

Watch.

extra quality medium size glass, in SILVER CASES; in SILVER CASES. Agents want.

we shall have any is estab-

ELKES, Agent, & Montreal.

RAILWAY, BRANCH.

Time for Cars, Snowed until the 9th

BRAUN, Secretary.

Time Provinces, go house, duty parish in Ontario house board "Clerical" office into, Ont.

IF FAILS FULLY CURE VARIETY OF VICES, ADDRESS MILLER & CO. CHICAGO.

PAPER!

trated.

LB.

erican

s a large First Sixteen Page, style, profusely rings, represent the most recent moods; including Horticulture, Horticultural Science, Astronomy, & The Arts, by eminent Science, will be in next year, which Agents, Single in Newadvertisers, NN & CO., Pub

In connection with the Scientific, are Solutions into, have had 31 to the largest amounts are obtained office is made inventions put in the name and by the immense attention is directed, new discovery on charge, whether lined, by writing send free our Laws, Patents, and how proceedings on in- or, of concerning

ist Row, N.Y. h Sta. Washing

RIBER!

g one now, sub

RGHMAN

an, if they will We ask all our circulation.

Dominion Churchman.

Vol. 5.]

TORONTO, THURSDAY, DECEMBER 11, 1879.

[No. 50

Barristers, &c.

SPENCER & SMELLIE,
BARRISTERS & ATTORNEYS-AT-LAW
Solicitors-in-Chancery & Insolvency, &c.
Funds invested on Real Estate, and money to lend on reasonable terms.
Office—39 ADELAIDE STREET EAST,
Opp. the Post Office. TORONTO, Ont.
T. H. SPENCER, LL.D. ROBT. SCARLE SMELLIE.

Engineers and Architects.

WADSWORTH & UNWIN,
PROVINCIAL LAND SURVEYORS,
Draughtsmen and Valuers.
52 Adelaide Street East, Toronto. V. B. Wadsworth, Chas. Unwin, R. M. Bonfellow, V. Sankey.

FRANK DABLING,
ARCHITECT,
56 KING STREET EAST,
TORONTO.

M. SHEARD,
ARCHITECT,
49 Adelaide St. East, opp. Court House,
TORONTO.

Correspondence Solicited.

TORONTO STAINED GLASS WORKS.

WILLIAM ELLIOTT,
12 and 14 Adelaide Street west.
Church Glass in every style.

A. W. BRAIN,
AGENT FOR
THE GENUINE MADE NEW YORK
SINGER FAMILY SEWING MACHINES,
and repairer of all kinds of Sewing Machines,
Machines Oil, Cotton, Sewing, Buttons & Parts
of all Machines at Lowest Rates.
P.O. Box 929. (7 Adelaide St. East), Toronto.

THOMAS BAILEY & CO.,
Public Accountants, Auditors, Estate and
Financial Agents,
11 Front Street East, Toronto,
P.O. Box 786. Canada.

FOR BOOTS and SHOES
Be sure and go to
H & C. BLANCHFORD
KING STREET EAST
TORONTO

D. L. THOMPSON,
Chemist and Homoeopathic
Pharmacist,
394 YONGE STREET, TORONTO
Branch Store—235 King St. East.
Pure Homoeopathic Medicines in Dilutions
and Triturations, Pure Drugs, Phar-
macological Preparations,
Homoeopathic Cases from \$5 to \$10
Cases Refitted. Visits Refused.

THE \$3 Printing Press
Prints cards labels &c. (Self-inked) 18 lines per
For business or pleasure, young or old. Do yourself
writing and printing. Catalogue of names, types, and
&c., for 1 stamp. Kelley & Co. Montreal, Can.

SELECT

**BOARDING AND DAY
CLASSICAL & ENGLISH SCHOOL**
80 WELLESLEY STREET,
TORONTO.

Boys prepared for the University, Law, and
Medical Examinations; also for the Upper
Forms at Upper Canada College, Port Hope,
and the High Schools, as well as for Mercantile
pursuits.
Modern languages a specialty. Students
coached privately for all examinations.

The School was re-opened on Sept. 3rd.
For terms, etc., apply to

EDWARD RANSFORD, LL.B.,
(Late St. John's Coll., Camb., and Trin. Coll.,
Dublin.)

ESTABLISHED, 1869.

Ontario Steam Dye Works,
Wholesale and Retail,
384 YONGE STREET, TORONTO.

THOMAS SQUIRE,
PROPRIETOR.
Merchants' Work a Specialty.

**THORNBURY HOUSE, BOARD-
ING AND DAY SCHOOL** for the elemen-
tary and higher education of young ladies.
This School, hitherto conducted at 20 Gerrard
Street West, by Mrs. Ralph, widow of the late
Hon. John Ralph, has been transferred to Mrs.
Rayward, her daughter, and removed to 255 Jar-
vis Street, a few doors south of Gerrard St.
Mrs. Rayward 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. Classes
will be resumed (D.V.) on THURSDAY, 27th
SEPT. For prospectus apply to
MRS. RAYWARD,
255 Jarvis St., Toronto.

WONDERFUL IMPROVEMENT
as ascertained to

Jacobs' Lithogram.

Patented 10th July, 1879.

One Hundred Impressions can now be
taken from One Original.

After a series of experiments, conducted at
great cost, and involving much labor, JACOBS'
LITHOGRAM has been so completely perfected
that it is not alone more durable, but so al-
tered in construction and thickness that the
patentee is enabled to offer a guarantee
with each Lithogram sold, providing the direc-
tions furnished are complied with. Postal
Cards, Note, Letter, Legal and Fello Size.
Price respectively \$2.00, \$5.00, \$7.00, \$9.00 and
\$12.00.

SPECIAL SIZES MADE TO ORDER. A
liberal discount to the Trade.
Agents wanted throughout the Dominion.
Send for circular.

J. M. JACOBS,
Patentee & Manufacturer.

Eastern House—47 St. Paul St., Montreal.
Headquarters for the United States, 3 Arch
Street, Boston, Mass.

Composition for re-filling Tablets furnished
at one-half the original cost.
N.B.—I would call the attention of the clergy
to the above advertisement. J. M. J.

NOTICE.

Staffordshire House,
289 YONGE STREET.

RICHARD MOIR,

Is now showing a complete stock of China,
Crochery and Glassware suitable for the Christ-
mas season, also a large and varied assortment
of Moustache, Motto, and Gift cups and saucers
French and Bohemian Vases, French
China Flower Pots, French Flowers for Table
decoration, French Toilet Sets, and Dresden
China Ornaments Parian Busts and Figures,
Cutlery and Plated Goods, Majolica and Jasper
Chinese Stands and Covers, Japonised and
Paper Mache Tea Trays, &c. Choice old wil-
low China Tea Sets, Queensware Toilet Sets,
Dinner Sets and Chamber Sets, Bronze Lamps
very cheap, &c.

RICHARD MOIR,
Importer, Toronto.

TINTED PAPERS

FOR
**CHRISTMAS
Church Decorations.**

**CRIMSON, PURPLE,
BLUE, AND OTHER
BLACK, AND OTHER
COLORS.**

Silver and Gilt Paper
IN SHEETS.

Samples on application. Orders by mail
promptly attended to.

M. STAUNTON & CO
4 King St. West, Toronto.

MRS. W. D. MURRAY

Has removed the
PINAFORÉ
to No. 5 Oser Howel St. opp. Murray St.

where all the different varieties of work will be
continued.
Frouseau and Layette orders will receive
careful and prompt attention.

Mrs. Murray has also opened a large and
choice assortment of Xmas Cards, Scrap
Pictures, Wools, and Fancy Goods, to which she
invites the inspection of her friends and the
public generally.
During the holidays "The Pinafore" troupe
will hold a reception daily.

THE LIFE AND WORKS OF ST.

Paul, By F. W. Farrar, D.D., F.R.S.
Author of Farrar's Life of Christ, 2 vols. \$5 00
THE INFLUENCE OF JESUS. By the Rev.
Phillips Brooks. The Bohian Lectures, deliv-
ered in the Church of the Holy Trinity, Phila-
delphia in February, 1879. \$1 50
THE BOOK OF JOB. Translated from the
Hebrew Text, with an Introduction. A sum-
mary of each chapter, & brief notes in ex-
planation of obscure passages. By John, Bishop
of Fredericton & Metropolitan of Canada. \$1 00
DAVID, KING OF ISRAEL, his life and his les-
sons. By the Rev. Wm. Taylor, D.D., Minis-
ter of the Broadway Tabernacle, New York
City. \$2 00

CONFERENCE PAPERS, or Analysis of Dis-
courses, Doctrinal and Practical. Delivered
on Sabbath afternoons to the Students of the
Theological Seminary, Princeton, N.J. By
Charles Hodge, D.D. \$3 00
A COMPLETE CONCORDANCE to the Holy
Scriptures of the Old and New Testament; or
a Dictionary and Alphabetical Index to the
Bible, in two parts, to which is added a Con-
cordance to the Books called Apocrypha.
By Alexander Cruden, M.A., with an original
Life of the Author. \$1 75
A COMPLETE CONCORDANCE to the Holy
Scriptures. By Alexander Cruden, M.A. A
new and condensed edition. Edited by John
Eadie, D.D., LL.D., with an Introduction, by
the Rev. David King, LL.D. \$1 00
All Books sent free by mail on receipt of Price.

Hart & Rawlinson,
BOOKSELLERS & STATIONERS,
11 King St. West, Toronto.

Pocket Communion Service.
J. & R. LAMB,
59 Carline St. N.Y.
CHURCH
FURNISHERS.

\$777 A YEAR and expenses to agents. Outside
Free.
Address—F. O. VICKERY, Augusta, Maine.



M. A. & B. A. ROBES,
University Robes,
Trinity College Robes,
Academical Caps,
Surplices & Stoles,
Queen's Counsel Robes,
Barristers' Robes,
O.C. and Bar Bags.

The above IMPORTATION just received and
for sale at
B. & M. SAUNDERS,
Roman Buildings,
TORONTO.
Sept. 4, 1879.

BOARDING AND DAY SCHOOL
FOR YOUNG LADIES,
CAMBRIDGE HOUSE,
25 & 27 St. St. HALIFAX, N.S.

Principal—MRS. DARRWOOD (formerly Miss
Stubbs, for 10 years, Principal of Robinson
House, Toronto), assisted by DA. DARRWOOD.
Two resident Governesses, and Daily Visiting
Professors.

TERMS BEGIN:
September 29th, November 15th, February 9th,
April 26th.

78 620 MORE
Singer Sewing Machines

Sold in 1878
than in any previous year.

Our sales have increased enormously every
year through the whole period of "hard times."
We now sell three-quarters of all the Sewing
Machines sold in the World.

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

WASTE NO MONEY
ON
"CHEAP" COUNTERFEITS.

Send for our handsome Illustrated Price List.

The Singer Mfg. Co.,

Toronto Office, 66 King St. West
London Office, 233 Strand St.
Hamilton Office, 84 King St. East
Kingston Office, Cor. Princess & Wellington Sts.
Branford Office, T.M.C.A. Building
Windsor Office, 5 McDougall Block
Guelph Office, Masonic Block
Port Hope Office, Walton Street

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 Building possesses great advantages in size and situation, the arrangements 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 Scholastic Year is divided into four terms of ten weeks each. Christmas Term begins Monday, November 10th. Fees per Term \$10 to \$15. Additional for board \$4.

Apply for admission or information to MISS GRIER, Lady Principal, Wykeham Hall, Toronto.

WEBER & CO.,

MANUFACTURERS OF Grand Square, and Upright PIANOFORTES. FACTORY AND WAREHOUSES: Cor. PRINCESS AND ONTARIO STS., KINGSTON, ONT.

FIRST PRIZE and Diploma Provincial Exhibition, 1871; and two First Prizes at Hamilton, 1875.

