

Dominion Churchman.

Vol. 6.]

TORONTO, THURSDAY, DECEMBER 9, 1880.

[No. 49.]

ATKINSON & ARDAGH,
Barristers, Attorneys, & Solicitors,
MONEY TO LEND ON FIRST-CLASS SECURITY.
Investments Carefully Made.
CONVEYANCERS, &c.
OFFICE.—No. 2 York Chambers, Toronto
STREET, TORONTO.
W. P. ATKINSON. HENRY H. ARDAGH.

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 St. East, Opposite
the Post Office, Toronto, Ont.
T. H. SPENCER, LL.D. ROBT. SCARTH SMELLIE.

WADSWORTH & UNWIN,
PROVINCIAL LAND SURVEYORS,
Draughtsmen & Valuers.
52 ADELAIDE ST EAST, TORONTO.
V. B. WADSWORTH, R. M. BONFELLOW.
CHAS. UNWIN, V. SANKEY.

**TORONTO STAINED GLASS
WORKS.**
William Elliott,
19 & 14 Adelaide St. West.

CHURCH GLASS IN EVERY STYLE.

—FOR—

BOOTS & SHOES

Be sure and go to

H. & C. BLACHFORD

87 & 89 KING EAST.

They have the

Largest & Best Assortment

—IN—

TORONTO.

**TWO ORGANISTS—BERRY'S BAL-
ANCE HYDRAULIC ORGAN BLOWER.**

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

They are Self-Regulating and never over-blowing.
Numbers have been tested for the last four
years, and are now proved to be a most decided
success. For an equal balanced pressure, produc-
ing an even pitch of tone, while for durability,
certainty of operation and economy, they cannot
be surpassed. Reliable references given to some
of the most eminent Organists and Organ Build-
ers. Estimates furnished by direct application
to the Patentee and Manufacturer, WM. BERRY,
Engineer, Brome Corners, Que.

BOOKS!

**OLD. RARE. SCARCE.
W. R. HAIGHT,**

—DEALER IN—

RARE AND OLD BOOKS.
92 King St. East, Toronto
Lists furnished and prices quoted.

NEURALGIA. Rev. S. Barker, Brant-
ford, says he was cured
of Neuralgia by using Craig's Neuralgia Powders.
Sent on receipt of 25 cts. Address THE CRAIG
MEDICINE CO., Toronto, Ont.

BUCKEY BELL FOUNDRY
Bells of Pure Copper and Tin for Churches—
Schools, Fire Alarms, Guns, etc. FULLY
WARRANTED—Catalogue sent Free.
VANDUZEN & TIFT, Cincinnati, O.

WALTON & SACKMAN,
Merchant Tailors,
No. 27 King Street West,
TORONTO.
Suitable material for
CLERCYMENTS' CARMENTS,
AT REASONABLE TERMS.

\$5 to 20 per day at home. Samples worth
\$5 free. Address STINSON & Co.,
Portland, Maine.

ESTABLISHED 1836.

S. R. Warren & Son
CHURCH ORGAN BUILDERS.

Premises,—Cor. Wellesley and Ontario
Streets, Toronto.



BUILDERS OF ALL THE LARGEST ORGANS
IN THE DOMINION.

—THEY HAVE NOW ON HAND—

One Organ, 2 Manuals.	Price, \$2,300.
" " " " "	" " (100)
" " " " "	" " (450)

Second hand Organs at \$200, \$300, \$500, \$850,
respectively.

The very highest order of workmanship and
tone. Quality always guaranteed.

**MENEELY & COMPANY, BELL
FOUNDERS, WEST TROY, N.Y.** Fifty years
established. Church Bells and Chimes. Academy,
Factory Bells, etc. Patent Mountings. Catalogues
FREE. No Agencies.

**FOR \$5. TWENTY-ONE NUMBERS
OF SCRIBNER'S MONTHLY**

The increasing popularity of SCRIBNER'S MONTHLY
is strongly evidenced by recent sales. A year
ago the monthly circulation was about 90,000
copies; during the past nine months it has aver-
aged 115,000, while the first edition of the magni-
ficiently illustrated November issue (the Decem-
ber number) is 125,000.

In 1881, there will be published serial novelettes,
by G. W. Cable, author of "The Grandissimes,"
Mrs. Burnett, author of "That Lass o' Lowrie's,"
and others; with a novel of New York life, by an
accomplished writer. Papers on American, Lon-
don, Parisian, Dutch and Russian Art will be illus-
trated by many of the greatest living artists.
Essays by Stedman, R. H. Dana, Edward Eggle-
ston, Boyesen, Clarence Cook, and others; illus-
trated papers on the stage, articles of travel, etc.,
etc., will appear during the year.

With November began Part II. of the now fam-
ous history of Peter the Great, by Eugene Schuy-
ler. To enable readers to secure Part I. complete
in itself, the following special offers are made to
new subscribers after October 20th:

Twenty-one Numbers of Scribner's, \$5.

For \$5.00 SCRIBNER'S MONTHLY for the coming
year, beginning with Nov., and the previous nine
numbers, Feb. to Oct., 1880.

Two bound Vols. & a Subscription, \$7.50

For \$7.50, SCRIBNER'S for the coming year, be-
ginning with Nov. and the previous twelve num-
bers, elegantly bound (two vols.)

Apply to book or news dealers, or the publishers.
Regular price, \$4.00 a year; 35 cents a number.
SCRIBNER & Co. 743 Broadway, New York.

A. B. FLINT

IS SELLING

6 Pound English Blankets
AT \$3.00 PER PAIR.
No. 1 English Blankets
Weighing 7 pounds, \$4.50 per pair.

BLACK LYONS SILK

At \$1.25, worth \$2.

A. B. FLINT'S,
35 Colborne St., Toronto.

Staffordshire House,

289 YONGE STREET.

FRESH ARRIVALS JUST RECEIVED

A CHOICE ASSORTMENT OF

Dinner, Tea and Chamber
S E T S!

PLATED GOODS CUTLERY, CUT
& PRESSED GLASSWARE.

AND A FULL LINE OF

Plain & Figured Granite Ware, &c.,

Very Cheap for Cash.

RICHARD MOIR,
Importer, Toronto.

CANADA STAINED GLASS WORKS.

ESTABLISHED 1856.

All Kinds of Church and Domestic Glass.

JOS. McCAUSLAND,

76 King Street West, TORONTO.

TORONTO STEAM LAUNDRY.

HAS REMOVED TO

54 & 56 WELLINGTON ST. WEST,

(A few doors west of the old stand.)

Office—At 65 King St. West.

G. P. SHARPE.

BOOKS.

—THE—

**The Doctrine of Retribution, The Hampton
Lectures for 1875.** Rev. Wm. Jackson, M. A., F.
S. A., \$3.25

**Witness of the Psalms to Christ, Hampton
Lectures for 1876.** By Wm. ALEXANDER, D.D.,
D.C.L., Bishop of Derry, &c.

**Christian Evidences Viewed in Relation
to Modern Thought, The Hampton Lec-
tures for 1877.** By Rev. C. A. Row, M. A.,
\$5.00.

**Zechariah & His Prophecies, Answered in
relation to Modern Criticism, with a critical and
Grammatical Commentary and new transla-
tion. The Hampton Lectures for 1879.** by C.
H. H. Wright, B. D., \$4.50.

**Foundations of Faith, The Hampton Lectures
for 1879,** by REV. HENRY WACE, M. A., \$3.50

**Dean Goulburn on the Collects, an Exposi-
tion, Critical and Devotional, 2 Vols.,** \$5.25.

**Everlasting Punishment, Lectures delivered
at St. James' Picadilly, by Dean Goulburn.**

ROWSSELL & HUTCHISON,

76 KING ST. E., TORONTO.

JACKSON RAE,
General Financial and Investment Agent. Mun-
icipal or other Bonds or Stocks bought and sold.
Loans on Mortgage or other securities effected.
Advances on Stocks, Merchandise or Commercial
paper negotiated.

Is agent for International Ocean Marine Insur-
ance Company (Limited), and is prepared to in-
sure merchandise inwards or outwards; also
cattle shipments (including the mortality risk),
at current rates. P. O. Box 1528. Office 319 Notre
Dame Street, Montreal.

**A GREAT CENT'S WORTH.—FROM
10 to 100 sample copies of the "Northern
Messenger and Sabbath School Companion," (as-
serted numbers), will be sent free to any Sunday-
school making application through one of its
officials by postal card, or in other manner; the
number to be asked for corresponding to the
number of families in the school.
JOHN DOUGALL & SON,
Montreal.**



B. & M. Saunders,

Robe Makers, &c.,

—HAVE REMOVED TO—

94 KING ST. WEST,

Nearly Opposite Old Stand.

JUST ARRIVED

M. A. & B. A. ROBES,
Q. C. & BAR ROBES,
TRIN. COLL. & UNIV. ROBES,
ACADEMICAL CAPS, Patent
Rubber Corners.

ESTABLISHED 1856.

P. BURNS,

—WHOLESALE AND RETAIL DEALER IN—

COAL AND WOOD.

BEST QUALITIES

**Pittston and Scranton Soft
Coal, Blossburg and
Lump Lehigh.**

Delivered to any part of the City, or by Box Cars
to any Railway Station in Ontario, at

LOWEST RATES.

Orders left at Offices, cor. Bathurst and Front
Street wharf, and 51 King Street East, will receive
prompt attention.

TELEPHONE COMMUNICATION BETWEEN ALL
OFFICES.

A. W. BRAIN

—HAS—

Genuine Singer Machines,

Family, Medium, and No. 2; Wheeler & Wilson,
Royal, Webster, and Howe.

Needles and Findings Very Cheap.

7 Adelaide Street East.

New French Cambric Shirts.

Choice of 100 Patterns

New Scarfs and Ties.

Latest Styles and Patterns.

New Fall and Winter Gloves.

Kid, Dog, Silk and Thread.

**New Fall and Winter Underwear, and
socks, &c.**

New Collars and Cuffs.

Boating, Jersey and Cricketering Shirts, &c.

White Dress Shirts.

Every Style a Specialty. Made to order or in
stock.

Men's Furnishing Goods

Of every description

COOPER'S,

109 YONGE ST., TORONTO.

\$66 a week in your own town. Terms and outfit
free. Address H. HALLETT & Co.,
Portland, Maine.

YE WORKS,
(TAILOR)
TORONTO,
SQUIRE,
Proprietor,
Specialty.

F,
EET WEST,
ug Store,
ORONTO,
rends The Lord
Ontario.

olesale Price
equired.
ankets, at \$3.25
th \$2.00.
t Yarn, 60 cents
3 cents.

reet.

AN STOUT

EVERYWHERE

receives.

LABBATT,
ondon, Ont.
ange Street,
s.

EAF
Drums

HEARING
ral Drums,
others. All
istinctly. We
stire circular,
New York
ndness, &c.

BELL CO.,
ly, Bell Foundry,
rior quality
Church Bells,
iding Bells.

TS

LE

rough

NS

R,
onte.

nto.

ROVIS-
NES

D'ALESSANDRO & MARCICANO.

Italian String Band, First and Second Violins, Viola, Flute, Piccolo and Harp. Music furnished for Balls, Parties, Picnics, Excursions, Weddings, Private or Public Assemblies, &c. Address, No. 18, Agnes Street, and 245 Chestnut Street, Toronto.

M. NOLAN,

523 QUEEN ST. WEST,
(Opposite Lumly Street, Toronto.)

Funerals supplied in **First-Class** style, at the **Lowest Rates**. The best Hearses in Toronto. Telephone communication with all parts of the city.

WANTED.

A single man to act as Lay Reader in a Mission (Niagara Diocese,) where there is already a Priest and Chatechist. A good opportunity to gain experience in Mission Work. Specially adapted for one reading for College or Holy Orders. For further particulars apply.

ALPHA,
"Dominion Churchman" Office, Toronto.

DIOCESE OF ALGOMA.

WANTED.—A Clergyman in Full Orders and good standing, for the Mary Lake Mission, Muskoka. Must be an active worker, and prepared to endure hardships.

Salary, \$700; of which \$500 is paid from Diocesan funds, and \$200 from the Mission. Also a small parsonage.

References to be sent to the
Bishop of Algoma,
YORKVILLE P. O.

IRISH SOCIETY,

Persons having moneys collected in behalf of the above, will forward the same to R. O'Brien, Esq., 68 Church Street, Toronto, as soon as possible. All communications or other matters to be addressed to

W. T. SMITHETT, D. D.,
Secretary,
Lindsay, Ont.

ESTABLISHED 1875.

Norman's Electro Curative Belts immediately relieve and permanently cure complaints of the Chest, Liver, and Stomach, and Urinary Organs. Circulars with testimonials and consultation free. A. NORMAN, 4 Queen Street, East, Toronto.



The Best Paper! Try It!

BEAUTIFULLY ILLUSTRATED.

36th 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; including New and Interesting Facts in Agriculture, Horticulture, the Home, Health, Medical Progress, Social Science, Natural History, Geology, Astronomy. The most valuable practical papers, by eminent writers in all departments of Science, will be found in the *Scientific American*.

Terms, \$3.20 per year, \$1.60 half year, which includes postage. Discount to Agents. Single copies, ten cents. Sold by all Newsdealers. Remit by postal order to MUNN & CO., Publishers, 37 Park Row, New York.

PATENTS.—In connection with the *Scientific American*, Messrs. MUNN & CO., are Solicitors of American and Foreign Patents, have had 35 years experience, and now have the largest establishment in the world. Patents are obtained on the best terms. A special notice is made in the *Scientific American* of all Inventions patented through this Agency, with the name and residence of the Patantee. By the immense circulation thus given, public attention is directed to the merits of the new patent, and sales or introduction often easily effected.

Any person who has made a new discovery or invention, can ascertain, free of charge, whether a patent can probably be obtained, by writing to MUNN & Co. We also send free our Hand Book about the Patent Laws, Patents, Caveats, Trade-Marks, their costs, and how procured, with hints for procuring advances on inventions. Address for the paper, or concerning Patents.

