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THURSDAY, DECEMBER 23, 1880.

NOTICE.

- 1.—With the last number each subscriber received an envelope in which to enclose his subscription. Those who have already paid may enclose the name of a new subscriber or two.
- 2.—The price of the paper is Two DOLLARS a Year. Those who pay promptly, in advance, will get it for ONE DOLLAR.
- 3.—We trust all will pay up their arrears, and avail themselves of our liberal offer for 1881.
- 4.—Be sure and give this your personal attention immediately—that is, enclose the money for arrears (if any), and payment in advance. Write your name and Post Office address distinctly.

At Little Waltham, the Rev. J. P. Tweed has returned to his parishioners ten per cent. on their half-year's tithe.

It is understood that the revised translation of the New Testament will be published in February next.

Lord Coleridge has been appointed to the vacant post of Lord Chief-Justice of England. The appointment has given great satisfaction.

The Bishop of Nassau sailed for his diocese on St. Andrew's day. The Rev. R. A. Kennaway has been appointed the Bishop's Commissary in England.

The Baptist minister at Shelfanger, a former student at Mr. Spurgeon's College, has recently been confirmed, and is now preparing for Holy Orders.

The death of the Rev. Dr. Seymour, in his eighty ninth year, took place at his residence in Weston-super-Mare. He was father-in-law to Lord Coleridge, and father of the Rev. H. F. Seymour, rector of Nettlecome, near Taunton.

A gentleman in St. John's Newfoundland, some years ago married his deceased wife's sister. He was then a Churchman, but afterwards became a Congregationalist. In 1879 he returned to the Church and became a communicant, as did also his wife. The rector did not repel him, nor was any objection offered by the bishop, who was aware of the circumstances of the case. Some of clergy having remonstrated, the Bishop referred the matter to the Archbishop of Canterbury, who entirely approved of the course taken by the Bishop and the Rector.

The British Parliament will assemble on the 6th of January, for the despatch of divers urgent and important affairs.

The Rev. R. A. J. Suckling, who has succeeded the Rev. C. F. Lowder, at St. Peter's, London Docks, has been presented with an address of congratulation signed by 630 adult parishioners. The presentation was made at the chancel steps during the performance of the Oratorio "Elijah."

On the eve of All Saints' Day, there passed away one of the most powerful advocates of the higher education of women, Miss Gertrude L. Frost, who was Head Mistress of the Church High School, in Baker Street, London. She combined all womanliness and refinement with keen intellect and great learning. She inspired the greatest personal enthusiasm in her pupils.

The nave of Salisbury Cathedral has been made available for a course of Thursday evening lectures dealing with some of the objections to revelation recently brought forward. The Dean takes the subject, "Difficulties of Belief;" "Bishop Butler," is taken by the Dean of St. Paul's; "Agnosticism," by Canon Awdry; "Miracles," by the Rev. C. Pritchard, Savilian Professor of Geometry at Oxford.

The parishioners of North Curry, near Taunton, are restoring their beautiful Parish Church, at an outlay of £4000 stg. They wish to have a stained glass window in memory of their former Vicar, the Rev. C. R. Harrison, who died in 1877, and who had been prominently engaged in the preparation of "Hymns Ancient and Modern," and was Chairman of the Committee after the death of Sir Henry Baker, next to whom the Church is most indebted for that boon to Christopher Robert Harrison.

The North aisle of St. Chad's, Stafford, has been restored, and on the 5th ult., was "reconsecrated" from the desecration of several centuries to the worship of Almighty God. The Dean of Lichfield officiated at the service. Some portions of the building are believed to be more than seven hundred years old. Canon Ormin, of the Augustinian order, who lived in the twelfth century and composed a series of homilies on the Gospel of St. Luke, is believed to have built some portions of the structure. A fragment of his manuscript, called the "Ormulum," is in the Bodleian Library. About a mile from the Church, there used to be a priory of Augustinian Monks, founded by Richard Pecke, Bishop of Lichfield, about A. D. 1180.

THE SUNDAY AFTER CHRISTMAS DAY.

THE doctrine of the Incarnation of Christ is in direct opposition to the efforts made by Deists to spiritualize the ideas men form about the Divine Being. The infidelity of the present day, which has become so extensively spread over the civilized world, has a great deal in common with the Deism of the last century, the votaries of which pretended that their object was to enlarge and to elevate our conceptions of the Deity. They wished to separate Him from all earthly concerns, as though these were infinitely beneath His notice. They repeated the sentiments of some of the Pagan world,

and by continually sublimating and distilling their ideas of God, they made them so without character or substance that at length they would fade away and die into a mysterious nonentity, which could not be brought within any human comprehension whatever. A more extensive phase of unbelief in the present day is of an opposite character, and relegates into a materialistic region all ideas and sentiments connected with any possible controlling power. The Incarnation of the Son of God is a complete refutation of both these forms of unbelief. God was manifest in the flesh in order to bring the Divine Being near to the thought and heart of His intelligent creatures. In virtue of His omnipresence, He is near to every one of us. He is the atmosphere in which we live. But although thus near, He is remote from thought. When we try to think of an infinite Being without limits, we soon find our minds straining more painfully towards that which ever remains beyond them as altogether inaccessible. But by the Incarnation we are enabled to behold the Glory of God in the face of Jesus Christ, and by means of an intimate union with the perfect and pure Manhood of Christ we are led onward to the Majesty and Glory of the Incomprehensible. The greatest stumbling blocks in the manifestation of God which infidelity has discovered, have turned not so much on His Almightyness, His Majesty, His Greatness, as upon His condescension and love. Those who have believed in God at all, have had no difficulty in admitting His Omnipotence and His Infinity—they have admitted these things were the least that could be said about Him; but they have refused to believe in the existence of any real active love on His part. A love studying sorrow in its minute particulars and assuaging it; a love making sorrow a discipline preparatory to the great hereafter, is a thing that could not be tolerated. No one truth in the Divine character has been more persistently assailed by deistical writers than that of God's Providence; and if His Providence is not special, it is no Providence at all. But the Incarnation is an act of special Providence of Almighty God. It meets and annihilates every form of unbelief; and we find from a large number of developments within the Church as well as out of it, that it is the one great doctrine of the Gospel that is most needed to be insisted upon in this degenerate age.

This year the First Sunday after Christmas day will be St. Stephen's day. The early Church was deeply impressed with the close union between Christ and His people, especially His martyrs, in virtue of the Incarnation. St. Augustine remarks: "As Christ by being born was brought into union with Stephen, so Stephen by dying was brought into union with Christ." St. John the Evangelist's day is on the day after St. Stephen's, and The Innocents' day immediately following. St. Stephen was nearest to the King of Saints, in His life of suffering, St. John in His life of love, the Holy Innocents in His life of purity. The first trod immediately in His Master's footsteps of a martyr's death in its most perfect form; the second, lying on Jesus' bosom in close communion with Him to the end of His earthly life, followed Him closely ever afterwards; the third were the first fruits of that holy train whose innocence and purity admits them nearest to the Person of their glorified Redeemer.

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THE MARRIAGE LAW.

THE first question which presents itself, with regard to the proposed change in the law of marriage, is this, "Is the change lawful?" The State has confessedly power to change any law which is *merely* a law of the State, and the answer to our question will consequently depend upon the reply which must be given to another: "Is there any *divine* law of marriage, and is the change proposed in accordance with that law?" And, 1st. "Is there any divine law of marriage?" Men who accept the scriptures as the word of God, will reply that there is. Members of the Church of England, who accept the statements made in her formularies, can have no doubt on the subject. They will not forget the distinction made in her 5th. Article, between the "Law given by Moses touching Ceremonies and Rites," which "does not bind Christian men," and "the commandments which are called moral" from "the obedience of which no Christian man whatsoever is free." Our Church, (and here she does not stand alone,) recognizes the laws respecting marriage, contained in Leviticus, chaps. XVIII. and XX., as *moral* laws, no less binding than the Decalogue. Nor do we think that men will readily consent to abandon this belief in a Divine law of marriage. If there be no such law, what is our position? We are left, on this most momentous subject, to the moral sense of mankind and to the wisdom of civil governments. A "broken reed," indeed, to lean upon, which will too surely "go into the hand and pierce it." How has that moral sense been formed? Slowly and unconsciously, under the wholesome guidance and restraint of the Divine law. If that law be discarded, what will become of the moral sense which it has formed? It will, for the future, have no such stay; it will have been instructed to deny both the authority and the wisdom of that rule, from which its instincts have hitherto been derived; and the probable result will be a sudden and violent recoil from a restraint, which has been represented as being hostile to human enlightenment and freedom. It can scarcely be doubted, then that prudent thoughtful men will still cling to the belief that God has been pleased to make known His will in respect of a matter, which so nearly concerns the safety and the happiness of mankind.

If then it be conceded that the law given by Moses is of Divine origin, and still binding upon Christian men, what is its import? It lays down first a general principle, by which lawful marriages are to be distinguished from unlawful, and it then proceeds to give illustrations of this principle. The principle is this, that marriage is forbidden to a man "with any that is near of kin to him," literally, "flesh of his flesh." It is obvious that this general principle requires definition and limitation; and it is clearly proved, by the illustrations given, that the "nearness of kin," which renders marriage unlawful, is restricted to *collaterals* in the third degree, both of affinity and consanguinity. In the *direct* line no such limitation is required or provided. Is then the number of illustrations given in the sacred text exhaustive? It is not; and, accordingly, reason and common sense require that what is lacking should be supplied, or rather that we should assume that cases obviously parallel to those, which are *expressly* forbidden, are forbidden by *implication*; unless indeed we are prepared to assume that, while a man is forbidden to marry the wife of his *father's* brother, the Divine law leaves him at liberty to marry the wife of his *mother's* brother. Yet THE GLOBE, in a leading article of December 8th, says: "We do not see that there can be any inferential prohibitions claimed. Most

of those claimed by Prof. Gregg, are actual prohibitions." The palmary example of an inferential prohibition, alleged by Prof. Gregg, is that of the marriage of a father with his own daughter. This, THE GLOBE boldly says is *explicitly* forbidden in v. 7. The writer here opposes himself to the great body of biblical commentators. It may be observed against his view: 1st. That in verse 7, the word "even," would more correctly represent the original than the disjunctive "or;" 2ndly. That, as the prohibition is *addressed* to men, so the form in which it is expressed is *adapted* to that sex only; 3rdly. That the opinion that the mention of "Thy Father," implies an extension of the prohibition to the female sex is precluded by the fact, that while in English those words might be addressed either to a son or to a daughter. The Hebrew term is modified according to the sex of the person addressed; and that the form adopted in the text proves the person addressed to be a man; 4th. That the latter clause of verse 8, seems to confirm our interpretation of verse 7; 5th. Had the legislator designed *expressly* to forbid this marriage, and not to leave its prohibition to be obviously inferred from the prohibition of a union strictly parallel to it, it may well be enquired why he did not prohibit it in the form observed in every other case, addressing the prohibition, as the writer in THE GLOBE elsewhere allows that it should be addressed, not to the woman but to the man. That writer says: "Women were in short, slaves, and not free agents. They were not married, but given in marriage, we suppose that he means "They did not marry, but were given in marriage." It was unnecessary to forbid them to do things which they had no power to do, and hence the sole addressing of the prohibitions to men." If these words mean any thing, they mean that a daughter is not expressly forbidden to marry her father, and that the condition of women rendered it utterly unnecessary to forbid her to do that which she had no power of doing; yet the writer in the same article maintains that "this is not so," and that in verse 7, a daughter is forbidden to marry her father. The reason why this point has been so keenly debated is this, that, if it can be shown that every prohibited degree is expressly stated, and none left to be inferred, then the marriage with a deceased wife's sister must be regarded as lawful, because it is not expressly forbidden. If on the other hand the unlawfulness of unions such as that of a father with his daughter, is left to be inferred from the express prohibition of the parallel union of a son with his mother, then are we not only at liberty, but obliged to conclude that the prohibition of marriage with a brother's wife implies prohibition of marriage with a wife's sister. It is not a little startling to read the following statement in THE GLOBE: "He (Mr. Straith) declares that nothing can be clearer than that the Bible forbids the marriage of a woman with her deceased husband's brother." The fact is, that nothing can be clearer than that the scripture forbids no such thing. The words of Leviticus are "brother's wife," not "deceased brother's wife." So, on precisely the same principle it may be affirmed that Holy Scripture does not forbid marriage with a *deceased* uncle's wife, and many more of the laws in this chapter will be reduced to nothing else than superfluous enactments against the grossest forms of adultery, a crime already solemnly denounced in the general by the law given from Mount Sinai. Such misinterpretation of Holy Scripture may warn us what we are to look for from "the moral sense" of men, when they shall have utterly denounced the guidance of that which they thus miserably pervert.