MOTTOS, TABLETS, CHRISTMAS CARDS, NEW YEAR'S CARDS, BIRTHDAY CARDS, &c. A large and beautiful assortment of the above by the most celebrated makers.

ROWSSELL & HUTCHISON, 76 King St. East, Toronto. Toronto, Dec. 1, 1879.

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

IF YOU WANT GOOD VALUE for your money, BUY BIRDSEED.

Pure Teas, Coffees, AND GENERAL GROCERIES, FROM THE EMPRESS TEA STORE, 527 Yonge Street. J. W. SELBY.

J. YOUNG, UNDERTAKER, 361 Yonge St., Toronto.

H. J. MATTHEWS & BRO. NO. 98 YONGE STREET. GILDERS, PICTURE FRAME & LOOKING GLASS MAKERS, AND IMPORTERS OF Fine Engravings, Chromes, Photographs, Illuminations, General Fine Arts Goods.

J. W. ELLIOT'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.

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.

It is Simple and Easy to Control.

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

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

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

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

MRS. ANNA CONNELLY'S IMPROVED REDEMPTION FOR THE HAIR. Positively restores the grayest hair in two days to its original color—not all sorts of colors. Stops the hair from falling out at once and makes it grow.

TO FARMERS, SHIPPERS, COUNTRY MERCHANTS, and FAMILIES. THE NEW YORK MARKET INDEX AND JOURNAL is sent by mail every Friday night, for one dollar per year.

IMPORTANT to the Bald. Can it be cured? Has been settled in the Affirmative by C. M. Wintercorbyn of 144 King St. West, TORONTO.

PROVIDE FOR WINTER EVENINGS! 100,000 PIECES OF MUSIC at 2 Cents a Piece. STOCK OF A BANKRUPT FIRM. This is absolutely such music as costs from 30 cents to \$1.00 a piece in the music stores.

BUCKEYE BELL FOUNDRY Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Bells, etc. FULLY WARRANTED Catalogue sent Free. VAN DUZEN & TIFT, Cincinnati, O.

QUETTON ST. GEORGE & CO.,

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

THE BEST WINES PROCURABLE

IN THE Wine Countries of Europe.

THEY HAVE JUST RECEIVED A CONSIGNMENT OF

ALICANTE,

WHICH CONTINUES TO BE THE FAVORITE WINE

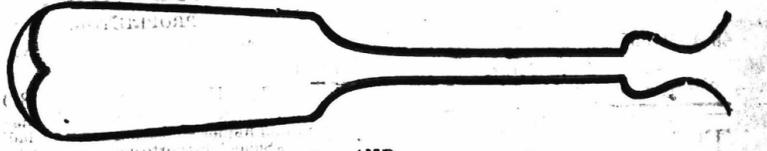
For Communion and for Invalids. Their stock of other brands is extensive and complete. Catalogue with prices sent free by mail, and cases containing any desired variety of Wines or Spirits, promptly sent on receipt of order.

16 KING ST. WEST, TORONTO.

ROBERT WILKES & CO'S

ELECTRO-PLATED SPOONS AND FORKS, Stamped R. W. & Co., and quality guaranteed,

PATTERNS. PRINCESS, MARQUIS,



FIDDLE, AND ROMAN, Teaspoons, \$4.00, \$5.00, \$6.00 and \$8.00 per Doz. Desert Spoons and Forks, \$6.00, \$8.00, and \$10.50 per Doz. Table Spoons and Forks, \$7.00, \$9.00, and \$13.50 per Doz.

To be had of all dealers in the Dominion. Buyers can rely upon the quality of this brand of Goods. Wholesale Agent, ROBERT WILKES, Toronto and Montreal.

VALUABLE BOOKS For Christmas and New Year's Gifts.

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

ROWSSELL & HUTCHISON, King St. East, TORONTO.

MRS. HOLDEN'S BOARDING AND DAY SCHOOL for the education of YOUNG LADIES.

A thorough English education, with unusual advantages in Music, Art, and Modern Languages. Resident Foreign (Protestant) Governesses. Circulars, containing Terms and References, on application. Portland Terrace, James St. South, HAMILTON, Ont.

Dominion Churchman.

THURSDAY, DECEMBER 11th, 1879.

WHAT WE WILL DO!

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

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

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

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

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

Address, FRANK WOOTTEN, Proprietor, 11, York Chambers, Toronto Street, Toronto. P. O. Box 2530.

THE Bishop of Newfoundland has returned to St. John's after a three months' cruise in the church ship *Lavrock*, having visited all the missions in the Deaneries of the Strait of Belleisle, Fortune Bay and Placentia Bay, consecrated three Churches, and ten cemeteries, and confirmed upwards of 1,200 persons.

After being closed for two months for the purpose of being re-seated, the choir of Canterbury Cathedral was re-opened on the 18th by the Archbishop.

The Archbishop of Canterbury is said to have expressed his abhorrence of the Bordesley sacrilege, and to have directed that the consecrated bread which had been surreptitiously taken should be restored to the Rector.

The Bishop of Chichester has signified his intention of holding a nine days' mission in Brighton at the end of January.

There is a Church on Rigi Scheideck in Switzerland, which is used alternately by the Roman Catholics and English Churchmen.

A daily contemporary a few days ago, very triumphantly gave an account of the secession to the Church of Rome of the Rev. Arthur Wagner, of St. Paul's, Brighton. The enemies of the Church generally were delighted to notice the statement. It appears, however, that the Rev. gentleman has written to the *Post* denying the report altogether. It is also stated that neither Mr. Wagner nor any of the members of his congregation intend to leave the Church.

The health of the Queen has decidedly improved.

During a recent heavy cyclone in the Bay of Bengal, the storm wave swept over Maukishhall Island, drowning several hundred persons.

The operation of lowering the second of the Obelisks, termed Cleopatra's needles to a horizontal position, previous to removing it to New York, has been satisfactorily performed.

The idea of an Irish Church Congress, although objected to by the Archbishop of Dublin and the Bishop of Derry, has not been lost sight of.

Dean Stanley, in opening a coffee tavern in London, incidentally stated that he had formed the opinion in the United States that their best institutions were the public libraries, and the worst their newspapers.

Considerable excitement exists in England about the proposed removal of the facade of St. Mark's Cathedral, Venice. Mr. Gladstone says the proposal is detestable, if true, but he thinks it scarcely credible.

A London physician recently obtained £16,000 sterling from the London and South Western Railway Company, for injuries sustained by an accident on that Railway.

Two 80 ton guns are to be placed on Dover pier for the defence of that harbor.

A harvest Thanksgiving Service was held at Rathclaren Church on the 11th. The Bishop of Cork was present, and seven clergymen besides the Rector of the parish. The Psalms and Canticles were chanted, and processional and recessional hymns used. The Bishop preached. The following gifts of the congregation were used for the first time:—A flagon, an altar desk of brass, a brass pulpit desk, and a brass font jug, the latter being a memorial to the late beloved Rector of the parish, the Rev. W. T. Day.

The twin towers of Cologne Cathedral are now the highest buildings on the earth, being now five feet higher than the tower of St. Nicholas Church, Hamburg. Ultimately they will be fifty-one feet ten inches higher. They are 524 feet high from the pavement of the cloisters.

The Bishop of Cork confirmed in his Cathedral on the 18th, about two hundred persons.

Hospital Sunday in Ireland, produces about £8,000 etc. annually. The Roman Catholics do not join in it, although seven-eighths of the benefit will go to the members of their Church.

Prince Alamayn, son of the late King Theodore of Abyssinia, who went to Leeds a short time ago to pursue his studies under Professor Ransome, died, at the age of 19, on the 14th November, of bronchopneumo-pneumonia. It was claimed for him that he was a lineal descendant of King Solomon and the Queen of Sheba. The Queen of England received the news of his death with much concern.

It is announced that Miss Cecil, daughter of the Rev. Richard Cecil, died on the 15th, in the 98th year of her age, at St. Albans Road, Highgate. Miss Catherine Cecil, who edited her father's works, is still living, and is over eighty years of age.

The Chapel of New College, Oxford, has been restored at the cost of £25,000. The Bishop of Winchester, who preached at the 500th anniversary of the foundation of the College, stated that six years ago he had preached at the 1,200th anniversary of the foundation of the Cathedral at Ely.

A new postage stamp is to be issued next January in Great Britain. It will bear the portrait of the Queen as she looks in her mature age, quite unlike the portrait of Her Majesty on the stamps now in use, which represent her as she was when just entering womanhood.

The fine parish church of Todenham was re-opened on the 28th ult. by the Bishop of Gloucester, who preached on the occasion. The building, which has been carefully restored by Mr. Cutts, is dedicated to St. Thomas of Canterbury and dates from the fourteenth century. It possesses many features of interest, amongst which may be noticed its lofty spire. The restoration, which includes the rebuilding of the north arcade and the reconstruction of the nave roof, has entailed an expense of £1,200.

It has been supposed that the Newton oak, which is 47 ft. 6 in. in diameter, was the largest in England. But Mr. C. A. Ward writes to the *Times* to say, that the Cowthorp oak in Yorkshire has a girth of 60 ft. almost as much as the base of the Eddystone Lighthouse. In 1715 it covered half an acre. A branch torn off at that date yielded five tons of timber.

A tenth of the students of the Lincoln Theological College since 1874 have come from the ranks of Nonconformity.

Eighty-six children are attending the new government school for Indians at Carlisle, Pennsylvania. Among them are sons and daughters of the well-known chiefs Spotted Tail, Black Crow, White Thunder, Whirlwind, Brave Bull, Good Voice, and others.

One of the patriarchs of the English Church, and a clergyman to whom Cardinal Manning was formerly curate, died in his ninety-third year on the 8th Nov. The Rev. James Tripp was of an old landed family in Somersetshire, who changed their name from Howard in the time of Henry v. He was born in 1787, and was educated at Midhurst School. He took his degree at Cambridge in 1809, and was ordained by Bishop Brownlow North in 1810, in a private chapel in Cheyne-walk, Chelsea—a curious contrast to the practice of modern times.

The chancel of the tiny church of St. Mary's, Erinton, Essex, which was blown down by the tempest that destroyed Eddystone Lighthouse on 26th of November, 1706, has been rebuilt, by a curious coincidence while a new lighthouse is in course of construction on the famous rock in question. The new chancel and restoration of the nave, which has cost 600£, has been chiefly undertaken by the Rev. Francis Beadel, in memory of his parents. The architect has been Mr. Stone, of John street, Bedford Row.

10.,
increasing
import
ABLE
MENT OF
WINE
ensive and com-
desired variety
O.
'S
and quality
n the cor-
Christians
d Church
rtion
Ever. By
Religious
Rev. B. H.
ish Post,
oco, with
h binding,
neat and strong
1, TORONTO.
SCHOOL
of
IES.
with unusual
Modern Lan-
Government
and Reference
see St. South
MILTON, Ont

THE THIRD SUNDAY IN ADVENT.

THE preparation made in the intervening ages for the coming of the King of Zion in pomp and in triumph is essentially connected with the ministry of the Word and Sacraments by the succession of messengers He Himself has commissioned for the purpose. In the days of His flesh He sent forth His agents to carry on His work in the persons of His Apostles, and so has He continued to send forth the ministers and stewards of His mysteries until now. They act by His authority, they are endowed with a measure of His power, they do His work. As His ministers they continue to open the eyes of the spiritually blind, they heal spiritual infirmities by the ministration of their Master's grace, and they are instrumental in causing life-giving streams of sacramental grace to spring up in the wilderness and deserts of the world. In the days of His pilgrimage on earth the Divine Power gave evidence of the Divine Presence to those who were sent to ask, "Art Thou He that should come?" and so the Divine Power gives evidence now that the promise is fulfilled, "Lo! I am with you always, even unto the end of the world." The hearts of the disobedient are turned to the wisdom of the just, the children of men become the children of God, souls are absolved by the word of our God and Saviour, pronounced at His bidding and by His agents, lively stones are continually being built up to form the completed Temple of the Holy Ghost, the Mystical Body of Christ. In all these ways the personal presence of Christ is still manifested in His Church, with an evidence as convincing as any event in the history of the Church or of the world.

