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THURSDAY, NOVEMBER 18, 1880.

At the recent Church Congress in Leicester, the Bishop of Truro remarked:—"Not ten years ago it was called unpractical, useless, utopian, oblivious of facts to make the Cathedral the home of clerical training." Three Cathedrals, and one of our quasi-cathedrals—Lincoln, Truro, Ely, Leeds—have in that short time become and such houses, in the most real way.

Bishop Spalding has no church debt in his diocese of Colorado, U. S.

It is said that when Leo XIII. was elevated to the Pontificate, he wrote to Dr. Dollinger,—"Come back; there is a new Pope." The Doctor's reply is said to have been,—"Yes; but the old Papacy."

Lord Penzance has granted permission to the Persecution Company to signify Mr. Pelham Dale to the Court of Chancery as in contempt, for venturing to officiate at St. Vedast's in defiance of a monition. The cases of Messrs. Enraght and Green have been adjourned to Nov. 20th. Lord Penzance is evidently puzzled to know how to deal with the latter especially.

At a recent Congregationalist service in Oswestry, it was pointed out by the preacher that non-conformists are altering all their old nomenclature. "The cause" is now "the church;" "the means" has become "the services;" those who "sat under a stated minister" are now "the worshippers at such and such a church;" the pastor and deacons no longer refer to the "devout females" and "hand-maids,"—they are all "the ladies of the congregation;" the long prayers have given place to two or three shorter ones with chants and anthems interspersed. The old puritanical objections to "steeple houses" have disappeared in favor of "gim-crack gothic spires." These things were mentioned by the speaker as healthy indications of a departure from the bigotry of their ancestors.

In order to have some consistency as well as some sentiment of dignity with regard to the operation of the new Burials Act, it is suggested that the clergy shall keep a communicant roll, and that no one who is not on that roll shall have the usual burial office used. There certainly ought to be some distinction of this kind made, as well here as in England.

In answer to the statement that "it was in 1746 that Wesley may be said to have thrown overboard, finally, the last of his High Church learnings," it has been shown that Wesley wrote in a public letter to Lord North, in the year 1775, when he was seventy-two years of age, "I am a High Church-

man, the son of a High Churchman." But a Dr. Rigg requests that people would not "quote Wesley to Wesleyan ministers, as it only irritates!"

The first Cathedral restoration in the nineteenth century is claimed for the Cathedral of Christ Church, Oxford, where on Tuesday, Oct. 19th, being the Festival of St. Frideswide, the 700th anniversary of the consecration of the church, (the original St. Frideswide Monastery), was duly kept. There was an early celebration. The completion of the Cathedral just synchronized with this date—a reredos having just been put up over the altar, and the chapter house having just been restored to its primitive dimensions and beauty. The only Cathedrals which could at all challenge a claim to priority against Oxford would be Hereford, St Asaph and Chichester; but in none is the restoration so really complete as at Christ Church, where even all the windows, save some in the clerestory and transperts are filled with stained glass.

In a stirring article on the question, "Who is to win?" the *Church Times* remarks on the losses to Rome,—"Out of all possible comparison, the heaviest of those losses was John Henry Newman, a rare genius, outweighing in importance the total of all the other seceders. There are to be found shrewd thinkers among us, who having noted the Roman careers of Manning, Faber, Ward, and some few other conspicuous converts, and the irreparable damage they have done to the best interests of their new communion, say that we were well and timely rid of them, as they might have worked like mischief here, had they stayed with us.....But nothing seems at first sight capable of being said in depreciation of the gravity of Newman's secession. Yet, we are very sure that it would not have been permitted save for the higher benefit of the Church of England: and we believe the truth to be that his removal prevented, what till then, was possible, his installation, however unwilling, at the head of a sectional party.....Newman's presence would have left the Catholic Revival a deep, but narrow stream; his secession broke the banks, and spread it into a fertilizing sea.

As to the great majority of those who have left us since 1851, the loss has been entirely their own. They have been, as a rule, the dullards and weaklings of the flock, and thinning them out has been as grateful to us as it is to our army to clean it of its non-effectives. We could spare a few more of the sort still; though we must do ourselves the justice to say that the modern clerical fool generally prefers the Broad Church ranks when he is not an hereditary Evangelical.

It has been clearly shown that hitherto the result of the Burial Act in England has been a gain to the Roman Catholic body there, and not to Protestant Dissenters. The Roman Catholics in a number of instances have had their Burial Services in the burying grounds of the Church of England in consequence of that Act.

It is worthy of note that the speech at the Church Congress which has given most offence to the nonconformists, was the Bishop of Liverpool's.

They consider that a churchman who makes such large admissions to Dissent puts himself out of court, and any attempt to lecture them becomes in his mouth an impertinence.

It is proposed to restore the parish church of Stratford-on-Avon which contains the tomb of Shakespeare. About £20,000 will be required.

Sir Bartle Frere has been appointed a member of Her Majesty's Indian Council in London, at a salary of \$30,000.

The French Geographical Society has just been informed that a United States traveller, Dr. Lenz, arrived on the 19th, of August at Arrouan, six days march from Timbuctoo. It was near there that Major Laing was assassinated in 1826.

THE SUNDAY NEXT BEFORE ADVENT.

AS Advent draws near, the church in her services introduces the subjects which belong rather to the approaching season than to Trinity.

The "Prophet that should come into the world," "the Lord our Righteousness," understood to fulfil all the promises which had been given to the church and to complete the deliverance of mankind; and although by His death on the Cross, He secured the accomplishment of His undertaking; yet the actual accomplishment of the work which He came to do, in all its features and dimensions, still remains the subject of anxious expectation and of earnest prayer. Although the foundations of the kingdom of Satan are effectually loosened, and its overthrow decreed, its downfall has not yet taken place. For the furtherance of that object and for the work of establishing and building up the church, of which He Himself had laid the foundation, that our Blessed Lord ordained a ministry, and gave an especial commission to His Apostles, and through them to their successors to disciple all nations by baptizing them, to feed them with the bread of life, to bless them in His name, to minister the word and the Sacrament of His Body and Blood, to reprove, rebuke, exhort, and to guide and direct the operations of the church. A work no less varied in its features than awful in its responsibilities; and in the performance of which the Christian Priesthood has peculiar rights and advantages. But, in the mean time, Satan is continually laboring in his evil vocation, and is too effectually seconded by the corrupt affections and perverse reasonings of men. It is, therefore, so much the more necessary for the faithful servants of Jesus Christ to wait for His coming with power to establish His Kingdom on earth, and to destroy the face of the covering cast over all people, and the veil that is spread over all nations. It is still their duty to pray for the more abundant effusion of the Holy Spirit, and the more rapid and extensive enlargement of the elect of Christ's fold. After these ministrations of the Church have run the course allotted them by the Lord Jesus, we are assured that He will Himself take the work in hand, and execute it completely to the utter discomfiture of all opponents; for we have His own recorded promise,—"He which testifieth these things saith, surely, I come quickly."

At the Lord's coming, the chief opponent, whose

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discomfiture will be manifested, will be the Man of Sin, the Son of Perdition, particularly described by St. Paul in his Second Epistle to the Thessalonians. In the notice St. Paul gives of this remarkable personage, he also furnishes an answer to those who imagine the Apostles expected that the second coming of Christ would very soon take place, or that it was immediately "at hand," in the sense in which that phrase is usually understood. St. Paul besought the Thessalonians not to be "soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.....For that day shall not come except there come a falling away first, and that Man of Sin be revealed, the Son of Perdition." To any one who carefully studies St. Paul's description of this individual, it must be perfectly clear that no such personage has yet appeared on the face of the earth. So terrible a development of impiety, so fearful a leader of true apostasy has never yet appeared to blacken the page of history. Many forms of error have arisen in the world, blasphemy and impiety have cursed the richest and the fairest lands of the earth and have converted the loveliest Paradise into the abode of fiends; but so monstrous a form of evil as that which St. Paul describes has never crossed the face of the universe as a blot upon God's Creation, since the day that the Prince of Fallen Angles "put to proof the high supremacy of Heaven, and defied the Omnipotent."

To day the Church specially brings before us in the portion of Scripture appointed for the Epistle, the restoration of the Jews to their own land, and that under the immediate protection of "The Lord our righteousness." If the predictions of Holy Scripture mean anything at all, they unequivocally point out the return of the Israelitish people to their own land, and that in connection with the Second Advent.

THE GENERAL CONVENTION, U. S.

(Continued.)

THE SEVENTH DAY.—Reports were received. The report of the Missionary Bishop of Shanghai, was read by Bishop Stevens. Bishop Cotteril, of Edinburgh, also gave an address with reference to China. Bishop Stevens, of Pennsylvania, explained the kind of medical school to be established in Shanghai, and referred to the translation of the Prayer Book into Chinese. It was also announced that Dr. Henry Boone had arrived in China, and had entered on his work.

Bishop Lee gave an extensive account of the work in Mexico, which is regarded as extremely important, as opening the way for an extension of mission work into the Spanish and Portuguese countries of South America. The misfortune, however, of almost every reformation is to pass from one extreme to its opposite, and, in the estimation of most people, Bishop Riley has been no exception to general practice in this respect. Bishop Lee, however, spoke highly of him in almost every particular. He also said,—“There is one Bishop, the Rev. Dr. Riley, Bishop of the Valley of Mexico, two Bishops-elect, two other presbyters, a considerable number of catechists, lay readers, and evangelists, many of whom are candidates awaiting ordination.....There are, in the city of Mexico, two magnificent churches, which have come into the use and possession of those for whom our sympathy is asked. They were churches belonging to religious orders. When the revolution occurred in Mexico, the property of the religious orders was confiscated, and hundreds

of these old churches were taken possession of by the government. Some of them were sold for secular purposes, libraries, manufactories, and many of them demolished. The great church of St. Francis, which is considered as the cathedral of the New Reformed Church, has been used a circus before it was purchased by Dr. Riley. St. Francis' is open for daily morning prayer throughout the year." Dr. Lee also said that the constitution of Mexico tolerates all religions, but illegal violence had been resorted to, and, on one occasion, more than twenty worshippers lost their lives for the testimony of Jesus.

The endowment of Missionary episcopates occupied considerable attention.

EIGHTH DAY.—The subject of the Federate Council of Illinois was considered; also, polygamy in Utah, Appellate Court, registration of communicants, &c.

NINTH DAY.—The report on a revision of the Book of Homilies was discharged by request. A motion for an additional suffrage in the Litany, praying for the Lord of the harvest to send forth laborers into the harvest, was referred to the Committee on the Prayer Book.

After considerable discussion on marrying and re-marrying divorced persons, the committee on the canon relating to that subject was discharged at their request.

TENTH DAY.—Discussions took place on the proposed Diocese of Dakota, on the Constitution of the Board of Home and Foreign Missions, the Province of Illinois, and witnesses in ecclesiastical courts.

ELEVENTH DAY.—The Mission Board resumed its consideration of Bishop Neely's resolution on systematic missionary contributions. The resolution involved the publication of the names of the contributors, and, after several discussions was carried unanimously.

TWELFTH DAY.—The protection of the civil rights of the Indian was the principal subject discussed. A resolution was passed in the House of Deputies, agreeing with the House of Bishops that a committee be appointed to observe the action taken by the government with regard to the Indians, and to promote such measures as shall tend to give the Indians legal protection for their civil rights, and under obedience to the law.

THIRTEENTH DAY.—The discipline of the laity was considered, and, as no agreement appeared likely, the whole subject was laid on the table.

