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# Dominion Churchman.

Vol. 5.]

TORONTO, THURSDAY, DECEMBER 18, 1879.

[No. 51.]

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 Modern languages a specialty. Students  
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 Mrs. Rolph will continue to assist in the general  
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 the best masters have been secured. Classes  
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 Composition for re-filling Tablets furnished  
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 N.B.—I would call the attention of the clergy  
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 Trouseau and Layette orders will receive  
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 Mrs. Murray has also opened a large and  
 choice assortment of Knives Cards, Scrap  
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 During the holidays "The Pinafore" troupe  
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 Two resident Governesses, and Daily Visiting  
 Professors.  
**TERMS BEGIN:**  
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 April 20th.

**ANNUAL VOLUMES, 1879**  
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 Bank of Hope Review, 25 cents.  
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 British Workman, 50 cents.  
 Child's Companion, 45 cents.  
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**JOHN YOUNG,**  
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**THE MART**  
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**Birds! Birds! Birds!**  
 The undersigned have received a consignment of  
**SINGING CANARIES**  
 From the Harris Mountains, which they will be  
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**SATURDAY, DECEMBER 20th**  
 At Two o'clock. Terms Cash.  
**F. W. COATE & CO.,**  
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 Bells of Pure Copper and Tin for Church  
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WEBER & CO., MANUFACTURERS OF Grand Square, and Upright PIANOFORTES. FACTORY AND WAREHOUSES: Cor. PRINCESS AND ONTARIO STS., KINGSTON, ONT.

FIRST PRIZES and Diplomas, Provincial Exhibition, 1871; and two First Prizes at Hamilton, 1873. Responsible Agents wanted in several unrepresented Counties of Ontario.

MOTTOES, TABLETS, CHRISTMAS CARDS, NEW YEAR'S CARDS, BIRTHDAY CARDS, &c. A large and beautiful assortment of the above by the most celebrated makers. All sizes and prices, and comprising the newest and most elegant designs, and most brilliant coloring. Also a few Cards, Booklets, Tablets and Mottoes with designs and lettering formed from the natural Ferns and Mosses peculiar to the Pacific Coast, arranged by a lady now resident there. These are novelties, and worthy the attention of ladies who may be collectors of such natural flora.

ROWSSELL & HUTCHISON, 70 King St. East, Toronto. Toronto, Dec. 1, 1879.

A great variety of handsomely bound and illustrated Books suitable for Christmas, New Year, and Birthday Gifts and for School Prizes. Catalogues can be had on application.

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The advantages gained over all other stoves are it produces the greatest amount of heat from a given amount of fuel; this is accomplished by the fine pipe, which is bent down, around and underneath the base. Another object is to secure the greatest possible benefit of the fire which consists in placing around the body of the stove a series of internally projecting pockets overlapping the fire pot, and so formed that the air of the room is admitted into the lower end of the pockets, and, after passing through them, re-enters the room, having become intensely heated through contact with the inner sides of the said pockets, which are immediately over the hottest part of the fire, thereby producing far greater results from a

GIVEN AMOUNT OF FUEL THAN ANY OTHER STOVE.

An Evaporator which is part of the Stove. The cover is a water tank, and becomes an effective evaporator, which produces a greater or less amount of vapor in proportion to the intensity of heat.

There is a double heater, by means of which heat can be conveyed to an apartment above, and supplied with sufficient vapor from the tank. Also a combined hot air and steam bath is thereby produced if desired.

It is Simple and Easy to Control.

The base plate is of cast iron in the place of zinc or other perishable material and is raised sufficient for the cold air on the floor to pass up through its raised and hollow cone-shaped to the stove, and the circulation produced thereby equalizes the temperature of the room.

There are two grates similar to the base of a circular basket. They can be rotated together or separately.

The fire can always be re-lighted without removing the coal. No screening or sieving, and no waste whatever.

For further information apply to J. W. ELLIOT, 43 & 45 King St. W., TORONTO, Ont.

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We now sell three-quarters of all the Sewing Machines sold in the World.

For the accommodation of the public we have 1,500 subordinate offices in the United States and Canada, and 3,000 offices in the Old World and South America.

WASTE NO MONEY ON "CHEAP" COUNTERFEITS.

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From 20 to 100 sample copies of the Northern Messenger and Sabbath School Companion (assorted numbers) will be sent to any Sunday School making application through one of its officials by Postal Card, or in other manner; the number to be asked for corresponding to the number of families in the school.

JOHN DOUGALL & SON, Montreal.

QUETTON ST. GEORGE & CO.,

In returning thanks to their friends for constant and increasing patronage, respectfully state that they continue to import THE BEST WINES PROCURABLE

IN THE Wine Countries of Europe.

THEY HAVE JUST RECEIVED A CONSIGNMENT OF ALICANTE, WHICH CONTINUES TO BE THE FAVORITE WINE

For Communion and for Invalids. Their stock of other brands is extensive and complete. Catalogue with prices sent free by mail, and cases containing any desired variety of Wines or Spirits, promptly sent on receipt of order.

16 KING ST. WEST, TORONTO.

VALUABLE BOOKS For Christmas and New Year's Gifts.

Table listing various books and their prices, including Farrar's Life of Christ, The Inner Life, Hearty Services, etc.

Advertisement for hair restoration featuring a portrait of a man and text: 'IMPORTANT to the Bald. Can it be cured? Has been settled in the Affirmative by C. M. Wintercorbyn'.

Advertisement for F.B. CULLETT, GRANITE SCULPTOR, featuring an illustration of a monument and text: 'MAUSOLEUMS MONUMENTS HEAD STONES'.

\$777 A YEAR and expenses to agents. Outfit Free. Address - P. O. VICKERY, Augusta, Maine.

Advertisement for hats with the text 'WHO'S YOUR HATTER' and illustrations of two hats.

Christmas and New Year's Gifts. LADIES' AND GENTS' FINE FURS

We hold the First Prize for our exhibit of Fine Furs at the Toronto Industrial Exhibition of 1879. All kinds of Fancy Sleigh Robes. CHILDREN'S FANCY FURS J. & J. LUGSDIN, MANUFACTURERS, 101 YONGE STREET, TORONTO.

Advertisement for music with the text 'PROVIDE FOR WINTER EVENINGS! 100,000 PIECES OF MUSIC at 2 Cents a Piece. STOCK OF A BANKRUPT FIRM. This is absolutely such music as costs from 30 cents to \$1.00 a piece in the music stores. Twelve sample pieces (vocal or instrumental), with complete catalogue, mailed free for 24 cents. Postage stamps taken. R.W. Shoppell, Bible House, N.Y.'

# Dominion Churchman.

THURSDAY, DECEMBER 18th, 1879.

**T**HE position of missionaries in Zululand is precisely the same as formerly, except that instead of having to deal with one arbitrary monarch, they have now to deal with a number of independent chiefs.

Our neighbors claim that the newspapers published in the United States are equal in number to those published in all the rest of the world. This is bad, if Dean Stanley's opinion of the papers is correct.

The Bishop of Saskatchewan is proceeding with his new training college at Prince Albert. He raised a Diocesan endowment, in England, of more than fifty thousand dollars.

The French Minister of Public Worship calls attention to the fact that many priests omit the prayer for the Republic in their public services.

The revisers of the so-called Authorized Version of the New Testament are now engaged on a second revision of the Epistle to the Hebrews.

Fourteen years ago the Ladies' Association of the Society for the Propagation of the Gospel raised £100 per annum; they now raise £5,000 stg. per annum.

Among the Maories of New Zealand the Church Missionary Society has twenty-seven native priests and 220 teachers, with 10,815 members, embracing one-third of the entire population.

A very successful mission has just been held in the parish of Tividale, in the "Black Country." One of the services was held down a coal pit.

Fifty tons of dressed poultry were shipped at Prescott, Ont., on Monday for the Boston and New York markets.

Information has recently been received from South Africa to the effect that affairs in the Transvaal are still in a disturbed state, and that armed resistance is expected from the Boers.

It is expected that South Australia has 375,000 tons of wheat for exportation. Plenty of rain has fallen throughout the outlying pastoral country.

An attempt is now being made to convey frozen meat from Sydney to London.

The Countess of Montijo, mother of the ex-Empress Eugenie, died at Madrid on the 22nd ult. aged eighty six.

St. John's Church, Johnstone, seating 400 (free), was consecrated by the Bishop of Glasgow on the 22nd ult.

Last year the accommodation provided for the poor in elementary day-schools in England, was 3,942,000, out of which the Church provided for 2,252,000.

Major Pinto, the celebrated African traveller, is recovering from severe illness.

It is proposed to spend a quarter of a million

of francs in masonry work on the exterior of the cathedral at Basle, as a first step towards the complete restoration of that edifice.

The watch given by Oliver Cromwell to his nurse, on his death-bed, is preserved at Farnley Hall.

The Bishop of Carlisle, on the 22nd ult. consecrated four new churches, St. Matthew, St. Mark, St. Luke and St. John, at Barrow-in-Furness, at a cost of £24,000 stg, half of which was given by the Duke of Devonshire and a fourth by the Duke of Buccleuch.

The Italian Minister of Public Instruction has denied the report that it has been in contemplation to restore the west front of St. Mark's, Venice. Orders have been issued to prevent the work of restoring the mosaics from being proceeded with.

The Rev. Imaw Shah, of the Peshawur Mission, has visited Cabu and baptized eight of the Armenians in that city, who are at present without a priest. They were founded by a colony from Persia, and had not had a sermon preached in their chapel since 1832.

The "Telegraph" (England) announced that a warrant was expected to be issued shortly for committing the Rev. A. H. Mackonochie to prison for disobeying the monition of the Court by officiating at St. Alban's Holborn, after he had been suspended.

The new iron steamship *Arizona* had a severe encounter with an iceberg on the 7th, three hundred miles east of Newfoundland. The ship has seven water-tight compartments; the water that came in was confined to that in the front.

The "Grace Darling" of Bersted, Sussex (Mrs. Wheatland) who is mother of a large family, has saved thirteen lives, in the past twenty years, by swimming out to the rescue of drowning bathers.

The earl of Ilchester has deducted 10 per cent. from the rents of his Wiltshire tenants for the present year. Captain Duberly has resolved to return to his tenants in Huntingdonshire, twenty per cent. upon the half year's rent, due in October. Mr. J. Corbett, has done the same for his Merionethshire tenants, also the High Sheriff of Kent. The Rector of Mersham, Kent, has made an abatement of 10 per cent. on the half year's tithes. Mr. Morrough, of Dublin has made a reduction of 20 per cent. on last March rents for his Waterford tenants.