Munn & Co., 37 Park Row, New York.
Branch Office, cor F & 7th-sts., Washington, D. C.

MARBLE WORKS.

Charles Watson,

MANUFACTURER OF
MONUMENTS, HEADSTONES,
Grave Lot Fencing, Mantels, Table Tops,
Wash Tops, &c.,
No. 333 Queen Street West,
TORONTO.

PEARSON, DENTIST,

No. 2 KING STREET WEST, TORONTO

1881.

Harper's Young People.

AN ILLUSTRATED WEEKLY—16 PAGES—
SUITED TO BOYS AND GIRLS OF FROM SIX
TO SIXTEEN YEARS OF AGE—VOLUME II.
COMMENCES NOVEMBER 2, 1880—NOW IS
THE TIME TO SUBSCRIBE.

Within a year of its first appearance, *Harper's Young People* has secured a leading place among the periodicals designed for juvenile readers. The object of those who have the paper in charge is to provide for boys and girls from the age of six to sixteen a weekly treat in the way of entertaining stories, poems, historical sketches, and other attractive reading matter, with profuse and beautiful illustrations, and at the same time to make its spirit and influence harmonize with the moral atmosphere which pervades every cultivated Christian household. This important design they endeavor to carry out by combining the best literary and artistic talent, so that fiction shall appear in bright and innocent colors, sober facts assume such a holiday dress as to be no longer dry or dull, and mental exercise, in the solution of puzzles, problems, and other devices, become a delight.

TERMS.—*Harper's Young People*, per year, postage prepaid, \$1.50.

Single numbers, four cents each.

The Bound Volume for 1880, containing the first fifty-two numbers, will be ready early in November. Price, \$3.00; postage prepaid. Cover for *Young People* for 1880, 35 cents; postage, 13 cents additional.

Remittances should be made by Post-Office Money Order or Draft, to avoid chance of loss.

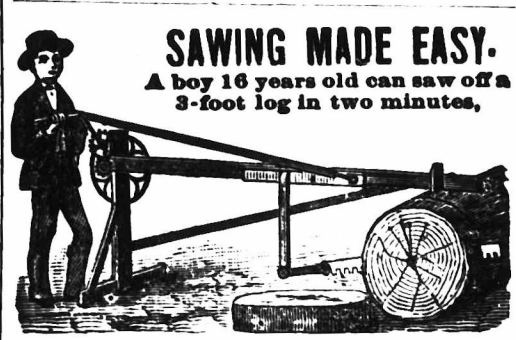
Newspapers are not to copy this advertisement without the express order of Harper & Brothers.

Address,
HARPER & BROTHERS, New York.



Latest Fall Styles

SILK & FELT HATS, SCOTCH & CLOTH CAPS.
COLEMAN & CO.
55 King Street East, Toronto.



SAWING MADE EASY.
A boy 16 years old can saw off a 3-foot log in two minutes.
Our new portable Monarch Lightning Sawing Machine rivals all others. \$50 cash will be given to two men who can saw as fast and easy in the old way, as one boy 16 years old can with this machine. Warranted. Circulars sent Free. Agents wanted.
MONARCH LIGHTNING SAW CO.,
263 Randolph St., Chicago, Ill.

IF YOU WANT A GOOD WATCH

—AT—

ROCK BOTTOM PRICE,

—TRY—

RYRIE, THE JEWELLER,

113 YONGE STREET, TORONTO

THE EXCELSIOR ORGANS



THE EXCELSIOR ORGANS

ALWAYS TAKES THE LEAD.

AT TORONTO, SEAFORTH, AND EXETER EXHIBITIONS, SEPT., 1880. And also at other places heretofore in competition with the celebrated makers of Canada and the United States, have been awarded FIRST PRIZE AND DIPLOMAS for SPECIAL FEATURES not contained in any other Organs. Those CELEBRATED INSTRUMENTS are manufactured in **TORONTO ONLY.**

DANIEL BELL & CO.,

Cor. Esplanade & Lorne Streets, TORONTO.

Hear and see the EXCELSIOR before purchasing any other Organ. They are the best value in the market. Illustrated Catalogues mailed on application.

DOMINION ORGANS AND PIANOS.

ESTABLISHED 1871.

The Largest and Most Complete Factory.

In the Dominion---140 x 100.

Highest Honors ever awarded to any Maker in the World.

Medal and Diploma at Centennial, 1876. Medal and Diploma at Sydney, Australia, 1877. Gold Medal at Provincial Exhibition, Toronto, 1878. Highest Award at Industrial Exhibition, Toronto, 1879.

WE ARE NOW MANUFACTURING

SQUARE & UPRIGHT PIANOS,

The Best in the Market.

CORRESPONDENCE SOLICITED. SEND FOR ILLUSTRATED CATALOGUE, MAILED FREE. SPECIAL TERMS TO CHURCHES.

ADDRESS:—

McSPADDEN & RITCHIE, General Agents,

75 and 77 Yonge Street, TORONTO.

NOW IS THE TIME

For all to make an effort to get subscribers for

The DOMINION CHURCHMAN,

The best and cheapest Church paper published. It ought to be in every family in the Dominion.

Dominion Churchman.

The DOMINION CHURCHMAN is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers can easily see when their subscription falls due by looking at the address label on their paper. Address, Frank Wootten, Editor and Proprietor, P. O. Box 149. Office 11 York Chambers, Toronto St., Toronto.

THURSDAY, DECEMBER 9, 1880.

TO SUBSCRIBERS.

As a good many subscriptions will become due this month, we wish to remind our subscribers of our liberal terms. The price of the paper is two dollars a year. This rule will be positively adhered to. But those who pay promptly in advance will get it for One Dollar.

ENTERPRISE AND PROGRESS.

OUR subscribers may observe some delay in the arrival of their papers this week; but they will be pleased to hear that it is due to an advantageous change in our method of printing. We have purchased type, and fitted up an office of our own—as the better plan in the long run. The expense at starting, however, makes it necessary for us to urge those who are in arrears to PAY UP THEIR DUES.

THE churchyard of St. Botolph Without, Aldersgate Street, London, has been closed to the public for a generation, and has now been laid out in ornamental plots and gravel walks.

Dulcigno has at last been given by the Turks, who also seem prepared to yield to the demands of the Hellenic nation.

The Kurds have been defeated in Persia, and although the attack has been renewed, it appears to have been not very successful.

Capt. Boycott has returned to Dublin, not feeling at all safe in his own neighborhood. The Roman priest at Ballinrobe has received an intimation that if Captain Boycott should be killed, he himself would be instantly assassinated.

The Society of Biblical Archæology held its first meeting for the session on the 2nd ult. A paper was read from Professor Sayce on the "Bilingual Hittite and Cuneiform Inscription of Tarkonde-mos." The forms of the characters were of the age of Sargon, king of Assyria, (B.C. 722-705), when Assyrian culture first gained a permanent footing in the west, and the last relics of Hittite power were overthrown with the destruction of Carchemis (B.C. 717).

The death of the Rev. David Brown, of the Pongas Mission, is announced to have taken place under peculiar circumstances. He was a native missionary in deacon's orders, and a Licentiate in Theology of Durham University. He had gone to Sierra Leone to be united to one who had been already active in Church work, was returning to his station to prepare for the reception of his wife, when the British cutter "Potomba," in which he was a passenger, was struck by a

heavy squall and capsized. The passengers and crew all perished, except the captain, who was washed ashore. The calamity is aggravated by the fact that Mr. Brown was taking with him money for the stipends of his brother missionaries. An urgent appeal is being made by the Bishop of Sierra Leone on behalf of the Mission.

The late Rev. Henry Clarke was rector and curate of Northfield and Cofton Hackett for fifty-one years. He kept all the fasts and festivals of the Church with scrupulous care and assiduity before the Oxford Tracts pointed out the duty of keeping the Church's rules. One of the most remarkable incidents of his early life was to find that he was the object of attack for preaching the doctrine of the Oxford Tracts, at a gathering of the clergy, few of whom knew anything about them, and when his own acquaintance with them was next to nothing. But as the Oxford movement entirely agreed with his reading of the Prayer Book, he followed it with the warmest sympathy. Under his auspices the church of Northfield was restored in accordance with its ancient style, early English. The Passion window, at the east end of the chancel, is one of the finest specimens of Hardman's workmanship. The late rector also assisted in restoring Cofton Hackett, built the church and schools at Bartley Green, and saw the erection of the churches and schools at Selby Oak and St. Stephen's, within his own parish. He also sent forth into the world nearly fifty earnest-minded priests, imbued with the Church sentiments they had seen put in practice in Northfield.

The Church of St. Paul's, Spalding, has been built and endowed by Miss Charington, and provided with a parsonage and school. At the luncheon after the consecration of the church, the Bishop of Lincoln said that when he was called to the position he now occupies, he was told that there was a glorious future in prospect for a portion of Her Majesty's dominions—in 1868-9—and that that glorious future, as represented by some sanguine politicians, was this—that there would be a severance of the Church of Ireland from all state trammels; that there would be a measure of peace for Ireland; that a kind of millenium would be inaugurated thereby; and that there would be nothing but tranquillity for that unhappy country. But now, in 1880, how sadly have those anticipations been disappointed. He could not help remarking that it was most a unfortunate thing that Ireland should have lost the persons who were as loyal as any of Her Majesty's subjects, and the influence of the Bishops and clergy of that country should have been so very impaired from the circumstances in which they are placed. His Lordship also alluded with veneration and affection to the memory of the late Miss Johnston, who had devoted £30,000 stg., for the purpose of building and endowing the school of St. John the Baptist, with a school to be attached thereto.

The Bishop of Newfoundland, who has recently concluded a three months' Visitation visit in the Church ship "Lavrock," along the eastern shore of the island, held an ordination, on St. Luke's Day, in St. Luke's Church, Port de Grave, Conception Bay. The Rev. Henry C. H. Johnson,

Society for the Propagation of the Gospel Missionary at Exploits, was ordained priest, and Messrs. Temple and Foster, students in the Theological College, were ordained deacons.

The Diocese of Chester has been formed into two Archdeaconries, styled respectively, the Archdeaconries of Chester and Macclesfield. To the latter of these, the Coadjutor Bishop, (Dr. Kelly), has been appointed. Bishop Kelly was Coadjutor to Bishop Feild, of Newfoundland, in 1867, and afterwards sole Bishop of that Diocese, but resigned in 1877.

The Bishop of Durham has received promises of seven hundred pounds sterling towards the Newcastle Bishopric Fund. The minimum sum still required is about £24,000 stg.

The Bishop of Rochester has consecrated the Church of St. Paul's, Kingston Hill. The population of the district numbers about six thousand, having doubled itself within the last ten years. During the last nine years, the sum of nine thousand pounds sterling, has been spent on Church work in this district. The present church was substituted for an iron chapel about three years ago. The altar was exhibited at the Croydon Church Congress, and is a gift "in a memory of a beloved husband."

One of the keenest intellects of the age has been removed by death. The Right Honorable Sir Alexander James Edmund Cockburn, Bart., attained the ripe age of seventy-nine. His life was unusually active, and a considerable number of cases which have made great noise in the world were tried before him. He tried the cases promoted by the Jamaica Defence Committee against the agents of Governor Eyre. The Tichborne claimant was tried before him. He made, in the House of Commons, a brilliant defence of Lord Palmerston's abuse of the Greeks in the case of Don Pacifico. He afterwards became Solicitor-General, then Attorney-General, and in 1856 became Lord Chief-Justice of England. He will also be remembered as the British member of the Geneva Board of Arbitrators, appointed under the Washington Treaty, in reference to the disputes with the United States.

At a meeting of the "Evangelical Protestant Union," a society of lower churchmanship than such men as Bishop Ryle and the late Canon Miller, a society that strives to crystallize the teachings, or ravings of the Rock, the Rev. Hely A. Smith read a paper on educating the people in "Protestant truth." In his paper he gave expression to the following:—"The term High Churchman has a charm in its sound, and would, therefore, that the loyal members," (i. e., his party), "of the Church of England had never accepted the designation of Low Churchmen. Evangelicals, Protestants, even Puritans, were names worth glorying in, but never let them allow that they were Low Churchmen." As the term High Churchman has a charm in its very sound, evidently our own very "Evangelical Protestant" covets the term. Just as evidently that has lost, in his eyes, all its savor that it was once supposed to have.

WATCH

LER,
ET. TORONTO

THE EXCELSIOR ORGANS

5, SEPT., 1880.
of Canada and the
AL FEATURES not
re manufactured in

D.,
TORONTO.
y are the best value

N O S.

Factory.

the World.

oma at Sydney,
1878. Highest

ANOS,

, MAILED FREE.

Agents,
et, TORONTO.

E

MAN,

the Dominion.

THE THIRD SUNDAY IN ADVENT.

AMONG the most important of the means used by Divine appointment and of Divine origin to prepare for the coming of the Messiah in His glory, the Church brings before us the ministry of the mysteries of the Gospel. Weak as the appointment might be supposed to be, the efficiency of the instrument arises from the power of God which is vouchsafed to the instrument when that is used in accordance with its legitimate purpose and intention. The character and position of the ministers and stewards of the mysteries of the Gospel, are unlike those belonging to any other character and position on earth. The Christian minister is not the magistrate with his politic rule; he is not the statesman with his cabinet devices, nor the legislator with his civil code. He is not the prudent man with his subtle schemes, the orator with his powers of persuasion, nor the poet with his sublime imagination. He is not Moses bearing the Tables yet fresh with the hand-writing of Almighty God. He is not Elijah, the restorer of the Mosaic covenant and the most remarkable character of the Old Testament Scriptures. Not one of these, nor all combined, express the character of the position occupied by the minister and steward of the Divine mysteries, the ambassador for Christ. For a principle not known to the world must be applied, a message never thought of by man must be delivered, a power of binding and loosing, never heard of in the highest walks of philosophy and science, must be exercised—a message of mercy and of truth from Him that openeth and no man shutteth, that shutteth and no man openeth. And such as the office of the ministry may be set at nought by an ungodly world, the dignity of it is such that we cannot possibly magnify it beyond its proper limits. The voice may be feeble but it is the voice of God in its most attractive form; for it is the voice of God incarnate, of Christ Himself still incarnate in the person of His minister, as Christ still in the flesh entreating men to be reconciled to God. And therefore the most distinguished minister on record claims for himself and his brethren in the ministry:—"Let a man account of us as of the ministers of Christ and stewards of the mysteries of God." And with a full persuasion of the dignity and the independence of His office as far as man is concerned, he was the most anxious not to belong to the class of men-pleasers, and he was the most jealous lest he should give himself up to human attractions, and therefore he says:—
And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God: for I determined not to know anything among you, but Jesus Christ and Him crucified. And my speech and my preaching was not with enticing words of man's wisdom, but in the demonstration of the spirit."
 If the office of the ministry is to do anything at all towards the coming of Messiah's kingdom, it must be exercised with an entire absence of that which is doing much in the present day to neutralize the effect of it—the effort to please and attract in order to ensure immediate and apparent success.