FOURTEENTH DAY.—In the House of Bishops, the Bishop of Huron presented the address from the Canadian Synod. The House also passed a canon relating to deaconesses and sisterhoods, placing them under the direction of the Bishops. The question of appellate jurisdiction was largely discussed, but no resolution was agreed upon.

FIFTEENTH DAY.—The question of marriage within the prohibited degrees was laid over till the next convention.

In the House of Deputies, the subject of an assistant-Bishop for Virginia was considered.

(To be Continued.)

BOOK NOTICES.

THE CHURCH AND MEN.—The primary triennial charge of the Rt. Rev. Alexander Burgess, S.P.D., Bishop of Quincy, to the clergy of his Diocese. Delivered at the Cathedral of St. John, at the third annual convention.

A stirring address to the clergy, touching so briefly on a multitude of subjects, that we are led

to suppose the Church is as rapid and unremitting in its movements as the business life of the United States generally. There are some excellent indications of sound principles, and there is some good advice. As an example, we give the following:—“The Church is responsible for none of the evils of separations she never originated, and against which she has always protested. She can but open her gates and ask the return of all who have left her.....It must be made clear that we occupy a place to which we are appointed by the Lord, that we have authority which we can no more abandon, than the mother can leave the head of the family.....Never permit your people to see good in divisions. Never cease prayer for unity. Always show that the Church is ready to sacrifice to it, her tastes and her customs, her garb and her ritual,—all but her ancient authority and equally ancient Creed.

“THE BOOK OF THE AGE.”—*The Problem of Human Life*.—Embracing the “Evolution of Sound,” and “Evolution Evolved,” with a review of the six great modern scientists, Darwin, Huxley, Tyndall, Haeckel, Helmholtz, and Mayer. (Revised Edition), by A. WILFORD HALL. New York: Hall & Co.

We have given this remarkable book a very careful perusal, and most cordially concede to it the well-earned title—the book of the age. In this age of infidel materialism, the publication of such a work is most providential, and for it every Christian should thank God. The book is unquestionably the death-blow to Darwinism. Thoroughly scientific throughout, yet the language and illustrations employed are such as can be easily understood by the ordinary reader; and, in contrast with too many scientific works which are characterized by dignified dullness, this, while treating of some of the most profound questions in mental and physical science, is always interesting, with occasional flashes of chastened wit and well-deserved sarcasm at the expense of the defeated and dumb-founded enemies of the truth. The leading infidel scientists of the day, such as Darwin, Haeckel, Helmholtz, Tyndall, Mayer, and Spencer, are shown to be not such great scientists after all; and in their opposition to Christianity are seen to be poor, pitiable creatures in the giant grasp, and under the merciless logic of Wilford Hall. Facts admitted by these infidels themselves are brought to bear with terrible and crushing effect against them.

In a brief notice we cannot do justice to a volume of 525 pages, containing a mass of valuable scientific facts, among which the theologian and scientist may revel for weeks together. We can only mention two or three of the topics dealt with by the author as specimens of many others.

Poor Professor Haeckel, of Jena, and others of his fellow atheists, have long been searching for the original ancestor of the human family. The Professor thinks he has found him—or her, or it. Not Adam; but a mollusc. Not in the Garden of Eden, and created there by God, in God's own image; but at the bottom of the sea, produced there by the spontaneous generation of “mire and dirt.” The reason why the Professor imagines this mollusc to be our venerable ancestor is, that “it is the most simple of all organisms, semi-fluid, and simply a lump of albumen.” The name of this “lump of albumen” is *moneron*; and is no larger than a pinhead. Wilford Hall, however, determines to investigate this alleged ancestry, and takes the Professor with him to the bottom of the sea, and there, among myriads of

the *monera*, makes the Professor describe them, which he does; and his description proves that each *moneron* possesses the chief functions of vitality, namely, those of nutrition, growth, voluntary motion, and reproduction, which functions necessitate certain specific bodily parts and organs adapted to such purposes; that each *moneron* is as truly an organized being as the Professor himself, and that he is as far as ever from having discovered any living thing which could have been generated by the lifeless "mire and dirt" of the sea. But the author goes thoroughly into this subject of spontaneous generation, and proves it to be a physical impossibility, a fiction of the imagination, the advocacy of which arises from spontaneous opposition to God and to common sense.

There are also in this volume some things, not exactly new, but presented in a new and somewhat startling light. Take, for example, his estimate of the human soul or spirit. Our old definition of the human soul is, "a living, thinking, immaterial substance." But the author gives a more comprehensive definition, viz., "an intangible and incorporeal, vital and mental organism within us." He endeavors to prove, on purely scientific principles, its indestructibility; that it is the person proper, and that the soul, equally with the body, must be an organization. The soul having certain functions, such as perceiving, remembering, &c., must possess spiritual organs suitable to such functions. Indeed, he ascribes to the human spirit a substantiality which reminds us somewhat of Swedenborgianism, but without the vagaries of Swedenborg. But the author's ideas of the human soul are assuredly more Scriptural and reasonable than those of the modern metaphysicians with whom we are acquainted, whose teachings concerning the nature of the human spirit generally tend toward the old puzzle of the mediæval schoolmen, viz.,—"How many angels, or human spirits, could stand on the point of a needle?"

A considerable part of the volume is occupied with an entirely new theory of the evolution of sound. The reader, however, if not interested in the matter, may skip this part, and go on with the demolition of infidelity and atheism. One thing, however, is certain from this treatise on sound, that the infidel Professor Tyndall, once the greatest living authority on acoustics, can no longer hold the pre-eminence he has done in the department of science. It is manifest, also, that he and other so-called scientists who, in our day, have been so busily engaged in opposing Christianity, are but fallible guides, even in the sciences they have studied, and much less are they to be trusted in religious matters which they have, perhaps, not studied at all. And another thing would seem evident—the air-wave theory of sound, now taught in our schools and colleges, must be abandoned.

If any poor soul has been led away, by Darwinism, from Christian truth, or is in danger, by it, of making shipwreck of faith, we advise such to read, and study, and pray over this volume of the Problem of Life. Doubtless the God of Providence has raised up the author to meet the wants of the Church in this time of need.

ADVENT.

With Advent we begin, again, the round of the Christian year. Just as in common things, we begin the year with January, so in the holy seasons of our religion, we begin the year with Advent, and so we find that it stands first in our Prayer Book.

"Advent" means "coming;" and the season of Advent, which lasts for the four weeks next before Christmas, is so called because, during that time, our thoughts are turned upon the coming of the Lord.

First, it is meant to remind us of His first coming in great humility to save men, and to prepare us to hear, and receive, and rejoice in the blessed news of the birth of the Saviour, which is Christ the Lord.

It is equally meant to remind us of His second coming of the Lord—when He will come to judge the living and the dead. We cannot separate the two comings of the Lord in our minds. The thought of the first coming will, of itself, lead us on to the thought of the second. The thought of the Saviour brings with it the thought of the Judge. And, therefore, the Collects, Epistles, and Gospels, for this season, lead us to think equally of both the comings of the Lord, His first coming in great humility to save, and His second coming in great glory to judge. And while they teach us to hail with joy the thought of our Saviour's birth, they teach us to be ready to hail with equal joy His second glorious appearing at the last day.

I.—First comes the old familiar Advent Collect, which comes from Advent Epistle. It reminds us that Christ, Who came first in great humility to set us free, is coming again as our Judge to see how we have followed it. It bids us, therefore, prepare for that coming by "casting off the works of darkness, and putting upon us the armour of light." Now, every prayer is a warning also; for if we pray with our lips while our heart does not go with them, our prayer is a witness against ourselves.

II.—As that Collect, therefore, sounds its warning day after day, the question naturally suggests itself, How shall we prepare? At the end of the first week the Church answers, "Study the Word of God." "Whatsoever things were written aforetime, were written for our learning," says the Epistle which she quotes. Put them to the use for which they were intended, but not without prayer, that you may in such wise hear them, read, mark, learn, and inwardly digest them, that, by patience and comfort of that Holy Word, you may embrace, and ever hold fast, the blessed hope of everlasting life which God has given us in our Saviour Jesus Christ.

Then that day, which will be a day of wrath to those who have to meet their Lord now, for the first time, will be a day of joy and gladness to those who have found Him in His Scriptures,—have known them to be the very message of their unseen, yet ever present Lord—have loved them as they would the letters of their absent friend and benefactor, have ordered their whole life by them—are already familiar with the mind of their Judge, and already fitted for His visible Presence. This is one help to prepare for Christ's coming—the prayerful study of God's Word.

III.—But this, by itself, is not sufficient. At His first coming, Christ sent His messenger to prepare His way before Him. So now He sends the ministers and stewards of His mysteries to make ready the way for His second coming. When, then, the Advent Collect has again sounded in our ear its solemn note of warning,—"**Prepare to meet thy GOD**"—the Church again takes up the answer, and points to the perpetual Presence of the Lord by His ministers,—"**As My Father hath sent Me, even so send I you;**" "**Lo, I am with you always, even unto the end of the world.**" The presence of Christ on the second Sunday is like the presence of a friend through his letters. The presence of Christ on the third Sunday is like the presence of a king through his ambassadors. The ministers of Christ are His ambassadors. Their duty is to prepare and make ready His way, "by turning the hearts of the disobedient to the wisdom of the just," so that we may be an acceptable people when Christ comes again. What a solemn trust is their's! What a solemn responsibility is our's! It is their's to call men to repentance, for "the Lord is at hand." It is their's to dispense the word of reconciliation—beseeching us in Christ's stead, "Be ye reconciled to God." It is our's to "esteem them very highly in love for their work's sake"—to seek them out when trouble or sickness comes—to "pray for them"—to make offerings to God for their support to "obey them" for "they watch for our souls," (Heb. xiii: 17, 18). Not to "judge" them, which the Epistle forbids, but to "account of them as ministers of Christ, and stewards of the mysteries of God." "He that receiveth them," as the Lord saith, "receiveth ME."

IV.—But once again the Advent Collect sounds its solemn warning! Christ has come—Christ comes again! "Go ye out to meet Him!" And again the Church takes up the answer, and reminds us that Christ is REALLY PRESENT NOW by His power and grace. Therefore, we are taught on this fourth Sunday to pray, "O Lord, raise up Thy power and come among us," that "Thy Grace and Mercy may speedily help and deliver us." Hence St. Paul, in the Epistle, bids us, "Rejoice"—"Rejoice in the Lord." For he who has learned to rejoice in the Lord's present power and grace, is best fitted to receive Him when He comes again. Where shall we look for Christ's presence now? Surely in His ordinances—in His "means of

grace." There we shall find Him, if we seek Him. In Baptism He gratts us into Himself, making us members of His Body; in Confirmation, in answer to prayer, He sends the promised Comforter into every prepared heart. In Holy Communion, He gives us His very self, His precious blood, His life, His grace, His power, His mercy, His love, His peace, His joy, His strength, His consolation, His help, His aid, His succour, His redemption, His life, His salvation, His kingdom, His glory, His grace, His mercy, which will "speedily help and deliver us from the sins by which we are sore let and hindered in running the race that is set before us." How fitting a lesson when the great Christmas Feast is drawing near! When Christ came on earth as a little child, there was "no room" for Him in the inn. Shall there be "no room" for Him, now that He would come under our roof. Shall worldly things crowd Him out, or "our sins and wickedness" drive Him away when He comes, not only by His Scriptures, not merely by His ministers, but when He comes and gives us HIMSELF. Oh, let this coming Christmas find us paying our vows in the presence of His people, and receiving the cup of salvation. If we turn away from Him, Who now stands at the door and knocks, and seeks for admission, will He not turn away from us when He comes in His glorious majesty—as soon He will come—to be our Judge?