The Ember days will occur during the ensuing week preparatory to an ordination which the Church provides for at this season; and the entire service of to-day has reference to this arrangement. Christ alone, the source of ministerial authority, is present to the eyes of His Church, as always acting and speaking at such a time through His chief minister. Christ, Who at the first gave ministerial power to His Apostles, is as good as His word in making their acts His own. Each one ordained either as deacon or priest, is, as to-day's collect reminds us, to be a precursor of the Second Advent, to prepare and make ready Christ's way, "by turning the hearts of the disobedient to the wisdom of the just, that at His second coming to judge the world we may be found an acceptable people in His sight." It is the fashion in the present day to lower the high dignity and lofty commission of the Christian minister far below the position assigned to both in the New Testament; and there are not wanting some unworthy members of the ministerial order who, in their endeavors to obtain a temporary popularity with an ungodly world, pander to the "spirit of the age" in which they live, and glory in decrying the principles Christ Himself taught in the commission He gave to His Church. But in that solemn day when "He shall sit as a refiner and purifier of silver," such shall learn to their cost that none of the words of Christ, not one jot or tittle of them, shall ever come to nought; and they shall learn also that His teaching cannot be explained away with impunity, or forced glosses be put upon His words, merely in order to bolster up systems, sects, and denominations of human origin.

BISHOP POTTER, OF NEW YORK.

BISHOP Potter having reached the twenty fifth year of his Episcopate, the event was

celebrated in a becoming manner by his clergy and Laity. A service was held in Trinity Church, New York, at which Bishop Seymour, of Springfield, Ill., Bishops Littlejohn, Coxe, and Doane, assisted. After the service an address was presented to the Bishop, which contained the following:—

"Always influential among the dioceses of the American Church, yours has lost nothing of her moral power under your supervision and control; still, as ever, does she stand conspicuous for orthodoxy in doctrine and zeal in good works. Nor is it here at home only that the name of our beloved Bishop is known and honored—abroad, also, his praise is in the churches. We have not failed to follow you in your passage across the sea when called to take part, more than once, in conferences with the fathers of the Anglican Communion, and at such times we have had occasion, as loyal sons, to admire our Bishop. In this the oldest of your parish churches, and in this the greatest City of the Western Continent, we bring to you our offering of respect and affection. Of this City of New-York, considered in its entire history, from the day when its humble foundations were laid by the emigrants from Holland, down, through all changes, to the present hour, which sees it a multiform Metropolis, where the children of many nations are strangely massed together, it may be said, that there can hardly be found a soil better adapted to the rise and growth of a truly catholic system of religion. Toleration is in the very air we breathe; religious liberty, in any measure and to any extent consistent with the rights and security of the citizen, has been, from time immemorial, the common law of this place; nor has any narrow ecclesiastical oligarchy been able to lord it over the enlightened conscience of any considerable number of men or to impose on them the straitened bands of an arbitrary rule. In you, Right Reverend Father, we have had an experienced and judicious steward of the divine treasure; you have known how best to rule and govern a people imbued with the traditions of this ancient home and cradle of religious freedom; you have shown us how to hold, with uncompromising fidelity, the truth as it is in Jesus Christ, and His one Catholic and Apostolic Church, and at the same time to keep the unity of the Spirit in the bond of peace."

Bishop Potter made a feeling response in which he stated that "the diocese for several years has been a happy family, distinguished for the kindly tone of its members towards each other."

TORONTO INFANTS' HOME AND INFIRMARY.

WE have just received the fourth annual report of this necessary and well conducted institution, the object of which is to receive and tenderly care for destitute infants under two years of age. To a great extent, though not exclusively, the children admitted are the offspring of young women who, on leaving the Burnside lying-in Hospital, have no place of shelter either for themselves or their unfortunate babes. To these must be added a number of helpless little ones who, having been placed by their mothers at nurse to are afterwards deserted by them, and from time time children who are found exposed on the streets. All these, and others, are received, and as far as possible cared for, while the mothers who will come are also sheltered as long as may be necessary; and efforts are made to provide them with situations, in which they may recover their lost respectability.

During the past year one hundred and twenty children and sixty-five mothers have been sheltered. Of the children nine have been adopted, four sent to the Girls' Home, three to the House of Providence, twenty-six have left the institution accompanied by their mothers, twenty-three have died, seven have been taken out by relations, and forty-eight remain. Of the mothers admitted, forty-four were sent back to their friends or provided with situations, three were dismissed and eighteen remain. There can be no doubt but that the greatest care is taken by the committee of management, by the lady superintendent, and by the medical attendants, to carry out the objects of the institution. When we have said that in similar homes in England, France, and Canada, the mortality of the infants entrusted to their care ranges from eighty to ninety per cent., while in the Toronto Home, during the last year, the mortality has been only nineteen per cent., we have said quite enough to show that the institution is largely and successfully engaged in saving life; to say nothing of the scarcely less important task of restoring so many unfortunate girls to their sorrowing parents. It is a sad and most humiliating reflection that, in this Christian land, with so many influences for good on all sides, such evidence of widely spread sin should be found, as this and similar institutions bear witness to. And we fear that what comes to the surface is but a small part of the evil which exists. But it is the duty of all to face the facts before them, and try to alleviate the misery, and prevent the crime which always follow in the track of impurity. There once lived upon earth One who, while hating sin as none other could hate it, yet was merciful to the sinner, and whose words "neither do I condemn thee, go and sin no more," have floated to us down eighteen centuries of time, to teach us a lesson of mercy, even to the sinful; and if to them, how much more to those little helpless ones, whose innocence of their parents' sin is a still stronger claim upon the charity of those to whom God has given the means to alleviate their distress.

We heartily commend the institution to the kind sympathy of those who have some feeling both for the innocent children and their unfortunate mothers, hoping that many may be led to assist in this good work by remitting to the Treasurer, Mrs. Grantham, 94 Shuter Street, Toronto, and thus practically show their love to God and to the fallen for God's sake.

NEW SUBSCRIBERS.

WE are glad to learn that many of our friends are very successful in the efforts they have made to procure New Subscribers. As we go to press, one writes:—"I have only been able to see nine of my parishioners and send you seven New Subscribers."

Another says:—"I send you fifteen New Subscribers and will get you a quarter of a hundred in my parish."

Several dozens of clergy and laity have sent us communications similar to the above.

The Rev. Robert Harding, Adolphustown, writes as follows:—

"In accordance with my promise of doing what I could to increase the circulation of the Dominion Churchman, I have made a personal canvass of my people; and as the result I send the names and Post Office addresses of each subscriber for

the coming year. I also send herewith one dollar for each subscriber (\$25)."

We trust, we shall find that our other friends are as actively and as successfully engaged in the prosecution of their canvass. Intelligence like this is most encouraging, and makes us feel that our past exertions have not been in vain, with the hope that our new departure will be a triumphant success. Our friends have it in their power to make it so, by setting to work at once.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

HALIFAX.—Bishop's Chapel—This pleasant place of worship—whose chief beauty is that there is no separation of the rich and poor who meet together therein—has been receiving colour beauty lately, partly by the amateur hands of the Rev. J. Padfield, the head of our Diocesan Girls' School, and of a young son of our excellent Archdeacon, Canon Gilpin.

Cruelty to Animals: Ladies Auxiliary S. P. C. A.—A large and influential meeting of this Association was held in the Y. M. C. A. rooms Wednesday afternoon. The President, Mrs. P. C. Hill took the chair, and after the routine business stated that she had asked the Board of School Commissioners for the city to allow the Ladies to offer prizes to the school children for essays on kindness to animals, and had received a reply granting the request. The meeting was pleased with the cordial assent to the request of the President, and decided to offer the following prizes. For pupils over twelve years of age, nine prizes; first prize \$5, 2nd \$3, 3rd \$2, and 4th to 9th \$1 each. For pupils under twelve years of age, nine prizes; 1st \$4, 2nd \$3, 3rd \$2, 4th to 9th \$1 each. Both classes to be open to competition by both boys and girls. It was decided to request His Lordship the Bishop, His Worship the Mayor, and Mr. P. C. Hill, to act as judges of the essays offered.

The first object of the Ladies' Auxiliary being the dissemination of correct sentiments on the subject of kindness to the lower animals, the meeting decided to take a number of copies of the S. P. C. A. Journal, and also to purchase other publications such as the Band of Mercy Review, for gratuitous distribution to the children.

The Ladies deserve the highest praise for their efforts to inculcate a better and more humane feeling on the subject of man's relation to dumb animals.—Herald.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

WATERLOO.—St. Luke's—One of the largest and most interesting missionary meetings, outside of the city of Montreal, was held here on the 21st ult. The Church was nearly filled and would have been quite so had not the epidemic of measles been in every house. Among those present was a good sprinkling of "outsiders." The meeting was addressed by the Rev. Dr. Sullivan of St. George's, Montreal, and by the Rev. Mr. Mills of St. John's, and the Principal of Sabrevois College, the Rev. Mr. Tuck. It is expected that a larger addition to the Mission Fund than is even usual in this liberal place, will be the result. Waterloo is well known as having a model pastor as regards diligent, enthusiastic cultivation of the missionary spirit is concerned. He never forgets to bring before his people in the pulpit, and especially in his frequent house to house visitations, their personal duty and privilege in assisting the work of Christ. And the result is, a fine church in which to worship, a beautiful organ and a cultivated choir to lead their praises, a pastor heartily supported, and an ability and willingness to aid others in spiritual things.

Missionary meetings were held this week in

Fulford, in West Shefford parish and in Frost village. At the former the Ven. Archdeacon and the Rev. Messrs. Ross, Brown and Kilner formed the deputation, and at the latter—with the exception of the last-named—the Rev. Rector of Granby filling that place.

BEDFORD.—The ladies of St. James' Church held a social on Wednesday evening, 26th inst., at the house of Mr. E. Alcombrack—proceeds in aid of the Church Purpose Fund. The rector, Rev. H. W. Nye, announced a course of Advent sermons on the subjects, "The Gospel invitation, given, refused, accepted, enjoyed." These sermons will be preached on the Tuesday evenings in Advent. We are right glad to notice that the Church in this fine old parish is coming to herself again. In the days of good old Dean Slack, Bedford was one of our strongholds; since then, however, changes of incumbents, and long vacancies, and no services on weekdays or Sundays wrought much ill to the work in that place. There is hardly another circumstances of which the sects take a greater advantage in their wild desire to frustrate the progress of our Church, than that of a prolonged interregnum between the outgoing of one clergyman and the incoming of his successor. These periods of vacancy have been very frequent in this Province, and the Church has suffered greatly in consequence; indeed if it were not that she is a Divine institution and so indestructible, she would have been dead and gone from many of our missions and parishes long ago. God has been good to the people of Bedford in giving them at length, their present pastor, and we predict for the parish a long era of prosperity.

WAKEFIELD.—The parsonage at this place was accidentally burned to the ground a short time ago—no insurance. It has been suggested that Rev. Mr. Fuller should make an appeal to the sympathy of the diocese. We are sure it would not be made in vain.

THE CODEX SINAITICUS.—The Emperor of Russia has presented the University of Bishop's College with a magnificent copy of this valuable work. The college authorities have written an acknowledgment in Latin, thanking the Emperor for the gift.

MONTREAL.—St. Martins.—The Rev. J. P. DuMoulin purposes delivering during the Sunday evenings in Advent, a special course of sermons to young men. By the way, won't somebody preach a special course of sermons to old men? The Advent season of all others seems best suited for such a purpose.