WHAT IS PROPORTIONATE CONTRIBUTION ASSESSMENT?

NOW that the system of Assessment according to a certain percentage on Parish income has become the ordinary rule of the Dioceses in Canada, it is well to consider whether such a rule in its bare outline is all that can be desired. It is

easy of application to those who have to strike the Assessment; but there its good character ends. It presses, indeed, most unfairly upon the poorer people. Let us take it as exemplified first among individual members of any congregation where the Tithe system of giving is in vogue. Is it right to apply the same scale of Assessment to the income of a mechanic who earns \$500 per annum, a clerk who earns \$1000, and a professional man who earns \$3000? Let us see how it works. The first named income of \$500 may be taken as the minimum upon which an average family of five persons can live decently and comfortably; this would give an average of \$100 per annum to provide food, clothing, lodging, &c., for each person in the family for a year, or about \$2 per week, or 25 cents per day, an English shilling. Surely nothing less than this could insure the adequate degree of comfort and decency; albeit many a poor family has had to live on half of this for some years past. Can such an income warrant the giving of its tithe, \$50 per annum, \$1 per week? This may seem a great deal to abstract from the hard earning of the hard fisted sons of toil every week; yet, thank God, there are many families of our mechanics who deny themselves personal comforts in order that they may do their quota for God and religion. Here it is observed that we have reached a definite practical scale or rather a basis of scale to apply to other incomes, viz: that they should exhibit this same degree of self-denial in regard to ordinary comforts. If the mechanic with \$500 per annum can give \$1 per week, or \$50 per annum out of his earnings; it is evident that the clerk with \$1000 per annum can spare \$550 per annum or \$11 per week, and live as comfortably as the mechanic after all, though he gives more than half his income away to religion instead of only one tenth, so the professional man with \$3000 per annum can afford, with the same degree of comfort, to give \$2550 of his income to religious purposes or 50 times as much as the mechanic. What an immense income would accrue to the Church if all her pious clerks and professional men were thus to give with the same degree of self-denial as her pious mechanic! No deficiency in any of the Parish Funds then!

Let us now consider the case of Parishes contributing to the Synod Fund. Let us suppose that the minimum income upon which a Parish can be worked and a clergyman paid is \$1000, though that sum in reality scarcely provides a decent and comfortable income for the clergyman. Still, this is the case of many a Parish, whose clergyman provides otherwise, for most of his income, while a great part of the \$1000 goes to pay interest on building debt, and the running expenses of his Mission-room. Suppose the clergyman draws \$500 per annum of the \$1000 Parish income, what can the Parish spare for Synod Funds! Take one-tenth of the total, and we get \$100. It is evidently a terrible strain on a poor Parish to alienate from themselves so much, but it is done at least sometimes. Let us take that as the root of our scale, and ask how much a Parish with an income of \$5000 can spare equally well. Answer, \$4100 for Synod Funds!

The obvious criticism on all this is, that it is exaggeration, because the expenses of the clerks and professional men are greater than those of mechanics, and expenses of wealthy Parishes are greater than those of Mission Parishes. No doubt they are; but they need not be so. The fact is that men and Parishes with large incomes adjust their demands for temporal purposes so as to absorb all or nearly all the surplus which they enjoy over the poorer classes. Ought they not

on religious principle, in order to bring themselves up to the religious level of a pious mechanic, to give the benefit of their surplus more largely to religion than to the world! Making all due allowance for the increased expenses of the higher grades of social life, it is absurd to suppose that \$300 per annum from a professional man with \$3000 per annum represents the adequate proportion of religious liberality due from him as compared with \$50 of a man with only \$500 per annum, or that a Parish with an income \$50,000 should be "let-off" with a contribution of \$5000 for Synod purposes, while the Mission Parishes are ground down to death with exactions of \$100 or \$200 per annum.

The fact is that the Tithe, or any other Assessment system, requires to be corrected and adjusted at intervals by dividing incomes into grades with a distinct provision that below a certain judicious minimum of income no Assessment shall be exacted. This would leave the poorest of our people in congregations, and the poorest of our congregations in Dioceses, to give what they really could spare, instead of being expected to deprive themselves of the necessaries of life. The civil laws provide for such *minimum exemptions* in regard to Income Tax; why should the Church laws be *less just!* The scale might proceed by some kind of arithmetical progression. For instance personal incomes under \$500 might rank as class A, exempt from Assessment; those above that amount under \$1000, rated at say 5 per cent for general purposes; over \$1000 and under \$5000, 10 per cent; over \$5000 and under \$10,000, 15 per cent, and so on in proportion. This would give abundant latitude for the increased expenses of living among the higher classes both of men and churches: according to this plan for instance, a Church with an aggregate income, clerical and ordinary, for all purposes, of say \$50,000, would not be "let-off" with say \$1500 per annum for Widows' and Orphans' Fund; but be expected to give \$15000; while the Parish of £1000 per annum might give its \$80, and give *more in reality* than the rich neighbor. Have we been so long coming, in this part of the world, to a practical illustration of the divine example of the "Widows' Mite"? Of many poor families in our congregations and many poor Parishes in our Dioceses, it may be truly said by Him who is Lord of all, this poor one hath cast more in than all they which have cast into the treasury; though many that are rich cast in much, they do so of their abundance, while the poor give of their penury; if we could only carry out the principle of giving thus indicated by the Head of the Church, we should come near enough to the spirit of the early Church, when its members had all things common, and called not their goods their own, but God's.

How many of our clerks, professional men, merchants, rich Parishes will set the example of giving say \$100 out of \$1000, \$750 out of \$5000, \$2000 out of \$10,000, \$4000 out of \$20,000, or in some such adequate proportion to the poor man's gift of \$25 out of \$500? If a Parish with the large income—enjoyed perhaps by only one in our Canadian Church—of \$50,000 were to give \$20,000 for Mission Fund and other Synod expenses, they would have \$30,000 left wherewith to do practically the same work as some Mission priest has to do with only \$900, after giving \$100 to the Synod.?

Indeed, in this as well as in other points of practical Church life, the Church in Canada is obviously behind the Church in England almost a generation. The offertories of some of the large London Churches for special purposes would amaze the average Canadian Churchman. As seldom do we hear of a thousand pounds being given in a

single offertory in Canada, as we hear of a thousand communicants at a Christmas or Easter Communion—is there a single case on record of either phenomenon? and yet both these things have become common enough among the records of the Church of England. The "open offertory" pure and simple, is the good honest plan of the most successful Churches at Home; they know and care nothing about the force-pump method of the American "Envelope System." The spectacle of silver bits clinging shamefully to kid-gloved hands which try to shake them into the Church plates is as rare a sight there as it is common here. The offerings of a congregation of 1000 well dressed "worshippers" (?) may generally be appraised by anxious churchwardens at 2 cents per head; and the returns perhaps approximate more frequently to \$15 than to \$20 for the lot. How can people who act in this way be supposed to have any real sense of their obligation to Almighty God for what they earn and have, or of their responsibility for using their surplusage of money as stewards who have the advancement of God's kingdom at heart!

A course of reading in St. Paul's Epistles on this subject—a few of these texts might profitably decorate the Church walls—might enlighten many of those who think themselves very decent specimens of Christianity.

BUDDHISM.

THIS is one of the most extraordinary religions in the world, and presents many features of interest to the inquiring mind. The religion itself was intended as a reformation of Brahminism. Its founder, Siddhartha, commonly called Buddha, although sometimes known by the family name, Gautama, was born about a hundred miles from Benares, on the banks of the Ganges, in the fifth century before Christ. He was a son of the raja of the Pakyas, who lived within sight of the magnificent Himalaya mountains, the loftiest on the surface of the globe. Many extraordinary stories are related respecting his birth and early history; and after a number of mental struggles through which he passed, he gave himself up to a life of secluded study and self-denial, and afterwards resolved, for the benefit of mankind, to make his discoveries known to the world, which he began to do at Benares. His system consisted of four great "truths":—1. That misery always accompanies existence; 2. That all modes of existence result from desire; 3. That there is no mode of escape from existence except by destruction of desire; 4. That this may be accomplished by following the four-fold way to Nirvana. Of these four stages, called "the Paths," the first is the awakening of the heart. When the awakened believer has got rid of all impure desire and of all revengeful feeling, he has reached the second stage; in the third, he becomes free from evil desires, from ignorance, from doubt, from heresy, and from unkindness and vexation. Then Nirvana is within his grasp; he has risen above the laws of material existence; and when this short life is over, he will be free forever from birth with its inevitable consequences, decay and death. He taught that he was one of a long series of Buddhas, who appear at intervals in the world, and all teach the same doctrine. He lived to the age of eighty years, and after his death his body was disposed of by cremation.

Perhaps the worst feature of modern Buddhism, next to its repudiation of Christianity, is the teaching which answers to what is generally understood among us by the term "Calvinism." A great deal of the system agrees very closely with the asceti-

cism of Rome, but an infinitely worse, an infinitely more soul-destroying teaching than that of Rome is to be found in the Calvinism of some modern systems, the votaries of which arrogate to themselves the title of "Evangelical." And modern Buddhism embraces this debasing creed. According to its teaching, one who has entered upon the first of the "four paths," is certain to go through all the rest, until he reaches the Nirvana, the central point of eternal blessedness.

Buddhism has spread over the world to an extent that, probably, few of our readers are aware of. About forty per cent. of the human race believe in this system. Its adherents are about five hundred millions, while there are only about one hundred and fifty millions of Muhammedans, the same number of Hindus, and three hundred and twenty-five millions of professed Christians; Jews, Parsees, and other religions amount to about a hundred and ten millions. Four-fifths of the whole number of Buddhists are Chinese. Hindu missionaries first introduced Buddhism into China. About thirteen years after the first Apostolic missionaries had crossed the Aegean Sea into Europe, the Buddhist missionaries arrived in China. They went, riding on white horses, with pictures, images, and books, and received Imperial hospitality. Buddhism, in the course of time, filled China with monasteries and images. Buddhist missionaries passed on into Japan, and such is the enterprising character and the fervent religious zeal of the votaries of this system, that missionaries from Japan are making arrangements for the conversion of the British Isles to Buddhism.

SEE HOUSE FOR THE DIOCESE OF TORONTO.

WE are glad to see that the movement to procure a See House for this Diocese is not altogether dead. Lately there have been symptoms of activity which, we trust, may soon result in the accomplishment of this very desirable work.

The necessity of a See House has been more or less felt, ever since the death of the first Bishop of Toronto. It has now, however, a more urgent need than ever. The late Bishop Bethune was one of the commuting clergy and his episcopal income was, in consequence, augmented by an allowance from the Commutation Trust Fund. The present Bishop, however, has no clerical income whatever, except that derived from the episcopal endowment and the supplementary grant of \$800 a year made by the Synod out of the General Purpose Fund. If this grant of \$800 could be continued without crippling the finances at the disposal of the Synod, it would, to some extent, compensate for the want of an official residence for the Bishop. But the simple fact is, that the Synod is running in debt \$800 every year to meet this grant, and where that is going to end it is not difficult to see.

The Bishop's official income, in the opinion of the Synod, is clearly inadequate. It is, therefore, incumbent on the Diocese to place his income on a proper footing without delay, and the most efficient and satisfactory way to do this, is to provide a proper residence, where the Bishop and his successors may live rent free. The sum of \$15,000 proposed to be raised for this purpose, ought to be got in the city of Toronto without the slightest difficulty; and we may add that it would be got if only those who are best able to promote such objects were to take that interest in the matter which it deserves.

We are glad to see that the congregation of St. James is setting a good example, and that there is every prospect of the \$4,500 required from it being shortly subscribed. The congregation of the Holy Trinity, we believe, has also nearly made up its quota, and that of St. George's is following rapidly the same good example. If the other city congregations do anything like what is expected of them, before another year goes by, we may hope to see the Diocese in possession of a fitting residence for its Bishop.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

QUOTATIONS FROM LIGUORI'S "GLORIES OF MARY."

XIX.—But a few illustrations will help to show what the accredited teaching on the subject now is. And Liguori's "Glories of Mary," as being a work at once highly popular and full approved by the Roman Church herself, shall be cited again, especially as it has been formally recommended to Anglo-Romans by Cardinals Wiseman and Manning:—

"Mary is our only refuge, help, and asylum."

"In Judea, in ancient times, there were cities of refuge, wherein criminals who fled there for protection were exempt from punishment they had deserved. Nowadays these cities are not so numerous; there is but one, and that is Mary."

"God, before the birth of Mary, complained by the mouth of the Prophet Ezekiel that there was no one to rise up and withhold Him from chastising sinners, but that He could find no one, for this office was reserved for our Blessed Lady, who withholds His arm until He is pacified."

"Often we shall be heard more quickly, and be thus preserved, if we have recourse to Mary, and call upon her name, than we should be if we called on the name of Jesus our Saviour."

"Many things are asked from God, and are not granted; they are asked from Mary and are obtained."

"At the command of the Virgin all things obey, even God."

"The salvation of all depends on their being favored and protected by Mary. He who is protected by Mary will be saved; he who is not will be lost."

"Mary has only to speak, and her Son executes all."