## THE FOURTH SUNDAY IN ADVENT.

**W**HEN our Lord came into the world, those who received Him had no doubt as to the application of the prophecy of Malachi to Him. And Jesus being what he claimed to be, it followed that St. John the Baptist was the messenger sent before His face to prepare His way before Him. Prophecy had educated religious souls to look for the Messiah, and these persons were ready to receive Him in any way it might please Him to come, and the Baptist was there to point Him out as soon as He came forward to begin His ministry. St. John's business was to gain the

ear of the Jewish people, and say "The Kingdom of Heaven is at hand"; and then at a later period of his ministry to say, "Behold the Lamb of God which taketh away the sin of the world." And thus St. John may be considered in some respects like those gifted men in the world of thought, who have the inspiration of what is called natural genius, which is the gift of God. They are like lofty mountains which the sun has lit up while he has not yet begun to shine on the plains and valleys beneath. And these men seem to illustrate the law of God's Providence. It is not often that He takes us so by surprise as to dispense with some preparation for what He means to teach us or to do for us. There are indications, more or less plain, of His coming work and will. We see the signs of the Son of Man, whether in the course of events or in the intellectual heavens—the streaks of dawn which tell of the coming day.

And this law, as we may term it, of the Divine procedure, we might expect to prevail in connection with the second Advent. The prophecy of Malachi in its far-reaching application carries us onward to that glorious event, and the personal appearance of Elijah the Prophet will doubtless precede the coming of the Son of Man in His character as a triumphant conqueror. We may expect that the Prophet's business will be the proclamation of the glories of the latter day, together with a protest of the loftiest conceivable character against the assumptions of the "Man of Sin" who will then have arisen, and lifting up a warning voice against "the spirit of the age," in louder and in deeper tones than men have ever known since the denunciations uttered just before the crucifixion of Messiah.

## CHRISTMAS DAY.

**A**ROUND the Incarnation there cluster all the wondrous mysteries of godliness, and therefore we find that the Church celebrates the event in one of her three most joyous festivals—the other two being Easter and Whitsuntide. That God was manifest in the flesh might well occasion wonder, adoration and rejoicing in heaven, and in earth even had it been in a sinless Paradise, while the earth was yet in the splendor and the freshness of its early morning. And how much more is it a subject of the holiest rejoicing when the visit was made to a world of sinful, miserable creatures, and was intended to raise them to everlasting bliss. By this manifestation the chasm between earth and heaven has been bridged over, and a real communication with God through His Blessed Son and through Him only is open to man. This is the real cause of the happiness of this great festival; and this it is that causes the anniversary of Christ's birthday to be so unlike any other in the world's history. It is not merely an anniversary in human affairs of the highest order; it marks a change in the relations between earth and heaven. The two natures which in the Person of Christ are inseparably joined touch two spheres of being,—there, the uncreated and the Divine; here the created, the dependent, and the human. And in virtue of His possession of these two natures, He is the one Mediator between God and man. We lay hold of His pure and sacred Manhood, and we come into real communion with the Divinity. We crowd by faith around His cradle; we accompany Him through

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His active life; we listen to His parables and discourses; we witness His miracles; and then we follow Him to His cross, and kneel there in faith, that on us too, in all our weakness and sin, there may fall some drops of cleansing blood; and in all this we are holding communion with Deity. Each word and act of His Human life brings before us some new truth of God's character, or about God's dealings with His creatures.

This is an occasion for family greetings, for kindly intercourse, and for courtesies such as does not occur in any other part of the year. It has a joy and brightness all its own. But Christmas has its pure meaning only for those men who are leading new lives, and who feel that God's manifestation in the flesh has to them an importance with which nothing else on this earth can ever compare, and who are daily endeavoring to exemplify the spirit and the purity of Him who was crucified.

#### BAPTISMAL GRACE.

The following remarks on Baptism in connection with the education of the young are deserving special consideration at the present time.

"When the doctrine of Baptismal Grace was challenged some years ago, surprise was expressed by some philosophical observers of what was passing, that an abstract question as to whether this or that effect did not follow upon the administration of the Sacrament, could possibly have excited so much strong feeling as was actually the case. 'What can it matter,' men said 'whether when you pour a little water upon the forehead of an infant, it is right to suppose that an invisible miracle does or does not take place?' Now the answer is, that it does matter a great deal. If only the value of our Lord's ordinance and the plain teaching of His Apostles were at stake, if it had been possible to connect no practical interests, as they are called with this or that settlement of the controversy, a Christian must have felt that it mattered much. But in point of fact, the practical question which was at issue was this:—Whether Christian doctrine does or does not supply a working basis for the education of children. For there was no question then, as in truth no question can reasonably be raised by Christians, touching the reality of original sin. The New Testament and the Church are sufficiently explicit in teaching that we are born into this world with a transmitted inheritance of loss, and, in some sense, of ruin certainly attaching to us; and on this point experience must be invoked with ample effect in aid of the statements of faith. But is a child, after Baptism, still without the indwelling presence; or is it true that 'being by nature the child of wrath' it is hereby made 'a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven,' in virtue of a real communication of the Holy Spirit at the administration of the initial Sacrament? The answer to that question is of the utmost practical importance to the moral educator. If the baptized child is in reality still unblest and unregenerate, still waiting for some future gift of God's transforming and invigorating grace; what right has the moral educator to complain if the child is persistently disobedient, or ill-tempered, or untruthful? The child has a right to say in its secret thoughts to its instructor something of this kind: 'On the one hand, you tell me that I am an unregenerate child, and that until God changes my heart no good can come of me. But on the other, you expect me to produce the fruits of goodness—of real energetic goodness;

you expect me to be loving, and unselfish, and obedient, and true. Are you not dealing with me in the same way as the Egyptians dealt with the Israelites, when they wished the Israelites to make bricks, yet did not give them straw? Surely this is not just. Of two things, one: either I am not all that you mean by unregenerate; or else you have no right to expect me to bring forth the fruits of the Spirit.' A child may think a good deal which it cannot put into words and it is especially likely to be alive to the inconsistency of a religious theory which conflicts with its rudimentary instinct of justice. But if with the Church, you tell the child, that since its Baptism it is a temple of the Holy One; that by His Holy Spirit, the Lord Jesus Christ has made a home in its heart; that it must not be ungrateful to so kind and gracious a Friend; that it can obey and be truthful, and respectful, and loving, if it wills, because God enables it to be so; that it must be these things, because else God will leave it to itself;—you appeal to the child's sense both of justice and generosity. In other words, the doctrine of Baptismal Regeneration really supplies the moral leverage which is essential to our effective Christian education. 'I never understood the Church Catechism'—they are the words of a very thoughtful woman,—'until I became a mother, and I felt that I had to answer to God for the moral training of my children, I do not know how I could have even set to work unless I had been sure that he was with them; that I could count upon something stronger than anything I myself could give them; that I could appeal to His presence and to His gifts.' (Canon Liddon's Sermon, 'The Divine Indwelling a Motive to Holiness.')

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## CHURCH THOUGHTS BY A LAYMAN.

No. 17.

A NEW PROPHECY.

In the *Canadian Monthly* for December there appears an article by Mr. Goldwin Smith entitled 'The prospect of a moral interregnum.' We may say by the way that the article and its vehicle are harmonious, for this magazine has for a long time been veiling its infidel sympathies under the too thin veil of impartiality. A literary organ which appeals to national sentiment and national pride for support is thus provided with an opportunity of disseminating the crude theories of shallow sceptics who are ignorant of their own literature, and the mind of Young Canada is being poisoned with their rehash of arguments which were sent to such utter corruption and rotteness years and years ago that a disinfectant ought to accompany these resurrectionist exhibitions of the *Monthly*.

Professor Smith assumes the role of a prophet as confidently as though his predictions had not been as irregular as old Moore's almanack on the weather. He came years ago to Canada to witness the Act of Union with the States, and recently left Toronto because he could not endure the spectacle of loyalty to England which was there presented, to his discredit as a prophet. His visions are usually more akin to the vaticinations of hope than the insight of the Seer, so that as his hopes are the mere shadowed projections of fantastic prejudices, which are his private monopoly, we are not constrained to fear their accomplishment even although they are clothed in very choice English and are illuminated by brilliant but somewhat irrelevant classical allusions which are meant to stagger the vulgar crowd.

It is but a brief time since this writer cast doubts upon man's immortality, his views went simply to show that the effulgence of even his lantern did not reveal as much as God's revelation. The lantern is out again peering into the future with a similar result, as lanterns do not show much before or behind, and now-a-days it is only sad to see a man groping in the caves of scepticism lighted with the dim glimmer of human logic while the word at large walks abroad in the glad light of heaven.

Mr. Smith recently told us that he had studied the Church by the light of his lantern and his oracular decision was that we were in two Churches not one, every churchman being like Sir Boyle Roche's bird in two places at once. He was unable to see how men who differ on some points could live together in one communion, and berated both sides for not deserting the Church and thus leaving the space it occupies a mere blank. We recall these utterances as pregnant illustrations of Mr. S.'s habit of confounding the particular with the general, the common fault of all who use lanterns instead of daylight.

The last effusion in question is too long for criticism in detail, it contains an intolerable amount of mere literary 'fuss and feathers.' The salient points, the solid matter, may be summarized thus: 1st. Christianity is about to be pensioned off, it has fought a good fight, but humanity wants something new; 2nd. Science is taking up the wondrous tale of extinct religions and out of the debris of the Christian Temple will build an eternal structure sacred to ethical truth, &c. unless morality and religion agree to die together; 3rd. Mr. Goldwin Smith is not quite clear whether Science can execute such a contract, doubts if it has the capital for such a job,

AYMAN.

or even enough means to lay the foundation; 4th. Science is shutting out revelation by proving that after all, really, there is a sad lack of talent exhibited in the structure of the universe, in some parts no wisdom nor even a show of design, in fact there is much muddlement in God's plans generally and Mr. Huxley or Mr. Tyndal could vastly improve upon the work of creation; 5th. "Evolution will shortly be the creed of the world" and all existing cosmogonies will give place to one to be expressed in the profound formula of Topsy "Spects I growed"; 6th. "Now-a-days in any book by a learned man, who feels himself at liberty to say what he really thinks, you will find the miracles abandoned"; 7th. The rule of Mr. Disraeli has put back the clock of humanity to the pre-Christian time, as is proved by certain pictures of the Zulu war in the *Graphic*!

All these heterogeneous propositions are set forth with such an air of oracular wisdom as is well calculated to do terrible havoc amongst young men. Sowing the Devil's seed of scepticism under the pretence of a mere literary disquisition is about as bad a piece of work as any man can take up. Professor Smith passes for a Christian, what then does he mean by casting doubts upon the immortality of the soul and by insinuating that learned men who are honest abandon miracles? What good purpose can be served by telling Churchmen they cannot be honest if they agree to differ, to live in peace? What sense is there in hashing up with literary spices the silly criticisms of speculative Atheists, criticisms which imply that the critic is divinely wise even if God is not? If the Professor has any light to throw on these high questions we will bask in it, but the retailing stale materialism, setting men together by the ears, suggesting doubts to young minds, leading them into a jungle of scepticism and leaving them there, covering up atheistic thoughts by a coruscation of literary fireworks, is work reflecting no honor upon one who owes all his culture, his literary fame and status to a Christian University. No wonder that the organ of the infidels of America has quoted the article in question, and with a chuckle claims Mr. Goldwin Smith as a disciple of Ingersol.

