

Dominion Churchman.

THURSDAY, NOVEMBER 20th, 1879.

WHAT WE WILL DO!

To all our subscribers who are not in arrears, on the expiration of their paid up subscription, we will supply the **DOMINION CHURCHMAN**, for one dollar per year, provided the one dollar be paid strictly in advance.

To all our subscribers who are in arrears, provided the arrears at the heretofore rate be paid up in full, to the 31st December, 1879—we will supply the **DOMINION CHURCHMAN** for the year 1880, for one dollar.

To all new subscribers from this date, we will supply the **DOMINION CHURCHMAN**, at one dollar per year, if paid strictly in advance.

If not paid strictly in advance, the price will be two dollars a year; and, in no instance, will this rule be departed from.

The accounts of those subscribers who are in arrears, made out to Dec. 31, 1879, are now being sent out. If these are paid, and one dollar more at once, they will receive the **DOMINION CHURCHMAN** to the end of the year 1880 at that reduced price, as announced above.

Address, FRANK WOOTTEN, Proprietor, 11 York Chambers, Toronto Street, Toronto.
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THE Rev. T. Helmore, in a paper on Church Music, read at the Swansea Church Congress, maintained that the plain song of the Ancient Church, retained by our own at the Reformation, was the universal ecclesiastical art of reading, saying, and singing all that was to be read, said, and sung in the ritual of the Church.

At a Thanksgiving festival at Kenwyn Church, the parish church of the Bishop of Truro, Mendelssohn's "Hymn of Praise" was sung as the anthem on the 6th ult.

The Dean of Bangor states that dissent first arises for no other reason than for want of plain, practical, pressing, and zealous preaching in a style the people are able to understand; and also from a want of freedom of access to advise about their spiritual state. The church clergy have usually been exceedingly shy of anything connected with the latter particular, from a fear of the slightest approach to the confessional: Nonconformists are not so particular.

The Rev. Newland Maynard, F.R.H.S., Rector of St. Paul's Church, Brooklyn, E.D., Long Island, has received from the Royal Historical Society of England, the gold medal of the association, for the wider extension and knowledge he has given in sacred art and mediæval architecture through his illustrated lectures on the cathedrals of England, France, Germany, Italy and the Netherlands.

It appears that of 1,206 non-commissioned officers and men of the Household Cavalry, 1,042 are members of the Church, 109 are Presbyterian, 58 are Roman Catholic, and two are Protestant

Dissenters. Two out of 1,206 is not a large proportion for Nonconformity in the Household Cavalry.

Members of some of the most celebrated families in France and Belgium are renouncing the Roman Catholic faith, and registering themselves as members of Protestant congregations. Amongst them may be mentioned the names of Bouhard, Baru, Frere-Orban, Laveley, Pillon, Renouvier, and Reveillard.

According to the Rev. Edward Owen, in the Church of St. Peter's, Oldham, on one day, the 25th of March, 1852, the baptism of 840 infants and adults took place.

As a specimen of Congregationalist teaching by one of its leading preachers. A correspondent of the *Birmingham Daily Gazette* states that Mr. R. W. Dale, of Birmingham, has been preaching a course of sermons on morality. In them "he has adopted the Humanitarian or rather the Unitarian view, that morality can be taught without any reference to the Word of God. His contention is that morals are under no obligation to the Bible."

The following anecdote of Bishop Selwyn, though not recorded in his life, is told in the *Quarterly Review*:—"One of his Archdeacons being taken out on a little expedition soon found himself wading waist deep after the Bishop, who, turning back in mid stream with his skirts over his shoulders, called out that if he were ever offered a See in England he thought '*Bath and Wells*' would suit him best."

Among the advantages possessed by the Anglican Church over the Roman Catholic, the *Church Times* mentions as one of the greatest, the superiority "which is now peculiar to it alone of all Christian bodies in the world, except so far as the Irvingites have imitated it; namely, it is the only communion which has preserved that common prayer, that directly congregational worship, which was a marked peculiarity of the early Christian form of Divine service. And it does this as distinguished from all mere Protestant bodies, by not concentrating the service in the hands of the officiant; and from the other ancient churches, by using the vernacular tongue for the offices."

THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

AS this is the Sunday next before Advent, the Collect, Epistle, and Gospel for the twenty-fifth Sunday are to be used. The subject of the day is rather connected with that of Advent than with those of Trinity. It commemorates the first coming of the King whose Name is "The Lord our Righteousness," and it looks forward to that second coming when the final restoration of Israel will be effected. The Gospel is probably selected, in part at least, because it closes with the emphatic declaration of those who had seen the miracle that Jesus did, "This is of a truth that Prophet that should come into the world." Of this august Personage, considered in reference to his princely character, it was predicted, "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." He

shall not judge after the sight of his eyes, nor reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth." The sceptre of his dominion is grace; grace displayed in the Gospel, grace communicated by the Spirit, is the great means of maintaining His empire. He reveals His glory and imparts his benefits, and thereby attaches his subjects by ties the most engaging and the most enduring. A magnificent assemblage of qualities characterizes the spirit and genius of His Divine administration—an incomparable Majesty united with a sympathising condescension—a spirit of benignity, joined to impartial justice, distinguishes his proceedings. His administration exhibits throughout a beautiful model of the moral government of God, and a system of paternal justice is carried into execution throughout His empire.

But the title "Jehovah our Righteousness," more especially belongs to Messiah, as the bringer in of everlasting righteousness, by the shedding of His precious blood. Jesus Christ was made under the law, Who was not originally under it, for the purpose of producing that righteousness, and creating that fund of merit in the eyes of an infinitely wise and holy Being, which should be imputed for the benefit of penitent sinners, by dying on the cross a death which He never merited; and thus working out a justification, from which the spiritual wants of all mankind should be supplied, if they should believe on His Name, and act upon that belief, by being engrafted into His Church, using His Sacraments, and living in all holy obedience to His commands. He alone, being God as well as man, and thus laying His hands on both, was capable of accomplishing this great object; of satisfying the Divine justice, and opening for guilty creatures an approach to the Throne of Heaven. As our Saviour was indeed the Son of God, "The resplendent outbeaming of His glory, and the exact impression of His Hypostasis," then to see Him exhibited on the cross, dying under the Divine wrath, and crying in the bitter eas of His soul, "My God! My God! why hast Thou forsaken me?" is to behold a more costly offering to Divine justice, a more glorious assertion of the majesty of the law of God, than could have been displayed in the annihilation of thousands of worlds or millions of human creatures. Here we see the glory of the Divine character shining forth in a manner the most harmonious and consolatory, in the propitiation of Christ. And therefore an Apostle may well say that "Him hath God set forth to be a propitiation through faith in His blood to declare His righteousness for the remission of sins."

CHURCH MUSIC.

SOME of our readers will not need to be informed that for a hundred and fifty-six years a musical festival has been held triennially and in succession in the Cathedrals of Worcester, Gloucester and Hereford—the proceeds of which are devoted to the widows and orphans of the clergy. The musical performance always excites great interest. This year the festival was held in Hereford. The programme was well selected, most of the compositions being not only of the highest order, but admirably calculated for the occasion; the rendering of these grand works in

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