These are only specimens from scores of similar expressions in this work, wherein Liguori, carrying into his own practice the maxims of truthfulness which he inculcated upon others, unblushingly ascribes them to great Saints and Fathers of the early Church, sometimes on the faith of notorious forgeries, but often without even such pretext for calumniating their memory.

What wonder can it be, then, when such is the teaching, that the logical and practical conclusion should be that it saves time, trouble, and uncertainty to go to the Blessed Virgin with prayer, rather than to the Father or Christ?

What wonder that the very last words which the Roman Ritual puts into the mouth of the dying are "Mary, Mother of grace, Mother of mercy, do thou protect me from the foe, and receive me in the hour of death." Our Lord's own last words upon the Cross, and His first martyr's dying ejaculation, are prefixed, indeed; but these highest examples of Scripture are not enough, the aid of the Father and Christ, so invoked, is not sufficient, and the last and surest appeal must be made to Mary, as the most powerful succour of all.

Christ is the Sun of Righteousness; His Church is as the moon, which has no light of her own, but sweetly and quietly reflects that of the greater orb.

Men, not having been able to cure death, misery and ignorance, have imagined to make themselves happy by not thinking of these things.

The surest method of arriving at a knowledge of God's eternal purposes about us is to be found in the right use of the present moment.

Diocesan Intelligence.

QUEBEC.

(From Our Own Correspondent.)

QUEBEC.—The following pastoral letter was read in the Churches of this city on Sunday, 28th November:—

To the Clergy and Congregations of Quebec and its environs,—

MY REVEREND BRETHREN AND BRETHREN OF THE LAITY,—Thankfully remembering the blessed fruits of the mission services conducted in this city some time since by the Rev. Isaac Thompson, and filled by such remembrance with hopeful expectation of like blessings upon like endeavours, I am desirous of obtaining for ALL the wholesome influences of that mission, tentative in its character, and in extent limited to the area of a single congregation. I have therefore invited the Rev. Ernest R. Wilberforce, Canon of Winchester, (who has devoted himself in an especial manner to his work) to hold a mission in the City of Quebec. He has consented to do this, in conjunction with the Rev. R. F. Hessey, in the latter end of February next. And I do most affectionately call upon you, my Beloved Brethren, to give yourselves to prayer to God that He may send His Holy Ghost, and pour into our hearts that most excellent gift of Divine Love bringing Light and Fire to all—to those who conduct, and to those who attend the mission. And I entreat you so to prepare yourselves that the good seed may fall upon the good ground of hearts open to receive the fertilizing dew of God's blessing—that so the time may be a time of awakening and of refreshing; that souls slumbering in sin and indifference may be aroused, that those already seeking the Lord may be enlightened and strengthened, and the spiritual life of those who have already given themselves to Christ developed, deepened, and enriched; and that so we may henceforth be all of one heart and one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify God through Jesus Christ Our Lord. The mission will be begun by an introductory service on Saturday evening in the Cathedral and close on the Monday week. The principal mission service will be in the Cathedral, though other churches may be used, if the judgment of those conducting the mission should so determine. Whatever church may be used for the mission services will be open to all. To you, my Brethren of the Clergy, I look for the assistance in your several congregations, of exhortations, of advice, and of such organization, as may be helpful to give good speed to the work. I am, my Reverend Brethren and Brethren of the Laity, Your faithful Brother and Bishop,

J. W. QUEBEC.

Quebec, November 16, 1880.

The Rev. R. J. Lamb has returned after a lengthy sojourn in Europe, thoroughly restored in health; he has been offered and has accepted the charge of the important mission of Riviere du Loup.

The Rev. W. S. Vial, Incumbent of Montmorenci, and Chaplain of the Beauport Lunatic Asylum, leaves shortly for St. John's Newfoundland to act as *Locum tenens* for the Rev. E. Botwood Rural Dean and Rector of St. Mary's.

During Mr. Vial's absence Mr. Botwood will discharge his duties here.

Advent Lectures in the City.—Special Advent Services are being held in the Cathedral, St. Matthews and St. Peter's.

ONTARIO.

(From Our Own Correspondent.)

NORTH AUGUSTA.—This parish has lately lost one of its best and most liberal members in the person of the late Luke Oxley, who died quite suddenly, on the 18th inst., of the advanced age of eighty years. He came from Lincolnshire, England, about fifty years ago, and settling near this village, spent those years in habits of industry and economy. Scarcely ever was he missed from the Lord's House or the Lord's Table; and briefly we can say of him, that he was one who truly exemplified the Church's teaching, being honest, humble and devout.

KINGSTON.—All Saints.—The Lord Bishop administered the Apostolic Rite of Confirmation in this Church, on Sunday evening, 28th November. There were seven candidates. After the Confirmation the Bishop addressed them practically and earnestly. The musical portion of the service was well rendered by Mr. C. Creeggan and the choir; and the responding

was hearty and devout. There was a good congregation, completely filling this neat little Church.

DEANERY OF CARLETON.—At a meeting held at the Parsonage, New Edinburgh, the following programme of missionary meetings was arranged for the coming winter:—

Deputation No. 1, the Rev. A. O'Loughlin, convener, assisted by the Rev. H. Patton, to hold meetings in the parishes of Nepean and March, and at Christ Church, Ottawa, as follows:—

January 3rd, Maryvale; Jan. 4, South March; Jan. 5, Dunrobin; Jan. 6, North March; Jan. 7, All Saint's, Richmond Road; Jan. 14, Rochesterville; Jan. 16, Christ Church, Ottawa.

Deputation No. 2, the Rev. H. Pollard, convener, assisted by the Revs. Rural Dean and C. Weatherston, to hold meetings in the parishes of Huntley and Fitzroy Harbor, and at St. Alban's Church, Ottawa, as follows:—

Jan. 10, Town Hall, Carp; Jan. 11, Christ Church, 3rd Line; Jan. 12, School House, 6th Line; Jan. 13, School House, 9th Line; Jan. 14, Fitzroy Harbor; Jan. 15, Torbolton; Jan. 23, St. Alban's Church, Ottawa.

Deputation No. 3, the Venerable Archdeacon Lauder, convener, assisted by the Revs. Canon T. Bedford-Jones and E. A. W. Hanington, to hold meetings in the parishes of Richmond and Bell's Corners, and St. John's Church, Ottawa, as follows:—

Jan. 3, St. John's Church, Richmond; Jan. 4, School House, Marlborough; Jan. 5, Orange Hall, 4th Line, Goulbourn; Jan. 6, St. Thomas' Church; Jan. 7, St. Paul's Church, Hazledean; Jan. 11, Bell's Corners; Jan. 16, St. John's Church, Ottawa.

Deputation No. 4, the Rev. G. Jemmett, convener, assisted by the Rev. F. Codd, to hold meetings in the parishes of North Gower and Osgoode, and St. Bartholomew's Church, New Edinburgh, as follows:—

Jan. 17, North Gower; Jan. 18, Wellington; Jan. 10, Manotick; Jan. 20, Duncanville; Jan. 21, Metcalfe; Jan. 28, St. Bartholomew's Church, New Edinburgh.

Deputation No. 5, the Rev. W. Fleming, convener, assisted by the Rev. S. McMorine, to hold meetings in the parishes of Gloucester and Archville, as follows:—

Jan. 17, Trinity Church, Billings' Bridge; Jan. 18, Gloucester Church; Jan. 19, St. George's Church, Taylorville; Jan. 20, St. Mary's Church, Green's Creek; Jan. 21, Trinity Church, Archville.

E. A. W. HANINGTON,
Secretary to Deanery.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending Dec. 4, 1880.

WIDOWS' AND ORPHANS' FUND.—For the widow of a deceased clergyman.—St. Paul's, Toronto \$45.00; Etobicoke, St. George's \$2.71; Christ Church \$1.51; St. James' Cathedral, Toronto, additional \$10.00; Christ Church, Bobcaygeon \$1.99; St. Paul's, Brighton \$2.00. October collection.—St. Stephen's, Toronto \$26.00; St. Thomas', Shanty Bay \$11.00; Scarborough, Christ Church \$8.00; St. Paul's \$7.74; St. Jude's \$1.18; Cardiff and Monmouth \$1.00.

MISSION FUND.—Thanksgiving collection.—St. Stephen's, Toronto \$40.00; St. Luke's, Ashburnham \$6.00; Scarborough, Christ Church \$14.48; St. Paul's \$7.07; St. Jude's \$1.18; St. Luke's, Toronto \$57.36; St. Paul's, Beaverton \$8.00; Cardiff and Monmouth \$1.00.—July collection.—St. Luke's, Ashburnham \$3.79; St. Luke's, Toronto \$11.18; Cardiff and Monmouth \$1.00.—Miss. ionary Meeting.—St. Luke's, Ashburnham \$2.97.

ALGOMA FUND.—Day of Intercession Collection.—Cardiff and Monmouth \$1.00.

TORONTO.—St. Matthias' Parochial Mission.—It may be safely said that no portion of the Church population of Toronto has ever been more thoroughly roused to the full sense of the importance of their position as churchmen than those living within the bounds of St. Matthias' Parish during the last octave. The interest aroused by the addresses on Advent Sunday of the chosen Missioner, Rev. W. Hoyes Clarke—addresses of very rare merit in point of eloquence, fire, and pure church doctrine—continued to increase steadily on each successive day. Each of the four daily services indicated increasing interest, from 5 in the morning till 10 at night. Those who gave the meditations and instructions at the earlier services of each day well sustained by their devout and thoughtful—often deeply moving—addresses the tone of thought struck by the Missioner at the Mission service of the previous night. Among these, besides the Incumbent of the Parish, were Revs. W. S. & C. Darling of Holy Trinity, E. Ransford of St. Mathew's, G. J. Taylor of St. Bartholomew's, C. L. Ingles of Parkdale. Other Clergy and prominent laity, too, often evinced their sympathy with the work being done, by their repeat-

ed presence in the choir or congregation. Many dissenters came again and again. In the 10 or 12 addresses delivered by the Missioner, they could not fail to be struck by the earnestness, thoughtfulness, and natural eloquence of an unusually high order which distinguishes him, and fits him already in a marked manner—though one of the 'younger Clergy' of Trinity College—for 'the work of an Evangelist.' It need scarcely be said that the communicants of the Parish, and even the children, were enthusiastic and zealous in their efforts to second the work of the Clergy. The 'after meetings' for more particular instruction and devotion, were most gratifying in consequence of the large proportion of the congregation remaining for them. On Sunday the services of the Octave came to a close, and—although the weather was unfavorable—the attendance was large. The Church which had been well filled for several nights at the close of the week, was filled to overflowing at evensong, and there had been double the usual number of communicants at the early and late celebration. After a few congratulatory words from the Incumbent, the Bishop preached an appropriate sermon on the "text 'Building' yourselves up on your most holy Faith." Afterwards the Missioner delivered his farewell address, which, like his discourse in the morning, appeared to deeply affect his audience. After the service, more than a hundred persons remained to receive the 'memorial cards'—a Christmas scene of midnight service, printed in colors with a dark border embossed in gilt letters with appropriate words in reference to the Mission—and to shake hands with Mr. Clarke. This, indeed, was a most affecting adieu, and gave promise of much practical result. Notice had been given of a meeting to give affect to the wholesome impression made on so many, by organizing an association for Church work.

Rev. R. H. Harris who resigned the Mission of Onemee and Emily last July, has been appointed to the Parish of Brighton and requests that communications intended for him be addressed: "Brighton, Co. Northumberland."

RUNNYMEDE.—St. John the Baptist's Mission.—There was a very crowded and very successful Sunday School Re-union in connection with this Church, on Friday the 26th. The Mission Room was filled to the door, by the young people and their friends, and with songs, readings and recitations, a very enjoyable time was spent. The churchwardens, Messrs. Murray and Kennedy deserve great praise for their ceaseless efforts in the good work, while the thanks of all are due to Mrs. Murray, the Superintendent, and the lady helpers, for the great care and attention bestowed on the little ones. The Sunday School now numbers thirty-four. The congregation steady in attendance and large.

ASHBURNHAM.—St. Luke's.—The new brick parsonage erected on the lot adjoining the church has been roofed in. It will be ready for occupancy about June next. The cost will reach \$2500 for site and building.

A Parochial Association has been formed to serve as a bond of union and sympathy among the members of the congregation, and to improve the mental, moral and social condition of those who may join it. The officers are a President, two Vice-Presidents, Secretary, Treasurer, and a committee of nine. The membership numbers over fifty, although in operation only two weeks. The first entertainment was given on the 29th ult., to a crowded house. The Church of England Institute books have been adopted in the Sunday School, and copies procured for the teachers. For this year the subject of study is the Church Catechism. Leaflets are prepared and printed by the Incumbent for the use of the scholars. It is hoped the adoption of this plan will the better train the young in Church Doctrine, Bible truth. Church work is localized here as a Parish Magazine, and has proved very successful. The number of copies issued is now about seventy which it is hoped will be largely increased next year.

A communicants' class has been formed, to be held on the Wednesdays during Advent at 7.30 p. m. The subject of the lectures this year is the Exposition of the Communion Office.

NIAGARA.

(From Our Own Correspondent)

HAMILTON.—The rare and interesting ceremony of inducting a rector of the Church of England took place at all Saint's Church, in this city Nov. 29th. The ceremony is so rare that such a thing has not occurred in Hamilton for many years. Yesterday morning a meeting was held, attended by the Rev. Mr. Mockridge, Dr. Ridley and Mr. J. J. Mason, of Christ Church Cathedral; Rev. Mr. Des Brisay, Mr. W. Gillespy and Mr. W. Robinson, of All Saints' Church—at which an agreement was come to, with a view of setting apart a new parish, to be called All Saints. In accordance with the agreement in question, his

Lordship the Bishop of Niagara deputed Archdeacon McMurray, Rector of Niagara, to act as his commissary to induct the Rev. Mr. Des Brisay as Rector of All Saints' parish.

A little after 3 o'clock the Archdeacon and the new minister, attended by the wardens, proceeded to the chancel of the church. The Archdeacon, passing within the rail, knelt in silent prayer, the minister and the wardens kneeling outside.