Diocesan Intelligence.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

BELLEVILLE—St. Thomas.—It is a pleasing feature to know that the tide has turned in the interest of this new and flourishing church. The whole aspect of the church, the edifice and the service, is all the heart could wish.

On the 3rd, being Thanksgiving Day, large congregations assembled in St. Thomas at 10 a.m., and 7 p.m. Prayers were said by the rector, and a very earnest sermon preached by the rev. Mr. Echlin, of Bath. The organ, a very sweet-toned instrument, was presided over by Professor Oldham, and the excellent singing was heartily joined in by the congregation. The collection, which was for the restoration fund of the church amounted, during the day, to something over \$40. After the sermon, the Eucharistic office was proceeded with, when a large number partook of the blessed Sacrament. The Rev. W. Burke may well be congratulated, who, under Providence, has brought the church to its present condition. May he and his estimable family long be spared to work with earnestness, patience and zeal, among the united congregations of St. Paul's and St. Thomas'.

The Rev. Montague Peole, has returned to this diocese after his visit to England. He was offered a parish in the suburbs of London with stipend \$1200 dollars and prospect of increase, but declined the offer preferring to return to Ontario; he is now taking sole charge of Onabruk in the absence of Rev. Arthur Jarvis, who is away to the Old Country.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending Nov. 6, 1880.

MISSION FUND—Thanksgiving Collections.—St. Mark's, Parkdale, 12.76; St. Philip's, Weston, 12.00; Toronto, St. Anne's, 20.02; All Saints', 120.68; St. John's, 31.89; St. George's, 122.68; Church of the Redeemer, 51.66; Trinity East, 12.08; Norway, 11.00; Chester, 8.00; All Saints', King, 5.50; Cobourg, 181.63; Midland, 8.00; Fenelon Falls, 8.05; Gore's Landing, 3.16; Thornhill, 3.00; Richmond Hill, 2.20; Tecumseth, Trinity Church, 3.50; St. John's, 1.50; Haliburton, 8.70; Sunderland, 1.65; West Brock, 1.18; St. Mark's, Port Hope, 4.50; Whitby, 8.84; West Dysart, 25 cents. July Collection.—St. Barnabas', Chester, 2.00; Trinity East, Toronto, 10.12; Sunderland, 1.00; West Brock, 75 cents; St. Mark's, Port Hope, 1.50. Missionary Meetings.—St. Mark's, Port Hope, 1.00; St. Paul's, Bethany, 4.00. Special Appeal.—E. B. Osler, Toronto, balance of subscription, 150.00. Donation.—Mr. and Mrs. Nott, West Dysart, 1.00.

WIDOWS' AND ORPHANS' FUND—October Collections.—St. Matthias', Toronto, 4.06; St. John the Baptist, Runnymede, 1.00; Credit, 12.88; Dixie, 6.00; Port Credit, 2.00; Thornhill, 4.40; Richmond Hill, 3.80; St. Mark's, Carleton, 6.89; Mulmur West, Whitfield, 1.30; Honeywood, 1.45; Elba, 50 cents; Alnwick, 1.30; Hastings collection, 1.50; W. A. Curtis, 1.00; C. Lancaster, 25 cents; Mr. Powell, 50 cents; St. John's, Berkeley, additional, 1.00; Gore's Landing, 9.02; Port Perry, 4.60; Whitby, 20.00; Guildford, 80 cents; West Dysart, 50 cents; Holy Trinity, Toronto, 62.80; Church of the Redeemer, Toronto, additional, 5.00.

ALGOMA FUND—Day of Intercession Collection.—St. Mark's, Parkdale, additional, 75 cents; Port Perry, 7.15.

CRAIGHURST AND VESPERA.—The Rev. Wm. Farncomb, B.A., has been appointed to this parish. His post office address will be Crown Hill.

The next quarterly meeting of the Ruri-Decanal of the Durham and Victoria, will be held (D.V.) on Thursday, November 25th, at noon, at the Rectory, Millbrook.

Scripture subject for consideration, Gal III. Service and sermon in the at St. Thomas' Church. The Rev. H. C. Avant, is to be preacher on the occasion.

Rev. Mr. Hanna requests all communications to be addressed to him at Streetsville.

GEORGINA.—Thanksgiving Day was observed at the church here—the sacred edifice having been tastefully decorated for the occasion by the ladies of the congregation, assisted by two or three gentlemen. Beautiful leaves, flowers, ferns and fruits were arranged in a charming and striking manner. Over the chancel window was placed, "Glory to God in the Highest." Over the entrance, "Enter into His Courts with Praise and Thanksgiving." On the north side of the church, "While the Earth Remaineth, Seed Time and Harvest shall not cease," and on the south side, "The Earth is the Lord's, and the fulness thereof." These were in evergreen letters. An arch of leaves and ferns was erected over the entrance to the chancel, which, under the effect of artificial light, was very striking. The Rev. Mr. Nesbitt, the new incumbent, conducted the service. The church was full, and additional seats had to be brought in. Mr. Nesbitt preached from Ps. 100:—"Enter into His courts with praise," &c. The choir did good service, under Mr. Townley, while the organ was ably presided over by Mr. Yard. The offertory amounted to \$22.75.

The congregation have purchased a residence for a Parsonage, at a cost of \$3,000. It is one of the finest in the neighborhood.

Missionary Meetings in Northumberland.—The series of appointments which opened so auspiciously and pleasantly, in this Deanery, and which were so soon to be marked by the sudden death of one of the Deputation, commenced on Monday evening, Oct 11th, at St. George's, Grafton. The Ven. Archdeacon of Peterboro, Rector, in the Chair. The congregation, which was good, was addressed by the Rev. Rural Deans Givins, Smithett, and Johnson, in an earnest and impressive manner.

The meeting at Colborne, on the 12th, followed, but in consequence of a vacancy in the cure Mr. King, the senior Churchwarden, presided. The same Deputation addressed, in forcible terms, a good and attentive congregation. Canon Givins, on this occasion, in the course of his remarks, suggested—and, as if by prescience, how true!—that this was probably the last time he would ever address that assembly. The Rev. Mr. Gardner, minister in charge, arriving during Dr. Givins' remarks, he was introduced by the speaker felicitously, and asked to say a few words of greeting to congregation, which was done in befitting terms.

The sequel to the close of Dr. Givins' life-long labors in the mission cause, is known to the readers of the CHURCHMAN. He died as he lived—a missionary.

Similar meetings were held on the 13th, 14th, and 16th, at Brighton, Campbellford and Warkworth respectively, the two former attended by the remaining members of the Deputation. At Brighton, there being no incumbent, Mr. Lewis Austin, senior Warden, occupied the chair, and the Rev. Mr. Gardner, *locum tenens* at Colborne, gave an interesting account of missionary life in Newfoundland and Manitoba. The meeting at Warkworth was addressed by Dr. Smithett alone, Rural Dean Johnstone having had to return home for Sunday duties.

In consequence of the severe storm of Saturday, 16th, the supplemental meeting appointed for Dartford, had to be suspended.

On Sunday, 17th, the Rev. Dr. Smithett addressed a large congregation, assembled to greet their old pastor, in Hastings, Norwood, and Westwood, the Rev. John McCleary reading prayers. The collections, in all cases, were excellent.

HOLY TRINITY ANNIVERSARY DEDICATION.

(Continued.)

On Friday morning there was a large congregation at the early celebration at Holy Trinity, and over 100 communicated. The celebrant was the Rev. W. J.

Knox-Little, and the assistant the Rev. Charles Darling. The celebrant delivered an address on the Inner Life.

At the afternoon service, which was largely attended, the Litany was said by the Rev. C. Darling, the hymns sung being "How sweet the name of Jesus sounds," and "Abide with me, fast falls the even tide." Mr. Knox-Little, in continuing the subject of how to advance the spiritual life by mediation on the life of Christ, took up the subjects of the Passion and the Resurrection. The Passion, he said, was the culminating act of a drama which had never had anything to equal it in the history of the world. The whole life of Christ had been one of suffering as well in the hidden life at Nazareth as in His three years' ministry. But in the Passion this suffering came to its height, and afforded the world a lesson of world-wide significance. Taken in its lowest light it was the most extraordinary episode in the life of a most extraordinary man. It cried out with the prophet, "Is it nothing to you, all ye who pass by?" That was the challenge from the Cross; nor ever was a life of such nobility, such labor, such self-sacrifice terminated in agony so dire. Even viewed humanly the Crucifixion was a disaster; it realized Plato's dream of a great, good, man coming amongst humanity and treated as a slave. Viewed from a Christian standpoint it was an infinite, widespread ocean that would bear us on its bosom right on to God. However much it was pondered over by the highest intellects and the deepest capacities, it would be found out to be a drama impossible to be conceived, planned, or played. The teaching that was the outcome of the Garden of Gethsemane showed us the Great High Priest issuing forth fresh from consummating the Last Supper, from instituting that Holy Sacrament which is continued by the Church Catholic, and is to endure as His Perpetual Memorial while the Church lasts. The Agony in the Garden was the summing up in Christ of all the forces of His divine life to meet in deadly strife all the forces of Death and Hell, the result being shown in the sweat of blood. This agony of mind was the pain endured by the Humanity, the pain as produced in any of us—only infinitely intensified by the power of consciousness and reflectiveness combined. In a state of pain, that already endured in the past, that which is endured in the now state, and that which is yet to be endured in the future are always present to the human mind. All this suffering, mental and bodily, was present to Christ in the Garden, and, as if for the purpose of adding infinity and intensity to the force of the pain He was suffering, we had to remember that all the flood-gates of Hell were opened and let loose upon Him. He was literally "made sin"—as though in that awful moment He turned Himself into that vilest thing so hateful to Him, so loathsome in God's sight. In all its various horrid shapes this sin assailed His soul, and in every possible form sorrow and added pain was felt in His sacred heart, whence the sweat of blood poured forth in His agony. Yet this could not be realized save by faith, and even the highest faith could not attain to the awful reality. And what added to the agony was that when sin was thus borne in upon Christ He was left alone, His disciples, who should have been his support and comfort, were asleep. Who was there that has not felt this woe-begone lonely feeling; and yet who of us could understand this loneliness in His case? It was a wondrous lesson of the dignity of human endurance amid agony. "Ye have not yet resisted unto blood striving against sin," surely came into St. Paul's mind as he meditated on this Agony in the Garden. The strife unto blood is set for us when we come to that opportunity of temptation to sin, to which God has guaranteed a special grace, an opportunity which, if well used, is turned well nigh into a sacrament. "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to those that love Him." In this battle swords must be crossed, the fight must be fought, and the blood if needful must be shed. We must cut off our right hand, or pluck out our right eye; we must oppose ourselves to public opinion; we must break off from old habits of sin; and towards this we shall need all Christ's endurance in His Agony. We must not give in: we must, each one of us, play the man, and this we can do because we fight not in our own strength but in that of Christ. Of Him in His Agony we must think when in ours, fainting and yet not overcome with all the powers of hell let loose in opposition, though through human nature a sweat of blood were the outcome. We must "endure hardness," each as a "good soldier of Jesus Christ." And if we stand alone at such a supreme moment, we must call to mind Christ's agony in His loneliness in the Garden and hold on to the end, and in the midst of our agony we must remember that angels came and ministered to Christ at the end of His. We had to fight and to be tried to show forth our endurance and imitate that shown by the dying Jesus, and then shall the angels come and minister unto us. The knowledge of the possibility of the endurance and the encouragement attaching thereto were sadly wanted now-a-days, especially in the case of young men and