PAROCHIAL REGISTRARS.—An Act of the Quebec Legislature compels these to be kept in duplicate, the duplicate to be sent at the end of each year to the office of the prothonotary for the district. Some of the clergy grumble at being forced to do this work at all, and especially so at being forced to do it without remuneration. The worst aspect of the case however, is, that for each year's duplicate the sum of \$1.25 must be paid to the Prothonotary, and for "sealing" the Parochial Registry this functionary collects another dollar, total \$2.25, which the incumbent of this parish dolefully says he expects to have to disburse about the first of January next. Cannot some steps be taken to remedy this? Surely if the clergy go to the trouble of making these duplicates, the cash they ought to expect would be to have the necessary stationery furnished them free of charge.

St. John's, P. Q.—Doctor Sullivan's promised lecture was delivered here on Monday last. His subject was "Across the Ferry," and was an exceedingly graphic and interesting account of a voyage to England. The attendance, though not bad, was far short of what might have been expected from a town like St. John's.

COWANSVILLE.—Some necessary repairs are being executed in this church, and the congregation met last Sunday for worship in the Academy. Rev. Mr. Fyles is hard at work at his duties as Principal of the High School, and seems all the better for his trip home last fall. In this parish two important towns—Cowansville and Sweet-

sungh—from which most of the High School pupils come. It is very satisfactory to Church people that a gentleman like Mr. Fyles is at the head of the institution.

WEST PATTON.—The removal to Abercorn of Mr. Simon Sargent is a serious loss to the Church in this place. He was the first churchwarden of Christ's Church, West Patton, and it is in a large measure owing to his zeal and self-sacrifice that the Church was so expeditiously built. Mr. Sargent was a member of the Baptist Society, until the occasion of the last visit of Bishop Bond to this place when Mr. Sargent and his excellent wife knelt down together to receive the gift of the Holy Ghost in the Apostolic rite of Confirmation. On the next Sunday they brought four of their little ones to Holy Baptism, to the great happiness of the missionary in charge. If the Church has lost at West Patton, it has gained at Abercorn.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

MISSION BOARD.—At the meeting on the 3rd inst. the Clerical Secretary gave the following financial statement up to the beginning of the month:—

Table with financial data: By collections \$ 248 78, By Watkins bequest 120 00, Total \$ 368 78, To expenses \$ 65 00, To salaries 2,075 00, Balance 1st September 3,644 89, Balance at 1st December 25,427 66.

The committee appointed at the last meeting to devise a more desirable scheme of appropriating their money, presented the following report: "That they met and fully discussed the subject referred to them. There was a great deal of diversity of opinion amongst the members of the committee as to the principle on which the Mission Fund should be administered, some members contending that the grants should be made to the missionaries, and in doing so their length of service and efficiency should be considered; others contending that the grants should continue to be made to the missions, and should be made with reference to the respective means of supporting their clergyman. The committee considered that, except as hereinafter suggested, it would be unwise to disturb the present system of making grants, until it has been fairly tested. They are of opinion that mistakes may have been made in the classification of missions, but that these mistakes have been caused by want of proper information respecting the needs and resources of the various parishes. If the canon respecting statistics were properly enforced, much information which would be useful in fixing the grants would be gained from the returns which are thereby required; but it is impossible to graduate the grants satisfactorily or fairly until the condition of the various parishes is fairly known and laid before the committee. The committee would suggest that some means be devised for obtaining the required information systematically, and that the new organization of the diocese into rural deaneries might be used for that purpose, the rural Dean being required to collect and send in the statistics to the Clerical Secretary for the use of this board. The committee recommend the following changes in the present system: 1st. That the division of the parishes into classes be done away with, and that the needs of each parish in making a grant shall be considered separately. 2nd. That the allowance to each parish shall be fixed by a sub-committee as at present, and the rate fixed shall continue for three years instead of one as at present. 3rd. That the board shall have power to entertain applications to alter or suspend the allowance at any time, such power to be exercised only in exceptional cases. All of which is respectfully submitted. S. S. LAURIN, Chairman. The Rev. E. P. Crawford submitted the follow-

ing resolution: "That the missionaries receiving aid from this board be remunerated according to the length of time during which they have been missionaries of the board; that missionaries who have been laboring as missionaries in this Diocese for fifteen years or longer, receive the sum of \$300 per annum. Missionaries of over ten and under fifteen years' service in the diocese to receive \$250 per annum. Missionaries under ten years' service in the diocese to receive \$200 per annum.

"That no parish which is able to pay its clergyman \$600 per annum shall be regarded as a mission.

"That the missions of the Diocese be divided into four classes:

1st Class missions to consist of all missions able to raise towards the clergyman's stipend from \$500 to \$600 per annum.

2nd class missions to consist of all missions able to raise from \$400 to \$500 per annum.

3rd class missions to consist of all missions able to raise from \$300 to \$400 per annum.

4th class missions to consist of all missions able to raise from \$200 to \$300 per annum.

"That all missions unable to raise \$200 per annum towards the support of a missionary be treated as a social class to be served by travelling missionaries as the board shall direct.

"By such a scheme several objections to the present classification scheme would be met. One great objection on the part of missionaries is that long and faithful service does not receive any more consideration from the board than does the young and untried missionary. Another, that when a clergyman works up a mission well and gets it into a flourishing financial state, part of his grant is immediately cut off. Under such a scheme as the above, both these objections would be removed, since every man would be remunerated according to the length of his service, and all earnest and good work done in a mission while it might raise the mission from the fourth to the third class, or from the third to the second, and so on, would not affect the grant made to the missionary. The Bishop would also be able to show his appreciation of a good missionary by appointing him to a first class mission, but with such appointments of course the board has nothing to do.

"But are the funds sufficient? There are four missionaries only in the Diocese who have been serving fifteen years or more, and only eight others who have been serving over ten years. Let us see then how the funds will hold out:

4 missionaries at \$300 each.....	\$1,200
8 missionaries at \$250 each.....	2,000
25 missionaries at \$200 each.....	5,000
	\$8,200

"The total amount expended annually being about \$10,000. This would leave \$1,200 for travelling missionaries and for expenses. Of these four missionaries receiving \$300 each, however, two will probably be placed on the list of commuted clergy in a short time, and of course no commuted clergyman can be a missionary of the board. In this way the board will be working on one distinct principle which will not hold constant revision, and a great deal of the present jealousies and heart burnings spoken of will be done away."

"A final decision on the subject was postponed for a future meeting, and in the meantime the Bishop and others were desired to transmit their opinions on the subject to the committee.

LANARK.—In the news item announcing the Confirmation Services in this mission in our last week's issue, the sentence printed to read "Absence at work in the lumber shanties hindered the males who had attended the Confirmation Classes from being confirmed," should be "hindered ten males who &c." The total confirmed numbered seventy persons; of these eighteen were males—had the other ten been able to present themselves the entire number of the confirmation would have been eighty.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending December 6th, 1879.

WIDOWS' AND ORPHANS' FUND.—October Collec-

tion—St. John's, Port Hope, \$100; Cookstown, \$4.89; Pinkerton's, \$1.50; Braden's, 68 cents; Bradford, additional, \$4.40; Scarborough, Christ Church \$9.46, St. Paul's \$8.17, St. Jude's \$2.69.

MISSIONARY FUND.—*Thanksgiving Collection*—St. John's, Toronto, \$8.85; Cookstown, \$2.65; Pinkerton, \$1.60; St. John's, Port Hope, \$6.60; (Pickering) Duffin's Creek, 40 cents; Port Whitby, \$1. *July Collection*—St. John's, Port Hope, \$6.60. *Missionary Meeting*—Duffin's Creek (Pickering) \$2.62. *Special Appeal*—St. John's, Port Hope, per Rev. Dr. Hodgkin, \$8.40. *In answer to \$1,000 offer*—"Friend, Holy Trinity, Toronto," on account of subscription, \$10.

PERMANENT MISSION FUND.—"A Friend," St. Luke's, Toronto on account of subscription, \$30.

DIVINITY STUDENTS' FUND.—*April Collection*—St. John's, Port Hope, \$1.80.

ALGOMA FUND.—*Day of Intercession Collection*—St. John's, Port Hope, \$6.

SYNOD COMMITTEES (Continued).—*Executive Com.*—Present, The Dean of Toronto in the Chair; Revds. Canon Morgan, Canon Stengett, John Pearson, Alex. Sanson, Canon Brent, C. H. Mockridge; Messrs. C. J. Campbell, Marcellus Crombie, Dr. Hodgins, Dr. O'Reilly and Dr. Snelling.

The opinion of Messrs. Bethune, Moss, Falconbridge and Hoyles was read on the case submitted for their consideration regarding the extension of the Religious Institutions Act to the Church of England in Ontario; the same being (1) that there is no power to mortgage on the part of the Synod, (2) that the Statute 41 Vic. Chap. 25 was not intended to apply to any case in which the fee of the property is in the Synod, but is confined in its effect to cases in which the conveyance of the land is made to trustees, and (3) that, in regard to the application from the vestry of St. Luke's Church, Sault Ste. Marie, for the Committee's consent to the Parsonage property being mortgaged, the Bishop of Toronto and the Executive of the Synod of Toronto have no right to give the consent mentioned in the Act, because, in the opinion of the Solicitors, it was intended that the Bishop who has the oversight of the congregation should exercise the power, and the mere fact that no Synod has been created for the Diocese of Algoma does not confer any power upon the Executive Committee of the Diocese of Toronto to act in conjunction with the Bishop of Algoma in giving the consent required by the Act.

In accordance, therefore, with the above opinion, the Committee decided that they could not accede to the application from the vestry of St. Luke's Church, Sault Ste. Marie; and a similar decision was come to in regard to an application from the vestry of All Saint's Church, Collingwood, for the Committee's consent to the parsonage property in Collingwood being mortgaged, the same being vested in the Synod.

In answer to an application from the Vestry of St. Stephen's Church, Toronto, for the Committee's consent to a portion of the Church property (which is vested in Trustees) being mortgaged for the purpose of paying for the enlargement and repairs of that Church, it was resolved—That the application of the authorities of St. Stephen's Church under the Religious Institutions Act be referred to the Standing Sub-Committee to take such action thereon as they may deem advisable and to report the result to this Committee.

Clergy Trust Committee.—Present, the Rev. Canon Brent, Chairman; the Dean of Toronto, Revds. W. R. Forster, J. S. Baker, Alex. Sanson, C. W. Paterson, John Langtry. Messrs. Peter Paterson, Clarkson Jones, William Ince, and Dr. Snelling.

In regard to the claim of the Diocese of Niagara for a division of the Episcopal Endowment Fund, the sub-Committee appointed at the August meeting reported that they had prepared a case for the opinion of Messrs. Bethune, Moss, Falconbridge and Hoyles, and the same was now furnished for the information of the Committee to the effect "that the Diocese of Niagara is not entitled to call for any division of the Episcopal Endowment Fund until that fund shall have reached such a sum as, when funded will produce \$4,000, per annum, without aid or assistance from extraneous sources."

Ordered.—That the Secretary communicate to

the Synod of the Diocese of Niagara a copy of the opinion.

Church Women's Mission Aid.—The Sewing Society in connection with the above will not meet again for work until Friday January 9th, 1880. During the past year we have sent out about \$650 worth of goods, including surplices, stoles, altar linen, clothing, &c., &c., to various missions in this and the Algoma Dioceses; and we wish now to thank our numerous friends, through whose kindness and generosity we have been enabled to do so much, and beg to remind them that we are still in want of further donations of all kinds, and specially just now, having been asked for cast-off clothing for an Indian mission. The ladies who are willing to receive such gifts for us are Mrs. Tinning, 88 Murray Street; Mrs. O'Reilly, 31 Bleecker Street; Miss Westmacott, 96 Gerrard Street.

The Rev. Philip Tocque's address is 52 Stafford street, Toronto.