Letters missive were then read stating the parish and the church therein with its title and full possession to the Church of England.

The Archdeacon then read the declaration of conformity, to the effect that the new minister, Lestock Des Brisay, would conform to the liturgy of the Church of England as it is now established by law. The Archdeacon then said that the declaration had been duly subscribed. Then followed a declaration to the effect that the new minister had subscribed to the thirty-nine articles of the Church of England, agreed upon in the convocation held at London in the year of our Lord one thousand five hundred and sixty-two, and to the three articles in the thirty-sixth of the Ecclesiastical Canons, published in the year one thousand six hundred and four, and to all things which are contained in them; and at the same time did, on the Holy Evangelists, swear that he would be faithful and bear true allegiance to her Majesty Queen Victoria, and that he renounced all foreign jurisdiction, power, superiority, pre-eminence, or authority, ecclesiastical or spiritual, within the realm of England.

The Archdeacon then announced by the usual form that he had admitted Lestock Des Brisay, B. A., to the rectory of the parish of All Saints, and then called upon all jointly and severally to induct and cause him to be inducted into the real, actual and corporal possession of the said rectory.

Leaving the chancel the Archdeacon, minister and wardens marched down the centre aisle, and opening the doors the new rector, with one hand placed on the key of the outer door, was proclaimed the holder and possessor of the church, and the wardens admonished that they must stand by him. Returning to the chancel prayer was offered up by the Archdeacon, and the benediction pronounced. Proceeding to the vestry the following document was duly signed:

"I do hereby certify that on this day and year herein named, I did, by virtue of the within mandate, induct the within named Lestock Des Brisay, B. A., into the real, actual and corporal possession of the within named All Saints' church, in the city of Hamilton, and into all the rights, members and appurtenances thereunto belonging.

"Witness my hand this twenty-ninth day of November, one thousand eight hundred and eighty.

WILLIAM McMURRAY, D. D., D. C. L.,
Archdeacon of Niagara.

"In presence of, W. GILLESPIE, G. H. MILLS."

QUEENSTON.—The death of George Durand, Esq., aged 75 years is announced. Mr. Durand was a good and liberal member of the new church at Queenston. He was greatly beloved. His remains were brought per railway to Hamilton, on Wednesday, Nov. 17, and thence to St. John's Church cemetery, Ancaster.

CALEDONIA.—We have also to add to our obituary list the name of George Rymal, Esq., well known in the County of Wentworth. His remains were brought from Caledonia, on Wednesday, Dec. 1, to St. Peter's Church cemetery, Barton, near Hamilton.

HURON.

(From Our Own Correspondent.)

INGERSOLL.—In St. James' Church, missionary services were held on Sunday and Monday, the 6th and 7th ult. At evening service, the Rev. W. F. Campbell, Diocesan Missionary Agent, preached a missionary sermon. The service was read by Rev. Evans Davis, and the rector, Rev. E. M. Bland. At the annual missionary meeting, Monday evening, the rector presiding, there were interesting addresses by Rev'ds E. Davis, J. B. Richardson, and W. F. Campbell. At the close of the meeting a collection was taken up in aid of the Diocesan Mission Fund.

NEWBURY.—The first of a series of concerts and other free entertainments, in connection with Christ Church, was held in the Town Hall, and was very successful. The programme was a varied one. The incumbent of the mission, Rev. J. Taylor, opened with prayer. The charms of music—instrumental and vocal—were appreciated by all. There was a reading by Mr. Brydon, who, in a brief address, congratulated the members of the church on its being free from debt. The rector spoke of the paramount importance of Church entertainments being devoid of all frivolity. Their aim should be to instruct and amuse. This had been the aim of himself and his co-workers—to provide for all pure and profitable amusement. A

very pretty piece, "Good Night," and "God Save the Queen," brought to a close this very pleasant entertainment.

WESTMINSTER—St. James' Church.—In this church, on Sunday, Nov. 21, was celebrated its third anniversary. Three years ago this church was opened for Divine worship. Five years previously the first church was built in this suburban hamlet. In those quickly-flooding five years, the congregation had quite outgrown the house of worship, and it was found necessary to build a new church, the old one to be used for a Church Hall and School House. It had not been consecrated.

On Thursday, at morning service, a special sermon was preached by Rev. Canon Innes, his text being 2 Cor. 5: 14, 15. Rev. Evan Davis, rector of the parish, preached at evening service, from Haggai, 2: 7.

Sunday School.—On the evening of the 22nd ult., the teachers of St. James' Sunday School held a teachers' meeting in the S. S. rooms. Rev. E. Davis occupied the chair, Mr. J. B. Hungerford acting as secretary. The reports of the Secretary and Treasurer were read, showing that during the last three months there was an average attendance of 144 scholars and 18 teachers and other officers. The total number of names on the roll was 231 scholars, with 25 teachers. There are in the library 468 volumes. The income for the past six months was \$199.59, and the expenditure \$195.05.

The New Lesson Scheme.—From the beginning of June till the eve of December, six months of anxious expectation, have the Church Sunday Schools been awaiting the proposed new lesson scheme. It was authoritatively announced that the compiling of the scheme was in the hands of one whose name would be a sufficient guarantee for the orthodoxy of the work.

St. James' Church Sunday School has now been considering the advisability of adapting a new lesson scheme, published in Toronto. At the meeting the schemes and rules were discussed and, on motion, adopted. The adoption of the scheme is not that it is altogether acceptable, but as the best that could be got. Any adoption of a Toronto scheme seems premature, as the Diocesan Sunday School Committee is to meet on next Tuesday, and not till then can the lessons and schemes be definitely adopted. We hope the fruit of these labors will be such as will be satisfactory to the members of the Old Church.

POINT EDWARD.—On Sunday, the next before Advent, Bishop Alford consecrated a new church.

On the same day he held a confirmation service in the Indian Church on the Sarnia Reserve, and at even service preached in St. George's Church, Sarnia.

RUPERT'S LAND.

(From Our Own Correspondent.)

WINNIPEG.—In performance of my promise, I send you some information which I know will interest every Churchman. Through the courtesy of the Lord Bishop of Ontario and of the Archdeacon of Ottawa—whose valuable kindness I desire thus publicly to acknowledge—I was at once received by His Lordship the Bishop of Prince Rupert's Land as a friend.

I arrived here on Friday of last week, and on Sunday I visited the Sunday School of the Cathedral of St. John, where I met His Lordship. I had sent him my letters of introduction, with my card, so that when I entered the school-room, accompanied by a valued young friend, Mr. Forbes, late of Ottawa, as warm a supporter of Sunday Schools as myself, and a much better superintendent, His Lordship was prepared to receive me, and immediately introduced me to one of his Canons, the Rev. Mr. O'Meara. The warmth of my reception by these gentlemen, intensified as it was later on in the evening by a few hours spent at the house of the Canon, where he presented me to his wife, was especially gratifying to a stranger who had travelled 1800 miles from the scenes of almost a life-time. I wish some of my lady friends in Ontario, who thought I was going to a land of ice and barbarism, could have seen Mrs. O'Meara in her own delightful home, and they would at once have admitted that refinement, polish, charm of manner, and warmth of heart, can be found even in the vast plains of Canada's great North-West, the possession of whose beauties is now being ardently sought for by thousands of the best blood of Canada and England. The Bishop, I can inform the young and beautiful maidens of Ontario, is a bachelor, in the prime of life, handsome, a perfect gentleman, a scholar who took high honors at Cambridge, one of the ablest men on the Episcopal Bench, and yet he lives all

alone in the beautifully situated and rather luxuriously furnished dwelling on the banks of the Red River, provided by the Diocese—*verbum sat*.

Fortunately, the Synod was to meet on the following Monday, and His Lordship very kindly invited me to lunch with him and his clergy and the lay representatives, and attend the Synod afterwards. Being anxious to form some opinion of the clergy, I gladly accepted the invitation, and as I attended the services in the Cathedral, which commenced at half-past ten, I spent the whole day with His Lordship. You may fancy how business-like he is when I tell you that owing to the perfect system of work which he has instituted—for he is remarkable as an administrator—the services in the church, his address—a long and most valuable document, which I wish you could find space to print in full, and which I send you for the purpose—the luncheon, and the proceedings of the Synod, occupied only seven hours.

I was as much surprised as pleased to find the Cathedral in this Diocese so well provided for. Several hundred acres of land have been secured to it, within two miles of the centre of the city, and the Bishop informed me that these lands are now selling at the rate of \$800 per acre. He is reserving the most valuable, and before a decade the Cathedral property will probably be worth hundreds of thousands of dollars. The Diocese of Prince Rupert's Land, His Lordship informed me, is about 900 in length, by about 500 miles in width. This vast country is fast filling up, and his great anxiety is that, unless the land be instantly occupied by the Church, it will be seized upon by the denominations. He is, therefore, straining every sinew to plant the Church firmly throughout this large territory, and if the Churchmen of Canada could appreciate the immense interests at stake, I am sure they would, when appealed to, respond with a liberality a thousand fold increased. The Bishop is a man of singular industry. He informed me that he had not an hour to spare from six o'clock in the morning to ten at night. He has to attend to the interests of the Diocese as Bishop; he has charge of St. John's College, where there are at present about fifty students; he has the superintendence of the Female College, a most flourishing institution; he himself teaches St. John's College; he often preaches in the Cathedral, he attends the Sunday School, and as he superintends everything in person, and keeps all the machinery of his Diocese under his own sleepless surveillance, you can easily understand that he has no spare hours. As I propose to pay an extended visit to the College, I will send you a full account of its working at an early day.

You will see from His Lordship's address that when in England, not very long since, he raised £2,500 stg. for missionary purposes. The S.P.C.K. gave £500 to the Endowment Fund of St. John's College, and £350 for scholarship. He also secured a vote of £1,000 toward the proposed new College buildings. In speaking of the rapidly increasing necessities of the Church, His Lordship thus alluded to the city of Winnipeg:—

"To-day we have a country 120 miles in breadth, by 200 miles in length, covered with small settlements—being settled over with homesteads—and yet this country is but the gateway to the vast region of fertile land beyond. The village (Winnipeg) of 300 people has become a city of 12,000 inhabitants, with a business that is, perhaps, only exceeded by six or eight cities in the Dominion. A year ago the duties paid on imports made Winnipeg the eighth city as a port of entry in Canada. But a year has done much in Winnipeg. This past year has seen nearly 300 houses wholly or partly built at a cost of nearly a million of dollars. In 1870 there were established 19 Post Offices—there are now nearly 150. If we measured our progress by the Common Schools, we should find a like result. But we know the life and growth of this country are scarcely yet commenced."

I was delighted to hear His Lordship's remarks on Sunday Schools. He urged, with marked emphasis, a Diocesan Sunday School Organization. I quote a part of his address on this point:—

"A Society has existed for some time in England, called the Church of England Sunday School Institute, of the working of which I knew a good deal from one of my kindest friends, the Rev. Rev. C. R. Jones, of Westminster School, being one of the members of the Committee. This Society has published many excellent works, that should greatly assist teachers. It enjoys very largely the confidence of the Church in England. I think it will be wise to adopt the proposition of the Executive Committee, to appoint a committee on Sunday Schools, with a view to the improvement of their teaching, and to a consideration of how far we can usefully avail ourselves of the works of the Sunday School Institute."

This suggestion was promptly acted on, and a Diocesan Sunday School Institute will speedily be formed here, which will work in the lines of the Church of England S. S. Institute. A depot of its literature is to be formed in Winnipeg. I commend this admirable step of this young and vigorous Diocese to the sleepy Dioceses of Old Canada.

gation. Many dis-
10 or 12 addresses
ould not fail to be
iness, and natural
der which distin-
a marked manner
y of Trinity Col-
gelist." It need
outs of the Parish,
iastic and zealous
k of the Clergy.
acular instruction
g in consequence
gregation remain-
ices of the Octave
weather was un-
ge. The Church
eral nights at the
owing at evensong,
number of com-
ebration. After a
e Incumbent, the
mon on the "text
most holy Faith."
his farewell ad-
the morning, ap-
nce. After the
ons remained to
hristmas scene of
lors with a dark
with appropriate
nd to shake hands
s a most affecting
practical result,
g to give affect to
so many, by or-
ork.

the Mission of
been appointed to
that communica-
: "Brighton, Co.

Mission.—There
ccessful Sunday
this Church, on
was filled to the
friends, and with
y enjoyable time
sers. Murray and
r ceaseless efforts
of all are due to
nd the lady help-
bestowed on the
numbers thirty-
attendance and

ew brick parson-
church has been
ancy about June
site and building.
formed to serve
ong the members
he mental, moral
ay join it. The
residents, Secre-
nine. The mem-
in operation only
was given on the
Church of Eng-
ed in the Sunday
teachers. For
urch Catechism,
the Incumbent
ped the adoption
young in Church
is localized here
very successful.
about seventy
eased next year.
ed, to be held on
7.30 p. m. The
he Exposition of

ing ceremony of
England took
city Nov. 29th.
hing has not oc-
Yesterday morn-
y the Rev. Mr.
Mason, of Christ
say, Mr. W. Gil-
nts' Church—at
with a view of
alled All Saints.
n question, his

In addition to this, the Synod unanimously adopted a resolution suggesting the formation of a Church of England Diocesan Temperance Society. In pursuance of this, a public meeting was held the same evening in the Church of Holy Trinity, which was presided over by the Premier of the Province, the Hon. Mr. Norquay, and which I had the honor of addressing. A committee was appointed to draft a constitution, and next Thursday a public meeting will be held to adopt it, and set the Society in working order. I have been appointed Secretary, *pro tem*, and as there is no temperance organization in the North-West, the Church has secured the honor, and will reap the rich rewards, of first occupying this important field of work and influence. You see that the Church here is intensely vigorous. She has, most fortunately, an admirable Bishop. She has, I can easily see, a united, zealous and able clergy—men of high education, polished manners, and immense vitality. They are all proud of their Church and their Bishop, and while in Ontario are dreaming, they are up and at work. Thank God, I know nothing of those dreadful terms,—“High Church” and “Low Church.” There is but one Church here—a Church without a division, or a rent, and you see the wonderful results.