THE GLOBE, in reference to certain physiological surmises which have been introduced into the discussion, observes that the "points raised would only be in place in the columns of a medical or live stock journal." We entirely agree with THE GLOBE; but we must call attention to the fact that the points in question have been raised, not by the opponents, but by the advocates of the proposed change in the law, in order to prove that the general principle, on which the prohibitions in Leviticus are based, cannot extend to the sister of a deceased wife, because there is no kind of consanguinity between her and her deceased sister's husband. Such arguments must be met, and the blame of any indecorum, which the discussion involves, must rest with those who have persistently introduced these topics, not only in papers published on the subject, but also in private conversation. We affirm then that the law in Leviticus recognizes affinity of a certain degree as a bar to marriage no less than consanguinity. Marriage with a wife's mother or a wife's daughter or grand-daughter is forbidden, (verse 17) and in these cases there is no consanguinity, as that term is interpreted by the promoters of the change. The mother of the wife is no less an alien in blood than the sister of the wife. The wife's daughter, born of a previous husband before the second marriage, is equally an alien, as is also the daughter of that daughter or of a son by the same marriage; yet are these all declared to be the wife's near kin's women, and marriage with them is therefore forbidden to the husband of that wife; unless, indeed, according to the theory of THE GLOBE. The prohibition is limited to the life time of the wife, and after her death marriage either with her mother, or with her daughter, is permissible by the law of God. We may observe that this verse has also been cited as containing an express prohibition of the marriage of a man with his own daughter; it is, however, clear that the verse speaks of the *step-daughter* only, and that consequently, for ought which is expressed in verse 17, or in verse 7, the marriage of a man with his own daughter, remains prohibited only *by inference*.

In considering the lawfulness of the proposed change in the law, it must never be forgotten that our Lord has solemnly re-affirmed the principle on which the Levitical law is based, so far as it relates to the wife's near kins-women.

He has given His sanction to the primeval utterance which declared a man and his wife to be one flesh. Unless we venture to rob His words of more than half their meaning, and thus grievously limit their practical application to the subject before us, we must allow the unity of man and wife to be strictly reciprocal; and admit that, while in respect of others there remains a difference between consanguinity and affinity, (so that the marriage of a man with a woman, forms no impediment to the marriage of his brother with her sister;) yet, in respect of the married persons themselves, the distinction between consanguinity and affinity is merged, by virtue of their oneness in marriage, so that those who are near of kin to either party, are placed in precisely the same relation to the others as those who, irrespectively of the marriage, are his or her near kins-folk.

This principle is fully recognized in Leviticus xviii. 17, while our Lord, by reference to the original institution of marriage, and to the consequent union of man and wife, has thrown a clear light upon the *rationale* of the Mosaic legislation; has explained *why* the man may not take to himself the near kindred of his wife; and has proved that the prohibition rests upon *no* partial or transitory grounds; but finds its source in the earliest records of the history of our race, and is decreed to continue unto the end.

IMPRISONMENT OF MR. DALE.

THAT an earnest, active clergyman, of blameless life, beloved by his people, and thoroughly successful in his Church work, should be imprisoned like a common felon, under any imaginable circumstances whatever, is universally felt to be a grave scandal to the Church. The real fact of the case is, that he has disobeyed some portions of a law, other portions of which are disobeyed by almost every Bishop and every Cathedral Dean and Chapter, in England. The law he has disobeyed is one which belongs to a class which sometimes goes under the name of "Judge-Law;" that is, it is the decision of the highest Court to which the case can be carried; while not one man in a hundred thousand would pretend that in this case the decision of the final Court of Appeal was in accordance either with the Book of Common Prayer, or with the statutes of the realm. Indeed, every one knows that the judgment was one of the most bungling, contradictory, and dishonest ever given. It suits, however, a certain party in the Church to make use of it for their own purposes, and were they equally disposed to use this "Law" against their own party who disobey it more than any body else, there would be much less ground of complaint. But it is applied in an entirely one-sided manner. As far as we have been able to learn, the practices for which Mr. Dale has been condemned are, in themselves, of not much consequence either way; and our own conscience would be equally satisfied with either the use or the omission of them as circumstances might seem to suggest. Mr. Dale's conscience, however, leads him to believe that his duty consists in carrying out the plainly expressed intentions of the Church. Nor is Mr. Dale singular in this matter, for some thousands of Clergymen and tens of thousands of laymen in England, agree with him on this point. Had we lived in the days of Charles the First, we, ourselves, should probably have paid the "ship money" required by the crown—that is, if we had it in our pocket—and would have made no more fuss about it. But John Hampden felt that the imposition was unconstitutional. The amount demanded of him was a small one, but he resisted the payment as a matter of conscience. *The Judges decided against him; but he has been held up as a hero ever since.*

It may be as well that our readers should know what some members of the Church Association have to say about the imprisonment of Mr. Dale.

The Rev. Samuel Garratt, Vicar of St. Margaret's, Ipswich, an eminent Evangelical Clergyman, who signed the address to the prelates against the Eastward position and the vestments, has written a letter to the *Record*, in which he says:

"I consider the present strength of sacerdotalism to be, in great part, owing to the policy of the Church Association. When carnal weapons were resorted to in what ought to be a spiritual warfare, I never expected any other result. I do not believe that God would bless a policy condemned, as I think, beforehand, in prophecy. I did not believe that 'friendly suits,' as some wished to regard the early prosecutions, would carry any weight as such, when so regarded only on one side. I did not believe that prosecution, even though resulting in imprisonment and loss of goods, would lead any sincere men, however unsound their doctrine, to do that which I should be ashamed to think of any whose doctrine is sound being led to do,—obey man's law in opposition to what they think, however erroneously, to be God's law. I did not believe that men who look upon the Church of England as, by means of the Apostolic succession,

organically a part of what they consider as the Holy Catholic Church, would leave it because the decisions of Courts of law were against them, any more than we should leave our country if there were bad laws and bad judges. And I did not believe that judgments dealing with matters of conscience, could be enforced without processes resulting in imprisonment."

"Nor do I believe that they can be enforced by means of imprisonment. If imprisonment fails—what will the Church Association do next?"

"It grieves my heart to see Evangelical men imprisoning their opponents instead of confuting them. I do not doubt for a moment that the weapons they are sharpening will, sooner or later, be directed against the truth. There are numbers of Evangelical Clergymen who have no sympathy whatever with the Church Association policy, and no means whatever of making their objections to it known. Its existence cripples the force of their opposition to sacerdotalism. They cannot reason with a man while their friends are knocking him down. The sword of the Spirit and the sword of human law will not well act side by side. I wish I could persuade my brethren to believe more in the power of truth and the mighty influence of the Holy Ghost, to cast away their dependence on human courts, laws, and judges, and to trust, in contending for the faith, only in the living God. Then I doubt not we should prevail."

The Rev. F. F. Tracy, Rector of Beccles, writes to the *Record*: "In offering my thanks for your publication of Mr. Garratt's letter, it is only honest to admit that up to September, 1879, I remained a subscriber to the Church Association. When I first was asked to join it fourteen years ago, I did so reluctantly, and remained a member for several years, hoping to find that its policy would succeed to putting a stop to sacerdotal principles and practices within the Established Church. At the time I joined, I communicated to the Secretary the reserve I felt, and that I did so solely with a view to ascertain the law upon the points of ritual which were then in dispute. It appears to me that this latter object at least had been sufficiently accomplished by the Church Association, and it seemed to me highly inexpedient for it to sustain further prosecutions, and so I notified the withdrawal of my name, which I hope has been done."

In a letter to the *Spectator*, replying to some remarks therein on persecution, Canon Liddon says: "Mr. Dale's guilt in disobeying the law, as laid down by the Privy Council, is shared at this moment by almost every Dean and Chapter in the country, and certainly by the Dean and Canons of St. Paul's. Under the terms of a recent decision, we all ought to wear copes at the administration of the Holy Communion on the principal festivals of the Church; but, as a matter of fact, we wear only surplices. If the Church Association were to institute proceedings against us on this account, I should think less of its party animosity, and more of the sincerity of its professions of a desire to uphold 'the law,' than I do at present; but, in view of the ridiculous object of the proceedings, I should term them a persecution. If, on the other hand, I were punished for teaching the Pope's supremacy, transubstantiation, or the worship of the Blessed Virgin, or for denying original sin, or the Atonement, or the Godhead of our Lord and the duty of adoring Him, or the personality of the Holy Spirit, or the grace and power of the Sacraments—what, ever else I might think or say about it—I could hardly, in view of the Church's formal language and the gravity of the matters at stake, describe myself as being 'persecuted.'"

"The question may seem to be only a verbal one. But words are powers, and when feeling runs high a single word may influence events. Certainly Mr. Dale's situation, however, we may agree to describe it, is by no means a matter for merely academical handling. It suggests painful reflections as to the administration of Church discipline in obedience to the terrorising dictates of an implacable and crude fanaticism, with the result that one Clergyman may omit a Church Creed at his discretion, while another is locked up like a felon for wearing a vestment too many. It suggests grave questions, too, as to the wisdom of the ecclesiastical statesmanship which, in a passing moment of ferocity and panic, placed the Public Worship Regulation Bill on the Statute-book. For the sake of all who have brought about Mr. Dale's imprisonment, even more than for his own, right-minded people must surely wish that he may be released with the least possible delay."

Our readers we are sure will join with us in feelings of the deepest sympathy with the Venerable Archdeacon Wilson, who, as will be seen in another column, has just lost by death his only daughter, after a very short illness. The bereavement will be felt so much the more severely as it is only five months since the Archdeacon lost his beloved wife. We trust he will be supported by Divine grace in these afflictive dispensations of God's Providence, and will be enabled to say, "The will of the Lord be done."

ERRATA. In our last issue, page 604, column 3, line from the top 5 read, "that no unimportant portion;" page 605, column 1, line from the top, 14, for "regarded," read "hazarded."

Diocesan Intelligence.

QUEBEC.

(From Our Own Correspondent.)

ST. FRANCIS ASSOCIATION OF THE CHURCH SOCIETY OF THE DIOCESE OF QUEBEC. On Tuesday and Wednesday, the 7th and 8th Dec., the Anniversary of the above Association was held in Sherbrooke. On Tuesday afternoon the business meeting of the Association was held in St. Peter's school room, the President, Rev. C. P. Reid, D.C.L., in the chair. The reports of the various missionaries and parochial clergy in the district of St. Francis were read. Several of them were of a most interesting character, and nearly all of them showed an increase in the contributions raised for the missionary work of the Church of England. Reports were also read from the Principal, and the Divinity Professor of Bishop's College, which showed the active share taken in the Missionary work of the Church in and also outside the Diocese by the Professors and students of Bishop's College. The able report of the Secretary of the Association, the Rev. E. C. Parkin, M.A., was also read and adopted. It will appear in full in the report for A.D. 1880 of the Church Society, and will be found to contain an admirable summary of the work of the Church in the District of St. Francis during the past year.

The chairman informed the Association that a special meeting of the Diocesan Board would be held in Quebec at the next session of the Synod, in July, 1881, for the purpose of re-assessing the Diocese, in consequence of the proposed reduction of the grant from the Society for the Propagation of the Gospel to the Diocese of Quebec. In view of this, it was resolved: That the St. Francis District Association urges on the clergy and wardens within its limits the necessity of furnishing the delegates of Synod not only with a list of church families together with an accurate statement of local contributions for church purposes during the past two years, but also with reliable information as to the ability of their church members to aid in the maintenance of the clergy."

The Treasurer, C. E. Wurtele, Esq.; Auditor, W. Farwell, Esq.; Secretary, Rev. E. C. Parkin, M. A.; and the Executive and Depository Committees were re-elected for ensuing year.

RURAL DEANERY.—A meeting of the clergy of the rural deanery of Quebec was recently held in St. Peter's Church, St. Rochs. After morning prayer and the celebration of the Holy Communion, the assembly withdrew for business into the school room. The Rural Dean, Rev. M. M. Fothergill, had sent in his resignation, but at the unanimous solicitation of the other members of the clergy the Rev. gentleman consented to withdraw it, and to serve for another term. Arrangements were also made at the assembly for holding missionary meetings in various parishes of the country. Satisfactory information was also given of the progress of the several missions in the deanery.