women, and Satan was slaying his thousands owing to this ignorance. He discouraged the youthful soldier by representing that it was not possible for him to resist, and yet Christ, the Example, thus endured for them, and will grant this endurance. To turn from the Garden to the common hall outside the house of the High Priest, or the palace of Herod or of Pilate. There stood Christ in another phase of His Passion, amid the brutal soldiery, exposed to their cruelty—cruelty carried so far as scourging. If men would but strive to realize that scourging at the pillar, how the cruel soldiers took those hands that had created the world, and bound them so as to expose those delicate shoulders on which had been laid the burdens of us all to their flouting gaze, to the savage strokes of leaden-laden Roman cords. Let any one picture to himself an innocent and dearly-loved child, spotless, harmless, full of affection, torn away from his mother's arms for no fault of his own, by bloodthirsty and deceitful men, and subjected to the most fearful tortures and cruelties, and even that would come far short of representing how it was with Jesus in the hands of that brutal soldiery. And yet, though his face might flush with shame, there dropped from His lips no unkind word, so great, so sweet was his virtue of endurance, so quiet and courageous His grace of patience, bearing with gladness and acceptance what God had sent Him to bear. The contrast between that God Man and the natural man was marked. The first motion of the creature is towards rebellion against God. In such cases let us remember the scourging at the pillar, and lay it well to heart, that "whom the Lord loveth He chasteneth, and scourgeth every son that He receiveth," and, however much men may laugh at the records of those who scourged themselves for their own sins and those of others, such men, at least, gave evidence of the need every soul had of scourging, and their readiness to receive God's scourging at God's hand. This scourging we must receive willingly, lovingly, if we would have our spiritual body advance to the "measure of the fulness of the stature of Christ." It was one of the unspeakable and astonishing properties of Christ's Passion, that, through it, men received a great power to die daily, and to rise and to live again unto righteousness. To live was a grand thing, but to die was also grand. It was a proof that a heart struggling to the death ensured a victory, and therefore Satan hated the Passion of Christ, while people must, therefore, know what it is and love to be scourged. They must not shirk the fight, must not play the effeminate, the laggard, and the fool, but in the life derived from the Passion must play the man to pass to Calvary. The Cross of Jesus was the symbol of Christianity. Before it and the three hours' Agony all that preceded those faded away. The Cross was the sign of our redemption. It was the Christian's highest symbol because it was the symbol of the mortification of the passions, inasmuch as to live to God we must die to the world. Mortification, therefore, the love springing from the Cross of Jesus, were the witnesses to the human race. Priests and people must learn to glory with St. Paul in the Cross of Christ, and to glory in nought else, because the principles of the Passion point to the joy of self-sacrifice. That spiritual joy belonged to us as children of the Cross, and to this life of the Cross, with its accompanying obligations and joys, all were called. This was the life in Christ, a life which ennobled and changed souls. Why should not this noble emulation blaze up in young men, to suffer and to rejoice. It was necessary for Christendom; it was necessary for the souls of us all. It purified our service and ourselves, and raised them to a supernatural power. If we were lonely or abandoned, with every door closed to joy, and every door opened to hell and its legions, when Satan and his fiendish hordes were assailing us, we should remember that awful loneliness of Christ in the Garden, when abandoned of all. He was in agony, and amid all the awful silence nothing was heard but the dropping of the Precious Blood in great drops upon the ground. When the fiends whispered their awfulness into His ear, He held up against them the infinite power of the endurance of His human passion. And so no loneliness, no abandonment, no trials, whether of faith or of virtue, will justify giving in on the part of the servants of the Crucified One. Are we cast down, prostrated by the struggle? Let us follow the Master—He is not far off; let us endure, let us be patient, for Christ then is near, the evening is at hand, rest is nigh. The Lord is speaking to us in the voice of the Resurrection—the same Lord who arose after His passion. His agony, His forty hours of entombment, during which His blessed soul, while separate from His body, had preached to the souls in prison; those uneducated in the mystery of His life, death, and burial. This soul had once more, by its own will, suddenly joined itself to His body, and Jesus again stood out alive, the Conqueror of Death, His work finished, and showing forth to and for us a glorious resurrection after the mortification of the passion. If we contrasted the Passion and the Cross with the new life, how infinitely small appeared the "suffering of this present life" in comparison with

"far more exceeding and eternal weight of that glory" which shall be ours in the new life. How infinitely small was this world's life with the endless life of the redeemed. Nor was the struggle against the Devil worthy to be compared with the glory reaped in the moment of victory in the blessed consciousness of having pleased God by that victory. In such a victory Christ "sees the travail of His soul and is satisfied," and the courage of the struggling warrior is renewed in the power of the Resurrection. Another invigorating thought is that when Christ's soul approached His body once more it was by His own act. He actually accomplished the fact. Thus he guaranteed to us His resurrection, and sealed at the same time His eternal Godhead on evidential proof which conveyed the greatest comfort. The one act of the will, by which the soul and body were brought into union with Christ, gave us new and lasting power through the resurrection. It was a union with God, and every struggle brought to a successful issue was an advance in the spiritual life; every conquest, every exercise of patience, every act of determined opposition to sin brought us nearer to God. Yet one thing more was required of us by the Cross, Passion, and Resurrection of Christ, namely, the desire, the intention, and the fulfilment of the intention to do somewhat for God. Jesus Christ cried out, "I have done this for thee, what wilt thou do for me?" The how to do this, Mr. Knox-Little left to the conscience of each one present. This was certainly required of all to be humble, mortified, Christ-like, and, above all, to hate sin.

In the evening, long before 8 o'clock, the church was crowded to the doors—seats, galleries, aisles, and even the vestibules being filled. Numbers stood during the whole service, and it is no exaggeration to say that hundreds were turned away. The processional hymn, "Onward, Christian Soldiers," was positively overwhelming in its force, and paved the way for that good effect which must have resulted from the sermon.

The reverend preacher's sermon was one of the most wondrous flights of oratory ever listened to, full of imagery and word-painting, conveyed in the most ornate and yet the chastest words, never going beyond the understanding of the poorest and most ignorant, and yet—in point of effect—the grandest that could be conceived. To give even a meagre outline of the discourse is difficult to report it in such a way as to do justice to the language of the orator, would be an impossibility. How he swayed his vast audience, now moving them to tears by his affectionate appeals to their higher natures, now causing an audible shudder to pervade the assembly, as he dwelt on the awful theme of man's last hour; how, again, he cheered the despondent sinner and poured the oil of gladness and comfort into their souls, as he described the rest that remaineth for those who have become the people of God by true repentance, must be left untold. To be comprehended aright, his fervent eloquence had to be heard and drunk in by the entranced ear. Taking as his text, "No night there," (Revelation 22: 5), he pointed out how this note of sorrow underlay all the glorious joys pictured by St. John, and tempered its strains, and, lest earth should be turned into heaven, underlay everything human, as disappointment, vanity and unrest. It told of but one certainty for all—death. The how, the when, and the where, it left uncertain. These things preceded this act of dying: (1) the tremendous certainty of its nearer approach with every tick of the clock; (2) a sovereign uncertainty as to when, and how, and where it should take place; (3) its accompaniments—the purpose of the present, i. e., the increasing weakness, perhaps, the gradual desertion of the senses, the awful consciousness on the part of the dying man that he is falling into the awful void; the thoughts of the dead past and its sins, folded up in that soul to burst forth before the Judgment Seat; the attendance of the thoughts as to the future, for the body, the certainty of corruption; for the soul—How to insure a certainty of happiness for the soul should be our struggle. There were those who adopted the stoic's philosophy, and went in for endurance of life's evils as a something that could not be cured. But this was an empty life's purpose, and, after all, to leave the soul's future uncertain and dark. There was no nobleness in such an existence. Others claimed that our senses brought their immediate reward—their enjoyment was all the reward they cared for. And so they either sank down into the Epicurean's life of eating and drinking, for to-morrow they were to die; or hurled themselves into the vortex of fashionable life to emerge mere wrecks or, perhaps, to lose their souls. There was the Christian's way, and though it was always one of fights, surrounded by clouds not always to be pierced, yet it was not one given up to the things of time which could not satisfy the souls of men. It was one which measured the things of time by the standard of eternity, and, ennobled by all good gifts, passed cheerfully on through its pilgrimage of night, first into the dawn, and then into the glorious brightness of that place where there is no night, where all i-

rest and peace. There were three words he would leave them to guide them heavenwards. *Repentance*, to guide them; *Responsibility*, to warn them; and *Peace*, the resurrection gift, to enable them to fight against evil and to live in Jesus.

As the offertory was collected, Warren's arrangement of "Rock of Ages" was beautifully given by the choir, after which the Rev. W. S. Darling pronounced the benediction; the long, white-robed procession filed out slowly and with difficulty through the crowded aisles, singing, "Through this night of doubt and sorrow," and the imposing services came to an end.

In the vestry, after the service, Mr. Knox-Little bade farewell to the choir of Holy Trinity and crowds of the laity, who were anxious to press his hand before his departure. Meanwhile an informal meeting of the clergy present—some thirty or forty—representing all schools of thought in the Church, on the suggestion of the Rev. W. S. Darling, and the proposal of the Rev. J. Langtry, requested the Archdeacon of York, Provost Whitaker, not only to thank Mr. Knox-Little for his able discourses, but also to request him to return to Toronto to preach a regular mission.

In doing this, Provost Whitaker, most cordially tendered the invitation, and in thanking the reverend gentleman for his service, said that any praise of his talents would be flattery were it not that these talents glorified God in him their possessor. He (the Provost) thanked God for the good Mr. Knox-Little had done for souls during the two days just past.

Mr. Knox-Little replied feelingly that he had crossed the Atlantic, primarily, for rest and health, leaving a friend in charge of his large parish, and then to fulfil promises made last year, to clergymen in the United States. But on the pressing invitation of Mr. Darling, feeling it would be un-English to pass over his own countrymen in Canada, he had put off some of those engagements to come to Toronto. He would certainly return some day, but probably not till next Fall, to give a mission service, since it was represented he could do some good. As to the Provost's remarks, coming, as they did, from one so much his superior in age, dignity, learning, and experience, he valued them most highly, as well as the good opinion of his brethren in the ministry, and if he had been instrumental in doing good to one soul, he was only too thankful; how much more if to many.

He then shook hands all round, and so parted.

NIAGARA.

[FROM OUR OWN CORRESPONDENT.]

JARVIS.—The Lord Bishop visited this parish on Monday, the 1st inst., and confirmed forty candidates, fifteen of whom were married people who came from other Christian bodies. They were divided into two classes,—twenty-seven received the sacred rite in St. Paul's Church, Jarvis, in the morning, and thirteen in All Saints' Church, Hagersville, in the afternoon. His Lordship returned to Jarvis in the evening, and delivered an able sermon on our Liturgy to a crowded and deeply interested congregation. The present incumbent, during his ministry of two years in the parish, has had the privilege of presenting to our Bishop, for the imposition of his Apostolic hands, ninety-five persons.

GUELPH.—There was a very large congregation at St. George's on Thanksgiving Day. The choral parts of the service were beautifully rendered by a full choir. The Bishop preached an appropriate sermon. The offertory was for the missions of the Diocese, and, judging by the number of bills on the plate, it must have been a very good one.

There was a very pleasing service in this church on All Saints' Day, with a celebration of the Holy Communion. Canon Dixon gave an address on the state of the departed between death and judgment.

The Rev. D. J. F. McLeod, formerly of this Diocese, has been called upon by the S. P. G. to give a series of addresses on Mission Life in Canada, in the Diocese of Hereford.

HURON.

[FROM OUR OWN CORRESPONDENT.]

