the winds and the sea obey Him? Because He was God. So he wept with the friends of Lazarus because He was man, and He raised Lazarus from the dead, because He was God; and thus "The Word was made flesh and dwelt amongst us." He "Who was conceived by the Holy Ghost, and born of the Virgin Mary" (S. Luke i. 35) was "perfect God, and perfect man, of a reasonable soul and human flesh subsisting" (*Athanasian Creed*). And let us now see further.