We should like to know the Professor's position, he seem to us trying to be a moral counter-part of the Colossus of Rhodes, resting one foot on Revelation and one on Infidelity—a position as untenable as the attempt to assume it is dishonorable. We will now turn to examine two of his dogmatic statements. He writes, "In almost any book now-a-days by a learned man who feels himself at liberty to say what he really thinks, you will find the miracles abandoned." This is startling if true, but more startling, because so very false, false in fact, false in suggestion, false in tone to literary instincts and to gentlemanlike feeling. Pray who are the "learned men" who are known by Mr. Smith to have written books and not abandoned miracles, simply because they were not at liberty to say what they really think? To what Father Confessor did these scamps reveal their deceit? Is it credible that any "learned man" exists "now-a-days" who is such a fool as to confess such rascality as Mr. Smith implies? If the suppression of his real thoughts is a secret, by any learned man where did Prof. Smith get his news from? We tell him plainly the character is a work of "evolution", it has come out of his own inner consciousness or morbid imagination. Literary men will read this covert sneer at the honesty of Christian authorship with indignation, Christians will be apt to see in it proof that at any rate one writer is under a "moral interreg-

num", and will conclude that scepticism at any rate has bad manners. But if all "learned men" now-a-days, who in their books "say what they think," have abandoned miracles, as Mr. Smith affirms, then all the learned apologists of Christianity "now-a-days" are hypocrites, and all the great writers of Christendom according to Prof. Smith are a pack of clever liars!

His logical process seems to be thus: "Almost every learned man who says what he thinks abandons miracles, A. is learned and defends miracles, therefore he does not say what he thinks"; or thus, "Almost all learned men abandon miracles, B. stands by them, therefore B. is not learned,"—this is quite up to Evolutionistic logic, its style in fact.

Mr. Goldwin Smith owes it to his order, his reputation, his honor to declare, 1st. Who is writing books accepting miracles against his convictions, for whoever knows such an author shares his guilt by shielding it; 2nd. What books are alluded to by Mr. S., books written by learned men accepting miracles which they really discredit, for whoever knows of such works shares their dishonesty by concealing it. But the proof of miracles is an easy task compared with the solution of these questions, and a learned man writing books contrary to his thoughts would be a living testimony to the miraculous.

By a recent English mail we have two letters, one from a "Broad" the other from an "Evangelical" clergyman, both highly learned men who see much of the world and read widely current literature, domestic and foreign. The former writes thus: "There is now a wide spread reaction against the gross materialistic notions which have been abroad so long, men are sick of speculations, science has spent its best forces against the spiritual with the result of intensifying religious convictions, widening Church sympathies, and discrediting party agitations. The Church was never so strong in numbers, in zeal, in the whole-hearted devotion of the laity." The other writes: "Modern Science is largely a game of guessing, one day the shout goes up that the secret of Creation is found, next day this is forgotten in the excitement of a more sensational theory, something new is all the craze, now it is some absurd trifle of a discovery which makes as much noise as though it were the launching of an idea threatening to revolutionise Science and abolish all religions—then this bubble bursts, and we stand gaping for the next trick of the savants." Now both these witnesses are in the very centre of the best intellectual life of England, they speak from personal observation, and we submit that their testimony reveals Mr. Goldwin Smith's prophecies to be mere random guesses. We also object to this statement by Mr. S., "Evolution ere long will be the creed of the world." Well, well, as "Evolution has to destroy Christianity first we will wait for that being done before giving an opinion as to its chances with the other antagonists which it must first slay before it rules the world!"

Evolution makes the universe a still more difficult problem to solve the existence of and presents scientific and logical and experimental difficulties which are just now baffling its friends who are being told very bluntly on all hands that they can see no further into millstones than other people.

The Evolutionists seem to us like a tribe of ants whose nest is on the brink of the Niagara chasm which they wish to bridge, who having built up tiny chips and dust to form a microscopically minute pier then call on the world to witness that they have bridged the terrible chasm,

simply because the mist obscures the other shore! Between the first stage of Evolution and the Non-existent a gulf yawns which can only be bridged by an act of Creation by an Almighty Creator, Despite, therefore, the new prophet the creed of the world is and will be for evermore: "In the beginning God made the Heavens and the Earth."

Mr. Goldwin Smith is an open enemy of our Church, he has publicly avowed his sympathy with Methodism, Sectism and their allies in our camp. We ask them to reflect upon his views and do not shrink from saying that such covert infidelity as Mr. S. indulges in comes by natural "Evolution" out of that so-called "liberality", which would be more truthfully dubbed the license of indifference. We are thankful that the Church Catholic gets only sneers from a writer, however brilliant his style, who insinuates that a learned Christian author is probably false to his convictions who gives currency to the blasphemy which asserts that the Universe shows neither wisdom nor design, and who proclaims his unhesitating belief that the Atheistic theory of self-existent matter capable of self-evolution into all visible phenomena, will ere long unseat the Father of mankind from the throne of Humanity, leaving the world without divine law and divine control to sink into the darkness of moral chaos. Prof. Smith is like a child who seeing the tide rising dreads another deluge. The tide of infidelity rose so high a century ago that sceptics, Professors of the Goldwin Smith School, thought to see the Cross submerged. The dark stream receded, it is still flowing but yet is very far below the high water mark of the early Georgian era. Professor Smith watching these shallow tidal streams tells us that a universal moral deluge is high at hand. It is a childish dream. A moral interregnum implies the death of the king of the kingdom, over that kingdom waves the sceptre of the Eternal King.

**A RARE CHANCE OF DOING GOOD TO THE CHURCH.**

SOME thousands of people in Canada and elsewhere have read with much interest and benefit the pamphlet entitled, *Disclosures of concealed and increasing Romanism in the Doctrine and Practice of the Presbyterian, Methodist, Baptist, Congregational, Reformed Episcopal, and other Protestant Denominations*. It is written in answer to those who charge the church of England with being Romish in doctrine and practice, and who are accustomed to assert that "there is but a paper wall between it and the Church of Rome." Yet the pamphlet displays little or nothing of the ill temper which so often distinguishes and disgraces works of religious controversy. On the contrary it is written rather in a pleasing, charitable, and even jocular style, and with a simplicity of language easily understood by the ordinary reader. The disclosures consist of an array of stubborn facts which have never yet in a single instance been nullified. The work has been reviewed, criticised, and, as might be expected, been somewhat roughly handled by some of the leading denominational and secular news papers; but the facts remain untouched and the argument unanswerable. The nature of the argument is of the same kind as employed by our Saviour in the words—"first cast out the beam out of thine own eye and then shalt thou see clearly to cast out the mote out of thy brother's eye." The tendency of the pamphlet is to a better mutual understanding and greater degree of charity among professed Christians. It leads the various religious denomi-

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nations mentioned to study and understand better their own history, doctrines, and practices, and to discover wherein they differ or agree with the Church of England; while it shows at the same time that the church is the most protestant of all the Protestant bodies and should enjoy the confidence, respect, and love of all its members. The author has received many testimonies, both written and verbal, to the beneficial influence of the pamphlet in the parishes where it has been circulated; and having now been almost reimbursed of the (to him) heavy expense of publication, he is desirous of sending forth at a merely nominal charge the remaining copies to do a similar good work where it may be needed. A dozen copies may now be had for one dollar at Rowsell & Hutchison's Toronto. A dollar or two spent in this way for Christmas gifts would do good to the church.

### Diocesan Intelligence.

#### QUEBEC.

(From our Own Correspondent.)

**Sherbrooke.**—St. Francis Association of the Church Society. The Anniversary Service of this Association was held in St. Peter's Church, Dec. 10th. Morning Prayer was read by Reverend A. J. Balfour, Hepburn and Boydell. The Holy Communion was celebrated by the Rev. C. P. Reid, Rural Dean of St. Francis, assisted by the Rev. Dr. Loble and the Rev. A. C. Scarth. The sermon was preached by the Rev. Dr. Sullivan, Rector of St. George's, Montreal, from the words, "Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ." The preacher showed that the appearing of Jesus Christ, which is the great object of Christian hope, must be a literal personal appearing—he showed, from the words of Christ and His Apostles, that the appearing spoken of must be Christ's Second Advent, which would be as literal as His First Advent. He then answered, with great clearness, various objections that have been made against the literal return of Christ in glory. The sermon was admirably suited, both to the Advent season and to the occasion. The offertory, amounting to \$27, was given to the Missionary Work of the Diocese of Algoma.

The annual Missionary Meeting of the St. Francis Association was held in the City Hall, on Wednesday evening last. The chair was taken by the Rev. C. P. Reid, R. D., who made some very feeling remarks in reference to the absence, through ill health, of their usual chairman on these occasions, the Bishop of Quebec. The report of the Association was read by the Secretary, the Rev. E. O. Parkin. It was most satisfactory in many respects, pointing, as it did, to an increasing number of communicants, to well-filled Sunday Schools, and to the fact that the sum raised for all church purposes in the District of St. Francis, during the year ending December 1, 1879, exceeds that of the preceding year by over \$2,000. The first address was given by the Rev. C. Hamilton, M. A., Rector of St. Matthew's, Quebec. It gave most interesting and valuable information as to the great missionary and civilizing work carried on by the monasteries in the 5th and following centuries. Especial reference was made to the monasteries of Ireland, and the work of the great Columbanus, an Irish missionary monk in the forests of Germany. Some practical lessons, in reference to modern missionary work, were drawn, from this review of the missionary work of the church in the early centuries of its history. The second address was given by the Rev. Dr. Sullivan, who gave a most effective and powerful address, on the great principle of growth as underlying the whole missionary work of the Church of Christ, and, on the principle of an unselfish love for others, which brought Jesus, the greatest of all missionaries, from heaven to earth; and which will prompt His people now to care for the spiritual welfare of others, and to act on His words, "It is more blessed to give than to receive." Dr. Sullivan said he thought that Sherbrooke

ought to be congratulated on having such a meeting, so well filled a hall, on such an inclement night.

Various appropriate hymns, were sung at the meeting. The collection at the meeting, as at the service, was for the Diocese of Algoma. It amounted to \$38, making the total raised in connection with the St. Francis Association Anniversary in the city of Sherbrooke, on Wednesday Dec. 10th, for Church Missions in Algoma, \$65, which was a good result, considering the unfavourable state of the weather, and the dangerous walking, which kept many at home.

#### ONTARIO.

(From our Own Correspondent.)