WALKERVILLE.—Mr. F. Lingard, a licensed lay reader, is officiating in the church here that has been vacant some time.

The Apostacy of the Rev. J. K. Jones.—Mr. Jones is at present delivering lectures, advocating the pre-emptions of the Church of Rome to be the Holy Catholic Church. His has been a life of repeated and great changes—a most extreme Low Churchman—an avowed infidel—then a recantation of infidelity—a re-

turn to the Catholic Church of England, and a temporary appointment to the living of Walkerville—then a lapse into Romanism. He has been appointed Professor in the R. C. College at Sandwich.

LONDON.—C. E. Young Men's Association.—This Association has commenced its winter labors of Christian love. The first lecture under the auspices of the C. E. Y. M. A. has just been given in the Bishop Cronyn Hall. The lecture was by Rev. J. Gemley, on the Pyramids. The hall was crowded, and all were highly pleased and interested. G. Laing, President, presided.

ALGOMA.

[FROM OUR OWN CORRESPONDENT.]

UFFORD.—A correspondent states that the church here was erected mainly through the exertions of the Lay Reader, Mr. A. Knowles. From another source, however, the sum of thirty dollars was received towards lining the inside and building a vestry, also a small stove.

ROSSEAU.—The Rev. Alfred W. H. Chowne begs to acknowledge with thanks the sum of twenty-five dollars, from Benj. S. Beley, Esq., of Rosseau, Muskoka, towards the Parsonage Fund.

Correspondence.

All Letters will appear with the names of the writers in full

THE CHURCH OF CANADA.

SIR.—The letter of Mr. Walter Darling, which appeared in your issue of the 4th inst., relates to a subject which attracted the notice of the Lower House at the meeting of the late Provincial Synod. Mr. Darling's namesake, the Rector of Holy Trinity, Toronto, having taken the view your correspondent has expressed, an interesting conversation arose, which showed that the inclination of the thought and opinion of the large majority of the members in attendance were strongly adverse to the Rev. Mr. Darling's vigorous declamation, and, as a matter of course, would also be so to your correspondent's plausible argument.

In his quotation from the address of the Most Reverend the Metropolitan, I think Mr. Walter Darling has somewhat strained the interpretation which should be placed on His Lordship's words, "The ecclesiastical affairs of our Canadian Church," were, I apprehend, referred to in a colloquial manner, rather than in exact terms, and consequently no argument, having any legal force, can properly be drawn from the extracted sentence.

The "Canadian Church," for all practical purposes, is free enough already. I venture to think there are but very few Churchmen who desire to increase the measure of her independence. Whether the tie which unites the "Canadian Church" with the See of Canterbury, and the history of past ages, be a real, or only a sentimental one, is a question into which I do not wish too curiously to pry. It is enough that the precious tie exists, and it is pleasant to record the unanimous determination of the Provincial Synod to continue its existence unimpaired.

A descriptive title, as a matter of legal convenience, had to be chosen by the Synod, and the one recommended, "The Church of England in Canada," very aptly expresses the purpose such title is intended to serve. Nevertheless, there was much force in Mr. Davidson's argument in favor of the statutory form, viz., "The United Church of England and Ireland in Canada." The only valid objection taken was a practical one. The title was too long and embraced too many words, and life is said to be too short to use words without profit. Some also urged that the recent separation of the Churches of England and Ireland affected, also, the status of our "Canadian Church," and destroyed the relationship which the earlier laws had preserved. This argument scarcely bears examination; for, if the "Canadian Church" were the legitimate offspring of the "United Church of England and Ireland," she did not cease to be so because her parents had consented to a bill of divorce, and had separated themselves from one another. The adoption of the old title, which has been crystallized in our statutes, would have tended to preserve an historical incident of some importance to the mother country and to ourselves, for the clergy and laity of "The Church of England in Canada" are largely recruited from people of the Irish race. The direct descent from both parents is easily susceptible of proof, and the evidence may readily be found by all who go in quest of it, in the racy rhetoric of the clergy in Canada.

It would, I think, be wise to hasten slowly, and not

move by leaps and bounds towards change. The Bishop of South Africa, to whom Mr. Darling makes approving reference may, even now, have reason to take a thoughtful review of the title he discarded. The legal aspect of a question must be respected, and he who would inconsiderately substitute sentiment for law, runs a grave risk of coming to serious grief. Whether the example of the Bishop of South Africa should be followed or avoided, is a matter of much interest just now.

The last word has not yet been spoken, but, judging from what has fallen from judicial lips, the safer course would be to leave Mr. Walter Darling's reference to South Africa, as a subject in solution, to await the action of time and the analysis of the judges.

Yours, &c.,

FENNINGS TAYLOR.

Ottawa, Nov. 8, 1880.

THE HURON CONSTITUTION.

SIR,—In a letter which appeared in your last issue, the following "extraordinary" statement was made:—

"I think any unbiassed reader will admit that Mr. Harding has been fairly beaten in argument and fact by Mr. Smith, as any one will be that defends the idiosyncrasy of the Huron Constitution, because it is indefensible in theory, and not much less so in operation, and has brought disgrace upon the Episcopacy, and servility upon the clergy, driving lay members from the Church, and making others totally indifferent to it; destroying the voluntary spirit, as is evidenced by the decrease, in such a prosperous year as last year, of Diocesan support, Widows' and Orphans' Fund, and the Mission Fund. The divided surplus of last year arising through the death of several of the commuted clergy, and this imaginary success will be maintained this year if others likewise follow the course of all flesh."

I do not intend to take any part in this controversy. I wish merely to correct the statements that, there was "a decrease, last year, of Diocesan support," &c., and that "the divided surplus arose through the death of several of the commuted clergy," &c.

To show how much the author of this "argument and fact" (!) errs through ignorance, I will refer to official documents. On page 64 of our last Synod Journal you may find the following statement:—

"The income of the past year, derived from the voluntary contributions of the Diocese, amounted to \$18,800.25, an increase of \$1,490.79 over last year's income, and being the largest amount ever yet received since the formation of the Diocese."

On the same page, under the head of "Mission Fund, you will find that there was a "large addition" this year to the Parochial Association and Mission Fund collections, the receipts showing a total increase of \$1,626.76, directly available for Missionary purposes."

With reference to the Widows' and Orphans' Fund, there was a decrease, last year, of \$93.49; this small decrease having been occasioned by the fact that the weather was unfavorable on the days when the offertories were made. These statements from the audited accounts, which also appear on page 64 of the Synod Journal:—"This gratifying result of our labors bespeak most surely a growing interest in the hearts of our people, and affords the more reason for gratitude to God, when we consider the unusual weather that prevailed during the year, and especially during the winter, when the absence of sleighing and the impassable condition of the roads prevented the usual facilities that are afforded for business and commerce, &c."

With reference to the "divided surplus last year, arising through the death of the commuted clergy," your correspondent is again at fault.

The "divided surplus" amounted to about \$2,000, which was distributed amongst the missionary clergy of the Diocese, in accordance with the provisions made in Canon XXIX, viz., that "a priest over five years standing should, in the discretion of the Standing Committee, receive at least \$800 per annum, if the funds will admit of it." How much of the amount thus distributed "arose through the death of several of the commuted clergy," your intelligent readers can ascertain for themselves by consulting the duly audited accounts of our Synod for the past two years.

In 1879 the amount carried to the Mission Fund from the Commutation Fund interest was \$3,816.96. In 1880, the amount from the same source to Mission Fund interest, \$3,974.01, making the additional amount received in 1880, only \$357.06.

Consider further that, in 1880, the salaries of missionaries in our Diocese amounted to \$1,820.22 more than in 1879, and still further that we received \$100 less from the S. P. G. in 1880 than in 1879, and it will be seen that the surplus of \$2,000 which we had in

hand at the close of the last year's accounts, and which we are able to divide for the benefit of our missionaries, could not possibly have arisen from the \$357.06 additional interest which our Mission Fund received last from Commutation Fund interest. It is true several commuted clergymen died during the year 79-80, but only a portion of their annuities came into our Synod funds before the close of the year.

The following fact will throw further light on what disposition is made of accruing interest from the Commutation Fund. Under the excellent provisions of our Huron Constitution, superannuated clergymen are liberally pensioned from this source,—and it is only after these are duly provided for, that any appropriations are made from the Commutation Fund interest. Last year, the amount paid for this purpose was \$3,485.08, an excess of \$823.36 over the pensions of the previous year.

Perhaps it is unnecessary to answer to answer statements so entirely at variance with truth, as I have shown the statements to be—that there was a decrease of Diocesan support in the Huron Diocese, during the past year. It is as foundationless and as false as ARE ALL the other statements in the paragraph above quoted. The organization of our Diocese is satisfactory, both in theory and in operation, and your correspondents cannot pen a single sentence against it, without resorting to misrepresentations. The paragraph I have quoted is a fair sample. *Ecce omnes.*

I am, dear Mr. Editor,

Truly yours,

W. F. CAMPBELL.

Nov. 6th, 1880.

RECIPROCITY IN MATTERS ECCLESIASTICAL.

DEAR SIR,—When I returned to my parish, a few days ago, after a short holiday, I read in your issue of the 7th inst., a communication from the Rev. John Gemley, in opposition to the scheme advocated by myself and the Rev. G. J. Low. I will be as brief as possible in my reply, as I propose taking further action in the matter at a more suitable time. I would first express my unqualified approbation of Mr. Low's letter, containing, as it does, unanswerable arguments in favor of the scheme propounded, and with all due respect to Mr. Gemley, I, for my part, am still of the opinion that it is practicable, and, if adopted, would be beneficial.

The prediction that disastrous results would follow the centralization of funds, is not warranted by the facts which I obtain from other ecclesiastical bodies, which administer such funds satisfactorily and successfully.

The *non-possimus* objection is derogatory to the administrative powers of the Church, and cannot be allowed by those who have a better acquaintance with her vast resources, in this respect, which are unsurpassed by those of any other denomination.

The Provincial Synod, at its last session, legislated in favor of Algoma Diocese, so that any clergyman might remove to Algoma without suffering loss. We are not satisfied with that legislation; it should have comprehended suitable provision for the devoted clergymen who are now laboring there, and, in case of death, for widows and orphans. But the amount of legislation there effected clearly admits the principle which we are advocating.

I am strongly in favor of endowments and a permanent pastorate; but the voluntary system prevails in this country, and I am of the opinion that itinerancy is inherent in and inseparable from that system. And in country parishes, villages, and small towns, where the population is unsettled and fluctuating, and where the choice and support of the clergy depend solely upon the supreme will of the people, a permanent pastorate is impossible. Itinerancy, to a certain extent, prevails now in every Diocese; and whilst the practice would not, we think, be increased by reciprocity between the Dioceses, such a scheme would secure clergymen from injustice and loss, when compelled by circumstances to remove from one Diocese to another. The distances, in some cases, might not be greater than removing from one parish to another, simply, perhaps, across the boundary line. I would here state, however, that I am strongly opposed to the admission, into this Diocese, of any clergymen for the purpose of occupying government rectories, or prosperous parishes, to the exclusion of faithful men who have borne the burden and heat of the day.

In reference to Mr. Gemley's personal remarks, relating to myself, and the superiority of my prospects in this Diocese, I would reply that, though kindly meant, they would not have been made if he had known all the circumstances. I have sustained a loss, in a pecuniary point of view, and my desire is to save others from a similar experiment.

Yours respectfully,

JAMES CHANCE.

Tyrconnel, Oct. 29, 1880.

THE HURON CONSTITUTION.