UXBRIDGE.—The annual examination of the Sunday School and Bible Class in connection with St. Paul's Church, took place on Saturday, November 29th. The answering of the pupils was very satisfactory. The incumbent—Bro. J. Davidson—read the report of attendance and year's work of the members of the school, and announced the consequent rewards. The Rev. J. Vicars then gave a short practical address which was listened to with cordent interest. Immediately after the proceedings a gentleman who had been present made an offer of \$10 to be given next year in four prizes to those who should pass the best examination in the 89 Articles. This will be a great encouragement to the young people, who show by their attention a diligence that they quite appreciate the painstaking and constant efforts, on their behalf, of the worthy superintendent and zealous teachers.

VESPERA.—The Church at this place was recently burnt down by a man supposed to be a lunatic. He states that, as he did not wish a young woman to whom he was attached to attend church, he plugged the keyhole up; and finding that had no effect he set fire to the building.

—We wish to call attention to the removal of Mrs. D. Murray's "Pinafore" to No. 54 Oiler Howel Street.—See Advertisement on 1st page.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

HAMILTON.—Receipts at Synod office during the month of November, 1879:

MISSION FUND.—*Offeratory Collections.*—Welland \$2, Palmerston \$5.50. *On Guarantee Account.*—Palermo \$40, Rockton \$28.25, Lowville \$52, Carlisle \$25, Harriston \$14.50, Fergus \$62.97, Alma \$8.50.

ALGOMA FUND.—Nanticoke \$5.69, Dunnville \$6.55, Elora \$8.

WIDOWS' AND ORPHANS' FUND.—Acton, Rockwood and Eramosa, \$25. *Offeratory Collections.*—Palmerston \$10.80, Fort Erie \$18, St. Catharines, St. George's, \$17.02; Niagara \$15.39; Drummondville \$14.80, Stamford \$5.42, Dundas \$17.17, Bertie \$2.67, Fergus \$1.77, Guelph \$56.25, Elora \$5. *Thanksgiving Collections.*—Chippewa \$26, Welland \$7, Ancaster \$6.10; Drummondville \$18.14, Stamford \$7.87, St. Catharines, St. George's \$9.55, St. Thomas \$9.75; Caledonia \$12.50, York \$14, Cayuga \$21.95; Fergus \$2.08, Alma \$2.18; Hamilton, St. Thomas \$44; Wellington Travelling Mission \$8.50.

The Lord Bishop of Niagara has appointed the Rev. Robert C. Caswall, M. A., Incumbent of Fergus, to be Rural Dean of Wellington, as successor to the Rev. Harry L. Yewens, who has accepted a parish in the Diocese of Pittsburgh, U. S.

GUELPH.—The Rev. Canon Dixon has just closed a series of five lectures in St. George's Church, of a very interesting character, in relation to science and revelation, and which attracted much general attention. The subjects were:

1st. God's two revelations to man—by His material works, and by His holy word. 2. The oppositions of science falsely so called, to the Mosaic record, and the Divine authority of the Pentateuch. 3. The Scripture doctrine of creation as opposed to Nihilism, Materialism, Pantheism and Evolutionism. The credulity of the Savants. 4. The days of Creation, vast periods of time. The Sabbath rest still continues. Light before the sun was made the "light holder." The works of the six days in general harmony with geology. 5. The gradual ascent of the Creative work up to man. The theories of Darwin, Haeckel and Vogt as to the origin of life. The evolution theory a very old one. The unity of design pervading the whole work of creation. The anticipations in the Mosaic narrative of modern scientific discoveries.

The recent resignation of a clergyman in this diocese need cause no other surprise than that a spark of honesty should be found in a man whose aeratic proceedings, for some years past, have shown that he has little regard for the teaching of the church, of which he has been, to say the least, a most inconsistent minister. It is also marvelous that he has been permitted to minister in the church as he has. He claims to belong to the Evangelical "party"; but we very much doubt whether any churchman of real Evangelical principles would recognize the claim. A man who does not believe in the principles of the Church has no right to minister therein; and if he intends to wait until the entire Church comes round to his "views," he will probably have to wait a considerable time.

HURON.

(FROM OUR OWN CORRESPONDENT.)

C. E. Y. M. A.—This excellent Association that has for some years maintained its position, sometimes under very discouraging circumstances, is putting forth renewed energy. The free reading room is certainly most attractive. The meetings are well attended. On Tuesday evening the second of the course of winter evening entertainments was given in Bishop Cronyn Hall, and notwithstanding the inclement weather the attendance was large, the Hall being filled. Mr. George Lajng presided. Rev. A. Brown, of St. Paul's, gave an excellent lecture on Henry VIII., not the least prominent character in the history of the Church in England. A recitation by Miss Thompson of Westminster, singing by Mrs. Paul and Mr. Marchant, and readings by Mr. G. B. Sippi added to the pleasures of the evening. Mr. Sippi, the well-known organist of St. Paul's, presided at the piano. A vote of thanks, moved by Rev. Mr. Dixon, seconded by Mr. Walter Morgan, to those who had contributed to the pleasure of the entertainment, and the benediction closed the enjoyment of the evening. It may be well to remind our friends that though the Cronyn Hall is the property of St. Paul's congregation, who give its use to the Association, the C. E. Y. M. A. is not limited to members of St. Paul's. All church folks are equally eligible to all its privileges.

ST. THOMAS.—His Lordship the Bishop of Huron held confirmation services at the Church of the Holy Trinity, St. Thomas's, on Sunday. The admission to full Communion in the Church was giving by Apostolic rite of the laying on of hands by His Lordship to nearly forty candidates, some of them of advanced years. He preached at Trinity at morning and evening services.

LONDON.—St. Paul's.—His Lordship the Bishop was prevented by illness from holding confirmation services in St. Paul's yesterday, the second Sunday in Advent, as had been announced. The confirmation will be on the last Sunday in Advent.

INGERSOLL.—The Ingersoll Volunteers were to hold Church parade on the second Sunday of Advent at St. James' Church.

WALTON.—The church members at Walton are about to erect a church in the village of Walton. They have already for the purpose \$1,300. The plan is prepared of a very handsome ecclesiastical building.

Programme of Missionary Sermons and Meetings 1879-80.—Seaforth, Wednesday, December 17th; Clinton, Thursday, 18th; Wingham, Friday, 19th; *Goderich, Sunday and Monday, 21st and 22nd; *Sarnia, Sunday, 28th; St. John's, London Tp., Monday 29th; *Kincardine, Sunday and Monday, January 4th and 5th, 1880; Pine River, Tuesday, 6th; Bervie, Wednesday, 7th, evening; Kinlough, Wednesday, a.m.; Kinloss, Wednesday, p.m.; Walkerton, Thursday, 8th; West Brant, Friday, 9th; *Paisley and Pinkerton, Sunday, 11th; Hanover, Monday, 12th; Chesley, Tuesday, 13th; Sullivan, Grace Church, Wednesday, 14th; Lake Arran, Thursday afternoon, 15th; Invermay, Thursday evening; *Warton, Bass Lake, Prasque Isle, &c., Friday, Saturday and Sunday, 16, 17, 18; Southampton, Monday, 19th. Port Elgin, Tuesday, 20th. Listowel, Wednesday, 21st. Shipley, Thursday, 22nd. St. Mary's, Friday, 23rd. *Woodstock, Sunday, 11 a.m., 25th. *Beachville, Sunday, 2.30 p.m. *Ingersoll, Sunday, 7 p.m. Ingersoll, Meeting, Monday, 26th. Woodstock, Meeting, Tuesday, 27th. Zorra, Christ's Church, Wednesday, 28th. Zorra, Trinity, Thursday, 29th. Innerkip, Friday, 30th. *Kirkton, *Prospect, and *Biddulph, Sunday, February 1st. Dreaney Hall, Monday, 2nd, 2.30 p.m. Thornedale, Monday evening, 2nd. Nissouri, Tuesday, 3rd. Thamesford, Wednesday, 4th. Lakeside, Thursday, 5th. Petersville, Friday, 6th.

Collections at every service in aid of the Mission Fund of the Diocese. Posters for the meetings will be sent out at once.

*The Missionary Agent will preach missionary sermons at these places, and the offertories will be given to the Mission Fund, unless in those places where no week-night meetings are held. In such cases, only the surplus offertory—that is, so much of the collection as is over and above the envelopes or pledged contributions. Where no week-day service is held, the Sunday services will take the place of the annual meeting.

MISSION NOTES

DIocese of AUCKLAND, NEW ZEALAND.—The following letter has been received from the Bishop of Auckland:—July 22, 1879. We have had a very wet winter in these Islands, and our people generally are suffering from the commercial depression that this colony, like the mother country, has sustained of late. Notwithstanding the want of money in all our settlements, the Church's work is steadily progressing. We have more clergy—European and Maori—than ever we had; and they are all hard workers, according to their powers. We have, too, some very hopeful English students preparing for deacon's orders, young men brought up in the country, and accustomed to the rough bush life of the pioneers of civilization. What we very much want is a few wealthy friends, to give us a little money to invest in land—now cheap—to form the beginning of an endowment to supplement the offerings of country congregations for the stipends of clergy ministering to them. Miss Weale (Charlotte), Church House, Whitechurch Canonicoorum, Charnmouth, R. S. O., Dorsetshire, will be happy to receive contributions for this purpose, or towards Church plate, which is much needed in this diocese.

MAVRNUS.—Some of our readers will remember befriending Christian Hope, the convert from Mohammedanism, and the persecution he suffered from his wife and friends. His wife declined to live with him any longer. Later, she died, and we hear now of his marriage to a Christian girl, brought up in Mrs. Anson's school. She says: "Christian Hope is going to be married on 23rd July to one of our former school girls, suitable for him in every way, except birth. Hannah is a good-looking cheerful damsel, of 16 or 17. She has been for the last year in a family as nursery governess. The Bishop has lately proposed that he should try for a Professorship of Persian or Arabic in some College in India, thinking that would give him a larger sphere of usefulness; meanwhile he is doing good work as Catechist. He has asked for an increase of salary, and for a grant of \$20 to furnish his house. The mission work among the heathen is, thank God, still the same. Above one have been baptized again this year, and the work amongst the women is very

blessed and prospering. The school, however, is far from prospering. My poor daughter has had to send away thirty-three children for want of funds.

CENTRAL AFRICAN MISSION.—Several enquiries have come to us about measurements and fashions for Kansas and Kiseboas and other garments needed for the people of Zanzibar.

DIocese of NASSAU.—We are glad to hear from Miss Alice Burney that Mr. Higgs, of San Salvador, is now provided with sufficient altar furniture and coverings for all his churches; six surplices have also been sent to him, a small font, and a clock for his church. Fifteen surplices, an altar cloth, and three sets of altar linen have also lately gone to the Bishop of Nassau for Andros. There is a Society of Church Workers for this Diocese, of which further particulars may be had from Miss Burney, should any of our readers wish to join it. Books for school use and parish distribution have also been collected and sent by her to Nassau, the value of all being £89.

DIocese of CAPETOWN.—The Bishop of Capetown makes a request for some illuminated texts for school chapels. He says, "I have, as you know, just returned from a visit to Caledon parish and its many out stations, and I have been more than ever struck by the poverty and bareness of our school chapels. They look so dreadfully cold and unreverential. We very greatly need a good number of pictures and texts, and a number of long texts, in large letters, in blue, red and black, plain letters on a white ground, to run around as cornices under the roof, would be very useful indeed." "I hope to start with the beginning of the year the mission for the Malays, and am in treaty with a man in England to come out and work with Dr. Arnold. I am also in treaty with the Harbor Board in Capetown as to the establishment of a Chaplaincy for the sailors in the docks, in connection with the Seamen's Mission Society. I hope this may come to something. Yesterday, I preached to the patients in the Somerset Hospital, and after service went into the Docks, to see what place would do for service, and found a school-room, which, with a little alteration, will suit admirably."

Miss Jones, 2 Crick Road, Oxford, will give dimensions and directions about the texts to any who may be able to do some.

MELANESIAN MISSION.—Bishop Hobhouse begs to assure the donor of the swimming plates that they will be forwarded to the Bishop in Norfolk Island, to test their value for missionary purposes. Bishop Hobhouse is unable to say whether they will be available as intended.—The Net.