**OTTAWA.**—Annual Meeting of the Church of England Ottawa Sunday School Association—Great Success of the Organization—A Diocesan Sunday School Institute suggested—The first Annual Meeting of this Association was held Tuesday evening, the 9th inst., in the Church of St. Bartholomew, New Edinburgh. After a short service, which was conducted by the Rev. Messrs. Pollard of St. John, Hannington of St. Bartholomew, Patton of Billing's Bridge, O'Loughlin of S. Gower, and McMorine of Bell's Corners, the Secretary, Mr. Palmer, read the report. The President, William Leggo, Esq., barrister, Ottawa, was then called on to address the audience. After referring briefly to the organization of the Society, he said that its success had far exceeded the fondest anticipations of its founders. Its chief benefit consisted in the fortnightly (he hoped they would soon become weekly) meetings of teachers, where they received lectures from their clergyman on the subjects taught in the schools. These meetings were in effect Normal Schools, and had already done much good. They had been made attractive, and as their scope was being better understood, and their utility better developed, the interest in them was gradually and steadily increasing. But the President took a much broader and wider view of the value of the Association. He found that enquiries as to its working were coming in from various parts of the Dominion, and that similar organizations were being formed. He found that a spirit of improvement and zeal had been evoked; that the hearts of Sunday School workers were being cheered by the knowledge that at last their efforts were being acknowledged, and that the claim of the Sunday School to be considered the most powerful engine in the promotion of the interests of the Church was being slowly but surely admitted. He alluded to the comparatively recent outburst of zeal of the Church in England, where for years she had been slumbering, but when aroused from her torpor she had put forth the immense strength of her position, and was now leading in all the moral and religious reforms of the age. "What," asked the President, "are we in Canada doing? Has the fiery wave of zeal, which is now passing over England, yet reached our shores? Alas! no. The Church in Canada is asleep. It may be an unpleasant fact to hear—it is certainly an unpleasant one to deliver—but the fact is, that the Church of England in the Dominion does not occupy the advanced position to which her high character and immense power entitles her. Why is this? The great reason is, that she depends too much on her prestige. Her people, conscious of her power and proud of her dignity, have wrapped themselves up in the comfortable belief that she will advance by her innate greatness; and they have become lukewarm while other denominations have become zealous, and sleep while their competitors work." That an uprising similar to that in England will take place, no one can doubt, but in the meantime it is our duty to hasten its advent. When I enter my Sunday School I cannot help soliloquizing somewhat in this style: "Here lies a lever which our Saviour has placed in the hands of His Church, by which the world may be moved. Here are the elements of a strength which no force can successfully oppose. Here are the young minds, open to our influence, plastic, seeking to be impressed, waiting for the touch which shall start them into active life, and ready to fight the battles of their Church, as soon as their sinews are hardened and their armour is prepared. Here are our youth, willing to learn, burning with a desire to work, and clamouring for positions in the army of church workers. Here are the leaders of the future, the bold men and the good men who will in a very few years be called upon to rule the Church in Canada—for weal, if we arm them properly, for woe, if we furnish them with weak weapons or flimsy armour. How are we dealing with this enormous mass of latent power? Does our Sunday School teaching supply our pupils with enthusiasm? Does it infuse warmth, heat and fire into their young souls? Does it render them ardent admirers of their church, and intelligent defenders of its faith? Does it enforce a familiarity with church work, and form a habit of church labour? If it does not this it fails in its highest mission. It is vain to say that the end of Sunday School teaching is to supply a knowledge of

the Catechism, the Collects, or the Prayer Book; vain to suppose that a teacher has accomplished his work when he has enabled his pupil to master these mere outposts of church knowledge. If he has not inspired an enthusiastic feeling for his church, and so engaged the best feelings of his nature, as to have created in him a determination to give his best efforts for her advancement, he has failed in the noblest part of his solemn undertaking. We complain, and justly, of the want of good teachers. The wonder to me is that they are as good as they are. I cannot speak too highly of the zeal, especially of the young women, who do their utmost in advancing the interests of the Church through their Sunday Schools. But they are over-weighted in the race. They do their best, but without being taught they cannot possibly teach. Give me good teachers and I will revolutionize the Diocese. Give me a good Diocesan Sunday School organization and I will revolutionize the Canadian Church." "To my mind," continued the President, "the Sunday School reformation will be the commencement of an uprising in the Church in Canada; and this reformation will be brought about by the very organization whose first year's existence we are now commemorating. Its Normal School is working well, and its usefulness will spread. It is infusing warmth in the hearts of our young people, and attracting the serious and approving consideration of our old ones. It is daily widening its sphere, and will ere long expand into a Diocesan system, whose roots will extend into every part of the Diocese, and whose blossoms will soon be seen in the most distant hamlets of the Dominion." The President passed a warm eulogy on the efforts of the Bishop of the Diocese and the clergymen of Ottawa, all of whom had fostered the Association in every possible way, and had given their valuable time as lecturers at the meetings; and he concluded his address by suggesting that at the next Synod this most important matter be zealously taken up, a Diocesan Institute formed, and that an annual meeting of all the teachers, with their clergy and officers, headed by the Lord Bishop of the Diocese, be held during the summer at Bockville or among the beautiful Thousand Islands, where ideas may be interchanged, a spirit of emulation created, and an interest excited, which will doubtless prove of a value to the Church infinitely beyond our most ardent aspirations. He pressed this with great emphasis on the notice of those members of the Synod then present; as, in his mind, one of the most important works on which that body could possibly take action.

Mr. Leggo, after announcing that Mrs. Tilton had been appointed as his successor in the Presidency of the Association, was followed by the Rev. Mr. McMorine and the Rev. Mr. O'Loughlin, in very interesting addresses, directed chiefly to the children; when the meeting was closed by singing the "Gloria in Excelsis."

**NORTH GOWER.**—It is always a source of pleasure to church people to read and to hear that the good work of the church is progressing well in other parishes than their own. Your correspondent had heard from various sources of the church life and vigour that the Church has lately manifested in the Parish of North Gower, but it is only lately that he has had an opportunity for personal realization of the truth of the report. Some eight years ago the very name of North Gower brought a blush to the cheeks of Church people, circumstances had combined to make the parish a complete wreck. But it is a long lane that has no turning, and so in this dark hour, by God's mercy, a remedy was at hand. The Bishop had one man among his clergy who might perhaps revive the dying mission. Just as the parish appeared to give her dying gasp, the present Rector, the Rev. A. J. O'Loughlin was appointed. No luke-warm, half-hearted churchman is he; not one who believes that there is no difference between the Church and a Sect. A live head and able administrator soon made a visible change. The parish property then consisted of two miserable churches, Trinity, North Gower, and St. John's, Wellington, and a dilapidated parsonage house. A congregation of six represented the parishioners at Divine Service. The first sign of life, was the repairing of the parsonage, on which at various times during the present incumbency \$1000 has been expended, and the grounds enlarged by the addition of 7 acres. The congregations at both churches rapidly increased, but the energetic Parson did not rest satisfied with only strengthening the stakes of the church, he determined to lengthen her cords. Eight miles from North Gower is the village of Manotick which had no church, now it is graced by a new gothic church of wood, consisting of Nave, Chancel, Porch and Vestry, with sittings for 200; it is already too small for the congregation which as-

semble to take part in the grand services of the church. A new organ has lately been purchased, and the chants and hymns are rendered in a hearty congregational manner. The outlay in money has been \$1,200 besides work etc. At Wellington the old church has been entirely renovated at a cost of \$500.

It is at North Gower that the greatest change is visible. Immediately at the rear of the old church, now too small for the people, there stands a new gothic church of stone, consisting of a nave 60 feet long, chancel 18 feet deep, tower and spire 75 feet high. A commodious vestry adjoins the north side. The work is now rapidly approaching completion, next month, no doubt, we shall be able to chronicle its opening. Surely when we compare the past with the present we have much cause to thank God for the renewed life and vigour that He has vouchsafed to His Holy Church. Here is a parish that has been restored from death to life; the proof of which is that the people in addition to the ordinary current expenses of the parish have given nearly \$8000 to the church, and that last October the Lord Bishop of the diocese admitted 71 persons to the Apostolic Rite of Confirmation, immediately before which the Rector baptized two adult non-conformists.

MADOC.—The Rev. M. G. Poole, Incumbent of Madoc and parts adjacent, was presented last Saturday with a handsome buffalo robe from some of his Queensboro' parishioners.

RICHMOND.—The Rev. A. C. Nesbitt, Rector of this parish has done a great work during the short period that has elapsed since his appointment to the Rectory. The parish church has been completely renovated and church life greatly revived. Under the former Rector and for some time under the present one, the parish covered a very large district, but within the first year and a half it has been divided, Mr. Nesbitt retaining the Rectory.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending Dec. 18th, 1879:

WIDOWS' AND ORPHANS' FUND.—October Collection.—Newmarket, \$28.17; Etobicoke, St. George's on account, \$4.16; Trinity College School Chapel, Port Hope, \$18.88; Oshawa, \$22.17; Thornhill, \$4.25; Richmond Hill, \$2.05; Orillia, \$15.50; Darlington, Bowmanville, \$20.00.

MISSION FUND.—Thanksgiving Collection.—Newmarket, \$8.58; Etobicoke, Christ Church, \$2.50; St. George's, \$6.56; Oshawa, \$2.00. Parochial Collections.—Holy Trinity, on account, \$10.00.

MISSIONARY MEETINGS.—The following list of missionary meetings for the County of Simcoe, during the month of September, and in addition to those which have been held, is published with the sanction of his Lordship the Bishop, and the several clergymen, named as speakers, have kindly promised their services as announced. Another order of meetings in any parish or mission provided that on the whole it occupies the same time, may be substituted by the Incumbent, and additional speakers invited: December 16th, Thursday, Ivy; Dec. 19th, Friday, Thornton; Dec. 21st, Sunday, Mission of Vespra, (Sermons), Dec. 22nd, Monday, Innisfil (St. Paul's); Dec. 23rd, Tuesday, Churchill. The Mission Secretary will (p.v.) preach the sermons and also attend all the meetings; assisted during the first week by the Revs. J. Carry, B.D., and G. W. Paterson, B.C.L.; the second week by the Rev. A. W. Spragge, B.A., and the third week by the Revs. W. W. Bates, B.A., and A. W. Spragge, B.A. T. J. HOPKIN, Missionary Secretary.

Church of the Ascension.—On Sunday next, 21st inst., the Lord Bishop will hold an ordination in this church at the morning service, when Mr. Henry Grassett Baldwin, B.A., Cantab., will be admitted to the order of Deacon.

CAMERON.—The first of our annual meetings in aid of the mission funds of our Diocese, in this mission, was held at Cobocook the terminus of

the Nipissing R. R., on the evening of October 3rd. There was a good attendance and much interest was manifest in the good cause. Eloquent speeches were made by Rev. Dr. Hodgkin and Rev. Dr. Smithett of Lindsay, the chair was taken by the missionary Rev. J. E. Cooper. The next meeting was held in St. George's church Cameron Dec. 3rd., and although the night was very dark and a raging snowstorm prevailing, a good number turned out. The meeting was addressed by the Rev. Dr. Smithett R. D. of Lindsay and the incumbent. On Monday last Dec. 3rd the next meeting was held in the Town Hall in the village of Hartley in the Township of Eldon a new station organized by the missionary last summer: this being the first missionary meeting in the interests of the Church ever held here. In spite of the rough roads which were literally like a "ploughed field" a good number availed themselves of this opportunity to manifest their interest in the good cause. The Rev. Dr. Smithett R. D. made a most eloquent address explaining the nature of the mission work, and urging upon all their duty to do all in their power for the spread of the Gospel. The chair was taken by the missionary; collections were taken up at the close of the meetings.

OSHAWA.—A very successful entertainment, consisting of tableaux and music, was given in the Music Hall here last week in aid of the Sunday School building fund. The net cash result was \$110. It also proved what one loving energetic churchman can do for the church. Mrs. Frank Gibbs some months ago started the project of building a school house, and aided by the ladies of the congregation, has now a sum approaching \$1,000 towards it. There is a very sincere feeling of regret at her approaching removal from the parish, a feeling by no means confined to church people, as she is a universal favorite in the town.