DEAR SIR,—I did hope that my last letter on the subject of the Constitution of the Synod of Huron had been written. But Mr. Smith and Mr. Tibbs have both come forward with letters that must not be allowed to go altogether unchallenged.

The first point I shall notice is in Mr. Smith's letter, from which I make the following quotation. "Yet their cruel assailants have not suffered, but have retained their comparative abundance and given up nothing. It is the old story told over again of the poor man's lamb." I call this a simple perversion of my words, and also of the facts. My words were intended to set forth, and did set forth, the fact that the difference of opinion to which I alluded in a former letter, was amongst the clergy themselves; whom Mr. Smith regards as the subject of a cruel wrong and injustice. Some of the clergy thought it wrong, some thought it right, and when the vote was taken, after a full and fair, and I may add, a fearless discussion, it appeared that a very large majority thought it right to discontinue the \$200 a year bonus to the senior clergy. Added to this the fact, that, in that majority, were several who had actually become annuitants, and you have the reason which I gave for objecting to the term robbery.

The next point I shall notice is one in which I admit that verbally Mr. Smith has me. The Bishop was the prime mover. Still, Mr. Smith will admit that the clergy, yes, several of the annuitants, were very prominent in carrying a canon which they could have rejected, and which I believe they would have rejected had they thought it an act of robbery.

Mr. Smith's next paragraph is the chief point to which I wish to refer. In it he puts forward as a full proof of the assertion that the Commutation Fund belongs to the clergy and not to the church, the following quotation from the bond given to the Commuted clergy. "And when and as soon as such annual payment to the said A. M. shall cease, the church society shall have and hold the said Commutation money, and all interest and proceeds thereon, upon such trusts for the support and maintenance of the clergy of the said church, within the said Diocese, or such other Dioceses as the said Diocese shall hereafter be divided into." I never denied, or thought of denying, that the Fund was for the support and maintenance of the clergy; but I do maintain that the Fund belongs to the church, whose duty it is to see that the clergy are supported and maintained. And now I ask who are the clergy to whom the church owes this duty? Mr. Smith's contention seems to be that the term "clergy" in this quotation includes only so many of the older men in the Diocese as will annually absorb the surplus interest of the Commutation Fund at the rate of \$200 or \$400 to each. The Synod of Huron, when it passed that "terrible" canon, thought that the term clergy, as used in that same quotation, included the whole of the Diocese excepting those who, from other sources, were sufficiently "supported and maintained." Acting upon this broader and truer interpretation of the Bond, the Synod decreed that the first charge upon the surplus should be the Superannuation of men who were past work, and that any balance left should be carried to the Mission Fund, a fund that is devoted entirely to the maintenance and support of those clergy who have not a sufficient support from other sources. If the word senior were in the Bond, then Mr. Smith might call us robbers. But it is simply "clergy," not senior clergy, whom the Synod, as the successor of the "church society," is bound to support and maintain.

The next point that claims attention is the uncalled for insult to the memory of two departed Bishops of the church. I fail to see how the present constitution of the Diocese of Huron is affected by the charge of misappropriation of funds laid against the late Bishop Strachan, of Toronto, and the late Bishop Cronyn, of Huron. I believe that in using accrued interest of the Commutation Fund to form a part of the capital of the Episcopal Fund, those two men were too honest to do a deliberate wrong, and too clear-headed and cautious to take such a step without looking well to it that there were no legal difficulties in the way.

But even if I admit that it is unjust to use that old surplus as a part of the support of the Bishops, have I not a right to ask that Toronto shall share the blame with Huron? When Toronto, with its more perfect constitution, and its less subservient clergy, makes a raid upon its Episcopal and Archdeacon Fund, and insists upon that portion of it which came originally from the Commutation Fund, shall be divided amongst the older clergy, then they may consistently call upon us to throw the corresponding portion of our Episcopal and Archdeacon's Fund into the Mission Fund. It is quite possible, however, that, in the attempt to do so, both Toronto and Huron will find that Bishops and Archdeacons may justly and legally be included in the term "clergy," both in that Bond which he quotes, and in that grant from the crown which is the origin of the Commutation Fund. When we speak of the clergy of the church of England, we include Bishops, priests, and deacons.

ITUTION.

last letter on the Synod of Huron had Mr. Tibbs have at must not be ad.

Mr. Smith's letting quotation. "Yat ered, but have re nce and given up ver again of the mple perversion of ly words were in h, the fact that the uded in a former hemselves; whom of a cruel wrong thought it wrong, a vote was taken, a fearless discus- majority thought ear bonus to the act, that, in that ually become an- which I gave for

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to use that old e Bishops, have shall share the with its more ervient clergy, nd Archdeacon it which came id, shall be di- they may con- sponding por- s Fund into the wever, that, in nd Huron will ay justly and y," both in that grant from the mmutation Fund. church of Eng- deacons.

Mr. Tibbs' allusion to attempted legislation may be in very good taste. It certainly is not well chosen as an argument on his side of the question, whether the clergy of the Diocese of Huron are independent or not. He surely knows that when the Bishop of Huron brought that forward to which he alludes, the Synod showed such signs of disapproval that the Bishop withdrew it. Had the clergy been so completely under the Episcopal thumb as Messrs. Smith and Tibbs would have us believe, would that proposition have been opposed and withdrawn?

A good deal has been said about the Bishop appointing the "Land and Investment Committee." Judge the men of his choice by their works, and you will see how little occasion there is for fault-finding. The duty of that Committee is to see that several trust funds of the Synod are well and safely invested. That the Committee faithfully discharges this duty is evident from the fact that the interest received from invested funds averages that which is charged by the Loan Societies with which the Committee must come in competition, and still more from the fact that the capital for investment instead of being wasted, has, by judicious investment been increased.

It is to be hoped that, for the honor of the church, we have but a few clergy like those to whom Mr. Tibbs refers, "who dared not vote according to their conscience, for fear if anything occurred in their parishes, they might be turned out on the roadside." No matter what constitutional safe-guards such men have at their backs, they are not fit to be members of any Synod. Nor does the fact that they were afraid, prove anything either against the constitution or against the Bishop. To make a point against me here, Mr. Tibbs must prove that these craven-souls had cause to fear that they would be turned out on the roadside.

I am sorry that Mr. Tibbs in his anxiety to show the Diocese of Huron in the worst possible light, should find it necessary to make an assertion that is simply untrue. He charges the constitution of Huron not only with "bringing disgrace upon the Episcopacy, servility upon the clergy, driving lay members from the church, and making others totally indifferent to it," but with "destroying the voluntary spirit, as is evidenced by the decrease in such a prosperous year as last year, of the Diocesan support of the Widows' and Orphans' Fund and Mission Fund." Three of these items we shall regard as matters of opinion, and allow the public to take Mr. Tibbs' opinion for all it is worth. But the decrease in funds is a point that can only be settled by the Synod report. From the Synod Journal for the year 1880, I make the following quotations, which Mr. Tibbs will find on pages 64, 65 and 66.

"The income of the past year from the voluntary contributions of the Diocese amounted to \$13,500.25, an increase of \$1,490.79 over last year's income, and being the largest amount ever yet received since the formation of the Diocese." "General Purposes Fund." "The amount received from annual subscriptions and parochial association collections was, \$6,175.71, being an increase of \$1,028.90 as compared with last year." "Mission Fund." "The amount received for this fund was \$3,619.87, being an increase of \$597.89 over last year." "Widows' and Orphans' Fund." "Owing to the peculiarly unfavorable weather on the appointed Sundays in July and January, the quarterly collections show a decrease of \$93.49, as compared with last year." "Day of thanksgiving." "The collections on this day were \$808.80, being an increase of \$32.88 over last year." "The collections on the Day of Intercession for 1889 were \$492.22, being \$61.27 less than last year." These figures speak for themselves. Those must be wonderful glasses which enable a man to see in these figures an indication of the destruction of the voluntary spirit in the Diocese of Huron.

The remarks respecting the Bishop seeking additional clergy, have not very much weight. Huron is not the only Diocese which laments the lack of men offering themselves for the work of the ministry. Any one who reads the charges delivered by Bishops, both in this country and in England, will find that this lack is felt elsewhere. Some clergymen, it is true, have left this diocese. Very few, however, if any, have been drawn from it by superior attractions offered by Toronto, or indeed by any diocese as such. Few of our missionary clergy have left the diocese, and very few of our older men, the two classes that would be directly affected by the distribution of the surplus, in whatever way it is distributed. The men who have left us have chiefly been young men who had gained a reputation for special pulpit ability, and so were sought after by city congregations in other dioceses, notably Montreal. Some of these men have returned to Huron, and others, I know, have been more than willing to return. On the other hand, the Huron clergy list will show that a large number have come into the diocese, both from other Canadian dioceses and from the United States. I do not pretend to keep myself posted as to the antecedents of the clergy, but I can point to more than twenty of our

present clerical staff who have either received their orders in other dioceses, or have returned to this after a short absence from it. The attractions that drew at least four-fifths of those clergy away, were not "diocesan" but "congregational," and with these our constitution has nothing to do.

Mr. Tibbs takes to "his soul the flattering unction" that "all unbiassed men will agree that I have been beaten in argument." And if to arouse groundless suspicion in the minds of churchmen, if to defame three Bishops of the church—if to cast reflections upon the whole administration of a diocese—if to seek to fasten reproach on all the clergy of Huron—if to lay to the charge of the constitution of this diocese acts that were done before that constitution was adopted, be argument, then I have been beaten, for I could not pretend to be a match for either of my opponents in this. But I think that both they and I write for a public that can discern between fair argument and the bold assertion of disagreeable things which have nothing whatever to do with the constitution of the diocese of Huron.

Yours truly,
FREEMAN HARDING.

Haysville, Nov. 5, 1880.

CHURCH WOMANS' MISSIONS' AID TO-
ONTO.

(Continued from page 558.)

The Quarterly Meeting was held in the School House of the Church of the Ascension, by the kindness of the Rector, the Rev. A. H. Baldwin. There was a very large attendance. The Lord Bishop presided, and the proceedings were opened by the singing of a hymn and saying the usual Missionary Litany. The following report was presented by the Secretary-Treasurer, and read by the Rev. A. H. Baldwin:—

Report, Nov. 5, 1880.—The sec-treas. begs leave to report that the Executive Committee have met twice since the last Public Quarterly Meeting in July, and have had two applications submitted to them, viz., one from the Rev. W. H. French, of Coldwater, for assistance in erecting three Mission Halls at stations under his charge, and one from Rev. Mosely, of Parry Sound, for \$20 to aid in adding a chancel to the church at that place, this latter request not being accompanied by the Bishop of Algoma's recommendation, has, in accordance with the By-law of the Society, been referred back.

N. B. P. 33. No application from clergymen be entertained unless endorsed by the Bishops of their respective Dioceses.

With respect to the object of Mr. French's appeal, the Executive Committee feel that it is one which they can earnestly recommend, and they regret that the amount at the credit of the General Purpose Fund is at present too small, that they can only suggest the appropriation of \$10 for this purpose, with the hope that the Parochial Branches may take the matter up and enable them to offer a sum better worth acceptance.

In order that the Society may be fully informed on this subject, Mr. French's statement is appended to this report.

It is a matter of regret that the cash receipts during the quarter ending Sept. 30th, show so great a decrease, being a total for all purposes of \$38.43, against \$236 during the same period in 1879. The officers of the Society, having given much consideration to the subject, are of opinion that this condition of affairs is very greatly owing to the system which has obtained of sending out collectors without adopting any place for drawing the subscribers together and interesting them in the cause for which their gifts are solicited. A definite organization in each parish with this end in view, would, they feel certain, if properly worked, give very different results. It is not merely subscriptions which are needed from the members of the C. W. M. A. but prayers, sympathy, and labor, and if the Society could in any measure, arouse the women of this diocese to a sense of their capabilities of usefulness and the obligation which lies upon them, to exert their powers in the promotion of the mission cause of the church, a great part, the most urgent part, of its work, would be accomplished.