On Wednesday morning, the 8th inst., at half past 10, the Anniversary service was held in St. Peter's Church. The Bishop, accompanied by about twenty presbyters, entered the church in procession as the processional hymn "Rejoice, ye pure in heart," was sung. A good congregation was assembled. The sermon, which was eminently practical and useful, was preached by the Rev. Dr. Roe, Professor of Divinity in Bishop's College. We understand that the sermon will shortly be published by the request of the Bishop and several clergy of the district of St. Francis. We were only sorry that some selfish people who do nothing for the support of their Church, either at home or abroad, did not hear a sermon which showed that in most cases selfishness was the reason why the Church was not more largely aided in her work by the offerings of her members. The offertory, amounting to \$40, was given to the Missionary Diocese of Algoma.

On Wednesday afternoon, a meeting was held in St. Peter's School-room of the Decanal Chapter of St. Francis, Rev. C. P. Reid, Rural Dean, presiding. Besides the clergy from the Deanery, there were present the Bishop of the Diocese, the Rev. Messrs. Atwill and Arthur from the Diocese of Vermont, and L. H. Davidson, Esq., Advocate from Montreal. Several matters of interest were discussed; amongst others the bill about to be brought before the Dominion Legislature for legalizing marriage with a deceased wife's sister. The Bishop stated that he had sent forms of petition to the Governor General, to the Senate, and to the House of Commons, to all the clergy of his Diocese, and expressed a hope that petitions against the proposed bill would be sent up from every parish. Mr. Davidson stated that there was no doubt whatever that the bill would be brought forward this session, and from the well-known energy and determination of the honorable member who had charge of the bill, they might be sure that everything would be done to ensure its success; hence the necessity for a strong expression of public opinion against the bill. After a good deal of discussion it was decided to send up petitions against the proposed bill from the Bishop and clergy of the Diocese, and from all the parishes in the Deanery of St. Francis.

On Wednesday evening a Missionary Meeting was held in the City Hall, which was attended by a very large and most attentive audience. The Bishop of Quebec took the chair at half-past seven. After prayer, the opening hymn on "The Great Reunion of Israel," composed by Mr. Bottom, was sung. The Secretary's report was then read; after which the Right Reverend Chairman briefly addressed the meeting. Then followed an address by L. H. Davidson, Esq., B. C. L. He spoke on the Domestic Missions of the Church of England in Canada, on the needs of Algoma and the great North-West, on what other Christian bodies were doing for that vast territory, and on what the Church ought to do for that country. Amongst other matters, he urged that the grant of the S. P. G. given the older Dioceses of the Dominion should be given up by them, and devoted to the North-West, where a mighty nation was springing up. He traced also very graphically the growth of the Canadian Church from the year 1793, when the first Bishop of Quebec landed in Canada, up to the present time. It was very gratifying to hear a layman advocating, as Mr. Davidson did, the cause of Christ and His Church.

After Mr. Davidson's address, one of the new hymns in the revised edition of H. A. & M. was sung, "Lord, her watch Thy Church is keeping." The meeting, after the singing of this hymn, had the pleasure of listening to the eloquent and stirring address of the Rev. Canon Baldwin, M. A. He spoke on the great importance of cultivating a spirit of thanksgiving; on the intimate connexion between the Domestic and Foreign Missions of the Church; on the law at the root of the spiritual life, the law of diffusion; on the fact that when churches forget to let their light shine, their candlesticks are taken away, illustrating this from Church history. He spoke also, on the essential difference between the Jewish and the Gentile Church, the former being exclusive, and therefore non-aggressive in its character, and the other, by the very charter of her Lord, missionary, and therefore aggressive. He spoke also on the varied efforts of kings, political economists, and philosophers to produce universal happiness on earth; and alluded to

the great Exhibition in 1851 in London, which some thought was going to inaugurate an era of universal peace, but which was quickly followed by the Crimean war; the contest between Austria and France in Italy; the Indian mutiny and the civil war in the United States. He then showed that the Gospel of Christ alone contained the panacea for the woes of humanity. He then referred to the great religious question of the day, the inspiration of the Word of God, and the accord between Revelation and Science, and concluded by earnestly pressing on each member of Christ's Church the importance of being a missionary for Christ.

MISSIONARY ADDRESS BY REV. MR. DUMOULIN OF MONTREAL.—There was a large attendance on Tuesday night in the National School Hall on the occasion of Rev. Mr. Dumoulin's lecture on Bishop Selwyn before the Quebec Church Missionary Union. In the absence from town of the Lord Bishop of the diocese, the chair was taken by Rev. G. V. Housman, M. A., Rector of Quebec. All the English clergymen of the city were present. The chairman introduced the lecturer to those present, and Mr. Dumoulin entered upon his interesting subject, dwelling at length upon a description of the islands of New Zealand and of the Maoris who inhabited them. Bishop Selwyn was born in Hampstead, England, in 1809, and educated at Eton and Cambridge, where he distinguished himself by his proficiency in all athletic sports, as well as by his classical attainments which gained him a fellowship. He was curate of Windsor when appointed First Bishop of New Zealand, after the office had been declined by his brother William, for domestic reasons. Missions in that distant field had been planted prior to this by Messrs. Marsden and Williams. Notwithstanding that there was no certainty about the stipend of the Bishop, and that that the Maoris were at the time noted for their flesh-eating and blood-drinking propensities, young Selwyn never for a moment hesitated in his mission. He sailed in 1841 from Plymouth, being at the time 32 years of age, his parting from his friends on that occasion having been compared with that of St. Paul at Miletus. Before leaving England his farewell sermon was preached in Exeter Cathedral from the text "How shall we sing the Lord's song in a strange land?" His discourse excited and inspired such a missionary spirit in those who heard it as had not been aroused for a long time previously. During the four months of his voyage to New Zealand, the Bishop studied the Maori language so as to be able to speak to the natives himself when he landed amongst them, learnt the art of navigation, and devised plans for the organization of his diocese. After his first tour of his new field of labor in New Zealand, Selwyn appointed four archdeacons to assist him in his work, and bought 30 acres of land for a site for the Cathedral, Close and Collegiate buildings at Auckland, of which the lecturer gave an interesting description. The Bishop's mode of visiting the Melanesian islands which formed part of his charge, and of training a native ministry to work in them was told in a thrilling manner by Mr. Dumoulin. In 1854 the Bishop returned to England to agitate for the division of his enormous diocese. Everywhere he was listened to with the most earnest respect and admiration. Several eminent Cambridge scholars were induced by his appeals for laborers in the mission field to devote themselves to this branch of work, amongst them being two bright and lamented dignitaries of the church abroad, Bishop Mackenzie, who perished of malaria on the Zambesi, in Africa, and martyred Bishop Paterson, who was slain by the natives of one of the islands of Polynesia. The history of Bishop Selwyn's labors in New Zealand during the next twelve years would fill volumes. He went through the interior by long walks, which would have been impossible to most men, though most of his journeys were by water in his 100-ton steamer, presented to him by Eton friends. The Maori war, brought on by English greed, led whole tribes returning from Christianity to heathenism and sorely tried the faith of the good bishop. He used all his efforts to adjust the difficulties growing out of this war. In 1867 he went to England to attend the great Pan-Anglican Synod, and while in that country was induced by the English bishops, by the Primate himself, and it is also said by the wish of his sovereign, though very much against his own inclinations, to accept the See of Lichfield, where he died in 1878, his character being aptly described by his old school-fellow, Mr. Gladstone, in one word, noble. During the 24 years of his work in New Zealand he had fully organized and built up the church in that country and left in it seven bishoprics, though he had gone there solitary and alone. He was the only English bishop who had ever held out in person the right hand of fellowship to the trans-Atlantic churches in the colonies and in the United States, and his visit of 1874 will long be remembered here. The lecture throughout was most eloquent, and earned the just appreciation of the audience. A hearty vote of thanks was tendered the lecturer on motion of H. S. Scott, Esq.

After Canon Baldwin's address, the collection was taken up for the missionary work of the Church in Diocese of Algoma. It amounted to \$43, making a total of \$83 collected for Algoma at the St. Francis Association Anniversary. The doxology was then sung, after which the Bishop pronounced the benediction.

MONTREAL.

PORTAGE-DU-FORT.—On Tuesday evening, the 7th inst., several members of St. George's congregation of this place, waited on the Rev. T. Motherwell in the parsonage, and Mr. C. J. Rimer, Churchwarden, read the following address, to which Mr. Motherwell replied. This is one of the many kind ways by which the members of the Church in this mission show their personal good feeling towards their pastor and his lady, as follows:

The Rev. Thomas Motherwell, incumbent of Portage-du-Fort and Bryson:

Rev. and dear Sir,—We, the undersigned members of your congregations at Portage-du-Fort and Bryson, in anticipation of the approaching festive season by your acceptance of the accompanying present which we offer as a mark of our personal good feeling towards you and your amiable lady, and of our appreciation of your faithful services as our pastor.

With best wishes for yourself, Mrs. Motherwell and your little ones.

We are, Rev. and Dear Sir,

&c., &c.

On Friday, the 10th inst., the members of the congregation of Clark's Settlement, presented Mr. Motherwell with a purse as a mark of their personal regard.

ONTARIO.

DIXON'S CORNERS.—We rejoice to say that, that faithful and energetic laborer in the Lord's vineyard, the Rev. G. W. White, Rector of Iroquois, has succeeded in erecting a very neat and comfortable frame church at this place, a small but rising village, about six miles to the north of Iroquois, and situated in the centre of the township of Matilda, at a cost of about \$800, which sum has been raised by the strenuous and untiring exertions of Mr. White, so that on the day of opening for divine service, the Church was ready for consecration. The Church consists of a nave and south porch. The fittings are plain and appropriate. The furniture of the chancel was provided by the liberality and zeal of the Messrs. Mills, of Iroquois, and liberal contributions were also given towards the building by the Churchmen of that thriving village. The Church was opened on Thursday, Dec. 9th. Three services were held on that day, in the morning, afternoon, and evening. At these services instructive and edifying addresses were delivered by the Revs. Rural Dean Forest, of Morrisburg; Rural Dean Lewin, of Prescott; F. Prime, of Moulinette; and the Rev. G. W. White, of Iroquois. The congregations were large at each service, being larger at each successive service, that in the evening being crowded, on which occasion the Rev. Rural Dean Forest delivered a stirring and powerful address on the claims of the Church upon the support and loyalty of the people. The choir of St. John's Church, Iroquois, attended at all the services, and gave them a warm and hearty tone, which was most impressive. The people by their large attendance and earnest attention, and the neighboring clergy by their co-operation with the Rev. Mr. White in his good work, showed their thorough appreciation of his zeal and faithfulness in his work of advancing the kingdom of the Lord Jesus Christ.

TORONTO.

A nice little collection of Christmas and Epiphany "CAROLS," suitable for Sunday Schools as well as Churches, may be had from George Furnival, Music Printer, Toronto. Price 25c a dozen. A reduction made for larger quantities.

HORSING'S MILLS.—The Rev. R. A. Rooney acknowledges the receipt of a box of books and other useful articles, from the Ch. W. M. A., through Mrs. O'Riley.

At a recent meeting of the Toronto Clerical Association the subject of the January mission meetings was discussed, several of the city clergy being present. The conclusion arrived at was that in order to secure a good attendance, it would be desirable for two or more of the city parishes to unite in holding a meeting in some central building on a week day following the Sunday chosen for the missionary sermon. It was also agreed that if in any parish a missionary meeting was not deemed expedient, then it would be well that a missionary service should be held in the Church on the Sunday evening, when two addresses might be given by clergymen. It was further suggested that the presentation of missionary offerings by the Sunday School children might be made a feature of the meeting or service.

The following programme for the union of parishes was drawn up, to be acted on at the discretion of those interested:—1. Cathedral, Ascension, Trinity; 2. St. George's, St. Stephen's, St. Thomas'; 3. St. John's, St. Philip's, St. Matthias'; 4. All Saints, St. Bartholomew's, St. Matthew's, St. Peter's; 5. Holy Trinity, St. Luke's, Grace Church; 6. St. Paul's, Church of Redeemer; 7. St. Ann's and St. Mark's, Parkdale. SAMUEL J. BODDY, R. D. Dec. 13th.