RUNNYMEDE.—St. John's.—This new addition to the Church congregations of the Diocese has been opened and services held at 8 p.m. each Sunday now for five Lord's days. Everything in connection with this effort, to benefit that hitherto neglected locality, by bringing the services of the Church into it, has been greatly blessed by the Lord putting it into the hearts of those who are able to bear the burdens of those who are not.

The mission room is on the Dundas Street, between Carleton and Lambton. The Church families gathered to it number about twelve. The mission has been joined, along with St. Mark's, Carleton, to St. Thomas', Toronto, and is served by the incumbent of St. Thomas'. The house where the services are held is the property of John Canavan, Esq., who has had such alterations made in the building that sixty or eighty people can be accommodated. Mr. J. Ticken has most liberally given a site for the church, but the time is not yet to build; and through his agent, Mr. Johnston, gave a stove and piping to heat the present room. Mr. Murray, of Bloor Street, has secured a fine harmonium for the mission, without any expense to the little flock. Mr. Canavan has given all the benches and the Lord's table, Mr. Kennedy, of Bloor Street makes and arranges them. The Ladies Aid Society of Toronto, through Mrs. Dr. O'Reilly, has granted a surplus, stole and illuminated Scripture texts. The Book and Tract Committee has given a set of service books—Bible and two Prayer Books—and the St. Thomas Sunday School has given a library of fifty volumes. Mrs. Murray, of Bloor St., presides at the harmonium. The offertory, for the first time, last Sunday, at the people's request, and without any notice, was \$1.78. The incumbent of St. Thomas' is enabled to carry on this work through being aided by that excellent layman, Major Foster, of Harcourt, Davenport, who takes the services alternately at St. Mark's, Carleton, and by Mr. McCready, divinity student, Trinity College, who does the same at St. Thomas'.

RURAL DEANERY OF EAST YORK.—The next meeting of the chapter will (p.v.) be held at the parsonage, Uxbridge, on Friday, January 9th. The subjects for consideration will be 1. Tim. vi.; the Rubric of the Communion Office, commencing with that before the General Confession; and a preliminary discussion upon the present phase

of Infidel Objections to the truths of Revelation. JOHN FLETCHER, Rural Dean.

CHRISTMAS PASTORAL.—SYNOD OFFICE.—December, 1879. To the Churchwardens and Members of the Church in the Diocese of Toronto.

MY DEAR BRETHREN.—On the return of that blessed season when the Universal Church celebrates the advent in our human nature of the incarnate Son of God, I would remind you of the good and kindly custom which has obtained for some years in this Ecclesiastical Province of presenting the CHRISTMAS OFFERTORY a gift to the Pastor of the parish. It is a duty enjoined by the great Apostle thus to remember "them which labour among you, and are over you in the Lord and admonish you, and to esteem them very highly in love for their work's sake;" and I trust that at this time of peace and goodwill among men, as your hearts are made glad by the sense of the exceeding love of God in His gift to the world of his only begotten Son to be its Saviour, you will cheerfully attest how much you value the faithful preaching of this Gospel of good tidings by enabling your Clergyman and his family to share in the joy of plenty of Christmas-tide, and making them partakers of your cheer. Praying that every blessing of this season, plenty at the board, gladness in the social circle, and, above all, abundance of spiritual grace may be bestowed upon you by the Giver of all, I am, my dear Brethren, your affectionate Friend and Bishop, ARTHUR TORONTO.

NIAGARA.

LUTHER.—The Rev. R. S. Radcliffe, missionary in this place, has declined the vicarage of Timbury, Hants, England.

HURON.

(From our Own Correspondent.)

GORRIE.—The ladies of St. Stephens Church met at the parsonage and presented the following address, with a purse and sewing machine to Mrs. Racey, wife of the Rev. W. W. Racey, Incumbent of Howick Mission.

To Mrs. Geo. W. Racey.—Dear Madam, We the ladies of Gorrie and the surrounding vicinity, who are members of St. Stephen's Church have earnestly desired and waited for this opportunity of addressing you.

We have during your stay amongst us, watched with pride, pleasure and we trust with profit, your truly kind and Christian walk; you have during your sojourn with us endeared yourself to all; we have ever found in you a sympathizing friend and counsellor; and with pride we have been able to point to you as a fit and proper help-mate to our esteemed pastor in parochial work. In visiting the sick and afflicted in their trouble, you have ever shown a willing mind and ready hand, and we know that often at great personal inconvenience and disadvantage to yourself, you hesitated not when opportunity offered to work for your Lord and Master. And more especially in and for the Sunday School in connection with our church, your work and labor of love has on all occasions been most cheerfully given and we trust thankfully received. It is our earnest prayer to the Almighty giver of all good that you and your husband, our worthy pastor, may be long spared to us in health and strength to encourage and improve us socially, morally, and religiously; and we earnestly hope and trust that while imparting instruction and consolation to us and others by example as well as by precept, your own souls may be abundantly watered by the refreshing dews of God's grace.

In conclusion we would now take the liberty of presenting you with this purse and sewing machine, hoping that you will kindly accept the same, not for their intrinsic value, but as a memento of the love and esteem we bear both to yourself and to our pastor. Signed on behalf of the ladies, Mrs. James Perkins, Mrs. Henry Perkins. The Rev. Mr. Racey replied, thanking them for the very munificent gift; about seventy ladies and gentlemen partook of refreshments provided by the former for the occasion; the evening was spent in social entertainment and song, and closed with the National Anthem and the doxology and benediction.

**LONDON.—St. Paul's.**—The Infantry and Artillery of the 7th Battalion attended Divine Service on Sunday the third of Advent. They marched to the church in military array, the band playing the Old Hundred. The morning services were read by Revs. A. Brown and Canon Innes, and an excellent Advent sermon was preached by Mr. Innes on the glorious promise of our Lord in St. John iv 2-8.

**Clerical Association.**—The clergymen of this city and suburbs, have formed themselves into a Clerical Association, and will meet monthly in council. The object of the Association is mutual aid by counsel and strengthening each other in their parochial work and the discussion of subjects of an edifying and practical character. The Association was organized at a meeting held at the residence of Very Rev. Dean Boomer at which a number of the clergy joined.

**Memorial Church.**—His Lordship the Bishop of the Diocese preached at the Memorial Church on Sunday, the third of Advent, the anniversary of the consecration of the church. The church was densely crowded and the Bishop's sermon on the text: "We shall all stand before the judgment seat of Christ," left a deep, and we hope a lasting impression on the hearers. The church, enlarged as it has been is none too large for the congregation that worships within its walls.

**BIRD, LONDON TOWNSHIP.**—The new church will very soon be completed but the opening has been deferred until the third Sunday in January, the Bishop having on hand so many appointments.

**STRATHROY.**—Rev. John Gemley preached at St. John's on the second Sunday of Advent to a large congregation. Of the zeal of the church folk of St. John's their large subscriptions when appealed to is ample testimony. Mr. Gemley received subscriptions to the amount of \$140 for the Western University. The church people of Strathroy are not many, and they have had to subscribe liberally of late for the Church of St. John.

**LONDON.**—A monument has been erected at St. Paul's Cemetery over the grave of the late Rev. Professor Halpin, fitly testifying to the undying love and respect of those who are indebted no little to the invaluable instructions of their departed friend for their usefulness in the ministry. It is a column of Italian marble on marble pedestal, resting on a granite base. On the monument is the family crest, a dove as if spreading her wings to flee away to her home, with the motto, "Sic itur ad astra." The following is the inscription: "In memory of the Rev. W. H. Halpin, A.M., T.C.D., who departed this life Oct. 5, A.D., 1878." The deceased was for fourteen years Professor of Classics in Huron Theological College. The monument is erected by the Principal and Alumni of said college as a memento of their high appreciation of his great attainments as a scholar, as well as of his general kindness and his success as a teacher. On the base is deeply engraved the name HALPIN.

The following address has been presented to Mrs. Halpin:

DEAR MRS. HALPIN,—We, the Alumni of Huron College, gratefully remembering the kind and faithful interest in our welfare which your beloved husband, our late lamented Classical Professor, ever manifested while we were students in Huron College, receiving instructions from him, desire on this opportunity, being assembled at our annual meeting, to express (the Very Rev. the Dean, our President, uniting with us) our warmest sympathy with you in your sad bereavement, and also to give expression to the high and affectionate esteem in which we held his memory by erecting a memorial monument in St. Paul's Cemetery, which we beg of you to favorably accept. We are conscious, dear Madam, that we have by his decease lost a warm friend and faithful adviser, as well as a liberal contributor of our scheme for the establishment of the Western University. Praying that our Heavenly Father, who has promised to be the God of the orphan will graciously supply all your need and that of your family out of His fulness, and bless you with all spiritual blessings. We remain, dear

Mrs. Halpin, your sincere friends. Signed on behalf of the Alumni, M. BOOMER, *President and Principal of Huron College*

#### ALGOMA:

**GRAVENHURST.**—The Rev. Thomas Lloyd acknowledges the following, in response made in churches named; Trinity Church, Barrie, offertory, \$15.00; St. Paul's Church, Innisfil, offertory, \$12.00; Aurora, offertory, \$10.70; S. Jones, Barrie, \$1; Mrs. G. Cook, \$2; Mrs. Ardagh, \$2; Anonymous, \$8 (per Canon Morgan); also, from Canon's friends, per Canon Morgan, a quantity of very useful cast-off clothing, books and papers for distribution; also, from Sunday School children and congregation of the Church, Newmarket, four cases of useful cast-off clothing, books, pamphlets, &c.—most liberally and sympathetically donated for the poor of this large and struggling mission; from J. C. Robertson, two kegs of nails for new church; Mrs. J. C. Robertson, \$2.50; Joseph Cawthra, \$1.00; T. J. Robertson, \$5.00; J. Davison, \$2.00. I have to thank the clergy and congregations of these Churches, not only for permission to appeal—in every instance most cordially given—but also for the most liberal responses made to my appeal through their christian charity. Numbers of poor families in the Gravenhurst Mission will at last "be warmed," and I only wish that they could be cheered, as I am, by the cheerful looks and hearty thanks of the various recipients, as they receive and march off with their allotted parcels. If the children's clothing was five times as much, I could still usefully dispose of it amongst deserving and needy recipients. I have also to thank unknown friends for a case of frocks and underclothing, per Miss Dixon, Toronto. In conclusion, let me say that if any of your readers are desirous of ministering to any of the Lord's little ones, I shall be only too happy to receive and dispense anything that may be sent, only asking that they be prepaid.

#### Correspondence.

All letters will appear with the names of the writers in full.