The question of fixing certain definite objects to which a portion of the General Purpose Fund should be devoted, has engaged the attention of the Executive Committee, and they think it advisable that some diversity should be offered in these, and that a beginning should be made in the direction of Foreign Missionary work. During the past summer we had the pleasure of a visit from Dr. and Mrs. Strachan, who passed through Toronto en route to England from Madras, at which place they have labored amongst the natives for many years. They expressed a hope that the Canadian Church might extend its sympathies to the field in which their work lies. During the recent famine in Tinnevely, hundreds of children were left orphans, and a large number of these are

under the care of our missionaries. The Committee recommend that the Society undertake the support of a child in the orphanage which is under the care of Mrs. Strachan; the whole cost of maintenance would not exceed \$25 per annum, an amount which it is quite within the power of the Society to give.

The Bishop of Algoma desires to express his thanks for the continued support of the Rosseau Mission, and trusts there may be no diminution of interest in the future; he has received most satisfactory accounts of the progress of Churchwork at the different stations under Mr. Chowne's charge.

At the quarterly meeting in July, a special committee was appointed, to take into consideration the advisability of holding a public meeting, this autumn, to which speakers from a distance should be invited. It was decided by this Committee that an effort should be made to induce Bishop Coxe, of Western New York, and Bishop Harris, of Detroit, to attend and give addresses, also that Miss Emery, the Secretary of the Woman's Auxiliary to the Board of Missions in New York, should be asked to come at the same time, with a view of obtaining her valuable advice and assistance in extending our work. It was found impracticable to carry out this plan at the time proposed, the General Convention of the Church in the United States taking place this year, occupied the attention of the Bishops and prominent clergymen, and it was felt useless to ask them to come here this fall.

It is hoped, however, that it may yet be possible to put the scheme in operation, Miss Emery having expressed her readiness to come if her duties in New York will permit.

During the month of October a branch of this Society was formed at Mimico, commencing with eleven members. This is the first branch organized outside the city, and we trust it may be an earnest of future extension.

St. George's Parish has also formed a Sewing Society in addition to their other work,—an example which, it is hoped, may be followed in other congregations, help in this department being much needed. Where individuals are willing to offer their assistance, either in taking work to their homes or in attending the weekly meetings, if they will be kind enough to give their names to the Secretary at the close of this meeting, they will be furnished with all particulars.

The Secretary-Treasurer of the Sewing Department reports sending a box to Algoma, valued at \$77.90. Also a large number of applications and an urgent need for more workers. One claim upon us we may here mention:—We have been asked to supply a winter outfit for one of our missionary clergy in this Diocese, who, unless we can come to his aid, will be compelled to face the hardships of his winter travels very inadequately prepared.

The prayers of the Society are desired for the following:—That a suitable clergyman may offer himself for the Nepigon Mission; for the increase of the funds of the Society; for the orphanage under Mrs. Strachan's care in Tinnevely.

Respectfully submitted,
E. K. WESTMACOTT,
Secretary Treasurer.

A discussion ensued upon the various topics suggested in the report, in the course of which the Venerable, the Archdeacon of York, the Rev. John Langtry, and the Rev. W. S. Rainsford, indicated their hearty concurrence in the work of the Society, and advocated more systematic organization for carrying on the work of the Society in the different parishes. The Rev. Mr. Mockridge, rector of Christ's Church Cathedral, Hamilton, delivered an interesting and suggestive address, in which he commented upon the position women had ever held in the church, in works of piety and charity, and upon the great advantage that must accrue to the church from their enlisting their co-operation in the great field of Missionary work. He was glad the attention of the Society had been called to the subject of Foreign Missions, and said he hoped that the church in Canada would soon be able to send out a Missionary Bishop following the example of the church at home and the American church.

The meeting then closed with the Benediction.

We sow many weeds to get a few flowers.

Character is a perfectly educated will.

The gratitude of the lowly is precious.

A delicate thought is a flower of the mind.

To select well among old things is almost equal to inventing new ones.

Justice is the bread of nations. They are always famishing for it.

A grave wherever found preaches a short and pithy sermon to the soul.

Those answering an Advertisement will confer a favor upon the Advertiser and Publisher by stating that they saw the advertisement in the DOMINION CHURCHMAN.

Family Reading.

OUR NELL.

CHAPTER V. (continued)

In the dusk of a showery evening Miss Lettice sat at the open window of the drawing-room. The soft patter of the rain upon the leaves made music without, and Beethoven made music within. Walter was at the piano, playing the Sonata in A flat. Miss Lettice's hands were idle, and her mind, as a rule so firmly under her control, had surrendered itself to the master-musician, to be borne on the tide of melody, hither and thither, and whithersoever he willed. When the solemn forceful chords of the funeral march had died out, and the air seemed empty, as though some presence had departed from it, Walter's voice broke the silence—

"Do you know, I fancy James does not like me as much as I like him."

Miss Lettice felt a painful jar. Was there no purifying power in such passionate harmonies which could sweep, even for a moment, a man's soul clean from his egoism? Her tone was colder than usual as she replied—

"I think he likes you, but perhaps he hardly approves of you."

Walter was idly turning over the leaves of the music-book. The sudden cessation of his occupation, and a certain rigidity of figure, showed that the answer was unexpected, as well as unpleasant. He shut down the piano sharply, came across to the window, and stood in front of Miss Lettice with a look of discontent, which sat oddly on his pleasant face.

"Not approve of me?" he questioned. Miss Lettice did not answer.

"And why on earth doesn't he approve of me?"

Miss Lettice paused a moment before replying.

"For instance—do you think an earnest parish pastor, devoted to his work, be likely to have much in common with woulda man whosays, as you did at dinner to-day, 'Give me three books—to wit, 'Wilhelm Meister,' Shakespeare, and Shelley, and you may make a bonfire of all the rest?'"

Walter ruffled up his hair petulantly. "Perhaps you disapprove of me, also?"

"I have more tolerance than James," said Miss Lettice, adding in a low voice, "perhaps because my convictions have cost me less."

"Well, I must confess, cousin, that you astonish and disappoint me. I had given you both credit for remarkable breadth. If I had had the slightest idea I was shocking you, I should certainly have been careful not to speak so freely. I hope you know that I could not have been guilty of such bad form."

"I assure you that you have not shocked either of us; that was not at all what I ment. Do not begin to try to disguise yourself, for you could not do it, my dear boy," and Miss Lettice smiled up at him cordially.

"Yes," said Walter, "at any rate I am candid." The vexation had quite cleared from his brow, and he threw himself back in a low chair, prepared to enter with zest into a discussion of his faults and virtues. "But, come, tell me exactly what you and James complain of in me."

Miss Lettice did not answer immediately, and Walter continued—

"I cannot believe that you would be so narrow as to condemn me simply because I enjoy 'Wilhelm Meister.' Do you never read Voltaire because of his scepticism? As well say that you can't eat an oyster without swallowing his poisonous beard."

"I do not admit the analogy. If a cup of milk were poisoned, you couldn't drink the milk and leave the poison. However, you have not yet understood my meaning. I quoted your speech as an indication of something important, rather than as important in itself. A man's taste are an infallible key to his character."

"Well, I can't say I agree with you at all. I feel inclined to paraphrase Pope—how does it go?"

In moral books let bigots take delight, He can't be wrong whose life is in the right.

I don't see that what a man reads can matter, if he acts rightly; and I don't think you and James can have found out anything very bad about me."

The young man's frank smile and direct gaze would have carried conviction of innocence to a more sceptical person than Miss Lettice. Her answering smile was full and bright.

"Nevertheless, Walter a rudderless vessel is ready for shipwreck. If you do not train your mind to answer readily to the call of principle some day you will find your impulses run away with you at the critical moment when principle and inclination are at issue. Don't drift, my dear boy, whatever you do."

"But, then, you see that's my unlucky temperament. I never do anything else."

"Really, Walter, I have no patience with your incessant bemoanings over your temperament. If you were born with an unfortunate one, make up your mind to the fact like a man, and try to amend it. Our temperaments are none of them perfection—the world would not be the school it is if they were—but they are given to us in order that we may do the best we can with them, and they are all improvable, thank God. Surely, you might get that idea from your favorite, 'Wilhelm Meister.' Self-cultivation is the main idea of the book, as I suppose, it was of the author; and a sickly, heartless, egotistic idea it is. You talk of Shakespeare and Goethe in the same breath. As well compare the creations of Raphael with a child's daub, under which it is necessary to write, 'This is a man! Goethe's figures are throughout the book the mere puppets of Wilhelm's boyhood. They are ticketed and supplied with a list of attributes, according to which they act and talk. Shakespeare, on the other hand, makes known to us a world of living men and women, acting out before us their real human joys and sorrows. And the difference is that Goethe took the world to be food for his own personality, while Shakespeare lost his own personality in the interest he took in the world. No, the best thing for you, after all, Walter, would be to forget yourself altogether, if you could. Ah, if you only had to get your own living! How can you endure to idle your life away like this?"

"My dear cousin, only tell me what I could do. I am fit for nothing."

"Fit for nothing, you ridiculous boy! with your talents? Why not study for the bar, as your mother wished you to do?"

The brightness faded from Walter's face for a moment.

"Even my mother, angel as she was, did not understand me. Surely in this case you must admit the question of temperament. You can see how totally unsuited I am for a barrister's career. No one could achieve success in a calling for which he had no taste. With all my respect for James, now, I don't suppose he would have filled his position here so admirably if his inclination had not sided with his choice of a profession."

Miss Lettice looked across at Walter hastily, and, seeing sincerity in his face, smiled somewhat sadly.

"My dear, you do not know what you are talking about. You are greatly mistaken in your conclusions."

Miss Lettice paused, and looked out of the window into the gathering gloom. Walter felt some curiosity, and waited

in silence. Presently she turned towards him, and said, in impressive grave tones—

"I suppose you could scarcely believe that James had an ambitious temperament. And yet I remember the time when ambition was his ruling passion. When he was your age, Walter, fresh from college, covered with academic honors, with a grand career predicted for him, and eager to fight for a high place in the world, he would have scorned the career which has in reality been his. But there came a time when all the prizes in the world might have been within his reach, and he would not have held out a hand for them. An awakening came to him. That which he had doubted or denied became to him truth, to which he must cling for very life; and to save himself from what he deemed spiritual wreck, he renounced his ambition for ever, and buried himself in this quiet village. With the ambition he renounced also the joy of a happy love, which had been the hope of years. I may not tell you more; but never speak lightly, Walter, of what has cost more than you can dream."

Walter sprang to his feet.

"You are right, cousin; he is a noble fellow, and I am a good-for-nothing. But surely he made a gigantic mistake. Religion does not demand fanaticism. I should have thought a man of his power would have served its cause better by remaining in the world than by fleeing from it. Tell me one thing—did you believe the sacrifice necessary?"

"He asked advice of no one, and what I have told you, beyond the bare facts, I gather from my knowledge of his character, and not from his confidence. All the world wondered, and pronounced him mad; but who will care to judge? I am content to leave it with him. Come," added Miss Lettice, rising, "let us ring for lights, and we will have some more music."

CHAPTER VI.—NELL IS DISARMED.