Programme of Missionary meetings for the Rural Deanery of West Simcoe:—Trinity Church, Bradford, Monday, January 17th; Christ Church, Middleton, Tuesday, January 18th; St. Paul's Church, Conlson's, Wednesday, January 19th; St. Peter's Church, Churchhill, Thursday, January 20th; St. Paul's Church, Innisfil, Friday, January 21st; Christ's Church, Banda, Sunday, January 23rd; Good Shepherd Church, Stayner, Sunday, January 23rd; Christ's Church, Batteau, Monday, January 24th; School House, Singhampton, Tuesday, January 25th; St. Luke's Church, Creemore, Wednesday, January 26th; St. David's Church, Everett, Thursday, January 27th; St. Luke's Church, Rosemont, Friday, January 28th. Deputation for this tour, Revd. W. H. Clarke, B. A., of Bolton, assisted by clergy invited by the incumbents of the several parishes.

Trinity Church, Bondhead, Monday, January 17th; St. John's Church, Tecumseth, Tuesday, January 18th; Christ's Church, Tecumseth, Wednesday, January 19th; St. Paul's Church, Beeton, Thursday, January 20th; St. Luke's Church, Gwillimbury, Friday, January 21st; St. John's Church, Cookstown, Saturday, January 23rd; St. Luke's Church, Thornton, Saturday, January 23rd; Christ's Church, Ivy, Monday, January 24th; St. Peter's Church, West Essa, Tuesday, January 25th; St. Andrew's Church, Alliston, Wednesday, January 26th; Trinity Church, Adjala, Thursday, January 27th; St. Paul's Church, Mono, Friday, January 28th. The remaining stations in Mono will be taken during the following week, and the particulars published shortly. Deputation for this tour, Revd. John Fletcher, M. A., of Unionville, assisted as above.

Honeywood, Thursday, January 27th; Whitfield, Friday, January 28th. Deputation, W. W. Bates, B. A., and others. W. R. FORSTER, R. D. Creemore, Dec. 16th, 1880.

CHRISTMAS PASTORAL.—*To the Churchwardens and Members of the Church in the Diocese of Toronto.*—Beloved Brethren: The approach of the Christmas season reminds us once more of all we owe to the blessed fact of the Incarnation of God in the flesh, and preaches to us the kindly duties of peace, love, and good-will, as made brethren one of another and members of the same family, of which Christ became the Head, by taking our human nature upon Him. According to the custom in this Diocese, I have now to invite you to the appropriate and pleasing duty of making, through the Offertory on Christmas Day, an acceptable gift to the Pastor who is set over you in the Lord. It is a matter of constant anxiety and regret to me that, for the most part, our clergy are so poorly recompensed for their labors, and in too many cases are called upon to suffer, with their families, actual privations. I beg you to consider this; and at this season of cheer and gladness, when the thought of all God's goodness to us, especially His exceeding love in His great gift, as at this time, to the world, warms your hearts and calls out all the better and more human feelings of our common nature; when you gather your families around you to enjoy your good things; remember what love and gratitude you owe to Him who is the bearer of God's message of grace, who ministers to you the Word and Sacraments, who tends you in sorrow and sickness, and watches over your souls; and gladden him and his, at this time when all should be glad, with such a communication of your plenty as shall testify that you recognize his office towards you, and value his labors for you. Praying that you and yours may abound in every good gift and enjoy plenty, peace, and gladness at this season; but, above all, a share in the spiritual blessings which it commemorates. I am, my dear brethren, your affectionate friend and Bishop, ARTHUR TORONTO. Synod Office, Toronto, Dec., 1880.

HURON.

(From Our Own Correspondent.)

FOREST.—The Right Revd. Bishop Alford, pro Bishop Hellmuth, held confirmation service in Forest on Monday evening, Nov. 22nd. The service was a most interesting one, and there was a large congregation. Twelve candidates were confirmed.

WARDSTOCK.—During the Advent season the Revd. J. J. Hill is delivering in St. Paul's Church a series of lectures on the Bible on Wednesday evenings. The

lectures are very interesting and instructive, and there is a good attendance. The Church and her nursery, the Sunday School, manifest every symptom of doing a good work.

WOODSVILLE.—St. James' Church is to have a great entertainment in connection with their Sunday School at Christmas. There is to be a large Christmas tree, with a Christmas ladder on each side, richly decorated. There are also to be a shadow pantomime, singing carols and other sacred and Christmas songs by the children, and many other quaint devices.

KERWOOD.—At a meeting on Wednesday, 1st inst., for the purposes of electing Churchwardens and a Building Committee for the Church, Mr. Isaac Bolton was appointed Rector's Churchwarden, and Mr. R. Parker was elected by the congregation. The Building Committee chosen were Messrs. R. Richardson, H. Freer, J. Blain, F. Jarvis, and W. Richardson. The sum of \$1,000 has been already subscribed towards the erection of the Church. It is expected to cost about \$2,000. A parsonage also will be built in Kerwood during the coming summer.

WARDSVILLE, GLENCOE, AND NEWBURY.—The Revd. W. F. Campbell, Missionary Agent of the Diocese, on Sunday last gave three practical, exhaustive sermons in the three Churches of this parish. The great work that the Mother Church has accomplished within the last hundred years was shown, as was the blessing she had herself received since she awoke to a fuller sense of her responsibility to those in other lands. The action of the late Provincial Synod with reference to the missionary work of the Canadian branch of the Church, and especially of her responsibility to the great North-West, was dwelt upon. The subject, in every instance, was presented to good congregations in a very able, earnest manner. With great satisfaction the Incumbent records that the offertories, in each Church, were considerably in excess of those of previous years.

EXETER.—The Ladies' Aid Society gave a very enjoyable and successful parlour concert and social in the parsonage on Thursday, the 9th inst., the proceeds, \$20, going towards liquidating the Parsonage improvement debt.

HENSALE.—The teachers and scholars of St. Paul's Sunday School gave a very successful and pleasing entertainment in aid of the Sunday School funds, on Friday, the 10th inst., the children taking the lions' share in the proceedings of the evening.

DUNDALK.—*All Saints' Church.*—The ceremony of opening this new church was inaugurated on Sunday, the 12th inst. Divine service was held in the morning, afternoon, and evening. The offertories at the close of the day exceeded \$28. Mattins were read by Rev. N. Bevan, who has charge of the mission, including Shelburne, Dundalk, and a few rural stations in the surrounding neighborhood. Rev. H. Henderson, of Orangeville, gave a very appropriate sermon for the occasion. The Litany was read in the afternoon by the Incumbent, and then followed another excellent sermon by Rev. P. Rooney, of Mulmure, who also read the prayers and lessons at evensong, when Rev. Jas. Ward, of Markdale, preached with his usual ability to an attentive and appreciative body of hearers from the text: "Art thou He that should come, or look we for for another." Our readers are probably aware that Rev. J. Ward was formerly in charge of the mission, in which Dundalk is included, and that he was chiefly instrumental in bringing about the erection of the edifice. So numerous was the attendance at these services, that numbers had to stand. We were much gratified to notice a great many church people from Markdale, Shelburne, and Innisboge, and other places.

LONDON.—Bishop Cronyn, Memorial Church.—Anniversary services of the re-opening of the Memorial Church were held in the sacred edifice on the third Sunday of Advent. At morning and evening services the Rector, B. Richardson officiated, the Rev. Septimus Jones being morning and evening preacher. The text in the morning was 2 Corinthians, 4:5; his topic of his discourse, the relation that should at all times exist between the minister and them to whom he ministers. His text at evensong was, Rev. 20: 12. His sermons evidently made a deep impression on the very large congregations that crowded the Church. But few years have passed when the nucleus of this congregation was wont to meet for divine worship in an old frame school-house on Adelaide street. After a short time the Memorial Church was built. The Rev. W. K. Tilley was appointed Rector. After the lapse of another short period the five hundred sittings that it contained were found too few for the increasing congregation. By adding transepts and a west gallery the capacity was increased to eight hundred. It is

now again found too limited for the numbers that at matins and evensong assemble within its walls. The services of the old Church—her prayers and songs of praise—are loved with an undying love by thousands of seemingly ones who had leaped in earlier days in olden lands to walk in her ways. This is seen by the numbers that unite in her worship wherever her voice is heard. Within her walls there is nothing new to attract the seekers after something new and eccentric, but the same old service of nearly twenty centuries.

HYDE PARK.—This small hamlet, little more than an hour's walk from the city, is now privileged to unite in the services of the Church. Rev. Mr. Fletcher, who has had the ministrations of two Churches in Westminster township, and one in London East, holds Church of England services in a Methodist chapel there. Immense crowds attend the services. Were the Synod to appoint a resident clergyman to St. George's, Petersville, Hyde Park, and a wide expanse of country in that vicinity, would, with St. George's, be a good field for a Home Church Mission. The cry of the Macedonians, "Come over, and help us," is heard from many throughout the "clearings."

CHATHAM.—The ladies of Christ Church have presented the Rev. N. H. Martin, the Rector, with a purse of \$146, with which to purchase a watch to replace the one lost by the fire.

At the Church of Holy Trinity Rev. W. T. Rainsford, of Toronto, preached at morning and evening services to very large congregations. The collections, which were for Holy Trinity Church, amounted to \$100.

LONDON.—*St. Paul's.*—On the third Sunday in Advent the Infantry of the Second Battalion attended divine worship. Rev. A. Brown read the morning service. Rev. Canon Innis preached an excellent Advent sermon from the texts: "Thou art my God and I will praise thee; thou art my God, I will exalt thee," Psalm 118, 28; and St. John 20, 28, "My Lord and My God."

MITCHELL.—*Trinity Church.*—Rev. B. P. Delow, on his return home after a brief absence from his rectory, was agreeably surprised by a present of a pair of buffalo robes that awaited him. They have since asked him to select a fur coat and cap for the winter that members of his congregation were about presenting to him.

ALGOMA.

(From Our Own Correspondent.)

The Rev. W. Crompton returns his most grateful thanks to some unknown friend, who has subscribed for several copies of DOMINION CHURCHMAN during the past year, and which have been duly distributed. At the same time he would beg to say that if any lover of his Church would prefer sending copies directly to the settlers, he will be most happy to furnish names for that purpose, as has been done hitherto in many cases.

ONTARIO.—Continued from page 618.

RENFREW.—The following are the meetings:—The Rev. K. L. Jones has been holding missionary meetings in Pembroke, Alice, Cobden, and Renfrew. At Pembroke he was assisted by his coadjutor on the deputation, the Rev. R. J. Harvey, of Stafford. The meeting, which was well attended, was held Monday evening, the 6th inst., in Holy Trinity Church. After a hearty missionary service, the rector, the Rev. J. Forsythe, called on the deputation from the Sunday School, to present their annual offering for Algoma. This was done by two young girls, who advanced to the chancel step, and presented the offering to the Convener, reverently placing it in the alms-basin, and, in a few well chosen words, stating the object for which it was intended, and asking God's blessing upon it. The Convener made a brief address, encouraging them in their good work. He was followed by Mr. Sweetman, the superintendent of the Sunday School, who delivered an excellent address on the missionary work of the Church, and stated that the Sunday School gave \$16 this year, but would make an effort to raise \$50 next year. Mr. Harvey and Mr. Jones then made an appeal in behalf of the missionary work in the Diocese. The offertory was a little over \$22, and the Rector has good reason to be pleased at the interest manifested by the congregation. Pembroke commences to look up after the hard times. Lumbering operations are being carried on extensively this winter along the Upper Ottawa, and the merchants are doing a thriving trade. Tuesday afternoon the deputation drove out eight miles into the Township of Alice, to a pretty little gothic church, built through the exertions of the Rev. A. C. Nesbitt when Rector of Pembroke. The service here also was a hearty one, a choir of young girls doing credit to the instruction they had received, and the offertory was as large as is generally made in these weak outposts of the Church's work. Cobden

was reached Wednesday morning, Mr. Forsythe taking Mr. Harvey's place on the deputation. Here there is no clergyman, and the meeting held in the town hall, in the evening, was thinly attended. Cobden has changed much of late years. A new village of brick stores and dwellings is growing up about the station. The place has quite a different air from what it bore in the old days, when the Jason Gould plowed its way through the waters of Muskrat Lake, and the saw logs of Snake River to Pembroke. The people are asking for a Missionary! "O Lord Save Thy people, and bless thine heritage."

This congregation is a small one, but was fairly represented Thursday evening, and the offertory was twice as large as the one of last year. It has also taken a start. It expects to be the junction of the Kingston and Pembroke railway with the Canada Central. A large trade in grain and cattle was done last autumn. The shops present an attractive appearance, and have said good bye to the hard times.

The general end of both Old and New Testaments is one, the only difference between them being this, that the Old has made wise by teaching salvation through Christ that should come, and the New by teaching that Christ our Saviour is come.—Hooker.

Correspondence.

All Letters will appear with the names of the writers in full, and we do not hold ourselves responsible for their opinions.