The Dioceses of Huron, Niagara, Toronto, and Ontario will do well to study the progress of the young giant of Prince Rupert's Land, and wake up from the slumber into which they have fallen. They really do not know how sound asleep they are, and they never will know until they compare their perfunctory, and therefore feeble, movements with the stalwart labor and noble zeal of the young athlete of the of the greao west of Canada.

I have said but a little of what I have to say; but I must no longer trespass on your space. You will hear from me again soon.

Yours, &c.,

WM. LEGGO.

Winnipeg, Nov. 26, 1880.

Correspondence.

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

PARADISE.

DEAR SIR,—I think the greatest difficulty to the right understanding of the text; viz: St. Luke xxiii. 47, lies in the translation or rather the non-translation of the word Paradise: it occurs three times in the New Testament, the first, in the *dative supra*, the second time, in the accusative 2nd Cor. xii. 4, the third time, in the genitive Rev. ii. 7, the words is merely Grecianized Hebrew although Liddell & Scott in their Greek lexicon, note the word as being of Persian origin. I wonder at what time it was adopted as Hebrew, see it occurs just as many times in the Old Testament as in the New; in Neh. 15, 8, it appears in the absolute singular in which verses it is translated, forest: being used interchangeably with year; in the song of Solomon iv. 13, it occurs again in the absolute singular and is translated orchard; in Ecclesiastes ii. 5, it appears under the form of the absolute plural and is rendered gardens; while in the same verse it is translated orchards, the garden or orchard of Eden; hence we perceive the word Paradise is translated a garden an orchard and a forest. I would remark it may refer to the garden in which the Lord was buried and if so the notifying of his place of burial was the last prophecy our Lord uttered on earth. If the thief was buried in the same garden, the Lord referred to his place of burial; and not as some suppose to his everlasting felicity.

Yours &c., respectfully.

WM. MANSON.

Walkertown, Nov. 29th, 1880.

SIR,—The Rev. W. J. Mackenzie having taken a paragraph in my letter on the meaning of the word Paradise, as his thesis, in a communication which appears in your last impression, I may perhaps be permitted to offer a few additional remarks on the subject.

After a brief preamble Mr. Mackenzie thus enters upon his argument:—“Our Saviour, when on the cross, said that He should be in Paradise that day. He did not intimate that He should be anywhere else between His death and His resurrection.”—Admitted: but then recurs the question, where or what is Paradise?

He goes on to remark that the “sepulchre” in which the body of Christ was laid “was not Paradise,” a truism which I suppose no one will attempt to controvert.—He adds, however, that if His disembodied soul or spirit only went into a “prison,” such prison could not properly be called Paradise.

Now, the passage to which he here refers, 1 St. Peter iii. 19, is susceptible of various interpretations.

Some suppose that it has no reference whatever to our Saviour's “descent into hell,” but that it relates to the inspired preaching of Noah to the sinners of his antediluvian day. Others understand the word *phulake* to mean, as it may mean, a kind of watch-tower where the disembodied spirits watch for the second coming of the Lord. While others, again, interpret it, as I suppose Mr. Mackenzie does, as that portion of Hades inhabited by the devil and his angels, and from which “when the thousand years are expired, he, Satan, shall be loosed.” I may here remark, incidentally, with respect to the word “prison,” that Zechariah speaks of the “prisoners of hope.”

In proof, however, of the correctness of his interpretation, Mr. Mackenzie asserts that “the only place of that name (Paradise) which the New Testament recognizes as the abode of happy souls, is the “Paradise of God.” Now, the word Paradise occurs only three times in the New Testament: viz: in the passage which gave rise to these communications; in the passage where St. Paul recounts his vision; and in the Revelation of St. John the Divine.

With respect to the first, I admit that opinions are divided as to the meaning of the word. With regard to the second, it may be remarked that probably two different places and two different times are alluded to by the Apostle; the two different places being the “third heaven,” and “Paradise.” The “third heaven” is, I suppose, universally understood to mean “the seat of God and of the holy angels into which Christ ascended after His Resurrection;” while Paradise signifies, as I believe, “the blessed state of faithful souls between death and the resurrection;” and it was of this state that St. Paul, in his vision, most likely had a foretaste.

I confess I cannot see the relevancy of Mr. Mackenzie's next quotations, from St. John and St. Luke, to the argument in question. Our dear Lord's prayer to a prayer “for Himself that He might be received into glory, at His ascension, His original glory in heaven;” and it was a prayer for all His disciples, “that they might be eventually partakers of that glory.”—The last words on the cross” were quoted from King David's prayer utter a thousand years before the birth of Christ, and breathed, perhaps, by many a christian now.

With regard to the words of comfort addressed by their Master to His disciples before His crucifixion;—those words refer simply to His approaching death, to His subsequent resurrection from the dead, to His appearance on earth during an interval of forty days, and to His ascension to the Heaven of Heavens. The disciples' sadness was occasioned by want of faith in His resurrection from the dead; their joy by the evidence of their sense on that glorious Lord's-day; a joy subsequently much enhanced by the fulfilment of the promise of the out-pouring of the Holy Ghost, the Comforter.

What I maintain, then, is, that there is only one passage, in which the word Paradise occurs in the New Testament, that indicates with certainty that Paradise means the “Paradise of God,” viz: that in the Revelation; and Mr. Mackenzie has, therefore, failed to induce me to alter my previously expressed opinion that the word Paradise made use of by our blessed Saviour on the cross means the place of the souls of departed saints.

Yours &c.,

VINCENT CLEMENTI.

Peterboro, November 27, 1880.

THE MARRIAGE QUESTION.

DEAR SIR,—My reason for signing a petition against the Deceased Wife's Sister Marriage Bill, is simply this:—

The Lord God emphatically declared that man and wife “shall be one flesh.”—Gen. 2, 24. Our Lord, (St. Matt. 11, 5), reasserts the fact, adding that Moses for the hardness of their hearts he permitted divorce. St. Paul repeats the same on two occasions, for very different reasons, (Eph. 5, and 1 Cor. 6, 16).

In the sight of God, man and wife are no longer two, but one flesh, and hence the relatives of one become the relatives of the other, whatever distinction man, in his wisdom, may make.

Granted that taken from the rest of God's Word, the chapter in Leviticus may have a doubtful meaning, yet taken in connection with the original law of God and its strong re-assertion by Christ, there can be but little doubt as to its prohibiting such connections, although not absolutely necessary to convince Christians.

I also, with Mr. Rainsford, admit that it is the duty of the Church to guide, and therefore follow the teaching of the “majority of the Bishops in the House of Lords,” and the unanimous decree of the House of Bishops in the Province of Canada.

Yours, &c.,

H. POLLARD.

Ottawa, Nov., 1880.

DEAR SIR,—It is rather surprising to see that Mr. Rainsford is using your columns to publish the fact of holding a brief for the would-be-husbands-of-deceased-wives-sisters. Perhaps you will kindly allow me space for a brief reply, as I should regret that the mischievous idea should go forward that we all coincide with the views enunciated in Mr. Rainsford's letter. It is stated by Mr. Rainsford that “public opinion has now declared itself in favor of the bill, as removing a most unnecessary restriction.” It would have been more correct to say that certain persons who have violated the law—both ecclesiastical and civil—are now endeavoring to get the civil law changed to escape the penalty of their wrong-doing. As to “unnecessary restrictions” let anyone review the growing laxity of the last 20 years in regard to the marriage tie and the sanctity of its relations. Let them take a glance at the condition of things in the neighboring republic and then see if they can honestly assist in bringing in like evils upon ourselves. Mr. Rainsford is not the first who has depreciated what he terms “the dim light of Mosaic Legislation.” Dr. Colenso travelled over the same ground years ago, yet with all his efforts people are still unconvinced, and your recent correspondent is not more likely to succeed.

As to the “arguments of the Church's champions being borrowed from the Levitical economy,” does Mr. Rainsford forget that in all this discussion the ethical principle has never been lost sight of by the opponents of change? Abrogated as was the ceremonial law, yet, surely, we are scarcely expected to deny the binding obligations of the moral, strengthened and rivetted by the economy which has supplanted the Levitical. The “thorough persuasion of the lawfulness of the marriage,” is not a strong argument where “the wish is father to the thought,” and the advocates have a personal interest in the doing away with sisters-in-law. We would rather appeal in support of our view to the “*quod semper, quod ubique quod ab omnibus*,” but here perhaps Mr. Rainsford would not be inclined to follow us.

Admitting for the sake of argument that which we deny as a fact, that the public require this change in the law, and that it is in obedience to a popular demand, we must remember that it was in obedience to a popular cry that our Blessed Lord was murdered, but the event certainly has not tended to popularize the Jews. But suppose such an unfortunate event as the proposed change in the law. Is the Church bound thereby? Certainly not. Such alteration by the state alone does not bind the Church. She, as has been well said, “is a kingdom with her own laws, which nothing would justify her surrendering at the behest of the state,” and no state law can compel us to admit to Holy Communion those whom the Church declares to have violated her law and thereby are living in sin.

As to “placing the Church in a false position,” we should assuredly do so by an abandonment of right, whilst to “follow a multitude to do” what we consider to be “evil,” would inevitably bring its punishment in the well-merited contempt of every right thinking mind, with the direr consequence of the displeasure of God for the violation of His commands.

Yours faithfully,

H. B. OWEN.

Newmarket, St. Andrew's Day, 1880.

SIR,—In your last issue, the Rev. W. S. Rainsford lifts his voice in favor of widening the area of connubial facilities and felicities. Referring to the proposed memorial to the Executive against the Deceased Wife's Sister's Bill, he says he “deplores such action.” Mr. R. is, I am told, a clergyman of that Church which declares that a man may not marry “his wife's sister;” he is such only by having solemnly assented to this item of her teaching among others; and yet when her Bishops and clergy propose to do what in them lies to maintain this rule, he “deplores” such action! Well, this conduct on the part of Bishops may be very deplorable, but it has at least the merit of being consistent with their vows as officers of the Church. The truly deplorable thing is the spectacle of one of her clergymen deploring the maintenance of her teaching. On this question that teaching is not be mistaken; and how any one can be in revolt against it, and yet minister at her altar, surpasses my comprehension.

Mr. R. seems to have a poor opinion of Leviticus. He says:—“The main arguments her (the Church's) champions employed are borrowed from the Levitical economy. Now, one would have this not a bad place to go to for light on the subject. I have always supposed hitherto that Moses was the inspired law-giver of the ancient church; and it puzzles me to understand an inspired law-giver misleading the people on a question of morality. It is true that God's will may not have been fully unfolded to His ancient people; but it was blasphemy to say that in so far as it was made known, it was not in perfect harmony with eternal truth. “Many learned and capable scholars” may “hold the union” “to be permissible.” But what is this to a Churchman so long

ing to see that Mr. publish the fact of bands-of-deceased. kindly allow me I regret that the l that we all coin- n Mr. Rainsford's ford that "public avor of the bill, as restriction." It y that certain per- both ecclesiastical get the civil law heir wrong-doing, et anyone review ears in regard to dition of things in see if they can ils upon ourselves. has depreciated saic Legislation." me ground years re still unconvinc- is not more likely

urch's champions economy," does is discussion the st sight of by the was the ceremon- expected to deny al, strengthened has supplanted persuasion of the strong argument hought," and the n the doing away er appeal in sup- quod ubique quod Rainsford would

nt that which we ire this change in o a popular de- as in obedience to d was murdered, ed to popularize rtunate event as he Church bound teration by the ch. She, as has h her own laws, rendering at the law can compel hose whom the law and thereby

se position," we onment of right, " what we con- bring its punish- very right think of the displeasure and.

H. B. OWEN.

W. S. Rainsford e area of connu- to the proposed t the Deceased "deplores such ergyman of that may not marry y having solemn- ng among others; y propose to do e, he "deplores" on the part of it it has at least rvows as officers le thing is the doring the main- tion that teach- y one can be in her altar, sur-

on of Leviticus. (the Church's) om the Leviti- this not a bad I have always e inspired law- puzzles me to misleading the It is true that unfolded to His y to say that in is not in perfect y learned and ion" "to be per- urchman so long

as the Chuach says it is not? What is true in morals is true eternally; as true in Toronto to-day as at the foot of Sinai in that olden time.

But Mr. R. insinuates that the Mosaic teaching on this question was not quite correct. He hints that "such a question cannot be decided by the dim light of Mosaic legislation!" Phew! That is it, is it? Dim light! If the light was dim on one point why not on others? If I cannot trust Moses here, what becomes of the Decalogue? If his vision was obscured when looking at one question of faith or morals, what confidence can be placed in his dicta on other such questions? Why give him clear sight in one instance, "dim" vision in another? If his teaching was antagonistic to this "Bill"—and Mr. R. does not affirm that it was not, he only affirms that certain "capable scholars" think it was not—we are driven to the alternative of receiving it as God's truth, or questioning the inspiration of the Teacher. To admit such a view as this, would be to explode the very foundations of morality, as inculcated in the Bible. For my part, I have more confidence in the soundness of the morals taught by the man who "saw God face to face, and talked with him as a man talketh with his friend;" who, for forty days and forty nights, dwelt in the Divine presence on the mountain top, receiving the law from His lips, than in any number of "sober, truth-seeking men" who, though they be truth-seekers may not be truth-finders. If truth-seeking meant infallibly truth-finding, the Christian world would not, as it does, present the sad spectacle of scores of hostile camps. In questions of morals or religion, the argument from majorities goes for absolutely nothing. The majority wanted to desert Moses and return to Egypt. The majority cheered the Saviour one day and slew Him the next! Read St. Paul's account of his experience of murderous majorities. Moreover, Mr. R.'s assertion that a majority of "sober, truth-seeking men" are on his side, is no better than a piece of pure assumption.