Correspondence.

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

THE BIBLE SOCIETY.

Sir,—I understood your correspondent to say in the communication which drew forth my last letter that he could not sympathise with the indiscriminate circulation of the Holy Scriptures without note or comment for three reasons, of which the first was that such circulation tends to multiply schisms, and the third that it implies that the Holy Scriptures are of private interpretation, which is not true. There are many of your readers I am sure Mr. Editor, who are not prepared to receive these statements on the authority of your correspondent. But if he is prepared to defend them, probably his arguments would receive their close and earnest attention. If he is not prepared to do this, I think it might fairly be expected of him to acknowledge that he has spoken rashly and unadvisedly.

The following *a priori* considerations show that the contrary of your correspondent's first statement is probably true. The Bible warns Christians against schisms and divisions. "I beseech you brethren by the name of the Lord Jesus Christ," says St. Paul to the Corinthians, "that there be no divisions amongst you." "Mark them which cause division and avoid them," he says again: the same Holy Book frequently exhorts christian men to peace and unity and brotherly love. I ask your correspondent then if it is reasonable to

believe that the reading of a book which indicates such precepts as these, and which claims to be divine and is revered as divine would naturally tend to foster that which it so plainly and frequently condemns. Divisions are the natural result of strife and dissensions. Surely Bible-reading has no tendency to foment strife. Schisms are probably often caused by the unjust and harsh treatment of individuals or parties by church rulers—by the tyrannical exercise of power met by proud self-will and obstinacy on the part of those whose duty it is to obey. But if men would read and obey the precepts of Holy Scripture power would always be exercised with gentleness and mercy; and pride and self-will would give place to humility and self-denial.

I shall not trouble your correspondent at present with anything further concerning his other reason for not sympathizing with the work of the Bible Society. With regard to his questions in your last issue I will only say that the first and fourth have no necessary connection with the question under discussion; in the second he imputes to me what I did not say; and that it will be time for me to answer the third when he shall have attempted to meet the objection contained in the latter part of my former letter.

E. ARCHIBALD.

ALGOMA.

Sir,—Would it be too much to ask for room, once more to plead earnestly on behalf of my two stations on Nipissing Road called "Seguin Falls" and "Dufferin"? The people in the neighborhood of these stations have been entirely without the ministrations of our church (except an occasional annual visit from the Bishop or Mr. Moseley of Parry Sound, who lives some forty miles away.) The whole time that they have been located there, some five, some eight and some a longer period of years, they have retained all their love, warm and strong for their mother, altho' they have had many temptations and inducements held out to them to forsake their old land marks. I am told by many of them, that my promise of regular services, were they only monthly, has been the salvation of not a few and they have one and all "willingly offered themselves" to meet me and join in the services of our sanctuary to the extent of their power. I do not plead so much on behalf of the adults, as I do for the "Lambs of Christ's flock." I want to secure these, so that they may be "taught all that a Christian ought to know" according to the church's teaching. So long as our children are allowed or induced to attend, what are wrongly called "Union" schools, it is hopeless ever to attempt to train them in what we believe to be the good and the right way. But the term "Union" is a misnomer altogether, for, altho' professedly allowing all denominations fair play, the Church catechism is carefully excluded even from a class formed of the children of Church parents only. Nominally non-sectarian, they out-herod Herod by making sectarianism more sectarian than it is by nature. I plead earnestly for the lambs of Christ's flock, that we may have the power put into our hands for collecting them together, if only to teach them "the creed, the Lord's Prayer and the Ten Commandments in the vulgar tongue, and be further instructed in Church Catechism set forth for that purpose." Of course "nothing but money—money—money." Oh pray do not answer me so, my brethren, for I ask but a trifle from each individual, that trifle may be the saving of a soul alive.

But I can also honestly plead on behalf of the adults, they are doing what they can. If our friends will only consider, they can decide for themselves that it takes time to form a home in the bush; and I can assure all that, during that time the struggle for a livelihood is a hard struggle. Even if the head of a family has been in the bush, say eight years, it does not follow that he is safe—that his home is a sustaining one. He may have, and the majority have, "to go out to work," and then his location can be worked only by piece-meal, and the struggle is much prolonged. The bread-winner, to live whilst making his home, frequently exhausts and always taxes heavily the energies of the most determined settler; and it is utterly beyond the power of the vast majority to do more than they do gladly—give of

their time, which to them and their families is a giving by great self-denial.

I know they would joyfully build places of worship for themselves if they could, but they could not do it. I do not ask that luxuries shall be provided for them, no, *not even seats*—just merely the shell of the building, safe from weather, and a stove with its fittings. These call for "cash," and nothing but cash will get them. I will not ask for, nor be the means of getting anything which I know the settlers can and ought to find for themselves. When the first log church which I was the means of raising in Brunel was opened, the Bishop and I both sat on "rough balsam blocks" fresh cut out of the bush. Now, by the energy of their pastor and the self-denying labors of his little flock, the place is neatly seated and plastered. At Seguin Falls and Dufferin good Sunday schools could be formed if we had our own building. Who will help in the good work of thus housing and training the "lambs" and enabling our brethren to worship God according to the Book of Common Prayer?

Yours, &c.,

WILLIAM CROMPTON

Travelling clergyman, Diocese of Algoma.
Aspdin P. O., Nov. 14th, 1879.

Family Reading.

GOLD IN THE SKY.

CHAPTER XIX.—SUSPICIONS.

Naomi Vernon had scarcely seen or spoken to Gwendoline Majendie since Christmas Eve, when one afternoon she determined to go alone and see her, to have a talk about many things.

That morning Cyril Egerton had passed her hastily in the High street, with scarce a salutation, and an unaccountable expression on his face. This, and more besides, was destined for Gwendoline's ears.

Gwendoline was at home, and evidently glad to see her visitor, although there was a certain anxious abstracted air about her manner.

The two girls drew up chairs before the fire in the doctor's snug consulting-room, and with their feet on the fender and their elbows on their knees, they prepared for one of their old confidential chats.

"First of all, how is Claude?"

"As ill as he can be to be alive," was the answer.

Naomi started.

"Poor fellow! poor fellow! We hoped that he had taken a turn for the better at one time."

"So did we, but this last relapse seems to have been a terrible one, and he more than lost the ground he at first gained. Papa called in Dr. Summers and Dr. Taunton, but both think there is no hope; and this morning we telegraphed for one of the first physicians in London to come at once."

"I have so much to say, I scarcely know how to begin. I met Cyril this morning on High street and he not only would not stop, but he scarcely acknowledged that he knew me."

The smile faded from Gwendoline's face as she said, "Poor Cyril! no wonder he is shy of every one. You know of the terrible reports which are circulated about him."

"I know! I know! and I wanted to talk to you about it. You mean the reports that he is accountable for his brother's state."

"Yes. Was ever anything so dreadful suggested? My one hope has been that the report might not reach his ears, but he knows it now. And oh, Naomi, you cannot imagine what a time papa and I have had with him. It was this morning, just after we had telegraphed for the London doctor, so that altogether I felt that things could not be worse. They say there is a silver lining to every cloud, and gold always somewhere in the sky, but the gold is far away just now—it seems vanished altogether."

"How did he find it out?" inquired Naomi, eagerly.

"Well, it seems that this most monstrous wicked suggestion has gained ground in an inconceivable manner, and many people from whom one might have expected better things believe it

entirely. Some began to show it in the manner of their greetings with Cyril, when chance took him across their paths, until even Cyril, who would be the last to imagine he was coolly treated, began to perceive it, and one day he told me he had more than once experienced an unaccountable greeting from friends, and that there was no mistake about it, and he would find out the meaning of it, as he would not be treated in that way without knowing the cause. Even then I hoped it might never go so far as to be told to him, and I waited and trusted for better things; but papa, when I told him of this, said it would be certain to reach Cyril's ears at any rate, and that on the whole it would be kindest to prepare him in some way for it but I would not hear or this, and begged him not to do it. In the meantime Cyril has got at the whole matter from old Benson, who certainly is the most weak, stupid old man that ever lived."

"Of course, neither of you think there can be the slightest foundation for the report?"

"We think so! How can you ask such a thing, Naomi?"

"I felt sure that there must be some mistake," was the answer. "I heard something about Mrs. Majendie holding some definite tangible clue to the mystery."

"Mamma?"

"Well, that is what I was told."

"But, my dear Naomi, how should mamma hear or know more than we do? And surely you know her well enough to understand that she would not have been able to keep such a thing secret."

"Well it is said she holds some strong evidence in her hands, and that she has spoken of it in strict confidence to some one, but it has been whispered about, as these confidences often are."

"Nonsense!" laughed Gwendoline.

"I am so glad to hear it is a mistake! I could not bear to think that any of you held the report true."

"Rest assured on that head," said Gwendoline, "whatever else you may doubt. The question now is what is best to be done? This continual annoyance to poor Cyril must be put an end to somehow—it is intolerable."

"There is the reward; with such a sum as that offered, be sure it will eventually be cleared up."

"But they say if Claude dies, there is sufficient evidence to make any one believe it was Cyril's work."

"Wrong cannot succeed in such a monstrous degree; in the end it must be cleared up. No, no, Gwendoline; there is gold somewhere in the sky, though we do not see it."

"But I cannot wait!" cried Gwendoline, impatiently. "I cannot endure the thought of Cyril continuing, for a day even, under such a cloud as this."

There was a pause of a few minutes, during which Gwendoline pushed several little pieces of coal singly and angrily into the reddest part of the fire with the poker; then, without looking up, Naomi said, "Do you ever hear from Basil Crawford now?"

"No!" And both girls looked straight into the fire, and watched with interest the performances of one of the small pieces of coal which Gwendoline had pushed in.

"How is that?"

"I do not know."

"You might be a little more explicit. You must know something about it. I am quite sure Basil Crawford would never have kept away from here all this while if you and he had not had some quarrel."

"I assure you, Naomi, I have had no quarrel with him, and I know no more than you do why he stays away."

"Then, Gwendoline, there can be no reason for not writing to him. At such a time as this you should set aside all small tiffs and quarrels, and only think of the best thing to be done."

"And what may that be?" said a voice behind them. Dr. Majendie had gently and hastily entered the room, and had heard Naomi's last words.

As she rose to greet him, he added, "What are you two young ladies doing here? Perhaps you forgot that the skeleton in the cupboard was listening to all your secrets," he said, addressing himself to Naomi.

I shall never forget that scene. It was the most impressive in which I had ever been, or have since been, a participator. The ceremony over, we filled up the grave, and left our dead mate to his sleep on the hillside."—*The Living Church.*

Holman Hunt's picture of "Christ, the Light of the World," represents a man bearing a lantern. Is it not more correct to think of Him as One Who has the light in Him, and through Whom it gleams as the sun through the summer cloud?

Christ is the Word.—As shadow expresses the presence of outward substance; as light and heat, the presence of fire; as the stream flows from the fountain, being the same as that from which it flows; so words express outwardly the inner man, execute its intentions and communicate its substance.

I live for those that love me,
For those I know are true,
For the Heaven that smiles above me
And awaits my spirit too!
For all human ties that bind me,
For the task by God assigned me,
For the bright hope left behind me,
And the good that I can do.

LOOKING DOWN THE CHIMNEY.

It is said of a man who looked down his neighbor's chimney to see what he was cooking for supper, not only did he not find out, but was nearly blinded by the smoke.

When you hear men say, "I have watched those who profess so much religion and I don't see that they are any better than those who do not make so high a profession," depend upon it they have got some smoke in their eyes, and those whose eyes are full of smoke cannot see very clearly.

THE CHURCH AND NONCONFORMITY.