THE MARRIAGE LAW.

SIR,—In times of trouble or distress, the country has always had the benefit of the prayers of the Church. And now, that the purity of her family life is threatened by the hand of the spoiler, would it not be well that our Bishops should put forth a special petition, in the prayer for Parliament, now assembled, that God may save it from doing this wrong. Surely the Church can claim at such a time our Lord's promise, to hear her prayers. And the spectacle of a not inconsiderable part of the religious world, thus praying, must have its influence upon Parliament.

Yours,

C. FESSENDEN.

SIR,—An article appears in the DOMINION CHURCHMAN signed W. S. Rainsford, in which that gentleman questions the wisdom of the contemplated action of the Church, in protesting against change in the laws regulating marriage.

One reason given by Mr. R. for change in the law is this, The question whom a man may marry cannot be decided "by the dim light of Mosaic legislation." It is presumable that Mr. R. is aware of some brighter light than that of Mosaic legislation; if so, it is too bad that he should keep all this brighter light to himself. Though others do as they deem expedient, is the Church, the pillar and ground of the truth, to act on the theory that Mosaic legislation is dim and insufficient to guide to a right decision? What is this legislation which Mr. R. calls "dim light?" is it not the revealed will of God concerning this matter? If we reject the light of Mosaic legislation on this point, who is competent to decide on what points the dim light of Mosaic legislation ought to be accepted? The Communists are at least consistent when they teach that the revealed Will of God ought to be set aside, so far as it lays any restraint on man; especially in relation to murder, theft, or marriage. There are only too many men and women in our country whose sympathies are strongly in the direction of Communism. Should we repeal all the moral laws which God has given because some consider these laws are not suitable to this enlightened age? Does not God say a man shall not marry his mother or his brother's wife, in as plain a way as He says a man shall not murder or steal. It is true, God does not say a man shall not marry his daughter or his wife's sister in as plain a way as He says a man shall not marry his mother or his brother's wife. It is only reasonable to conclude that when God forbids marriage between son and mother, He forbids it between father and daughter. It seems equally reasonable to conclude that when God forbids marriage between a man and his brother's wife, He forbids marriage between a man and his wife's sister. But Mr. Rainsford tells us, that "the dim light of Mosaic legislation must be set aside," if so, the repeal of all laws founded on the revealed Will of God is only a question of time. Then woe to society!

Mr. Rainsford tells us that a decided majority of sober truth-seeking men are persuaded of the lawfulness of these marriages. But he has failed to tell us how he knows this. Has he enquired of all sober

men and all truth-seeking men; or is he endowed with the miraculous power of discerning spirits?

I desire to ask Mr. Rainsford a few questions.—If Mosaic Legislation is dim light, where will we find brighter light? If the legislation of Moses on marriage is to be abolished, may we retain the laws on murder and theft? How many sober, and how many truth-seeking men are there in the world? How many are for the repeal of marriage laws, and how many against such repeal?

Yours, &c.,

A. H. WEEKS.

December 10th, 1880.

We take the following letter from the *Globe*.

SIR.—It is a great satisfaction to me to be able to accept the statement made in a leading article in your paper of December 1st, that "the Christian spirit in Canada is sufficiently strong to resist any change of the marriage laws that cannot be clearly shown to be in accord with Biblical laws." In this confidence, then, that multitudes of sober, thoughtful men, belonging to different religious bodies, are heartily resolved that they will not, by any act of their own or by any inaction, suffer the law of our country to be, on this momentous question, at issue with the divine law, I venture to offer a few suggestions to those who hold that the law of God has forbidden the marriage of a woman with a deceased husband's brother, while it does not forbid the marriage of a man with his deceased wife's sister. I have reason to believe that a large number of Christian men take this view of the case, and to them only is my argument addressed. It is not without repugnance that I enter on such a subject as that of which it is necessary to treat, but it has already been discussed very freely both in private conversation and in the public papers; and in the interest of that which I hold to be the truth, I must not refrain from handling a topic which I would gladly avoid. It is held then, and if we had no higher truth to guide us the argument is a specious one, that the union of husband and wife is such that the wife becomes one with the husband in a sense in which the husband does not become one with the wife; that she in fact contracts a relation of consanguinity in respect of him which he does not, in like manner, contract in respect of her; that, if they are in any sense one flesh, it is simply because she becomes one with him. The consequence therefore is that his blood relations are hers, while hers are not his.

If we had no further light to guide us on this important subject than material laws and physical phenomena, we might reasonably acquiesce in this conclusion; but I scarcely think that devout men will satisfy themselves that the language of Holy Scripture has not a far wider and higher meaning than this, and does not necessarily imply a union of married persons, which is not thus one-sided, but reciprocal, and which results from far higher causes than the physical relations of the sexes. The man who reads Holy Scripture with thoughtful reverence will scarcely persuade himself that this modern theory of marriage union exhausts the meaning of the declaration "And they shall be one flesh." And here "the Old Testament is not contrary to the New." Our blessed Lord himself confirms the primeval word of prophecy, "They twain shall be one flesh. Wherefore they are no more twain but one flesh. What therefore God hath joined together, let no man put asunder." (S. Matt. xix. 5, 6.) My belief is that devout Christians of every communion will agree that these words of our Lord must imply a reciprocal—a mutual union—whereby the husband is as truly incorporated with the wife as the wife with the husband; and that the act of God whereby the two are joined together is something which far transcends any physical consequence of the union.

If the wife only became one flesh with the husband, and the husband did not become, *pari ratione*, one flesh with the wife, can we imagine that either in the Old Testament or in the New we should have read "They twain shall be one flesh." "They are no more twain but one flesh." The use of the plural surely denotes that the same process passes upon both; that the union, in respect of both, is identical, and that, in respect of all others, they are to be regarded "as one flesh."

The deep importance on the subject alone induces me to direct attention to the application which St. Paul makes of the words above quoted, in I Cor. vi. 15-17, "Know ye not that your bodies are the members of Christ and make them the members of a harlot? God forbid." If the modern view of the marriage union were correct, the profane act of which St. Paul speaks would be an impossibility. However flagrant the offence might be, it could not be thus described. His language implies, beyond question, that he regards the union as reciprocal; the man is no less united with the woman than the woman with the man. St. Paul continues:—"What? know ye not that he that is joined to an harlot is one

body? for two, saith he, shall be one flesh. But he that is joined to the Lord is one spirit." Observe that he describes in terms strictly parallel the two unions which stand in so fearful a contrast with each other, the spiritual and carnal union; and the man is the subject of both, he is joined, in the one case to the Lord, incorporated into His mystical body; he is joined, in the other case, to an harlot. I repeat that these arguments—or rather statements—of St. Paul are stripped of all their meaning on the supposition that in marriage the woman is incorporated with the man, and not the man also with the woman.

There are, I fear, some with whom the authority of St. Paul, or even of One greater than St. Paul, will weigh but little; but I rejoice to know that there are multitudes, unhappily separated from each other in respect of external organization, who yet retain in common a deep reverence for Holy Scripture, who bear in mind the woe pronounced by our Lord on them, "who are not ashamed of Him and of His words," and who have not abandoned their belief that the Holy Spirit was promised to the Apostles to "guide them into all the truth." Such persons, I am satisfied, will weigh again and again these sacred testimonies, and will not lightly consent to divest them of any portion of their deep meaning, they will not trifle from any unworthy motive with the words of Him "who spake as men never spake," nor will they readily concede that His holy Apostle St. Paul, has perverted the words of Scripture either rhetorically or illogically. Perhaps they may consent to regard another text as assisting us to form a just conception of the dignity of marriage, where St. Paul adds, (Eph. v. 32) after quoting the words of Genesis ii. 24 "This is a great mystery," or rather "This mystery is great." Bishop Ellicott explains these words as referring to the mystery of the conjugal relation in itself, and still more so in its typical application to Christ and to His Church," and adds, "It may fairly be said that the very fact of the comparison does place marriage on a far higher and holier basis than modern theories are disposed to admit." Surely we should long to believe that "God's joining together in marriage" is a gracious act which effects those to whom it is directed, in soul and spirit as well as in body; we should shrink, for the honor of our humanity, from regarding that act as restricted exclusively to that which is material; while at the same time, we should look upon the union, as it effects the lower constituent of our nature, as a union effected by the will of God Himself; however inferior agencies may concur with that will. Thus acknowledging Almighty God as "sanctifying and joining together in marriage," we shall refuse to measure the nature of the marriage union by any results which are to be ascertained in the lower element of our being; we shall refuse to allow that the conclusions of physical science, however unquestionably just they may be, constitute the sole basis of our conception of the marriage tie, of the purposes for which the Almighty has ordained it, and of the obligations which it induces. The words of Holy Writ in no way conflict with the discoveries of physical science on this subject; those discoveries are valuable in their proper place but they are miserably perverted and misemployed, if they are adduced in disproof of truths which pertain to a higher region, and of which they are simply the earthly complement.

If the marriage union be one which affects both parties alike, if it be strictly reciprocal, incorporating mysteriously the husband with the wife no less than the wife with the husband, then is the husband one flesh with the wife, even as she is one flesh with him; and, if the law of God prohibits the union of the wife with a deceased husband's brother, because he is, through her husband, near of kin to her, so also does it forbid the union of the husband with a deceased wife's sister, because she is, through his wife, near of kin to him.

A heavy responsibility lies on every Christian man and woman in respect of this question. It must be indeed a terrible thing for a civil community that any law of its enacting should be antagonistic to the law of God. Let this once become the case with ourselves, and it will be hard indeed to retrace our steps. Human pride and passion will find it very difficult to acknowledge an error, and only the more difficult in proportion as the error is more serious. They who have committed it, rather than consent to correct it, will listen but to readily to the voice of the tempter. "Yes, hath God said?" or, perchance, to a still bolder utterance, "Who is the Lord, that we should obey His voice?"

I am, Sir,

Your obedient servant,

GEORGE WHITAKER.

Trinity College, Dec. 3, 1880.

P.S.—Bishop Doane, of Albany, in a valuable pamphlet entitled "Consanguinity and Affinity," has urged with great force the argument, based on the language of St. Paul (1st Cor. vi. 15-17), but I fear that his pamphlet has been little read in Canada.

THE HURON CONSTITUTION.

SIR.—Again have Messrs. Smith and Tibbs come forward with their charges, ostensibly against the constitution, but really against the administration of the Diocese of Huron. What admirable consistency they both manifest in condemning a constitution for one act which they declare was a violation of that constitution! Unconstitutional they say it was—because introduced without due notice—unconstitutional because carried by a majority of those present, instead of by a two-thirds majority of the whole Synod.

Finding that the terms of the trust do not exclude the missionary clergy from a share of the Commutation Fund Surplus, Mr. Smith seeks another accusation against our diocese. He brings us to task for placing a portion of the surplus to the credit of a Fund which appropriates certain sums to the support of Indian Interpreters and Schoolmasters. Surely, your correspondent is joking! He speaks of the Mission Fund, and he knows very well that there is quite enough contributed by the diocese to that fund each year to pay all the grants to schoolmasters and interpreters, at least five times over. He knows very well that the portion of the interest of the Commutation Fund which is placed to the credit of the Mission Fund is paid to the clergy, not to schoolmasters or interpreters. In his anxiety to extract "the mote from our eye" he seems to have forgotten the beam that interferes so sadly with his own sight, and causes him to see evils that have no existence.

Mr. Smith cannot resist asking me a question before handing me over to the tender mercies of Mr. Tibbs. Quoting my words, "When we speak of the clergy of the Church, we include Bishops, Priests, and Deacons," he asks "How then can any of the Commutation Fund be appropriated to an archdeacon as such? If to an archdeacon, why not to rural deans and canons as such? They are clergy just as much as archdeacons." To this I simply add:—If to men of fifteen years service in the diocese, why not men of one year? The latter are clergy as well as the former.

Mr. Smith then puts another question. He would like me to inform him how it is that the clergy in the Huron diocese are unable or unwilling to advocate the missionary work of the Church? I answer, they never were able to do it so efficiently as it is now being done. They never were able to do it without interfering seriously with the work of their parishes, and their hope is that the system now in operation may be so successful that there will be no return to the old deputation system.