The key-note of Mr. R.'s position is sounded when he asserts that the "proposed action" would place the "Church in a false position before a large number of right-minded men." This statement is the most astounding in a very astounding letter. So the Church must abdicate her divine function of "Witness and Keeper" of truth, lest forsooth she make herself unpopular with people who dislike the standard of morality as set up by her! Would it not be better that these "right-minded" people should elevate their moral code to the Bible standard, than demand of the Church that she should lower her standard below that of the Bible? If Mr. R. had his way, (which God forbid!), the Church would be placed in the very false position of diluting the truth to suit the palates of a class that hankers after things forbidden. Finally, what exquisite coolness it is that arrogates to this class the exclusive use of the epithet "right-minded!" Thus far for Mr. Rainsford.

On the direct merits of the question considered in its own nature, let me say a few words. In the first place, there is no necessity for such legislation. The world is full of women. Those widowers who have not married the sisters of their wives are under no necessity to do so. There is no hardship in the prohibition. As for those few who have done so, in defiance of the law of God and man, let them, in common with all law-breakers, suffer the penalty of their conduct. Why should the law-abiding be outraged by compelling them to endorse what they deem law-defying? To some minds there is something intensely abhorrent in the very thought of a man wanting to place his own wife's sister in her place. If this be decent, where is the indecency in a man's marrying his deceased brother's wife? I do not wish to call names; but, to my mind, there is something exceedingly loathsome in the latter case. Where is the difference between the two alliances, in point of morals? Nature herself cries out:—"Abomination!"

I do trust that the Bishops and clergy may strain every nerve to defeat this unclean legislation. I do hope and pray that our young country may be spared the humiliation of seeing such a law on the Statute-Book. I hope the day may never come when men may make wives of whom they will, and cast them off easily at pleasure. Our marriage laws are not one whit too stringent. I do trust that all "right-minded" men will bear in mind that it is easier to disturb the foundations of morality than to steady the tottering edifice; that Bishops and clergy will stand at their posts as "watchmen" on the walls, even at the risk of displeasing majorities; that "truth-seekers" will not forget that, on this question, the truth was made known ages ago by the Author of all truths; that the lightnings still flash forth in awful grandeur from the cloud-enveloped brow of Sinai; that virtue and vice were the same in Moses' day as in our own; that this latest attempt to open up new avenues of license, under the outraged name of liberty, is, being interpreted, the outcome of a morbid hankering after forbidden fruit, chiefly because it is forbidden; and that, Mr. Rainsford to the contrary notwithstanding, *vox*

populi is not always *vox Dei*.

I am, Sir, yours truly,

J. MAY.

Ottawa, Nov. 27, 1880.

THE CHURCH OF CANADA.

DEAR SIR,—I feel grateful to Mr. Fennings Taylor for giving his views on this subject, and will be more so, if he will give them to us in a more detailed form.

The convictions stated in my letter came to my mind—as they have, doubtless, to others—prior to the Rev. Mr. Darling's declamation in the Synod referred to, (although I should be glad to be aided by him), and I felt it my duty to write a letter, directing attention to the subject.

Mr. Taylor calls my arguments plausible. He shouldn't do that without showing them to be so. I may add, I do not wish to increase the independence of the Church; I do not wish for change, and cannot agree to have the charge of sentiment transferred to my shoulders. The sentence which struck me in Mr. Taylor's letter is this:—"A descriptive title, as a matter of legal convenience, had to be chosen by the Synod, and the one recommended, 'The Church of England in Canada,' very aptly expresses the purpose such title is intended to serve."

These few words, "A matter of legal convenience," seem to be the key of the whole matter, and the reason it was recommended by the committee. If it was so, I earnestly ask, Is this the only reason we have to consider in dealing with such an awfully important matter as the altering of the name of God's Church? For altering it, it is. The name, "Church of England," was right enough so long as we could not stand alone; but now we are independent, there is only the one name we can be called without being in the wrong, that is, "The Church of (God in) Canada." For we are, as Mr. Taylor says, a legitimate offspring. Therefore, I say, we are entitled to the same privileges and dignities as our ancestors, namely, our proper title.

I repeat, is "legal convenience" to be considered reason sufficient for altering God's law as to naming His Church? Is sentiment, in the shape of old associations, ties, and our love for the old country, and its branch of the Church, sufficient reason? No! In dealing with this matter, we must consult God's will, the Church's custom, our own consistency,—all three of which are violated by the proposed change.

I, as a business man, know that legal questions are of great importance, and must be considered. The Church has had cause, many a time, to thank her lawyers for guiding her out of many a difficult position. This testimony we all cheerfully grant, but, at the same time, although they have done good service, they cannot expect us to look through their spectacles altogether.

Yours very sincerely,

WALTER DARLING,
Lay Representative.

Uxbridge, Nov. 2, 1880.

WIDOWS' AND ORPHANS' FUND.

MR. EDITOR,—Can you, or some of your correspondents explain, why the assessment for the above fund is so overwhelmingly large this year? I am aware that at the last meeting of the Synod of the Diocese of Toronto the following resolution was passed:—"That it be an instruction to the Assessment Committee to make, if necessary, an additional assessment for the liquidation of the sum borrowed by the Widows' and Orphans' Fund Committee in the year 1876, from the Special Fund, and that this assessment be spread over four years."—I suppose we may take it for granted that it was necessary, but it seems to me that the Committee are desirous of wiping out the debt in one year, instead of in four as authorized by the resolution; and I come to this conclusion thus;—the report of the Widows' and Orphans' Fund stated that on the 30th April \$3139 of the assessment had been paid in; that all pensions had been met, leaving a sufficiency in hand to meet the July and October payments, and that should the balance of the assessment (about \$750) be paid, they hoped to be able to pay an instalment on the debt, besides cancelling some other claims. That the larger part of this balance was paid we may safely infer, as we find by the judgment of the Court our Contested Seats, that about the time of the meeting of the Synod, twenty Parishes or Missions paid up, and only seven remained unpaid.—Now in the Mission for which I am one of the delegates the assessment for 1880, is about seventy-five per cent more than last year, which increase if imposed equally all over the Diocese, should suffice to pay the whole debt in one year, besides leaving a good margin for interest, the amount borrowed in 1876, being stated to be \$2035.

Probably by imposing so heavy a rate, the Committee had no intention of reducing the representation

at the Synod, however desirable such reduction might be, or of seriously curtailing the amount contributed to the Mission Fund, but most assuredly their action will lead to one or the other of these results, as the assessment has now reached such proportions, as to be quite a burden on the resources of small country Parishes, struggling to meet their engagements towards their Clergyman's Stipend, the keeping of their churches in repair and the other expenses connected therewith, and last though not least, the assisting in some measure the Missionary Cause.

Very sincerely,

BASIL R. ROWE.

Nov. 22nd, 1880.

Family Reading.

NEGLECT.

Sad words! Suggestive of blighted lives, ruined hopes, moral wrecks.

In a dimly lighted attic, upon a pile of rags, there lies an old man, heavily breathing his life away. Nothing to impart a single ray of comfort, either in outward surroundings or in the inner consciousness of a soul at peace with God. Bare floors, no furniture, a cold, damp atmosphere, all betokening poverty and grinding want. Upon the face no light, no beam of hope. Despair hovers, mantling all the scene with the shadow of her dark wing.

What is the secret of all this misery? Why so cheerless a flickering out of human life? Ah, the answer is told in one word, *neglect*.

The little child, sweet, joyous, comparatively innocent, was bountifully fed, comfortably clothed and even well schooled; but alas, the moral nature was left to mature, a plot of noxious weeds. Parental love was deep and ardent; parental care was far-reaching and anxious in the securing of this world's goods for the son and heir. Oh, with what eagerness of expectation, and with what loving pride did the dotting parents look forward to the final settlement in life of their darling? How did they toil early and late? How did they deny themselves the common comforts of life—all that their boy might rise to a higher social and material plane, feasting while they fasted, abounding while they suffered need, caressed of the multitude while they remained obscure and unsought. But all this care and forethought, and toil, and fond dotting was but a wretched and pitiful offset to the utter negligence of soul-culture. As the boy matured in mind and body, temptations gathered thick and fast, with no power to resist. Evil influences of multifarious character found ready lodgment in a heart unguarded, unkept. What wonder that the child went astray, breaking the parental heart? What wonder that the young man left the father's roof for a wild, mad tramp to the ends of the earth? What wonder the money, so lavishly bestowed for the purposes of recovery and keeping up respectability, was so soon, foolishly and wickedly squandered? Ah, what wonder the last, squalid, closing, rayless scene in the attic? Such is but the natural result of neglecting to "train up a child in the way he should go."

But such was not the only neglect. Clergymen of the Gospel, Sunday School teachers and Christian people generally passed him by on the other side, or shrank from contact with one so repulsive and repellant, or deemed him hopeless—a swine before whom pearls must not be cast—and thus gave him reason to cry out in anguish, upon reviewing his life on his deathbed, "No man careth for my soul."

Christian reader, while you ambitiously strive for the temporal good of your children, by no means neglect their spiritual and eternal interests. "Seek," for them, "first the kingdom of God, and his righteousness, and all these things shall be added." But reverse the rule, and there is no surety even of the added things.

Neglect not the wanderer, whether he be young, or past the eleventh hour; whether he be clad in rags, or in purple and fine linen; whether he be welcome or repellant.

Let no duty be neglected, for neglected duties leave their bitter regrets, sad memories and irredeemable results.

And oh, impenitent reader, how can you dare to trifle with your own soul's destiny? In words divinely inspired, "how shall ye escape if ye neglect so great salvation?"

No soul is ever lost because its fresh beginnings broke down; but thousands of souls have been lost because they would not make fresh beginnings.

St. Augustine, when asked what was the first step to heaven, replied, "Humility;" "and what is the second?" "Humility;" "and the third?" "Humility."

WAITING.

Learn to wait, life's hardest lesson,
Conced, perchance, through blinding
tears.

While the heart throbs sadly echo
To the tread of passing years.

Learn to wait hope's slow fruition;
Faint not though the way seems long;
There is joy in each condition,
Hearts though suffering may grow
strong.

Constant sunshine, however welcome,
Ne'er would ripen fruit or flower;
Giant oaks owe half their greatness
To the scathing tempests power.

Thus a soul untouched by sorrow
Aims not at a higher state;
Joy seeks not a brighter morrow,
Only sad hearts learn to wait.

Human strength and human greatness
Spring not from life's sunny side,
Heroes must be more than driftwood
Floating on a waveless tide.

OUR NELL.

CHAPTER IX.

Carry Masters was accustomed to come home at busy seasons, professedly to help. But the visit always proved to be little more than a pleasant holiday for her, and the reasons for this were various. In the first place, there was the general petting and attention which were natural to the home-coming of a long-absent member of the family. When the novelty and excitement had subsided with the rest of the household, there was always her mother's solicitous affection, and her regard for the white hands of her eldest daughter, who was the pride of her heart. Carry, who would not have held back from any work, after arming herself with a pair of gloves—had she seen the necessity—was not averse to keeping out of it altogether, if such a course seemed unobjectionable; and since Nell not only did not wish for help, but actually appeared as though she regarded the work as her prerogative, and was apt to consider any attempt to take it out of her hands as an infringement of her rights, Carry smiled and shrugged her shoulders, and gave up the effort to do what after all, she did not like.

One pleasant summer evening Carry and Nell were driving home from Dubsley Station, whether Nell had taken the gig to meet her sister. Peggy, the sleek brown mare, her face set homeward, trotted at a good speed down the lanes, and the two girls chatted merrily, with light hearts.

Carry was slight and graceful, with an air of refinement. Seen among ladies, she would not have been noticeable, but would simply have been taken to be a quiet girl amongst her equals, and this was exactly the verdict of Carry herself would have liked best.

Her father was wont to say—
"Our Nell's nought but plain deal,
like the kitchen table—good sound stuff
that'll stand plenty of wear and tear;
but Carry's got as much varnish and
polish as the best parlour sideboard.
She's a bit of a lady, is Carry."

Carry's grandmother was a draper's widow. She rented a pretty little villa on the skirts of Grayfield, and had means enough to live in comfort with one servant and her grand-daughter. Carry was a good girl, was obedient and affectionate towards her grandmother, and taught in the Sunday-school. She had one ambition—to be a lady. Besides the instincts of refinement, she had great assistance towards this end in being possessed of a quick perceptive faculty. What we call tact is the outcome of quick perceptions. Carry had a great deal of tact. She was taken up by the clergyman's daughters, and through them she gained a certain place amongst the ladies of Grayfield. She was quick to catch the tone and habits of good society; but she never assumed, and she never imitated; she

knew that silence was often her best policy. Her dress was always plain—even quakerish. She left finery, feathers, and frills, she told her grandmother, to the girls who had a right to them, and to those who seemed as if they had. A simple dark dress, with a frill or collar round her white throat, was her usual grab, to which was added a hat or bonnet of severest style when she took her walks abroad.

Carry liked better to be thought lady-like than pretty. And yet she was pretty, and had had many admirers, who had, perhaps, been of too plebeian stamp to excite any feeling in return. Her face was placid and demure in repose, and then depended for attraction upon the graceful form of the smooth head, and the soft bloom on the velvet skin, reminding one of a pansy. But a judgment upon her face in repose would be incomplete, for there were a series of surprises in store for the observer. Her eyes, for instance, which had been hidden from sight by the heavy lids and long lashes, would if you spoke to her, suddenly reveal themselves of a lustrous dark blue. Then, if you made her smile, a dimple showed itself in the soft cheek, and when she laughed little wrinkles came all about her eyes and half hid them, an effect which was enough to fascinate any beholder.

Before the gig was in sight of the house it was met by Jack and Bob, Jack far in advance of his smaller brother, who was toiling and panting at his full speed behind. When the mare was pulled up at the garden gate, father and mother were there to meet them.

"Well, Carry, my lass, how art?" said Mr. Masters, as he lifted his daughter down.

"Well, father, thank you, and very glad to see you all again;" and Carry kissed his cheek lightly, and then went to her mother to undergo much hugging and petting.

"Eh, love," said she, "I'm afraid you're but poorly; you havn't got a bit of color in your cheeks."

"Nonsense, mummy dear! I'm quite well. You're used to seeing Nell's roses. You know I never have a color."