In reference to the recessions of Dissenting Ministers to the Church, a "Nonconformist" writes to the *Hampshire Independent* that this tendency is a "growing tendency," and that "the causes" are "not far to seek"—"There is to-day more personal piety among the laity and more pulpit power among the clergy of the Established Church than there has ever been, and among Nonconformists less—of course I refer to the great average." "A dissenting cause with a weak ministry and a weak management, is not only not attractive, but positively repulsive to persons of culture and refinement; while a Church where the preaching is good and the service effective, offers attractions which are simply overwhelming to the majority of minds." "The best, the wisest, the strongest, will win in matters religious as well as in matters commercial, and that the Church is winning in the denominational race to-day seems to me a palpable and self-evident fact."

PEACE.

The Christian's peace is like a river for continuance. Look at it, rising as a little brook among the mosses of the lone green hill; by and by it leaps as a rugged cataract; anon it flows along that fair valley, where the red deer wanders and the child loves to play—with hum of pleasant music the brook turns the village mill. Harken to its changeful hum as it ripples o'er its pebbly bed, or leaps adown the wheel or sports in eddies where the trees bend down their branches to kiss the current. Anon the streamlet has become a river, and bears upon its flood full many a craft. Then its bosom swells, bridges with noble arches span it, and, grown vaster still, it becomes a stream broad enough to be an arm of old father ocean, pouring its water-floods into the mighty main. The river abides the lapse of ages; it is no evanescent, moving cloud or transient rain flood, but in all its stages it is permanent.

"Men may come, and men may go,
But I flow on forever."

Evermore, throughout all generations, the river speedeth to its destined place. Such is the peace of the Christian. He has always reason for comfort. He has not a consolation like a

swollen torrent, which is dried up under the hot sun of adversity; but peace is his rightful possession at all times. Ever is the river in its place. And even thus, come night, come day, come sickness, come health, come what will, the peace of God which passeth all understanding will keep the Christian's heart and mind, through Jesus Christ.

ADVENT.

The World has a year, and the Church has a year. The World's year is in part natural, and in part capricious. It notices the seasons, yet scarcely follows them. Its arrangements are those of convenience. What the world looks at in these matters, as in all matters, is self-interest. Trade and commerce, money and business order its year, and echo the cry which needs no echoing: Live for time—hazard eternity. The Church's year is independent of the world's; follows another order; has a system, a rule, a method of its own. Her voice, still and small by comparison, vocal only to the wise, is raised, or scarcely raised, in the midst of earth's restless din, saying, Time is short—life is a dream—think of the soul—live that other life, secret yet real, in which God is all, and which Christ, the Son of God, came and suffered and died to make real, and to make possible, and to make delightful, to every sorrowing, sinning, suffering man who has a heart in him, and a conscience, and a soul—a sense of want, and an aspiration after the beautiful and the strong and the holy.

It is not fanciful—it is true—to see this office of the Church in her very calendar. Here, three weeks before New Year's Day, the Church is solemnly closing and re-beginning. *In the world, not of it,* is written upon her almanac. Very striking is it, to hearts capable of such thoughts, to enter one of her homes or worship on some dark December weekday morning, and find a handful of devout men, under her guidance, praying and giving thanks, making mention of the first Advent and the second; carrying on a soul's work, and recognizing God's presence, while the world is busy buying and selling, fastening upon itself more rigidly, more immovably than ever, the yoke and the gripe of things that are seen. And so when we see the Church calmly ending her year and beginning her year without asking what the world does—guiding her course by the rising and the setting, and the immortal re-rising of the Sun of Righteousness—there is something of Divine admonition in the independence; like her Master, she has meat to eat, and a message to deliver, and a work to do, which the world knows not of; and, not in cold isolation, not in heartless self-complacency, but in meekness, and in tenderness, and in love, she will say to the passer-by, she will say to the most thoughtless alike, and the most sin-bound: We are going to the place and to the rest which God hath told us of—come thou with us—let thy soul, with us, eat and be satisfied.—*C. J. Vaughan, D.D.*

EX TEMPORE PRAYERS.

"We must not yield to the vain notion that extempore prayer is a mark of spirituality. If awe of the Most High and humility are characteristics of a spiritual man, then disuse of well-considered and authoritative words of prayer, and fearless adoption of thoughts and words which come uppermost in worship, may be marks of an unspiritual state, and not a spiritual."—*W. E. Heygate.*

AN ANECDOTE OF GARIBALDI.

One evening in 1861, as Gen. Garibaldi was going home, he met a Sardinian shepherd lamenting the loss of a lamb out of his flock. Garibaldi at once turned to his staff and announced his intention of scouring the mountain in search of the lamb. A grand expedition was organized. Lanterns were brought, and old officers of many a campaign started off full of zeal to hunt the fugitive. But no lamb was found, and the soldiers were ordered to their beds. The next morning Garibaldi's attendant found him in bed fast asleep. He was surprised at this, for the general was always up before anybody else. The

attendant went off softly and returned in half an hour. Garibaldi still slept. After another delay the attendant waked him. The general rubbed his eyes, and so did attendant, when he saw the old warrior take from under the covering the lost lamb, and bid him convey it to the shepherd. The general had kept up the search through the night until he had found it. Even so doth the Good Shepherd go in search of his lost sheep until he finds them.

THE HOPE OF THE SAINTS.

When shall I see that city whose streets are paved with gold, in which shall be sung the song of gladness, and through all the streets of which the Hallelujah shall be uttered by all? O holy city! O beautiful city! from afar I salute thee! I cry for thee; I entreat for thee; I long to see thee, and rest in thee; but, kept still in the flesh, I am not permitted! O city to be longed for! thy walls one gem, thy keeper God himself, thy citizens always rejoicing, for they exult in the vision of God. In thee there is no corruptibility, nor defect, nor old age, nor anger, but perennial peace and festal glory—joy everlasting, festival unbroken! In thee there is no yesterday nor tomorrow, but an unchanging to-day. To-morrow is as yesterday, and the long age is eternally the same. To thee belong salvation, life and endless peace. To thee God is all. In thee there is no fear, no sadness. Each desire passes at once into joy. All that is wished for is at hand, all that is longed for abounds.—*St. Augustine.*

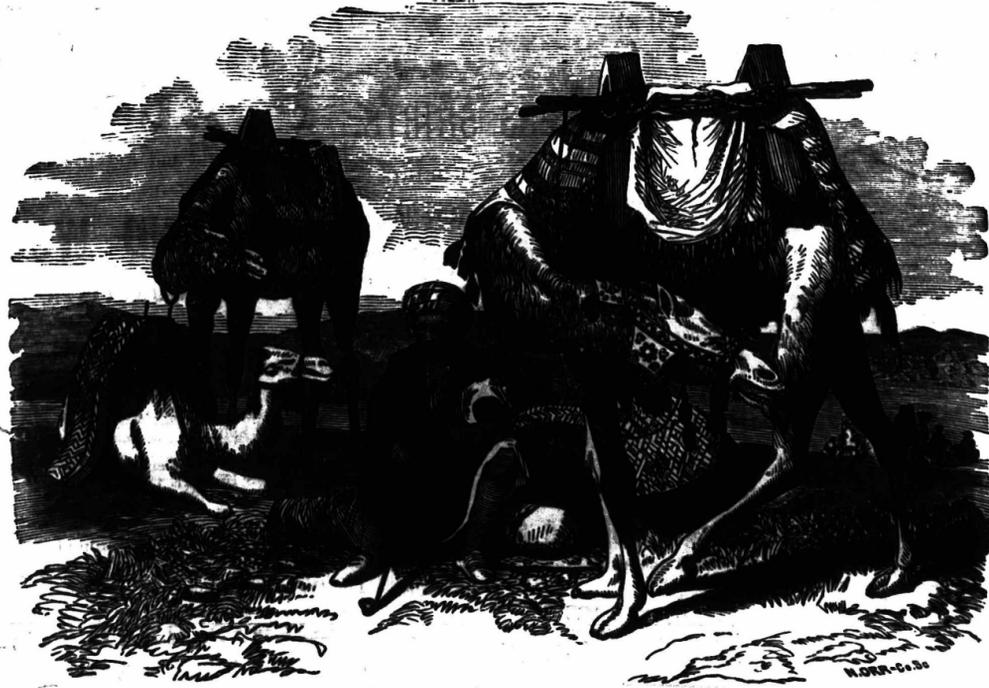
In all times and in every nation, there hath been in the heart of man a Light; revealing itself according to their obedience to the witness therein—in the philosophy of the Greeks, and in the piety or natural dutifulness of the Romans, though nearly overwhelmed with the darkness; but whenever in sage or poet, in man or child, a better spirit hath shone, it hath been Christ giving light.

SCIENCE AND GOD.—In all human affairs there it a mainspring. It is of the nature of a mainspring to have a regulating force. There is a tendency outward and a tendency inward; a power which would get loose and a power which would keep from getting loose; a something which expands and a something which contracts. So, wholesome fear is set to control wild love; so prudence is made for the government of dash; thrift for the guidance of expenditure—and so forth through all. Now in like manner, over against this dreadful largeness of things, this infinitely advancing growth, we find in God's dealings an infinitesimal care. Lest we should be shaken by thoughts beyond the reaches of our souls, we thankfully note the minutest and most special love. If, on the one hand, He in whom we live and move and have our being is vast beyond our freest imagination; if He is wide-sweeping in His doings past the utmost scope of our conception, He is also, on the other hand, tender beyond our belief, and His consideration passes understanding. If His path is in the great waters of being, and His way not known in the circles and cycles of the world's future and our own, yet the forth-breaking movements of our trembling thoughts on this track (which is like some main-tain path that loses itself in darkness and death) are to be held in check by our sense and experience of His special lovingkindness.

Rest is never so sweet as after a long struggle; strength never so strong as through trial; joy is a blessed thing after sorrow; and the fair dawning of sunny days could never come if we had no night.

The weakest living creature, by concentrating his power upon a single object, can accomplish something; the strongest by dispersing his over many, may fail to accomplish anything.

—The Venerable Archdeacon Whitaker has arrived in Toronto. The Bishop is expected in a few days.



Children's Department.

THE ARAB AND HIS CAMELS.

The early history of the land of the Arabs is lost in the long past ages of antiquity. The origin of the name has been unknown for a great many years. Some suppose that it is derived from a Hebrew word signifying a desert. And indeed a large portion of it forms a vast desert, with here and there a fertile patch called an oasis. These oases are generally found where there happens to be a spring of water rising nearly to the surface of the ground. And in traveling through the country the inhabitants make their way from one oasis to another. The climate of Arabia generally is much like the climate of Africa. Though surrounded on three sides by the sea, its chains of hills exclude in a great measure the influences of currents of air from the ocean. In several parts of Arabia scarcely a refreshing shower falls in the course of the year, and vegetation is almost unknown; in other districts the date-palm is almost the only proof of vegetable life. And this is one reason why the camel is so essential to the existence of Arab life, because it has a stomach in which water can be stored up for a long time. The use of the camel for the conveyance of travelers and merchandise has given it the name of "the ship of the desert." A caravan sometimes contains four or five thousand camels.

The engraving given above represents an Arab, on the borders of the desert, who has stopped to smoke his pipe and rest his camels. He is sitting on his haunches which he has taken off from the camel's back. The coverings of the animal are intended, partly as ornament, and partly for the purpose of keeping off the flies. The bell hangs beneath the jaw, and in the night time it directs the footsteps of those who are coming on behind. In front of the saddle is a strong piece of wood, over which the rider puts his legs.

A LESSON FOR ADVENT.

On Advent Sunday was the first day of the Church's New Year; all Church work dates from that day, not from the 1st of January, when the world's year begins. Let us begin with it. It is waking-up Sunday. The epistle says it is "high time to wake out of sleep." Let us put on our armor; let us get ready, stand fast, look before, watch, pray.

The Church comes to us—just as your dear mothers might come to your bedsides on some dark, wintry morning, when the soft pillow, and warm covering, and sheltered, cozy place made you try to forget that the night was over and sleepy-time at an end—and says, as they might say (the Church being the mother of our souls, speaking to our spirits as the earthly mothers do to our bodily ears), "Wake up! the friend you love best is coming; be ready."