Now look at Mr. Tibbs' letter. In my ignorance I supposed, until I took up this letter, that "last year" meant the year that is past, and "this year" the year now passing. However, I take his explanation, reminding him at the same time, that in the ordinary meaning of the English language it is he, not Mr. Campbell and myself who made a mistake. Of this year we have no report, for it is passing now, and will not end until March 31st, 1881. Of last year we have a Report, and from it both Mr. Campbell and myself quoted. An impartial public can now apply the allusion to "the last act of the Seven Ages of Man," to the one who most deserves it. My friend takes me to task for violence and misrepresentation. I answer that double charge by a short quotation from the same author to whom he alludes:—

"Shame to him whose cruel striking
Kills for faults of his own liking!
Twice treble shame on Angelo
To weed my vice and let his grow!"

Now I claim the right to reply to his explanation. In doing so I would call your attention to the fact that the Bishop, in his Charge, speaks of the prosperity of the diocese, not of the country. The year ending March 31st, 1879, was anything but a prosperous year. The country was greatly depressed, and the Synod of Huron may be congratulated on the fact that the voluntary income only fell away \$402. The weight of this charge may be estimated from the following figures, which shew the voluntary income of the Synod from the year 1875 to 1880 inclusive.—1875, \$12,254-64; 1876, \$12,219-43; 1877, \$11,872-78; 1878, \$12,179-57; 1879, \$11,809-42; 1880, \$13,300-25. Here we have a decrease of only \$445-21 between the first and the last of five years of increasing stringency; while we have an increase of \$1490-82 in a single year after prosperity has begun to return to the country. I must ask Mr. Tibbs to excuse me for not seeing in these figures any sign that the churchmen of Huron have lost confidence in the administration of the diocese.

I am not well versed in the working of Loan Companies, but believe that the Board of Directors is usually appointed by the shareholders at a meeting called for that purpose. The Standing Committee of the Synod corresponds to the Board of Directors, and the Secretary-Treasurer to the Manager. Both of these Mr. Tibbs knows are appointed annually, not by the Bishop but by the Synod. Mr. Tibbs and Mr. Smith both write about the Land and Investment Committee in such a way as might lead some to suppose that all our Trust funds were handed over to that committee to be managed according to its own

sweet will," which they think must necessarily be the will of the Bishop. What is the fact? Simply this. The Standing Committee has charge both of land and investments, but refers questions relating to these to what is known as the land committee, sometimes with power to act, sometimes with instructions to report. In the matter of the sale of a small piece of land, it would be absurd to say that the whole Standing Committee must appoint a day, and go in a body to view that land; so when a question of that kind arises, it is referred to the Land committee either with power to carry out the sale, or with instructions to report at the next quarterly meeting. So in the matter of granting loans, it would be absurd to say that when an application comes to the secretary-treasurer for a loan of \$1000, the standing committee must come together to consider that application. There must be a smaller committee to attend to this; and is it a very serious crime for the standing committee to allow the Bishop to appoint that committee simply to confer with the secretary-treasurer and the solicitor, who are appointed by the Synod? Our funds are in a good position and have been well managed in the past, and the standing committee takes care in the choice of its secretary and solicitor that they shall be well managed in the future.

We are not afraid of our Bishop. There is no antagonism between him and the Synod. We do not think him infallible. But we do think that he should be something more than a figure-head. He and his Synod try to work together for the general good of the Church; and we can afford to let outsiders weep over the destruction (?) of our independence, and strangers rail at the mismanagement (?) of funds to which they do not contribute. Our own people are satisfied, and have good reason to be, with the careful manner in which the funds are administered.

The great evil against which Mr. Smith and Mr. Tibbs have been contending is the fact that the incomes of the Bishops of Toronto, Huron, and Ontario, and a trifling sum to an archdeacon or archdeacons in each diocese are partly derived from the surplus interest of the Commutation Fund. I take the following extract from the Memoir of the late Bishop Strachan, written by his successor, the late Bishop Bethune, which seems to me to modify very seriously the view of that transaction which your correspondents take and wish to force on all.

"This award, providing for a corresponding distribution of funds with the Eastern Diocese so soon as this should be formed, was formally subscribed by the parties concerned on the 29th September, 1859, and assented to, and adopted by, the Church societies of the existing dioceses, and it became a law of the Church in Western Canada. By the arrangement thus concluded, it was provided that the commutation of the Bishop and the Archdeacons of Kingston and York should, when it lapsed by their respective deaths to the general fund, be made available to the augmentation of the Episcopal income in each of the three dioceses, and for providing a moderate stipend to an archdeacon in each. This was originally the suggestion of Sir James Macaulay; and its adoption gives £400 per annum to each of the three bishops, in addition to the income derived from the Endowment Fund, and £100 per annum to an archdeacon in each diocese. Where it was thought advisable to appoint two archdeacons in a diocese, it has been amicably arranged that this amount should be divided equally between them."

But Mr. Tibbs may say this amicable arrangement has not been made in Huron. One archdeacon draws all. It is quite true that Archdeacon Sandys does draw all; but he does so by an arrangement made with the late Archdeacon Brough, during whose life he was an archdeacon without income. No injustice is done to the other three archdeacons, inasmuch as they accepted the title knowing that Archdeacon Sandys expected to receive the income during his life.

I heartily concur in Mr. Tibbs' wish that Archdeacon Whitaker may remain in the country, hoping that the example of his sound churchmanship may awaken in his ardent admirers a churchly respect for the office of a bishop.

Yours truly,

FREEMAN HARDING.

Haysville, Dec. 10th, 1880.

CHURCH ASSOCIATION WORK.

DEAR SIR.—The Record gives a report of the proceedings in connection with the late Church Association Conference. It is a somewhat noteworthy production. It appears the whole guarantee fund of £50,000 collected by the Persecution Co., had become exhausted. More money is required to keep up legal proceedings and imprison Clergymen. So the faithful are called upon to subscribe and an additional sum of £6000 was promised at the meeting. It is evident however that many of the members are opposed to the working of the Association. [There was a tendency to complain and find fault plainly manifested. It was little wonder so many enquired "what good have we done?" One gentleman said Clergymen persecuted by

the Association were put into a position which caused him a feeling of envy. If the Association were not careful in their proceedings he said they would alienate a large portion of the young evangelical life of the country from them. Another remarked that in his county zeal for the Association had cooled down almost to freezing point. The people did not want their money to go into the hands of lawyers. The church had not improved, nor had religion advanced one step through their proceedings. Another attacked the Bishop of Manchester thus—"Many of our Bishops," he said, "are not Bible-reading Bishops." Some of them, I fear, having not a saving knowledge which makes men wise unto salvation. This is a very sad state of things indeed. The papers in Manchester are full of complaints by correspondents with regard to the utterances of our Bishop. As you all know he is a man who is marvellously gifted with the power of speech. He can speak by the hour on any platform and on any subject, but although he will tell you in a sermon what is the price of coals (laughter)—he says nothing whatever about what is the price of a ransomed soul (cheers). This is a very fearful state of things. He is the idol of his party. Wherever he is advertised to speak or preach crowds of admirers throng to listen to him. How can we be better when such a state of things exists? We ought to bring the Bishops to book as well as the inferior clergy."

The above choice *morson* shows whether high churchmen are the only ones who evince opposition to constituted authority and also disproves the oft-repeated statement that only papers like the *Church Times* make attacks on Bishops.

Yours truly,

W. C. BRADSHAW.

PAROCHIAL ASSESSMENT.

DEAR SIR.—Your remarks in the issue of the CHURCHMAN of the 9th inst., on the subject of Parochial Assessment for Synod purposes, are well worthy the attention of the General Committee. The question has hitherto received little attention, probably because the only object for which any considerable sum has been called for is the Widows' and Orphans' Fund, to which all have been ready to contribute as a free-will offering, without calling in question the correctness of the amount required from them. But now that, in the scheme for raising the necessary funds for the erection of a See House, the principle of assessment has been extended further than has hitherto been done, the defects of our system have been brought more prominently forward. It must, I think, be admitted that there are two points in which our system is faulty. First, it fails to make a sufficient distinction between parishes which can meet the demands upon them easily and those which cannot. To levy a stated sum, proportioned to the sum actually raised in each parish for its own purposes is manifestly unequal, as in some parishes the amount required annually for their own purposes is much within their means, while others, as we all know, are dependent for their very existence upon outside aid. And secondly, a heavier burden is cast upon unendowed than upon endowed parishes; for the latter are not required to provide a stipend for their clergyman, and therefore are by so much better able to give for Diocesan purposes than the former. The mode adopted has hitherto served its purpose, perhaps, well enough; but if Diocesan funds are to be more generally raised, as in many cases they fairly may be, by assessment upon the parishes, a more carefully considered scheme will be requisite.

Yours, &c.,

E. M. CHADWICK.

PARADISE.

DEAR SIR.—I think the greatest difficulty to the right understanding of the word Paradise, lies in its non-translation in the New Testament, and in its various rendering in the Old. The word occurs three times in the New Testament, and we meet it just as many times in the Old. It is translated Forest in Neh. ii, 8; in Cant, iv., 13, it is translated Orchard; in Ecclesiastes ii, 5, it is translated Gardens; the Hebrew word being plural. The three Hebrew words Paradise, Ganim, and Yaar, seem to have been used interchangeably in olden times. Our Lord before his death said, that he should be three days and three nights in the heart of the earth. The question therefore arises, is the heart of the earth Paradise? The Lord did not say he would be three days and three nights in the earth; but being something of a geologist, he foretold he would be buried in stone, St. Luke xxiii, 53, which certainly is the heart of the earth.

Yours, &c., respectfully,

WM. MONSON.

Wallacetown.

In our correspondents' former letter, Neh. 13, 8, should be Neh. 2:8. "Year" should be the Hebrew word Yaar.

Family Reading.

OUR NELL.

CHAPTER XI.

The weeks passed by, and August suns were scorching the parched earth, and adding the last touch of brown-gold to the ripe wheat. Derwent's frequent visits to Elm-tree Corner, though by no means all of them came to her knowledge, began to cause Miss Lettice some anxiety. When he first began to take interest in Nell, he had sought his cousin's sympathy.

"Yes," she had said, "the girl is a favorite of mine, though she never responded to my advances towards friendship. But I am in hopes that we may some day understand each other, for I think, little as she imagines it, that she and I have much in common. There is an elder daughter, who is held to be the superior of the two in general estimation, but, unless I am much mistaken, Nell is worth two of her."

Walter's interest in the Masters' household was not at that time so keen as it afterwards became, and he had forgotten the existence of the elder sister when Nell told him of her probable visit.

"I quite agree with you," he said to his cousin, after Carry's arrival; "the new sister is a demure little town-bred puss, and lacks altogether the freshness and originality of the other one."

And now Miss Lettice, after some thought, made up her mind to question Walter concerning his acquaintance with Nell. She believed in his frankness of nature, and felt assured that, whatever his actions might be, he could not but retain an instinctive openness. One morning, as Walter rose from the break-fast table, he said—

"When I've had my smoke, I suppose I must take Masters those seeds I've got for him."

"Walter," said Miss Lettice, "do you not go too often to Elm-tree Corner?"

Walter took out a cigar, and trimmed it with his pen-knife.

"Why?" he asked, regarding the end of the cigar critically.

Miss Lettice crossed over to him, and put her hands on his shoulders, and looking him full in the face, said, earnestly—

"Walter, you are not making love to Nell Masters?"

"No," answered Walter, returning the look.

Then he went out into the garden through the open window; and as he went, he said to himself, "That was not a lie, and yet it was the biggest I ever told in my life."

Miss Lettice felt she ought to be satisfied, but she was uncomfortably conscious that she had to persuade herself into being so. Walter had given the direct lie to her fears, and she could not doubt his word. At the same time, he had been entirely unlike himself. His answers had been abrupt and curt, and he had shunned further talk, instead of, as usual, courting it. Was he offended by her suggestion? Yet that again was quite unlike himself. Miss Lettice puzzled in vain over the enigma. Moreover, she reflected, supposing Walter to be guiltless of a flirtation, yet such frequent and friendly intercourse might create in Nell a feeling for him strong enough to destroy her peace of mind, and that without any blame attaching to either side. Miss Lettice felt she must make a further attempt to prevent mischief. She turned the matter over in her mind as she walked home from the village that morning. Clearly, the attempt must be made through one of the two most concerned. To bring a third person into the affair would be the ruin of her chance of influencing a proud girl like Nell. Walter she had already tried, and had found strangely inaccessible. Not only so, but there was little chance of taking hold of him; reasoning was apt to slip off the surface of Walter's mind. Would it be well to speak to Nell? There was little fear of

putting foolish thoughts, as the old people call it, into a girl's head nowadays, for they were always sure to be there before you. And certainly there was something to take hold of in Nell, if you could only succeed in doing it. As Miss Lettice reflected thus, she turned the corner by the toll-gate, and beheld Nell ahead of her, also returning home from the village. Her resolution was taken that moment, and she made haste to overtake the girl. After the first greetings, Miss Lettice said—

"Is my cousin at the farm this morning, do you know?"