#### ST. MARY'S CATHEDRAL, EDINBURGH.

SIR,—Permit me to bring before your readers the following from a notice in the *Guardian* regarding the new cathedral of Edinburgh:—

"The difficult problem of combining an organ, worthy of the building, with a so called Gothic edifice has in this instance been met by giving up the north transept to the instrument, and bringing the choir under the central tower." May the authorities of Montreal cathedral take the lesson! For the last time I worshipped in that beautiful building, the ear could not rejoice with the eye, the choir being simply unintelligible, because cut off from the congregation by the "central tower." Yours,

D. C. MOORE.

#### ACKNOWLEDGMENT.

DEAR SIR,—Permit me through your columns to acknowledge the assistance rendered our Church cause in this far backwood settlement by the "Church Woman's Mission Aid Society," it having supplied to the lay reader a beautiful surplice at a merely nominal price. The officers of the church desire to do all things "decently and in order," and to make the place wherein we worship look for the time being something like a Church of England. Our great want is a building of our own. It is alien to the spirit and traditions of our Church to worship in buildings used for other and secular purposes. If we could obtain help to the extent of about \$230 we could speedily erect a good-looking, substantial and convenient church. Perhaps some well-to-do Churchmen interested in the missionary Diocese of Algoma, which is so rapidly growing in population, will be disposed to assist us, which can be done through our worthy and esteemed Bishop. Some old books, illustrated papers, and tracts would be very welcome to us, and help us in our work. Yours faithfully,

H. W. EVISON.

Dunchurch, Parry Sound, Dec. 1, 1879.

#### FROM THE WILDS OF ONTARIO.

SIR,—In the *DOMINION CHURCHMAN* of Nov. 27th is "A voice from the wilds of Ontario." I can deeply sympathize with that voice; and there are hundreds of

Churchmen with the same feeling. There are people in the backwoods who never see a church; who have no means of joining in the services of the Church, yet who yearn for her ministrations. I know that neighborhood well, have known it many years, knew it when there were a good number of Church people, know it now when there is scarcely one. For twelve years but one clergyman visited the neighborhood of LaMab (properly L'Aimable) and York River, that was the Rev. K. L. Jones. I wrote to a member of the Mission Board of Montreal—I did not know then what diocese we were in, 15 years ago. I wrote to the newspapers, but without avail. I hope now that this "voice from the wilds" will be heard, for not only there, but here and elsewhere, in many places the cry is going up "Men and brethren, help," but it waxes weaker; others come in who are not of us, and from the sheer wish to be able to join in some public worship of God our people go; they are weaned from the faith, and in many cases cannot be restored. Yet is not the Church altogether to blame? if professed Churchmen were loyal and true, and held fast their profession of the faith without wavering, they would find some way of conducting public worship—they have the Prayer Book—and would not be so soon carried about with every wind of doctrine (Eph. iv. 14); but when the Church is looked upon merely as a sect among sects, no matter of how much better a kind, it is not to be wondered at that people fall from their own steadfastness, being led away with the error of the wicked (2 St. Pet. iii. 17). The ground pointed out from L'Aimable (La Mab) through York River, and Doyle's Corners or Manooth; to Rockingham or Brudenell, County of Renfrew, is more than enough for two clergymen. One stationed at York River and supplying that place, Bronson, with the several settlements around, and L'Aimable would find good material to work on. I know of no place in the back woods with so many good families in proportion to the population. Some, I fear, have hopelessly left the Church; some, I hope, have not, and some amongst the working farmers are, I believe, sound. Another clergyman stationed at Doyle's Corners will find plenty of good work; north is a large settlement and south and east to Cumberland, &c., and west to Kenaway in the English Company's limits, which might be reached. If the Diocese of Ontario could station a clergyman at York River, I could insure a gift of a few acres of cleared land for a church and parsonage.

May our gracious Lord grant that this cry may be heard, for we are being surrounded by a cordon of unfriendly outposts.

Yours faithfully,  
P. HARDING.

#### JUVENILE MISSIONARY OFFERINGS.

DEAR SIR,—The great need of the Church to-day is a missionary spirit, such an interest in the cause of missions as will ensure self-denial in its behalf; make it an object of frequent thought and deep affection. The question which earnest minds feel to be paramount is: How can we most effectually increase the number of individuals animated by such a spirit and the number of congregations thoroughly identified with mission work? I humbly think the true answer is, begin with the children. Juvenile associations are especially important, not only on account of the pecuniary aid they render, but also because they early enlist the sympathies of the heart. At a Missionary Conference held in London in 1860, one speaker related that he had presided at a missionary meeting of the children comprising a Sunday School gathered in from the ragged schools of the neighborhood. The missionary boxes, with the contributions of these children for the three previous months, were opened at this meeting; and, to his astonishment, in farthings, half-pence and pence the collection amounted to no less a sum than £4 1s. 1d. On inquiry he found that the interest of these children had been brought about, to a great extent, by the circulation amongst them of juvenile missionary papers. In the Diocese of Huron, in the year ending March 31st, 1878, the sum of \$472.02 was collected for the mission fund by means of missionary boxes which had been placed in the hands of Sunday School children. Is it not most important that this interest among the juvenile portion of the Church should be encouraged and thoroughly maintained by the use of every legitimate means, not only from the value of the juvenile offerings themselves (which would be a substantial aid to the mission cause), but from the fact that thereby children will be among the chief supporters of missions some ten or fifteen years hence. It is well known as a matter of fact in the history of eminent missionaries that first thoughts of missionary consecration were entertained at an early age. This fact shows the importance of enlisting our children in missionary work, showing that the Most High may influence even the little ones to offer themselves to God for the work of the ministry. Surely, Mr. Editor, more general efforts should be made to infuse a missionary spirit into the hearts of the young of all classes and ranks in the Church of Christ. I believe it to be an object of immense importance and worthy of the most able and systematic attention. We must feel that all Christian children should be trained to take an interest in the mission cause; they may then, under God's blessing



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ing, rise up to be the future liberal supporters of mis-  
sions, and many will probably become missionaries  
themselves. In this Diocese we are endeavoring to  
re-introduce mission boxes into our Sunday Schools,  
and a supply will be ready for distribution before the  
beginning of the New Year. Perhaps some of your  
readers would suggest some regular plan or scheme of  
a "Children's Missionary Association" for laying hold  
of the immense juvenile influence that is associated  
with our Sunday School system. Truly yours,  
W. F. CAMPBELL,  
Missionary Agent Diocese of Huron.

A BROTHER IN NEED.

DEAR SIR,—Of all cases of distress, surely the  
most worthy of succour are those who quietly and  
without murmuring bear their sufferings, and  
who, with good honest hearts, are trying to im-  
prove their circumstances by their own hard work,  
instead of appealing to charity. Such I believe  
to be the case with our brethren in St. John, New  
Brunswick. They have not yet recovered from  
that terrible fiery trial which visited them two  
years ago. Depression of trade, which has af-  
fected more or less the whole of Canada, must in  
a tenfold measure have affected them. Through  
indirect sources we hear tales of suffering among  
the poor, and of equal though more hidden suffer-  
ing among those who, before the fire, were well-  
to-do or wealthy. I was myself in the midst of  
that fire, and I know what it was. I preached  
the last morning sermon in old Trinity Church.  
I saw the three bells in the bell-tower fall one by  
one into the bed of glowing embers beneath them.  
I have myself also been burnt out and lost every-  
thing, so that I know what a fire is. But I  
think the most touching thing about the St. John  
people is, that notwithstanding their impoverished  
circumstances, they are still most zealous in good  
works. St. Paul's, Portland, Sunday School,  
with only, I believe, from 70 to 80 scholars, sup-  
port an Indian boy in our home at \$75 a year;  
Trinity Sunday School does the same; St. John's  
and St. Mary's the same; while from Carleton  
and other neighboring churches comes support  
for our Girl's Home, and many packages of  
clothes and presents for our Christmas tree.  
Why should not Church people in these Western  
Dioceses unite in making up and sending a liberal  
present to the poor of St. John this winter? Or  
if it cannot be done collectively (and people can-  
not always agree with one another about these  
things) perhaps some individuals may be stirred  
in their hearts to give; and I feel sure that any  
contributions deposited in the hands of the St.  
John clergy for charitable purposes will be grate-  
fully received and wisely distributed in the most  
needy quarters. E. T. WINSON.

A large quantity of correspondence has to be  
held over from want of space. Our batch of in-  
teresting Montreal correspondence came just as  
we were going to press.

Family Reading.

GOLD IN THE SKY.

CHAPTER XX.—BASIL COMES BACK.

Gwendoline knew that she could not receive any  
reply from Basil Crawford, on the day following  
the night when she had written. But in cases of  
"hope" it is always possible that miracles may  
happen; accordingly she looked out for the post-  
man's visit the next afternoon and evening, but he  
brought, as yet, no answer to her letter.  
She bade her mother good-night, got her candle,  
and ascended the stairs, and was just meditating  
her usual soft tap on the door of Claude's room, to  
inquire of the nurse or her father how he appeared,  
to be, and whether she could be of any service,  
when a certain crashing of the gravel of the drive  
fell on her ear.  
She paused a moment on the stairs to listen.  
Probably it was someone sending the carriage to  
fetch the doctor in haste, a not very unfrequent  
occurrence; but a second thought, however, caused  
her to fly rapidly up the three remaining stairs,  
past Claude's room door, into another room which  
commanded a front view.  
In that one throb of pleasure with which she had

recognized Basil Crawford all anger and bitterness  
had fled and disappeared. Her wishes and desires  
were evidently still all-powerful with him—he had  
come at the first sound of her call.

She had descended so rapidly that, by the time  
she had reached the hall-door, it was still closed,  
and the servants had not yet made their appear-  
ance, so she pulled back the handle, and opening  
the door wide, she cried, "Basil! Basil! I am so  
glad to see you!"

He stepped briskly into the warm well-lighted  
hall, feeling all the old hearty warmth of her tone,  
and all the genuine rejoicing of her greeting. The  
very sight of her gladdened him, and he scarce  
knew what he said as he came in from the cold.

Mrs. Majendie was very much surprised, not  
only to receive a visitor, but, to perceive who the  
visitor was, at that late hour. However, she was  
not sorry on the whole to find that some amuse-  
ment was likely to be provided for her, for Basil  
had at all times been kind and polite to her.

Gwendoline was despatched to inform her father  
of the unexpected arrival of the guest.

The Doctor opened the door in answer to her  
tap. "Papa, papa, Basil has come! he is down-  
stairs; mamma said I was to tell you; and he is  
going to stop!"

The Doctor observed the bright joyous expres-  
sion of the girl's face, and he asked himself was it  
always as joyous as this, or did it especially strike  
him as much now, in contrast to the trouble and  
anxiety with which he was surrounded in that sick  
room.

"I will come and see him presently; do not  
make a noise"—and then the door was shut in her  
face. She had, however, given one glance round  
the room, and noted Cyril in an arm-chair, with  
his head thrown back, and fast asleep. His face,  
tanned by sun and air, was now of a paler hue than  
it usually wore; the expression, too, of his face  
had visibly changed; it was difficult to compre-  
hend how a few weeks of anxiety could have made  
so much difference in his appearance.

The bed still kept its position near to the blazing  
fire, but a thick curtain kept the light from the  
face of the sick man. The nurse was sitting read-  
ing in a chair by the bed-side. With this picture  
of the sick-room in her mind, Gwendoline's steps  
were slower as she re-descended.