And are you, as it were, asleep? In sleep we forget; do you forget? In sleep we are unconscious; are you unconscious? In sleep we cease to work; are you idle? In sleep we cease to watch; are you unmindful of your enemies?

Now, these are hard questions for you to answer unless you are helped to think what they mean. What ought you to remember? This you must know before you can say you have forgotten. Do you remember all the time that you are a little soldier, carrying the cross, and that evil words and angry thoughts and selfish actions are enemies of your Master, and that He expects you to fight against them?

What ought you to be always conscious of? The love of our dear Lord, calling you to keep the enemies under foot.

What ought you to be doing? Making everything and everybody happier and better for His sake; never idle; always doing something to cheer, or help, or comfort; all for Jesus' sake. He has said, you know, even to give a cup of cold water cheerfully to one who is thirsty is serving Him. The children can never have far to look for work, you see.

And what does it mean to watch? This, little child! To keep the door of your heart, and to know certainly that selfishness, meanness, bad words, unkindness, evil thoughts are His enemies and must not enter in.

And now that we have learned this much, what else? why must we wake up now? Every year the Church, our mother, carries us from one place to another, day by day, that all our duty may be learned. Now, Advent, which means coming, is here, and we read and learn how the Lord of Heaven and earth came, a little babe in Bethlehem; and that he came to die; to cleanse the world and us from sin. We are to think of it; rejoice in it; be glad in it; make our churches, our homes, ourselves, ready to keep His holy Birthday.

But He comes again; another Advent is to be! He comes to be our Judge; to demand what we have done to inherit the kingdom He won for us by his lowly birth and awful death. He opened the door, but we must be clean or we cannot enter in. Wake up then, dear children, and while you dream of Christmas joys, and make ready Christmas gifts for father and mother, brother and sister, be ready with your gift for Him, without whose coming there would be no such word as Christmas in the world. Give Him the gift he wants. There are four Advent Sundays. Ask yourselves each week. Is my heart getting ready? Am I all awake? Am I a watchful soldier?

The Babe is now a Man, sitting on the right hand of God His Father in Heaven, waiting to become our Judge. Let us love Him so that we cannot fear His second coming, but be ready, like those that the Gospel tells us about, to run and meet him, crying Hosanna! Hosanna in the highest! We are told there will be those who in that

day will cry to the mountains to cover them from his sight. Let us be far, far from these unhappy ones; let us be ready with great gladness to run to meet Him. We shall not be afraid to lift our faces, for on our foreheads is the mark of His Cross; we belong to Him. We shall not be afraid to lift our hands, for they have been busy feeding the poor, helping the sick, sending blessings to the ignorant. And our hearts will be like full fountains, brimming with love, into which he can look and see himself reflected.

This, dear children, is my Advent lesson to you; ask yourselves all this week these questions about it.

- What does Advent mean?
- What will the second Advent bring?
- Why should we fear it?
- What shall be able to make us glad at that day?

IS IT WHAT IT OUGHT TO BE!

Is our daily life what it ought to be? Do we not allow petty vexations and trivial things to sour our temper and darken our brow—the impulse of nature to get the better of us? That impatient word just now: you were fretted, but did it make you feel any more pleasant? These light and trifling thoughts: they have gone to give their account against you. That witticism at another's expense: you mean no harm, but was it, after all, quite right and doing just as we would be done by? And then the words that are unspoken; the opportunities neglected which might have been productive of so much good! How much evil we do when we might do good! How much reproach we bring upon ourselves by our inconsistencies! How little we do unto others what we would that they should do unto us! How selfish we are, and ready to listen to promptings of self-interest! How we permit little jealousies and animosities to rankle in our heart, and pride, vain and impotent, to fill it! How little of charity do we feel for an erring brother or sister, as if we never erred ourselves! How imperfect and incongruous are our lives!

MOCKING AT CHRISTIANITY.

A young man mocked at Christianity, and in order to justify his course, referred to the bad behaviour of several Christians. "My young friend," said a thoughtful man who was listening to him, "have you ever known anybody to express surprise at the evil behaviour of unbelievers?" "No," replied the young man. "Well, and do you not see that you are doing the greatest honor to Christianity which can be done to it, when you expect of its confessors a better behaviour than you do of the people to whom you belong? If, even according to your opinion, Christians ought to be holy, is this not a proof that the religion of Christians must itself be holy? What think you?" The mocker was silent and went away.

In the depths of the sea the water is still; the heaviest grief is borne in silence; the deepest love flows through the eyes and and touch; the purest joy is unspeakable.

Little do men perceive what solitude is and how far it extendeth; for a crowd is not company and faces but a gallery of pictures, and talk but a tinkling of cymbals where there is no love.

Ingratitude is a deadly weed not only poisoning in itself, but impregnating the very atmosphere in which it grows, with fetid vapors.

Births, Marriages and Deaths,

NOT EXCEEDING FOUR LINES, TWENTY-FIVE CENTS.

BIRTH.

At Markham, on Saturday, the 29th of November, the wife of the Rev. Anthony Hart, Incumbent of Grace Church, of a daughter.

DEATH.

At Scarborough, on the 2nd inst., Mrs. Sarah M. Burk, aged 81. In life and death her motto was "I know in Whom I have believed."

Church Directory.

St. James' Cathedral. - Corner King East and Church streets. Sunday services, 11 a. m., 2.30 and 7 p. m. Rev. Dean Grassott, B. D., Rector. Rev. S. Rainford and Rev. R. H. E. Green, Assistant.

Hellmuth Ladies' College.

Founders 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.

TRINITY COLLEGE SCHOOL, PORT HOPE.

Lent Term will begin on THURSDAY, JANUARY 8th.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, FENELON FALLS.

Under the management of Mrs. and the Misses Logan, late of Hamilton. The school will re-open after the Christmas holidays.

PHONOGRAPHY! PHONOTYPY!

Phonography will save three-fourths of your own time by enabling you to jot down your thoughts as quickly as they arise.

\$2,500 A YEAR. I have nearly 900 agents on my goods, and am daily getting more.

DOMINION CHURCHMAN READING ROOM.

A FREE READING ROOM is now opened in connection with the Dominion Churchman office, for the use of the Clergy and Laity of the Church.

Boys & Girls

A GOLD WATCH! AND FINE BOOKS! ALL FOR NOTHING!

The publisher of a book called "Know Thyself," 12mo, 64 pages, cloth bound, 50 illustrations, written by Jane Taylor for Little Folks, telling them all about themselves, best ways to eat, sleep, sit, walk, dress, bathe; all about the hair, teeth, nails, and a thousand other things necessary to know to promote long life, health and happiness.

COOPERS'

are showing the choicest goods in WHITE DRESS SHIRTS.

OXFORD & CAMBRIC SHIRTS, new patterns. FANCY and PLAIN FLANNEL SHIRTS.

Scarfs, Ties, and Umbrellas.

MEN'S HOSIERY and GLOVES, COLLARS, CUFFS, SILK HANDKERCHIEFS, etc.

A Large Stock to Select from. Liberal terms to the Clergy.

100 YONGE STREET, TORONTO.

TORONTO STEAM LAUNDRY.

Cor. Bay & Wellington, or 65 King St. W.

Families can have their linen washed and rough dried FOR \$1.50 PER 100 PIECES,

or small quantities in same proportion. G. F. SHARPE.

J. W. ELLIOT, DENTIST.

No. 43 and 45 King Street West. Over E. Hooper & Co's Drug Store Toronto.

REFERENCES: The Right Reverends The Lord Bishop of Toronto, Huron, and Ontario.

TO ORGANISTS - BERRY'S BALANCE HYDRAULIC ORGAN BLOWER.

These Engines are particularly adapted for Blowing Church or Parlor Organs, as they render them as available as a Piano.

F.B. CULLETT



MAUSOLEUMS MONUMENTS GRANITE COBSLS HEAD STONES IN EVERY VARIETY OF MARBLE SCULPTOR COR. CHURCH & LOMBARD STREET, TORONTO.

S. R. WARREN & SON, CHURCH ORGANS.

Factory - Cor. Wellestev & Ontario Street, TORONTO.

Builders of all the largest organs and any number of small ones throughout the Dominion. Specifications promptly furnished on application.

A HOME FOR CHILDREN,

Very Reasonable Terms

where they will have the comforts and care of a home, and carefully brought up in Church principles. References given and required. Address, SISTER SARAH, Box 222, Dundas, Ont.

MENEELY & COMPANY, BELL FOUNDERS, WEST TROY, N.Y.

Founders, West Troy, N.Y. Fifty years established. Church Bells and Chimes, Academy, Factory Bells, etc. Improved Patent Mountings. Catalogues free. No agencies.

M'SHANE BELL FOUNDRY

Manufacture those celebrated Bells for Churches, Academies, etc. Price List and Circular sent free. HENRY M'SHANE & CO., Baltimore, Md.

MENEELY & KIMBERLY, BELL FOUNDERS, TROY, N.Y.

Manufacture a superior quality of BELLS. Special attention given to CHURCH BELLS. Catalogues sent free to parties needing bells.

ESTABLISHED 1856.

P. BURNS, Wholesale and Retail Dealer

COAL AND WOOD, BEST QUALITIES.

Best Hard Wood, Beech and Maple, dry, long.....\$5 00 pr. cord

Best Hard Wood, Beech & Maple, Cut and Split..... 6 00 "

Soft Coal and all other descriptions at LOWEST RATES IN THE CITY.

Orders left at Offices - Corner Front and Bathurst streets, Yonge Street Wharf, and 51 King Street East, will receive prompt attention.

N.B. - Special rates for large orders of coal for the next ten days.

AGENTS, READ THIS.

We will pay Agents a Salary of \$100 per month and expenses, or allow a large commission to sell our new and wonderful inventions. We mean what we say. Sample free. Address, SHERMAN & CO., Marshall, Mich.

TO THE CLERGY.

A Curate residing in Maritime Provinces, with good stipend, a parsonage house, duty light, wishes to exchange for a parish in Ontario or the States, without a rectory house, boarding being preferred. Address, "Clericus" office "Dominion Churchman," Toronto, Ont.

Advertisement for a medical remedy with an image of a medicine bottle and text: NEVER FAILS TO EFFECTUALLY CURE EVERY VARIETY OF PILES...

THE BEST PAPER

TRY IT! Beautifully Illustrated.

THIRTY-FIFTH YEAR

THE Scientific American

THE SCIENTIFIC AMERICAN is a large First Class Weekly Newspaper of Sixteen Pages, printed in the most beautiful style, profusely illustrated with splendid engravings, representing the newest inventions and the most recent advances in the Arts and Sciences.

PATENTS

In connection with the Scientific American, Messrs. Munn & Co., are Solicitors of American and Foreign Patents, have had 24 years experience, and now have the largest establishment in the world. Patents are obtained on the best terms. A special notice is made of the Scientific American of all inventions patented through this Agency, with the name and residence of the Patentee.

MUNN & CO., 37 Park Row, N.Y.

Branch Office, Corner F. & 7th Sts. Washington, D.C.

ONE NEW SUBSCRIBER!

The labor involved in getting one new subscriber to the

DOMINION CHURCHMAN

Is very small. Most people can, if they will only try, get a great many. We ask all our friends to assist us in

Increasing Its Circulation.

FIRST PRIZE AT PROVINCIAL EXHIBITION 1870

ONTARIO

Glass Works

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

CHURCHES,

DWELLINGS,

PUBLIC BUILDINGS,

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.

PRIVATE TUITION.

The undersigned is prepared to instruct a limited number of pupils, either singly or in small classes. RICHARD HARRISON, M.A., 51 Lundy St. Toronto.

BLUMYER MFG CO BELLS

Church, School, Fire-alarm, Fine-tuned, low prices, warranted. Catalogues with 100 illustrations, prices, etc., sent free. Blumyer Manufacturing Co., Cincinnati, O.