"Yes, Miss Lettice; I left him talking with father."

"He is a very frequent visitor, is he not?"

"Yes."

"And I am sure you must all like him for he is a kind-hearted genial fellow."

"Yes, that we do," said Nell, brightly. She began to feel drawn to Miss Lettice.

"You and he are great friends?"

"Yes, Miss Lettice."

"My dear, I do not think you will be offended if a woman who has had more experience of the world than you ventures to give you a warning."

Nell looked up astonished.

"I have had twenty years more of life than you, Nell; and my experience goes to show me that such intercourse as yours with my cousin will seldom fail to bring unhappiness, under whatever circumstances it takes place."

At first Nell's face expressed only astonishment; but Miss Lettice's meaning dawning on her, she colored violently, and for a time walked on in silence. She felt a sudden angry recoil from her companion. A moment before, a glow of happiness and friendliness had been in her heart, and now the tumultuous revulsion of feeling, thoughts could not immediately frame themselves in words.

"You must not be angry with me," continued Miss Lettice, quietly, but with a decisiveness in her voice. "I think you mistake my meaning. I intend to imply no blame when I say that such friendships generally end in misunderstanding, either to the man or to the woman, or to them both."

Nell turned round, and faced her companion; and as Miss Lettice noted the proudly defiant carriage and fearless eyes, even while she deprecated the unreasoning temper, her own spirit rose to meet the girl's in a thrill of fellow-feeling.

"Nay, Miss Lettice," said Nell, "it's you that's made the mistake. I'm not the kind of girl you take me for. There's those that have hinted at this before, but not ladies like you, that I thought looked at things different. Those that know me know that I'm not the sort that gentlemen make love to. You don't know me, Miss Lettice; but I wonder you, that's own cousin to Mr Derwent, shouldn't know him any better."

Miss Lettice felt keenly disappointed. She had felt and acted towards the girl in so friendly a spirit, and had expressed herself so delicately, without even hinting at the difference of rank between the two, that she had been confident of success. And she had only succeeded in rousing Nell's slumbering antagonism, the very thing she had been most anxious to avoid. Clearly there was nothing more to be done. Nell was not in a mood to receive explanations—angry suspicion would blind her to their meaning. Indeed, she would doubtless resent hotly any further words on the subject.

"You have misunderstood me, Nell. There is no championship necessary for either yourself or Mr. Derwent, for I have imputed no fault to either. I wished to open your eyes to a danger which I thought you did not see, and I have said nothing more to you than I would have said to a younger sister of my own. We will part now, but I hope when your anger is over, you will still think of me as your friend."

Nell looked after Miss Lettice as she crossed the road. The flame of her anger had not died out, but she had a dim sense that there was a dignity in

Miss Lettice nobler than that she herself had shown, for it was dignity—unoffended. She even began to have an uncomfortable sense of meanness in the matter. Of course, Miss Lettice had made an utter mistake, and there was not the shadow of harm in her intercourse with Mr. Derwent; but yet, since Miss Lettice had meant kindly, it had been ungenerous to take offence.

(To be continued.)

Children's Department.

THE BABY'S STOCKING.

Hang up the baby's stocking:

Be sure you don't forget

The dear little dimpled darling!

She ne'er saw a Christmas yet;

But I've told her all about it.

And she opened her big blue eyes,

And I'm sure she understood it.

She looked so funny and wise.

Dear! what a tiny stocking!

It doesn't take much to hold

Such little pink toes as baby's

Away from the frost and cold.

But then, for the baby's Christmas

It will never do at all;

Why, Santa wouldn't be looking

For anything half so small.

I know what will do for the baby.

I've thought of the very best plan—

I'll borrow a stocking of grandma.

The longest that I ever can;

And you'll hang it by mine, dear mother,

Right here in the corner, so!

And write a letter to Santa,

And fasten it on to the toe.

Write, "This is the baby's stocking

That hangs in the corner here;

You never have seen her, Santa,

For she only came this year;

But she's just the blessedest baby—

And now, before you go,

Just cram her stocking with goodies,

From the top clean down to the toe."

CHRISTMAS IS COMING.

Yes, Christmas is coming! It is hardly necessary to remind our young readers of this. We venture to say that by this time they are beginning to count the days to its arrival. And no wonder, for Christmas is a joyous season. It is a time when kind thoughts and feelings, and kind words and deeds are more numerous than of any other time, for among young and old, rich and poor, everybody is trying to make some one else happy. It is a pity, isn't it, that this Christmas spirit does not last all the year round! Why, this earth would be like heaven, where it is one continual Christmas all the time.

Now, although it is but a day or two yet before this happy day will arrive, we are going to take a peep into the homes of some of our boys and girls, and see what they are doing to get ready for it. Everywhere there is preparation. Some are hard at work with brains and fingers, devising and manufacturing little gifts for the friends they love best. To be sure, they have not much money at their disposal, but then, gifts which are the results of labor and ingenuity are far more valuable than any that money can buy. It is really astonishing to see how many pretty and useful things these industrious little friends of ours have contrived already. They are enjoying the pleasures of Christmas in advance, and are as happy as they can be, for they are thinking of others and not of themselves. Others of our young readers are helping to fill boxes which will be sent in time for Christmas to some hospital or needy Sunday school. They are making scrap books, dressing dolls, painting wall texts, framing pictures, and doing many other things to give a "Happy Christmas" to those less favored than themselves. In this respect they are like Christ, "Who went about doing good," and they may take, as meant for themselves, His own words; "Inasmuch

as ye did it unto one of the least of these, my brethren, ye did it unto Me."

Some of our boys and girls have been busy preparing for Christmas exercises at their several schools. And many have been working hard to gain one or more of the prizes which will be distributed before the holiday season. While we wish our young students all success in their efforts, we would remind them that to them this is a time of peculiar temptation, a time for every soldier of Christ to be "on guard." It is a time when it would be well for all such young Christian soldiers to join together and take this motto for their standard: "Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves." In no other way can they prepare for a "Happy Christmas."

But some of our young readers are only looking forward this year to a sad Christmas. Sorrow has come into their homes, and all is dark and gloomy. Well, it is to these sad and aching little hearts that the great Christmas gift, the Saviour, Jesus, will be the most welcome, for theirs are the hearts that most need His pity and His love. As we like better to give a present to a person who really needs it, than to one who does not, so our blessed Saviour loves to give Himself to any who really want Him. He can make the saddest heart happy with His great love, and you can in return gladden Him by believing in His love for you, and accepting it. Then your sad Christmas will be made bright with a great joy. It will be truly a "Happy Christmas."

CHRISTMAS CAROL.

Sing we merry Christmas,
Christmas blithe and free,
Time of holy gladness,
Mirth and minstrelsie,
Hark! the merry Church-bells
Ring out joyously;
Hailing with sweet music
Christ's Nativity.

Haste we to His Temple,
Wreath our garlands green,
Deck each arch and column,
Stall and Altar Screen.

Gloria in excelsis:
Hark! the Angels sing!
Gloria in supremis,
To our Infant King.

Priest, and choir and people,
Join in concert all,
Sing your loudest praises,
At our Festival.
Joy for us poor exiles,
Dawns this happy Morn,—
Jesus Christ the Saviour
Unto us is born!

All the efforts of the most active intellect cannot give us an idea of the flavor of a fruit of which we have never tasted, or of the fragrance of a flower which we have never inhaled, still less of an affection which we have never experienced. The heart that has never been given to God knows nothing of the consolation of religion.

The span of life bears but a small proportion to the great circle of eternity; the pleasures of vice are utterly inadequate to the rewards of virtue. The one may give us a few short and transient glimpses of joy, but the other will give us unchangeable and eternal happiness; for he that doeth the will of God shall live forever.

When St. Peter was permitted to behold the glories of the Transfiguration upon Mount Tabor, in eager joy at a union so glorious and resplendent, he exclaimed, "Master, it is good for us to be here!" He, also, to whom it is Christ to live, would do well to imitate the example of this distinguished Apostle, and enjoy communion with his Redeemer as the proper food of his renewed and heavenly being.]

BIRTHS, MARRIAGES and DEATHS.

Not exceeding Four lines. Twenty-five Cents.

DEATH.

WILSON.—At the Rectory, Grafton, on Saturday, the 11th instant, of pleuro-pneumonia, after a brief illness, SARAH JANE, beloved and only daughter of the Venerable Archdeacon Wilson, aged 48 years.

THE MISSES RHEMMIE'S Boarding and Day School, 341 Church Street, Toronto. Vacancies for three little Girls boarders. School resumes January 14th, 1881.

CHANDLERS, AND BRACKET LAMPS

FOR CHURCHES, A SPECIALTY.

HARRY COLLINS, Housekeeper's Emporium, 90 YONGE STREET, WEST SIDE.

CHINA HALL, 49 KING STREET, EAST, TORONTO.

Sign of the Big Jug, Registered.

New Goods Just Arrived:

- A choice assortment of Breakfast Sets.
- A choice assortment of Dinner Sets.
- A choice assortment of Dessert Sets.
- A choice assortment of Tea Sets.
- A choice assortment of White Porcelain for painting, in Jugs, Vases, and Cups and Saucers, and Plaques.

ORNAMENTAL GLASS AND CHINA.

French Flowers and Pots, Table Cutlery and Silver-plated Ware.

Come and See our Dinner Table and Breakfast Table.

GLOVER HARRISON, DIRECT IMPORTER.

WHAT IS DONE IN A "LIVE" SCHOOL.

THE CRAMMING SYSTEM.
Much has been said and written, with apparently but little profit, on the subject of cramming in the school-room. We know boys and girls in the higher schools who have to attend from fifteen to twenty different classes in as many different subjects during a single week. And after a year or two they are declared to be proficient in all of these branches. What a sham is this, when it is considered that any three branches are sufficient for a year's study! It is not surprising that young men, as well as young ladies, find when they come to meet "the hard buffetings of this work-a-day world" they are only half educated, that they have but the merest smattering of the subjects which they ought to know thoroughly, and that they have been grievously misled by both teachers and parents who ought to have known better. The consequence of this is, that they are unable to apply in a practical way, any knowledge they may have acquired. The great question is:

HOW TO REMEDY THIS EVIL?

Our suggestion is first, to give a thorough drill in those subjects that are termed common and not high sounding. For instance we find students who have been trained in what are considered our best schools, deficient in arithmetic and without any real knowledge of book-keeping. Indeed, Commercial Arithmetic, as taught in our schools, is found in practice to be different from that used in business houses. The reason of this is, that but few teachers know anything outside of their text books, and are unacquainted with the short methods suggested by long business experience.

IN THE BRITISH AMERICAN BUSINESS COLLEGE.

Practical Bookkeeping is almost a hobby. It is the great desideratum. Students are expected to think of it by day and dream of it at night.

In teaching, the text book is used at first, and from this the student begins by copying the simplest transactions into his Day book. He then journalizes, posts, makes a trial-balance, statement of loss and gain, etc., and closes the accounts in his Ledger. In the Theory Department, this process is repeated a score of times, each set of books embracing wider and more complex transactions, and including the business of grocer, dry goods commission merchant, shipping merchant, broker, etc. etc. When the course of instruction in this department is completed the student is required

TO PASS A RIGID EXAMINATION.

If found competent, he enters the practical department. The text book is then abandoned. Each student is furnished with capital (College Currency) and his first duty is to enter the Board Room, where the transactions recorded in his books originate. As in other public rooms, when from ten to thirty persons are making bargains, it might appear to a stranger disorderly for a school room; but the half hour spent in this way appears of but short duration. And when the purchases and sales are completed the student takes his seat at his desk in another room, where he carefully transcribes from his memorandum book into his Day Book, Cash Book, Bill Book, etc., all his transactions, and is required to fill out all the notes, drafts, receipts, etc., in connection with his business. In a word, this is the finishing department and it is conducted in a manner as exacting as is the real work which it imitates, in our best mercantile houses and banks. Indeed in one end of the room

IS A REAL BANK OF ISSUE.

in complete operation. All its departments are conducted by students who are under the supervision of trained teachers.