The Doctor found time, ere long, to leave his  
patient, and come and welcome his guest. His  
words were few, but he was genuinely pleased to  
see him, and there was a mischievous twinkle in  
his eyes as he said, "Well, young man, who invited  
you to come?—what brings you?"

"He knows we are always pleased to see him,"  
interrupted Mrs. Majendie, saying him the trouble  
of answering. "I have just been asking him why  
he never came at Christmas."

"Should have been only too delighted to come at  
Christmas," said Basil, "but—but I was busy."

"Indeed! That is a good hearing from 'Puss  
and Boots,'" laughed the Doctor. "Really busy  
—honest, unmistakable work?"

"Unmistakable," was the answer. "I have two  
first-rate cases coming on, and perhaps several  
more to come."

"Well done!" cried the doctor, cheerily, forget-  
ting perhaps, for the first time, all the trouble  
which surrounded him. He remained down-stairs,  
and supped with them, and all things went so  
pleasantly and brightly, that Gwendoline said to  
herself it was just what she had foretold, that the  
clouds seemed to lift from the first moment that  
Basil entered the house. It now remained to prove  
what more he could do.

The house was in a certain state of confusion,  
there were so many comers and goers in it. The  
London doctor had gone again, but Cyril Egerton  
was nearly always there, night and day, and now  
Basil Crawford had added to the inmates; and he  
felt that he ought to do something to show him-  
self worthy, just then, of a place in the crowded  
household.

The next morning he had a  *tête-à-tête*  with Gwen-  
doline over the breakfast table, when she was more  
fully enabled to enter into details than she could  
do by letter. He had already seen Cyril Egerton,  
having met him accidentally in one of the passages,  
on his way down to breakfast. The change in his  
appearance had been noted by him, and his man-  
ner of greeting had made some impression on Basil.

but he readily understood that manner when Gwendoline told him that since he had found out what was being said of him, even by his friends, he had become morose and silent, avoiding every one, when possible, and difficult to deal with in every way.

"What is to be done, Basil? Can you suggest?" she ended by saying.

Basil could, for the present, suggest no remedy, but undertook to go out and about, and see, and hear, and learn all that he could, before he finally answered her question.

Basil Crawford got his hat and overcoat, after breakfast, and prepared to go out. Gwendoline, in full curiosity as to what would be his first move, questioned him as to where he was going, but he answered her, saying he really did not know himself—"probably everywhere—possibly nowhere."

This was unsatisfactory, and she watched him go, feeling that the house had lost interest without his presence, and, moreover, she had failed to ask him at what hour he would return, and to tell him to mind and be back by luncheon-time.

"First to the fountain-head," thought Basil Crawford; and with his hands in the pockets of his overcoat, he trudged steadily uphill in the direction of the Hall.

He saw both Mrs. Clark and old Benson, and had a long talk with them, and induced them to go over again the oft-repeated account of Christmas Eve. But this telling of it varied somewhat from previous recitations, inasmuch as Basil Crawford had so many questions to put—very unexpected ones—which followed one another very rapidly, and for which he expected a ready answer.

Both concurred in the opinion that Mr. Merton and Jem Sawyers had done more actual service than any one else had done, and had seen more of the terrible realities of that time than any one else. Accordingly he set off for the keeper's lodge. Before he had got half-way there he met Merton, with his gun swinging round his shoulder, and the certain easy uprightness of carriage he had, his leathern gaiters, his healthy-looking face, which so oftentimes had impressed Basil Crawford with a feeling that it must be a pleasant berth to be head gamekeeper to a country gentleman. To judge from all appearances, Merton looked upon the estate as tantamount to being his own property, and it was always said that when he met any one on foot on the premises, he looked at them with an air which questioned their right to be there or to exist at all.

Basil Crawford was aware of this, and although he was not too fond of Mr. Merton, he knew he must be propitiated, and of old he knew that a little flattery went a long way with this gentleman.

Mr. Merton condescended to be propitiated, and was easily led into a long discourse on the all-absorbing topic, but he only heard from him over again what he had heard from Benson and Mrs. Clarke. Mr. Merton, however, fully concurred in the praise rendered by them to Mr. Jem Sawyers, who in his opinion was a clever, deserving young man; the only pity was that his time was just up, and in a few days he would be leaving them, preparatory to his journey to Australia.

"He did more work than the whole lot of us," Mr. Merton wound up by saying; "and if ever a deserving a helping hand that young fellow does. My missus is at home mending up his bits of things, the best she can for his journey, but it's little enough he has to take with him. I intend to make bold and ask Mr. Cyril to assist him with a trifle, which will help him on his way a bit."

Basil Crawford expressed a desire to see this individual, to whose merits all alike seemed eager to testify.

"You shall see him, sir, you shall see him!" said Mr. Merton, gratified at the effect his words of praise had produced; "not that he is much to look at; no, I can't say that he's very much to look at, neither," he added, as if in an afterthought; "but he did work when there was work to be done."

Basil Crawford asserted, as was expected of him to do, that this was in every way most satisfactory and to the point; he agreed to accompany Mr. Merton to the lodge, where this desirable gentleman would probably be found.

(To be continued.)

## CHRISTMAS DAY,

AND HOW TO KEEP IT.

Christmas Day is perhaps the one Festival in the whole year which all unite to keep; and in some way or other it will be kept by every reader of these lines.

But even with Christmas Day there are right ways and wrong ways of keeping it; and our way will depend very much on our way of thinking of it.

*How do you mean to keep it?* O, you will say, Christmas is a very happy and joyful time; and I shall put away all angry and revengeful thoughts, and I will try to cherish feelings of kindness and love towards my neighbors, and feelings of compassion for those who are poorer or less happy than myself; and I will try that my friends and especially my own family shall be the happier for my endeavors at this happy time.

Yes! I believe there are hundreds and thousands of men and women throughout Canada who will have thoughts like these at Christmas time, and who do their best to carry them out. You will hear their cheery, hearty voices wishing their neighbor a "happy Christmas" and a "merry Christmas" on Christmas Eve and Christmas Morning; and they evidently mean it, and say it with all their hearts.

God be thanked for this blessing! I am not going to speak lightly of it. May the time never come in this dear land of ours when Christmas greetings of kindness and love shall cease!

But we must go deeper than this. We must ask what is our reason for keeping Christmas Day—why we bid each other be happy, and merry, and kind, and forgiving, and compassionate. And then, when we are sure that we think rightly of Christmas, we shall be more likely to keep it properly.

## CHRISTMAS COMMUNION.

It is a very curious thing; but a great many people would shrink away from you if you told them that they ought not only to go to Church on Christmas Day, but also to the Holy Communion. O yes, it is all very well to go to Church, they would say. I should not like to miss the Christmas Hymn and the evergreens and the decorations of the Church. They help me to feel that it is Christmas Day. But I don't feel that I can go to the Lord's Table.

Why not?

Ah, that is a very solemn thing; and then, I am so light-hearted and merry at Christmas that I should feel as though I was profaning the Sacrament.

But why should you not be light-hearted and merry at this blessed time? our Lord Himself took part in a marriage feast; and I am sure that a man who carried about a gloomy face at Christmas, when all his neighbors were merry, would not be a better Christian for that reason. No! It is a time of joy, and we ought to rejoice with those who are now rejoicing.

But surely this is not a reason for refusing to come to the Table of the Lord. Why is it that Christmas is a time for joy? The answer is given in one of our hymns:

"This day has God fulfilled His promised word,  
This day is born a Saviour, Christ the Lord."

Yes, my dear friend, there would be no joy or gladness for mankind, but for Christmas Day, and Christmas Day—the Day of Christ—tells us that we are at peace,—there is "peace on earth,"—and are thankful, and are joyful, and are merry, because God has come to dwell with us, His fallen creatures, and to make us His children again, in a new and a better sense.

Is that the meaning of Christmas Day? Is it not? Do you doubt it for a moment? This little Child, who lies to-day in the manger, is "Emmanuel, God with us."

But, if we rejoice to know that God is come to us in His Son, surely we should rejoice to go to Him in His sacrament.

There is hardly a more beautiful sight in the world than that which I have often seen at an early celebration of the Holy Communion—the father and mother and those of the children who were confirmed all coming together to the Lord's Table. I was sure I should see them, and the smaller children with them at the forenoon service.

I was quite sure that when they sat down to their Christmas dinner, and wished each other many a happy Christmas, and thought of absent friends and blessed them, and thought perhaps of some who could never spend Christmas with them again—I was quite sure they would be all the happier and the more joyful, because they had begun Christ's Day at His Table, and were not afraid to think that He was with them at their Feast.

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## FIGHT A GOOD FIGHT.

A stingy Christian was listening to a charity sermon. He was nearly deaf, and was accustomed to sit facing the congregation, right under the pulpit, with his ear-trumpet directed upward toward the preacher. The sermon moved him considerably. At one time he said to himself, "I'll give \$10;" again he said, "I'll give \$15." At the close of the appeal he was very much moved, and thought he would give \$50. Now the boxes were passed. As they moved along his charity began to ooze out. He came down from fifty to twenty, to ten, to five, to zero. He concluded that he would not give anything. "Yet," said he, "this won't do—I am in a bad fix. This covetousness will be my ruin." The boxes were getting nearer and nearer. The crisis was upon him. What should he do? The box was now under his chin—all the congregation were looking. He had been holding his pocket-book in his hand during this soliloquy, which was half audible though in his deafness he did not know that he was heard. In the agony of the final moment he took his pocket-book and laid it in the box, saying to himself as he did it, "Now squirm, old natur'!"

Here is a key to the problem of covetousness. Old natur' must go under. It will take great giving to put stinginess down. A few experiments of putting in the whole pocket-book may, by-and-by, get the heart into the charity-box, and then the cure is reached. All honour to the deaf old gentleman. He did a magnificent thing for himself, and gave an example worth imitating, besides pointing a paragraph for the students of human nature.

## WHAT WE MAY DO.

No human being can be isolated and self-sustained. The strongest and bravest and most helpful have yet, acknowledged or unacknowledged to themselves, moments of hungry soul-yearnings for companionship and sympathy. For the want of this, what wrecks of humanity lie strewn about us—youth wasted for the mocking semblance of friendship; adrift at the mercy of chance, for the grasp of a true firm hand, and a kindly, loving heart, to counsel. It is affecting to see how strong is this yearning, so fatal to its possessor if not guided rightly, such a life-anchor if safely palmed! "Friendless!" What tragedy there may be hidden in that one little word! None to labour for: none to weep or smile with; none to care whether we lose or win in life's struggle! A kind word or smile, coming to such a one unexpectedly at some such crisis of life, how often has it been like the plank to the drowning man!—lacking which he must surely have perished. These, surely, we may bestow as we pass those less favoured than ourselves, whose souls are waiting for our sympathetic recognition.