At four o'clock the next afternoon, Derwent was again at work on his sketch in the garden at Elmtree Corner. The afternoon was hot, and though Walter sat in the shade, and a little breeze breathed daintily on him, and gently stirred the leaves, he began to grow thirsty and to contemplate an expedition to the house in quest of a glass of milk. The last touches only remained to be added to the sketch, and he was putting in these, when he discovered a pair of round eyes peeping at him from round the corner of a raspberry cane hard by.

"Halloa, young sir! what are you doing there?" Walter called out, cheerily.

The eyes, which were set in a small round face, continued to stare.

"Come here, you little rascal! and tell me what your name is."

The small figure belonging to the face now emerged from its shelter, and advanced with shy tardiness. Every inch of him that the sun could get at was tanned to as dusky a shade as the fair skin would take, so that the red in his cheeks could not show though the brown; his tangled curls were tanned to match, and he had on a brown frock and a Holland pinafore. He was brown from top to toe, and as round as he was brown, from his face to his sturdy legs. His pinafore, however, was covered with stains of purple juice, and his small fingers were dyed with the same.

"Well," said Walter, "and what's your name?"

After some hanging down of the head, the little fellow whispered, "Bobby."

"And so, Master Bobby, you've been in the currant-bushes on the sly, have you?"

Bobby grinned, and disclosed a row of small purple teeth, as he said—

"It's been helping pick currants with Nell."

Walter shook his fist at him.

"They seem to have known their way into your mouth, you rogue, a good deal better than into the basket."

Walter now resumed his pencil. Bobby cautiously stole nearer, and, finally,

ventured to put his hands on Walter's knee, to attract attention. Walter looked down, and discovered that he was holding out a penny on a little palm that nearly matched it in colour.

"And where did you get that, I should like to know?" said Walter, putting his arm round the child, and drawing him nearer.

"Nell," said Bob, laconically.

"And what are you going to buy with it?"

"Cart and horse."

"And what would you do if I gave you another?"

"Two carts and horse."

"Can you tell me where Nell is now?" asked Derwent.

Bobby stretched out his arm, and pointed to the house.

"Run and ask her if I may come and have a glass of milk, there's a good little man."

Bobby started off at a speed which the roundness of his figure rendered somewhat dangerous. Over he tumbled on the gravel path, and a mournful ail arose. But Derwent picked him up, and comforted him, and carried him on his arms to the kitchen. Nell was ironing at the open window, and Walter set down the child on the sill.

"Here, Miss Nell, I have brought you a peace offering. Bobby and I are good friends, you see, and I'm sure you won't refuse to be friends with me, too."

Nell looked at him and laughed, and Derwent concluded he had found the right way to tame his young savage. but she said nothing, and busied herself in wiping off the superfluous dirt which Bobby's fall had added to his dusty face and hands.

(To be continued.)

A VALUABLE SECRET.

It is related of Franklin that, from the window of his office in Philadelphia, he noticed a mechanic, among a number of others, at work on a house which was erected close by, who always appeared to be in a merry humor, and who had a kind word and a cheerful smile for every one he met. Let the day be ever so cold, gloomy, or sunless, the happy smile danced like a sunbeam on his cheerful countenance. Meeting him one day, Franklin requested to know the secret of his constant flow of spirits.

"It's no secret, doctor," the man replied. "I've got one of the best of wives, and when I go to work she always gives me a kind word of encouragement and a blessing with her parting kiss; and when I go home she is sure to meet me with a smile and a kiss of welcome; and tea is sure to be ready; and as we chat in the evening, I find she has been doing so many little things through the day to please me, that I cannot find it in my heart to speak an unkind word, or give an unkind look to anybody."

And Franklin adds:—"What an influence, then, hath woman over the heart of man, to soften it, and make it the fountain of cheerful and pure emotions. Speak gently, then; a happy smile, a kind word of greeting after the toils of the day are over cost nothing, and go far toward making home happy and peaceful."

BIRTH.

On the 1st. inst., at the Parsonage, "Welland, the wife of the Rev. Robert "C. Caswall M. A. of a son."

Children's Department

SAFE WITH GOD.

Something round which it may twine God gives every little vine.

Some little nook or sunny bower God gives to every little flower.

I'm a little tender plant
In the garden of my God;
Gentle care I daily want,
And the sunshine of the Lord.
Then I hope that I shall bear
Little blossoms, bright and fair.

CHRIST IN ALL OUR HOME SORROWS.

We want the religion of Christ in all our home sorrows. There are ten thousand questions that come up in the best regulated households that must be settled. Perhaps the father has one favorite in the family, the mother another favorite in the family, and there are many questions that need delicate treatment. Tyranny and arbitrary decision have no place in a household. If the parents love God there will be a spirit of self-sacrifice, and a spirit of forgiveness, and of kindness which will throw its charm over the entire household. Christ will come into that household, and will say, "Husbands, love your wives, and be not bitter against them; wives, see that you reverence your husbands; children, obey your parents in the Lord; servants, be obedient to your masters," and the family will be like a garden on a summer morning—the grass-plot, and the flowers, and the vines, and the arch of honeysuckle glittering with dew. But then there will be sorrows that will come to the household. There are few families that can escape the stroke of financial misfortune. Financial misfortune comes to a house where there is no religion. They kick against divine allotments, they curse God for the incoming calamity, they withdraw from the world because they cannot hold as high a position in society as they once did, and they fret, and they scowl, and they sorrow, and they die. During the past few years, there have been tens of thousands of men destroyed, not only for this life, but for the life to come, by their financial distresses. But misfortune comes to the Christian household. If religion has full sway in that house, they stoop gracefully. They say, "This is right." The father says:—"Perhaps money was getting to be my idol. Perhaps God is going to make me a better Christian by putting me through the furnace of tribulation. Besides, why should I fret anyhow? He who owneth the cattle on a thousand hills, and out of whose hands all the fowls of heaven peck their food, is my father. He clotheth the lilies of the field; he will clothe me. If he takes care of the raven, and the hawk, and the vulture, most certainly he will take care of me, his child." Sorer troubles come, sickness and death. Loved ones sleep the last sleep. A child buried out of sight. You say:—"Alas! for this bitter day. God has dealt very sorrowfully with me. I can never look up. Oh! God, I cannot bear it." Christ comes in and he says:—"Hush! O troubled soul; it is well with the child. I will strengthen thee in all thy troubles. My grace is sufficient. When thou passest through the waters I will be with thee."

When through the deep waters I call thee to go,
The rivers of sorrow shall not overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee thy deepest distress.

CHRIST, THE SOURCE OF MISSIONARY LIFE.

Every impulse and stroke of missionary power on earth is from the heart of Christ. He sows, and there is a harvest. He touches nations, and there arises a brotherhood not only by His light, but sanctified by His love. He spreads His net, and gathers of every kind, and lo! the burden of the sea is not only fish, but fishermen, who go and gather and come again. What follows, then, but that the criterion of missionary power and success in any branch of the Church is its conscious nearness and likeness to Him? If there are activity,

free-givings, ready-going, a full treasury, and able-bodied men who say, "Here am I, send me," it is because, through all the organization, Christ lives, and His Person Spirit works. There is no other possible spring for that enthusiasm. Take Him away from the bravest missionary at his post—the lion-heart of Selwyn would break; St. Paul would sink and die of homesickness "alone at Athens." If the ship labors in the sea, it is because there is no call of faith to the Master. If the machine stops or breaks, it is because the motive force is not let on. If the flower of Lebanon languishes, it is because the roots are not in the heart of the ground. If money fails, you can start a thousand conjectures as to this defect or that in the plan, but you are looking for a disorder on the surface which is deeper down at the core. You have undertaken the amazing task of converting the world to Christ by a selfish Christianity. Know, O blind interpreter, that when men love Christ with right loyal and joyous devotion, they will speak of Him, run for Him, give to Him, tell out His history; and of missionary money and men there will be no famine. God's river of life will be full of water. It is time for Christians to think, amidst their perplexities, whether the difficulty is not where they forgot to look for it—in their piety. We shall have more money for the Master when we have more of the Master. The world and the flesh and the devil have got the money; and they have got not a little of it in the hands of baptized men and women. It will come out when they believe in Him by whom that "world" was overcome; who transfigured that "flesh" into a living temple, and who, by putting Satan behind Him, drew to Him the ministry of angels. How much of the present Christ, so much Missionary strength.

MANLISHNESS AND MANLINESS.

As soon as a boy begins to be a boy he begins to imitate the men around him. And that is all right; it is the only way he has of ever becoming a man himself. But, oh! what mistakes some boys make about it. Boys are all anxious to imitate the pleasures of men. They want to ride a horse like a man, shoot a gun like a man, and dress like a man, and even this would not be so bad, but many boys have a dreadful propensity for copying the vices and frivolities of men. They wish to smoke and chew tobacco like a man, to drink liquor like a man, to swear like a man, to fight like a man, to sit up late at night like a man, to swagger and bluster like a man, to read vile books like a man, to be obscene in conversation like a man, and, in short, to copy everything from men that is easy to copy, and that will be a curse after it is copied. And this is what is called manliness. Then there are some boys who delight in copying the noble traits and actions of the men around them. They are ambitious to be as brave as a man at a fire or in a battle, to be as cool as a man in the midst of danger and excitement, to show the fortitude of a man in enduring as great physical pain as a man, to have as much physical strength as a man, to run as fast as a man, to do as much business as a man, and be as shrewd in a bargain as a man, to write like a man, and speak as correctly and as wisely as a man, and, in short, to copy everything from men that is noble and useful. And this is what is called manliness. And, oh! what a difference there is between the fruits of manliness and manliness in boys. The manly boy develops very soon into a fop, or a drunkard, or a loafer, or perhaps a thief. He is fortunate, indeed, if he retains his reputation, his purse, his employment, his liberty or his life, to the years of mature manhood. He has a good start on the road to ruin for body and soul, for time and eternity. But the

manly boy can confidently count on an opposite career. He will grow every day in the confidence and esteem of his superiors, he will be promoted in business, he will enjoy good health and long life, and when he is dead his very memory will be fragrant and blessed. Various means of preventing manliness may be recommended to boys. Among others, let them keep as much as much as possible in the company of their own father, and of other good and true men. Let them give earnest heed to what their elders and superiors admire and condemn in boys. And, above all things, let them studiously avoid the company of manly boys. Manliness is very contagious, and every manly boy should avoid the manly boy as he would the pest.

WHAT MARY GAVE.

When the collection is taken up in church, boys and girls put in money which their parents have given them for that purpose. The money is not their gift, but that of their father and mother. They have just as much to spend for their pleasure as they had before. And so I heard a kind-hearted girl complain that she had nothing of her own that she could give. I will tell you what she gave in one day, and you see that she was mistaken. She gave an hour of patient care to her little baby sister who was cutting teeth. She gave string and a crooked pin and a great deal of advice to the little three-year-old brother who wanted to play fishing. She gave Ellen, the maid, the precious hour to go and visit her sick baby at home; for Ellen was a widow, and left her child with its grandmother while she worked to get bread for both. She could not have seen them very often, if our generous Mary had not offered to attend the door and look after the kitchen fire while she was away. But this was not all that Mary gave. She dressed herself neatly, and looked so bright and kind and obliging that she gave her mother a thrill of pleasure whenever she caught sight of the young pleasant face. She wrote a letter to her father, who was absent on business in which she gave him all the news he wanted, in such a frank, artless way, that he thanked his daughter in his heart. She gave patient attention to a long, tiresome story from her grandmother, though she had heard it many times before. She laughed just at the right time, and when it ended, made the old lady happy by a good night kiss. Thus she had given valuable presents to six people in one day, and yet she had not a penny in the world. She was as good as gold, and she gave something of herself to all those who were so happy as to meet her.

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