We are aware that in some quarters a strong prejudice against business schools exists. This is not surprising, because numbers of Colleges so-called, are mere shams, unworthy the name they assume. As a consequence some merchants cling to the idea that the only place to learn business is in the counting room. That is certainly the place to get practical experience, to learn the character of men, their business habits and their motives. But to a large extent it is erroneous to suppose that it is

THE PLACE TO LEARN BUSINESS

because the circumstances are rarely favorable. An employer has hardly ever time to teach. Besides, he would not permit mistakes to be made in his accounts, or his books to be muddled through the ignorance and stupidity of a mere tyro. Experience of that sort has often proved too expensive to be repeated.

In addition to all this, the weekly course of Law Lectures is a feature of the College. These are of a character to save a business man the expense of consulting a lawyer over a trifling business difficulty. At the same time, it must not be presumed that we pretend to make merchants independent of lawyers under all circumstances.

Another feature of the School is the Department of Penmanship and Business correspondence. Students in the business department are required to write letters daily.

As a stimulus to excellence in the Departments of Book-keeping and Penmanship, a gold medal is offered to the student who shall display the best kept set of books after the winter session, and a silver medal for the greatest improvement in Penmanship.

Those who are interested in knowing more about this Institution should address THE SECRETARY 112 & 114 KING STREET WEST, TORONTO.

GAS FIXTURE MANUFACTORY.

The undersigned are prepared to manufacture all styles of **Church Gas Fittings** to order. Estimates and designs furnished on application.
D. S. KEITH & CO.
King St. West, Toronto.

\$72 A WEEK.—\$12 a day at home, easily made. Costly Outfit free. Address TRUE & CO. Augusta, Maine.

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- Sunday at Home, \$2.
- Leisure Hour, \$2.
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- Sunday Magazine, \$2.25.
- Boy's Own Annual, \$2.
- Girl's Own Annual, \$1.75.
- Cassell's Family Magazine, \$2.25.
- The Quiver, \$2.25.
- Young England, \$2.25.
- Every Boy's Annual, \$1.75.
- Every Girl's Annual, \$1.75.
- Little Wide Awake, \$1.
- Little Folks, \$1.
- Chatterbox, \$1.
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- British Workwoman, 50 cents.
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- Family Visitor, 50 cents.
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Upper Canada Tract Society,
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We will affix on your gas meter one of "Fisk & Woodruff's" Patent Gas-Saving Governors, and guarantee to save from 20 to 50 per cent. of gas. Over 600 are in use in this city, many of them two years and upwards. We have a number of first-class Toronto testimonials. Gas consumers! It will pay you to look into this matter. This quarter and the next will be the two heaviest in the year. Leave your order at 281 Yonge Street, W. H. THOROLD, only authorized agent for the city of Toronto.

BE SURE AND SEE THE "New Open Fire-Place" GAS HEATER STOVES.

For heating Parlors, Bedrooms, &c.; an entirely new pattern, has a cheerful, pleasant appearance; two sizes.
See Them in Operation at 281 Yonge St.
Also "RETORT" and "NEW REFLECTOR" Gas Heaters, suitable for heating Parlors, Stores, Bed rooms, Bath rooms, Conservatories, Offices, &c., used extensively by lawyers, ministers, physicians, and other professional persons in their offices, studies, small back rooms, &c.
W. H. THOROLD,
Sole Agent for Toronto.

Mary had some ORALINE.
Her teeth were white as snow,
And everywhere that Mary went
That ORALINE had to go.
Mr. Callender's Compound Dentrifio
Did make them whiter still;
So friends dispel your prejudice
And try it 'tis for sale
BY ALL DRUGGISTS.

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W. WHARIN,
Watchmaker & Jeweller.

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Begs to announce that he has
REMOVED FROM 28 KING STREET WEST,
Where he has been for the past eleven years, to his new
and commodious premises,

Marshall's Buildings, 47 King St. West,
Where he hopes to see all his old customers, and trusts by keeping always on hand a large and varied assortment, at moderate prices, to merit a share of public patronage

LABATT'S INDIA PALE ALE AND BROWN STOUT

Received the highest awards of merit for purity and excellence.
PHILADELPHIA 1876
CANADA 1876
AUSTRALIA 1877
PARIS 1878

Testimonials Selected.
Toronto, April 12th, 1880.
I hereby certify that I have examined samples of JOHN LABATT'S INDIA PALE ALE, submitted to me for analysis by JAS. GOOD & CO., agents for this city, and find it to be perfectly sound, containing no acetic acids, impurities or adulterations, and can strongly recommend it as perfectly pure and a very superior malt liquor.
HENRY H. CROFT.

Beaver Hall Hill, Montreal, Dec. 20, 1880.
I hereby certify that I have analysed several samples of INDIA PALE ALE and XXX STOUT, from the brewery of JOHN LABATT, London, Ont. I find them to be remarkably sound ales, brewed from pure malt and hops. I have examined both the March and October brewing, and find them of uniform quality. They may be recommended to invalids or convalescents where malt beverages are required as tonic. Signed,
JOHN EDWARDS, Ph.D., Professor of Chemistry and Public Analyst.

All first-class grocers keep it. Every ale drinker should try it.
JOHN LABATT,
LONDON, ONT.
James Good & Co.,
SOLE AGENTS,
220 Yonge St., TORONTO.

LONDON

BREWERY.

the least of these, unto Me."
Girls have been istmas exercises. And many have gain one or more ll be distributed son. While we its all success in emind them that peculiar tempta- soldier of Christ a time when it ich young Chris- together and take indard: "Let no- strife or vain of mind let each an themselves." ey prepare for a ung readers are is year to a sad s come into their nd gloomy. Well, hing little hearts as gift, the Sa- e most welcome, s that most need As we like better erson who really ho does not, so ves to give Him- vants Him. He eart happy with a can in return ng in His love for Then your sad le bright with a truly a "Happy

CAROL.
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permitted to be- Transfiguration eager joy at a resplendent, he is good for us to to whom it is o well to imitate stinguished Apos- ion with his Re- od of his renewed

BOARDING AND DAY SCHOOL.

For Young Ladies and Children, 119 O'Connor St., Ottawa. Conducted by Mrs. S. Sinclair, widow of the late Samuel Sinclair, Montreal, and Miss Sinclair, (formerly of the Church of England Ladies' School, Ottawa.)
To sisters and clergymen's daughters a liberal education is made. Superior accommodation for a strictly limited number of boarders.

REFERENCES
Kindly permitted to the Clergy of the Church of England in Ottawa and elsewhere; and to other friends and patrons of the School.
Term Begins Wednesday, Nov. 10th.
CIRCULARS ON APPLICATION.

HELLMUTH LADIES' COLLEGE.

PATRONESS.—H. R. H. PRINCESS LOUISE.

Founder and President, the Right Rev. I. HELLMUTH, D.D., D.C.L., Lord Bishop of Huron.

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 CLINTON, Lady Principal HELLMUTH LADIES' COLLEGE, London, Ontario, Canada.

THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.

President,—The Lord Bishop of Toronto.

This School offers a liberal Education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department. The only extras are Music, Painting, and Dancing, while open to all are the Languages, English, Latin, French and German, the Mathematics, Natural Sciences, Drawing, Needlework, Callisthenics and Vocal Music in Class. Special attention is given to the English Language and literature, and to English Composition.
The Building possesses great advantages in size and situation, the arrangement for the health and comfort of the inmates are perfect, and the grounds spacious and well-kept.

The Lady Principal and her Assistants earnestly desire the happiness and well being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline, being anxious to make them not only educated and refined, but conscientious and Christian women.

The School re-opens after vacation on JANUARY 14, when pupils may be admitted for the remainder of the Term. LENT TERM begins FEBRUARY 11.

Fees, per Term, \$6 to \$18. Additional for boarders, \$45.

Apply for admission and information to MISS GRIFER, LADY PRINCIPAL, Wykeham Hall, Toronto.

BOARDING & DAY SCHOOL FOR YOUNG LADIES.

Fenelon Falls,

—UNDER THE MANAGEMENT OF—
Mrs. and the Misses Logan,
(LATE OF HAMILTON.)

This School will re-open after the Christmas Holidays,

January 2nd, 1880.

Circulars on Application.

ST. MARGARET'S SCHOOL.

UNDER THE DIRECTION OF
THE SISTERS OF ST. MARGARET

The number of boarding pupils is limited to twelve.

TERMS, inclusive, \$500 per annum.

Application should be made to THE MOTHER SUPERIOR, ST. MARGARET'S SCHOOL, 5 Chestnut Street, Boston, Mass., U. S.

REV. A. AND MRS. BOULTBEE offer a home and Careful Home Education to a few young ladies and children. Situation very beautiful and healthy, overlooking the city and lake. FEES, \$50 a term.

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BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

CAMBRIDGE HOUSE,

25 & 27 Tobin Street,—Halifax, N. S.

PRINCIPAL.—MRS. DASHWOOD (formerly Miss Stubbs, for 19 years Principal of Rolleston House, Toronto), assisted by DR. DASHWOOD.

Two Resident Governesses, and Daily Visiting Professors.

Terms Begin
SEPTEMBER 3RD, NOVEMBER 10TH, FEBRUARY 9TH, APRIL 29TH.

TORONTO COLLEGE OF MUSIC.

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DIRECTOR.—J. DAVENPORT KERRISON, Esq. (late of Grand Conservatory of Music, New York,) assisted by efficient teachers.

A limited number of pupils desiring to study the Languages or English Branches of Education, under the supervision of a clergyman of the Church of England, in connection with the study of Music, will be received, and accommodated with board, if desired.

TERMS MADE KNOWN ON APPLICATION.

THORNBURY HOUSE BOARDING AND DAY SCHOOL.

for the Elementary and Higher Education of Young Ladies.

This School, hitherto conducted at 20 Gerrard Street, West, by Mrs. ROLPH, widow of the late Hon. John Rolph, has been transferred to Mrs. HAYWARD, her daughter, and removed to 255 Jarvis Street, a few doors South of Gerrard St. Mrs. Rolph will continue to assist in the general management of the School. In addition to a staff of competent governesses, the services of the best masters have been secured. The

Terms Begin

SEPT. 14TH, NOV. 10TH, FEB. 10TH, APRIL 20TH.

For prospectus apply to MRS. HAYWARD, 255 Jarvis St., Toronto.

TRINITY COLLEGE SCHOOL.

Port Hope.

LENT TERM

—WILL BEGIN ON—

Thursday, January 13th.

Applications for admission or information should be addressed to the
REV. C. J. S. BETHUNE, M. A.
HEAD MASTER.

PRIVATE TUITION.—The undersigned is prepared to instruct a limited number of pupils, either singly or in small classes.
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PRIVATE TUITION.

Boys, Students at Upper Canada College, or elsewhere, can be

Assisted nightly in their Studies
—by the—

Rev. E. Ransford,

(LL. B., CAMBRIDGE & TRIN. COLL. DUBLIN)

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PERFECTLY RESTORE THE HEARING and perform the work of the Natural Drum. Always in position, but invisible to others. All conversation and even whispers heard distinctly. We refer to those using them. Send for descriptive circular.
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Silk and Gold Banners, \$5.00 Each.
Larger Banners, \$10, \$25, \$50
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For Circular, 59 Carmine St. N. Y.

WHAT IS THE USE

Of suffering so with Dyspepsia, and Indigestion when one bottle of Smith's Compound Essence of Pepsin will cure you. PRICE, 50c. For Cholera Morbus Use our Essence Jamaica Ginger.

For Diarrhea—Use our Blackberry Cordial, a pleasant and sure remedy.

Parties visiting Toronto during the Fair should not fail to call for anything they want in Drugs and Medicines, and Druggists' Fancy Wares, at "THE CITY PHARMACY," No. 271 Yonge Street, nearly opposite Wilton Avenue. Store open day and night.

EDWIN A. SMITH, CHEMIST, Prop.

BLINNYER MFG CO
Bells
Church, School, Fire-Alarm, Fine-tuned, low priced, warranted. Catalogue with 700 testimonials, prices, etc., sent free.
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FURNITURE.

Bedroom Suites, Parlor Suites, Easy Chairs, Couches, &c., Cornices, Poles, Lambrequin, and all kinds of furniture made to order.

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I am now prepared to furnish Stained Glass in any quantity for

CHURCHES, DWELLINGS, Public Dwellings,

&c., &c.

In the antique or Modern Style of Work. Also

Memorial Windows,

Etched and Embossed Glass Figured Enamel and all plain colors, at prices which defy competition.

Designs and Estimates furnished on receipt of plan or measurement.

R. LEWIS, London, Ont.

SAVE YOUR COAL.

J. W. ELLIOTT'S

—PATENT—

Saver Hall Stove.

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 flue 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 any apartment above, and supplied with sufficient vapor from the tank. Also a combined hot air and steam bath is made if desired.

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