## WORKING FOR GOOD.

It is only in the Word of God that we learn to consider affliction as a blessing. The utmost which the most refined philosophy can effect is to remove from our sorrows that which is imaginary, to divert the attention from the cause of distress, and to produce a sullen and stoical resignation, more like despair than hope. The religion of the Gospel grapples with the evil itself, overcomes it, and transforms it into a blessing. It is by no means included in the promises made to true Christians that they shall be exempt from suffering. On the contrary, chastisement forms a necessary part of that paternal discipline by which

our Heavenly Father fits His children for their eternal rest in glory. The Psalmist asserts the blessedness of the man who is chastened by the Lord, with this qualification, as necessary to constitute it a blessing, that he is also instructed in divine truth. By this we understand that the influence of chastisement is not physical; that mere suffering has no inherent efficacy; but that the afflictions of this life are, in the hand of God, instrumental in impressing divine truth upon the heart, awakening the attention to the consideration of his own character and situation, the promises of the gospel and the rewards of heaven. The child of God is assured that all things work together for his good; in this is plainly included the pledge, that chastisements and affliction shall eventually prove a blessing; and this is verified by the experience of the whole Church.

Were every dewdrop a diamond, every atom a world, and every world filled with gold, all would not satisfy the boundless desires of the immortal soul.

Men trust rather to their eyes than to their ears; the effect of precepts is, therefore, slow and tedious, while that of examples is summary and effectual.

Joy has swift wings, and but briefly tarries with us ere she resumes her flight, but sorrow, with plumage black and wearying, long delays her departure.

As sins proceed they ever multiply; like figures in arithmetic, the last on the left stands for more than all that went before it.—*Sir Thomas Browne.*

Where one burglar has been justifiably shot, or one life saved by means of a pistol, a hundred "accidents," some of them fatal, have occurred.

ONTARIO.—The following was omitted in its proper place:—

CHRISTMAS PASTORAL.—*My Dear Brethren*—As the Festival of Christmas is approaching, I feel it my duty to call your attention to the excellent rule in force in our Diocese, "That the offertory of the respective congregations of the Church throughout the Diocese on Christmas Day, every year, shall be devoted to the sole use of the Incumbent of the Church in which the offertory is made." (*Canon xxiii.*) No doubt, at this time the minds of many amongst us are filled with anticipations of pleasures—some, with hearts subdued with the services and thoughts suggested by the Advent season, will rejoice with a sobered Christian joy; while others, basking in the sunshine of worldly prosperity and surrounded with luxury, will have in its fullest worldly sense "A Merry Christmas."—At such a season, when your hearts are enlarged and you are permitted to rejoice with those who are dear to you, should you not remember those who are set over you in the Lord—those who have, in most instances, denied themselves of much of this world's goods, that they might give themselves to the work of the ministry? Permit me, then, to earnestly exhort you, while you hail with Christian exultation the birth of the Saviour, and with temperate rejoicing "keep the feast," not to be forgetful of "those who have rule over you and who have spoken unto you the word of God." Remember that "If they have sown unto you spiritual things, is it a great matter if they reap your worldly things?" and the injunction on all professing Christians stands on record, "Let him that is taught in the Word minister unto him that teacheth in all good things." There are, doubtless, many persons who will not have it in their power to contribute to the Offertory on Christmas Day as much as they would wish. To such I would suggest that their offering in money might be supplemented by an offertory in kind of what will be quite as useful in meeting the necessities of a family. Commending the matter to your loving Christian sympathy, believe me, your faithful Bishop,

J. T. ONTARIO.

Octawa, Advent, 1879.

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T. ONTARIO.



Children's Department.

THE GALLA TRIBES.

The above engraving represents a Lady of Cairo and a Galla slave. The Galla tribes are in many respects a remarkable people. They live on the Eastern coast of Africa, South of Abyssinia, and appear to have come originally from regions still further south. They are a warlike race, and have repeatedly made incursions into Abyssinia; and some years ago conquered considerable portions of the Land of Sheba. They have left the Christian tribes scattered here and there over the country, like the oases in the desert, of which we wrote in a recent number. Of late years, however, the Abyssinians have gained considerable advantage over them, and in their wars have taken captive sometimes a large number, whom they have sold for slaves; and being passed on from one master to another, these have found their way down the Nile, some of them, like the one in the engraving, even as far as Cairo, and have become attendants in the houses of the wealthy.

Considerable interest has of late years been excited in reference to these people, who possess a number of remarkable features of character and history. They are of a totally different race, and speak languages very different from the Abyssinians. There is little doubt that the country they inhabit formed, with Abyssinia, and perhaps the south of Arabia, the empire of the Queen of Sheba, who visited Solomon, having heard of the fame of his wisdom and the grandeur of his court. It is not at all improbable that the ships that coasted the Indian Ocean for gold, for peacocks and for other treasures, may have called at some of the ports belonging to that queen, and informed her of the splendour in which King Solomon lived.

The poorest way to obtain such a Lord's day as we need is to create the impression that all Christians have given up the desire for it.

—What cannot be required is not to be regretted.

"THERE IS THAT SCATTERETH AND YET INCREASETH."

A rill from living fountains  
So secretly may flow,  
That but a thread of verdure  
Its desert path may show.

But when that narrow streamlet  
Hath reached the shining sea,  
All heaven finds there a mirror,  
All earth a ministry!

So hearts that come to Jesus  
A thrill of love must know,  
Enough to bind the spirit  
To Him who loves us so;

But O, what deeper glory  
Lights up our lives so dim,  
When love can burst all barriers,  
And widen unto Him!

One with our Lord in spirit,  
Each faithful child hath proved  
What joy may flood the soul that here  
Takes in the world He loved!

CARRIER DOVES.

The beautiful English custom of sending and receiving pretty Christmas cards has floated over the blue waters to us, and we hope and trust that it is rapidly becoming Canadianized.

Not only on Christmas, but other days, the lovely cards travel about our land singing sweet songs like warbling birds, bringing peaceful messages to soothe human hearts, finding a warm welcome like gentle carrier doves.

Opening a letter two cards dropped out; "Something for the children?" a lady inquired.

"Yes, for children of older growth."  
"For you?—picture cards?"  
"Yes, even so. I love them, the dainty, lovely things."

One reads: "Like as a father pitieth his children, so the Lord pitieth them that fear Him."  
Do we know how a father pitieth his children?

Yes, we think we do, for we have heard one for many nights past whisper during midnight's darkness to his little one, "little darling," "precious baby," "poor little birdie, papa's heart aches for his dear little girl." We are sure we know how a mother pitieth, for we have pitieth with aching heart, sleepless eyes and ceaseless vigil; and so the beautiful card comforts us, for we find how a loving father is watching us tenderly, pitifully, that He is caring for us, leading us, putting the everlasting arm about us, even if the cup held to our lips is bitter, oh, so bitter.

Here is another dove which came flying with its message of import to a weary, overburdened mother: "Put on the whole armour of God."

Not only a breastplate or helmet added thereto, but the whole armour. Wonderful advice and wondrously full of meaning, although the words peeped forth from a tiny card, wreathed about with blue-bells and apple blossoms. The whole armour, and the weary will find rest.

Here is another letter, and as it opens, two more doves come fluttering out. Perhaps we are not in the best of humors, but if any one has injured us the voiceful card says, "Overcome evil with good."

Sure enough, we can smile and obey while the lovely "pansy" face beams peacefully and approvingly upon us.

The other dove: "Who shall separate us from the love of God?"

The question startles us by its thrilling sweetness. Shining forth from starry daisies and blue forget-me-nots, it sets us to close and earnest thinking. Who shall separate us? Surely no weak human creature must ever gain such a power over us—we must be on guard.

But the doves are still flying through the air. One alights. He is covered with purple grapes, bright cherries, and velvety leaves, but he whispers gently: "Blessed is he that watcheth." Blessed indeed—no time to faint, mourn or worry—only watch.

Another, bearing roses and fair buds, sings: "Lead me to the Rock that is higher than I."

But these are fitting hither and thither—these gentle carrier-doves, and I will write no more of their sweet, sage or peaceful messages—any one can find them and buy them for a small sum, and can send them out one by one upon their sweet errands, carrying peace upon their wings to many of earth's weary ones. Perhaps—God knows—many jewels for our crowns may be gathered in this simple way.

THE NEW SISTER.

Little four year old Mamie when told of her new sister rejoiced with great gladness to have a little baby in the house, "to keep all the time," as she phrased it; she looked at the little sister with delighted wonder painted on every expressive feature, touching the wee face and tiny hands tenderly and reverently.

The next morning when, as usual, she offered up her morning prayer, after naming the loved ones for whom she had always asked a blessing, without any suggestion save the careful thought in the depths of her own loving heart, she asked of her Heavenly Father this further petition, "Bless little sister and thank Thee for bringing her down, take care of her, and make her Thy child for Jesus' sake."

What more could the wisest ask? Neither riches, nor honor, nor length of days, but, simply the Father's loving care, and the blessedness belonging to a follower of the Lord Jesus Christ. Even so, as it is written, "A little child shall lead them."

Births, Marriages and Deaths.

NOT EXCEEDING FOUR LINES, TWENTY-FIVE CENTS.

MARRIED.

On the 10th December, at the residence of the bride's mother, East Gwillimbury, by the Rev. Albert W. Spragg, B. A., William Selby, eldest son of the late Robert Selby, to Hannah, fourth daughter of the late William Ney.

Church Directory.

St. James' Cathedral.—Corner King East and Church streets. Sunday services, 11 a. m., 2.30 and 7 p. m. Rev. Dean Grassett, B. D., Rector. Rev. S. Rainford and Rev. R. H. E. Greene, Assistants.
St. Paul's.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Canon Givens, Rector, Rev. T. C. DesBarres, Incumbent.
Trinity.—Corner King Street East and Erin streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Hanson, Incumbent.
St. George's.—John street, north of Queen. Sunday services, at 8 a. m. (except on the 2nd & 4th Sundays of each month) and 11 a. m. and 7 p. m. Evensong daily at 5.30 p. m. Rev. J. D. Cayley, M.A., Rector. Rev. C. H. Mockridge B.D., Assistant.

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I am now prepared to furnish Stained Glass in any quantity for CHURCHES DWELLINGS, PUBLIC BUILDINGS, etc., etc.
In the Antique or Modern Style of work. Also MEMORIAL WINDOWS.
Enriched and Embossed Glass Figured Enamel, and all plain colors, at prices which defy competition.
Designs and Estimates furnished on receipt of plan or measurement.
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FRENCH is the language spoken in the College MUSIC a speciality.
Board, Laundry and Tuition Fees, including the whole course of English, the Ancient and Modern Languages, Callisthenics, Drawing and Painting, use of Piano and Library, Medical Attendance and Medicine, \$300 per annum.
A reduction of one-half for the daughters of Clergymen.
For terms, "circulars" and full particulars, address the Rev. Principal, or Miss CLAYTON, Lady Principal, HELLMUTH LADIES' COLLEGE, London, Ontario, Canada.

TRINITY COLLEGE SCHOOL, PORT HOPE.

Lent Term will begin on THURSDAY, JANUARY 8th.
Applications for admission or information should be addressed to the REV. C. J. S. BETHUNE, M.A., Head Master.
BOARDING AND DAY SCHOOL FOR YOUNG LADIES, FENELON FALLS.
Under the management of Mrs. and the Misses Logan, late of Hamilton.
The School will re-open after the Christmas Holidays, January 2nd, 1879.
Circulars on Application.

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