Carry was an affectionate girl, and with the people she loved had a caressing way, as light as a bird's. Nell showed her affection in this way rarely, and when she did, was apt to do it with a sudden ardour which disconcerted rather than pleased. Carry now put her arm through her mother's and turning towards the house, perceived, for the first time, that a stranger was standing on the path in the shade of the evergreens.

"This gentleman is Mr. Derwent, love," said her mother, "Mr. Oliver's cousin, you know."

Derwent advanced, and was about to put out his hand, which he believed was the right thing to do in that grade of society; but he checked himself just in time, for Carry gave him a grave and graceful bow, and passed on with her mother to the house.

Derwent turned to Mr. Masters; "Well, Mr. Masters, I won't stay any longer to-night, for you will want to talk things over with your daughter. But I shall come again some evening to finish our discussion, if I may."

"Nay, don't go, sir; we shall be happy to see you for as long as you've the time to stay," said Mr. Masters heartily. "We haven't finished plucking that crow yet, concerning Jacq's education; anyway, you've not persuaded me as yet that a knowledge of Latin will make a man a better farmer. And as to its sharpening the wits, why there's things belonging to the nineteenth century will do that, without going to the dead languages for it. But come back to the house, sir."

Derwent would have liked to have stayed longer to amuse himself with the domestic comedy of which life at Elm-tree Corner afforded him the spectacle. But glancing at Carry as she stood at the front door, he saw that she was entirely absorbed in chatting to her mother, and appeared unconscious of

his existence. He decided that it would be more considerate to go, and therefore made his adieux. Carry felt disappointed. Nothing of what had passed had in reality escaped her, though she knew better than to betray ill-bred curiosity.

When the girls got up to their room at night, Carry said—

"Well, I think Mr. Derwent is a very good-looking fellow, Nell. I call it too bad of you not to tell me you had such a grand admirer."

Carry was sitting on the low window-seat, brushing her hair, and, as she spoke, she looked up at Nell, who was standing at the dressing-table with her back to her. She waited for an answer, and a roguish smile brought the dimple to view on her cheek.

"Carry, how can you talk such nonsense!" was what she heard, spoken in a very low tone and without moving.

"I don't see the nonsense in it," continued Carry; "he doesn't come here as often as he does to see father and mother, you're sure. There's nothing wonderful in his admiring you; the only wonder is you haven't had more admirers."

Nell left the table, and came up to her sister. Her eyebrows were contracted, and she spoke in what Carry called her thundery voice, low, but full of suppressed force.

"Carry, I cannot endure your talk, for ever about admirers and beans, and all that. I would rather you didn't come home if you are going to talk in this way. And I wonder you are not ashamed to speak so of a gentleman like him."

Carry quailed under Nell's aspect, and the tears came into her eyes.

"Really, Nell, I didn't think I was saying anything so very dreadful. But you never can take a joke. I'm sure I wish I never had come home."

Nell could not endure the sight of tears. She said, hastily and cheerfully—

"There, never mind, Carry! I'm as cross as a bear, and you always were a soft-hearted goose. But it does seem perfectly ridiculous to think of any one admiring a great brown gawky thing like me. Now, if it was you, it wouldn't be surprising."

She sat down by her sister on the window-seat, and Carry took her hand.

"Well," said she, "it's a marvel to me how you can go on leading this sort of life. You ought not to slave as you do; you ruin your hands and your complexion; and you're getting frightfully thin. There's no doubt father ought to keep a dairymaid, and I shall speak to mother about it."

"Nonsense, Carry! you'll do no such thing. I wouldn't have a dairymaid kept for anything. I like the dairy work better than anything else; and we couldn't afford it either, and father getting blind, too. And you know I'm always thin."

"Well, all I can say, is you'll never get married, Nell—at least, to any one decent—if you go on like this."

Nell laughed.

"That's not much of a threat, seeing that I wouldn't give a straw to be married to the grandest man in England. But, look here, Carry. You're quite content with your life, and I'm quite content with mine, and we should neither of us like to change; so don't you go meddling, and putting mother up to all kinds of things."

Carry smiled. The window was open, and the cool evening breeze came over the dusky fields, and blew refreshingly on the two girls.

Beechover Hall, with its belt of trees, was a mass of black shadow, but to the right, the flames of an iron furnace shot into the air, a lurid glow into the darkness. The girls sat in silence for a few moments, looking out into the night, then Carry said, in a low voice—

"You haven't told me anything yet about poor father."

"There's not much to tell. He's fast getting blind. It's hard enough, but we've got to bear it."

"It is hard, but it is God that sends it, and what He sends we can surely bear," Carry answered, gently.

"Oh, Carry, how good you are!" said Nell, wonderingly.

A few minutes later the thought echoed again in her heart, as she stood waiting for Carry to rise from her knees. The breeze stirred the folds of her night-dress, as it fell over her white feet, but Carry knelt still and absorbed, and Nell felt very far removed from her.

(To be continued.)

DEATH.

Very striking and beautiful are St. Peter's views and feelings in the contemplation of death. He speaks of it as putting off this tabernacle; or as the word means, an exodus or departure from this world. He speaks of it as a mere dissolution of the earthly dwelling. He speaks of it as an exodus—a going out and a going away. So those who have laid up treasures in heaven, who are rich in faith and heirs of the kingdom of God, have nothing to fear in departing from this world. The change will be blessed and glorious to them. The expressions which St. Peter uses regarding his decease gives us to see something also of his prospect after death. It was the prospect of a glorious emancipation. In this life he was in a tabernacle, confined in a kind of prison-house. The soul, acting here through the bodily organs, is often painfully conscious of the manner in which the body hampers its energies and clogs its aspirations. Faintness, giddiness, pain, or other bodily sensations, may interfere with the strength and activity of the mind.

Faith is the basis of the new life, as it accepts and appropriates all that God offers, but love is the basis of the Christian character.

We are hanging up pictures every day about the chamber walls of our hearts that we shall have to look at when we sit in the shadows.

Children's Department.

THE NURSERY ELF.

Dear little feet, how you wander and wander,
Little twin truants so fleet!
Dear little head, how you ponder and ponder,
Over things that you meet!

Dear little tongue, how you chatter and chatter
Over your innocent joys!
Oh, but the house is alive with your clatter—
Shaking indeed with your noise!

Can't you be quiet a moment, sweet love?
Is there no end to your fun?
Soon the "old sand man" will sprinkle you over,
Then the days frolic is done.

Come to my arms, for the daylight is dying,
Closer the dark shadows creep;
Come, like a bird that is weary of flying;
Come, let me sing you to sleep.

True greatness shows itself in ignoring, or quickly forgetting, personal injuries, when meaner natures would be kept in unrest by them. The less of a man one is, the more he makes of an injury or insult. The more of a man he is, the less he is disturbed by what others say or do against him without cause.

The sea remembers not the vessel's rending keel;
But rushes joyously the ravage to conceal.

THE ADVENT SEASON.

All the little readers of the DOMINION CHURCHMAN knows that the four weeks before Christmas from the Advent Season. Do they all know what it means? "Advent," means *coming*. Who is coming? Christ is coming back to this world some of these days. When? Nobody knows. It may be this year; no one can tell. It may not be for a hundred years; no one can tell. What is He coming for; Among other things to take the tangle out of our lives; to make plain many hard questions that your parents cannot answer; to put an end to wrong and punish wrong doers; to put up righteousness and goodness and truth and honor and obedience and make them mighty; to rejoice all His people and give them exceeding great rewards. What I desire for all the readers of this is, that when Christ comes back again they may be glad and not sorry to see Him.

THE SHEPHERD'S CROOK.

In 1849, a missionary was travelling near Simla under the shadow of the great Himalaya mountains. One day his path led to a narrow bridle-path cut out on the face of a steep ridge. Along this narrow path, that ran so near a great precipice, he saw a shepherd leading on his flock, the shepherd going first, and the flock following him. But now and then the shepherd stopped and looked back. If he saw a sheep creeping up too far on the one hand, or going too near the edge of the dangerous precipice on the other, he would at once turn back and go to it, gently pulling it back. He had a long rod, as tall as himself, around the lower half was twisted a band of iron.

There was a crook at one end of the rod, and it was with this the shepherd took hold of one of the hind legs of the wandering sheep, to pull it back. The thick band of iron at the other end of the rod was really a staff, and was ready for use whenever he saw a hyena, or wolf, or some other troublesome animal come near the sheep; for, especially at night, these creatures prowled about the flock. With the iron part of the rod he could give a good blow when any attack was threatened.

In Psalm xxiii. 4, we have mention made of "Thy rod and thy staff." There is meaning in both, and distinct meaning.

God's rod draws us back, kindly and lovingly, if we go aside from His path; God's staff protects us against the onset, open or secret, whether it be men or devils that are the enemies watching an opportunity for attack. In this we find unspeakable comfort. The young, inexperienced Christian may reckon on having the crook of that blessed rod put forth to draw him back from danger and wandering; and also may expect that the staff of it shall not fail to come down upon those that "seek his soul to destroy it."

WHERE AM I GOING.

One summer evening, as the sun was going down, a man was seen trying to make his way through the lanes and cross-roads that led to his village home. His unsteady way of walking showed that he had been drinking; and though he had lived in that village more than thirty years, he was now so drunk that it was impossible for him to find his way home. Quite unable to tell where he was, he at last uttered a dreadful oath, and said to a person going by, "I've lost my way. Where am I am going?"

The man thus addressed was an earnest Christian. He knew the poor drunkard very well, and pitied him greatly. When he heard the inquiry, "Where am I going?" in a quiet, sad, solemn way, he answered: "To ruin!"

The poor, staggering man stared at him wildly for a moment, and then murmured with a groan, "That's so."

"Come with me," said the other, kindly, "and I will take you home."

The next day came. The effect of drink had passed away, but those two little words, tenderly and lovingly spoken to him, did not pass away. "To ruin! to ruin!" he kept whispering to himself. It's true, I'm going to ruin! O God, help me, save me!"

Thus he was stopped on his way to ruin. By earnest prayer to God he sought the grace which made him a true Christian. His feet were established on the Rock. It was a rock broad enough to reach that poor, misguided drunkard, and made a useful, happy man of him.

CAN THE LIKE OF US GET IN?

Coming rather late, one stormy afternoon in November, to the place where children's services were to be held, I was surprised to find a group of little ones standing outside the door, in the heavy rain, apparently waiting for something. They were strangers to me, asking eagerly, "Is there anything to pay to get in?"

"Nothing, dear children," I said; and in the three ran at once.

But two little ragged ones, with bare feet, still lingered outside, till one of them shyly asked me, "Can the like of us get in?"

Glad was I to be able to say, "O yes; all are welcome;" and we went in together.

But I had learned a lesson from the children which I hope I shall never forget. They had all been invited to come. They were cold and weary outside, and they wanted to get in. The door was open, and a kind welcome awaited them inside. They kept themselves out by thinking the invitation could not be meant for them—that they were not fit to come in. Here, then, is my lesson: God has in his infinite love, provided a rich feast to which He freely and fully invites all. Before God could give you and me—guilty sinners—this full and free invitation, His only begotten Son had to suffer and die in the sinner's stead, in order that He might take away the mighty barrier of guilt that blocked up our way to heaven. But now there is "boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us, through the veil, that is to say, His flesh" (Heb. x. 19, 20); and in every one who enters, Jesus sees of the travail of his soul and is satisfied.

Jesus, then, wants you to come. The Father is waiting to welcome you. He is not willing that any should perish, but that all should come to Him and live. The Holy Ghost saith, "To-day, if ye hear His voice, harden not your heart." And God's messengers are sent out to say, "All things are ready: Come!" "Whosoever will, let him come." "Whosoever;" that means you; you will never get a fuller invitation.

CHINA HALL,
49 KING STREET, EAST,
TORONTO.

Sign of the Big Jug, Registered.

New Goods Just Arrived:

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

ORNAMENTAL GLASS AND CHINA.

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

Come and See our Dinner Table and Breakfast Table.

GLOVER HARRISON,
DIRECT IMPORTER.

GAS FIXTURE MANUFACTORY.

The undersigned are prepared to manufacture all styles of **Church Gas Fixtures** to order. Estimates and designs furnished on application.

D. S. KEITH & CO.
King St. West, Toronto.

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

NEW BOOKS.

- "Life of the Rev. Alexander Duff, D.D." By George Smith, LL.D. Complete in one vol. \$2.25
- "Princeton Sermons." By Chas. Hodge, D.D. 3.50
- "The Early Years of John Calvin." By Rev. Thos. McCrie, D.D. 2.00
- "Our English Bible. Its Translations and Translators." By John Stoughton, D.D. 1.80
- "History of the English Bible." By the Rev. W. F. Moulton, D.D. 1.00
- "Divine Footprints in the Field of Revelation." By Wm. Griffiths, M.A. 2.25
- "The Old Testament a Living Book for All Ages." By Austin Phelps, D.D. 1.50
- "The Life of the World to Come," and other subjects. By Rev. T. Teignmouth Shore. 1.50
- "Christ Bearing Witness to Himself." By the Rev. Geo. A. Chadwick, D.D. 1.50
- "The Apostles of Our Lord." Practical Studies. By Alex. Meleod Symington, B.A. 1.25
- "Homilies on Christian Work." By Charles Stanford, D.D. 1.00
- "The Patriarchs." By the Rev. W. Hanna, D.D., and Rev. Canon Norris. 1.00
- "History of the Waldenses." By the Rev. J. A. Wylie, LL.D. 0.75
- "Words of the Angels." By Rudolf Steir, D.D. 0.90
- "The Rescue of the Child-Soul." By the Rev. W. F. Crafts. 0.70

Free by mail for prices quoted.

JOHN YOUNG,
Upper Canada Tract Society, 12 Yonge Street, Toronto.

GAS CONSUMERS READ THIS—

We will affix on your gas meter one of "Fisk & Woodruff's" Patent Gas Saving Governors, and guarantee to save from 30 to 50 per cent. of gas. Over 600 are in use in this city, many of them two years and upwards. We have a number of first-class Toronto testimonials. Gas consumers! It will pay you to look into this matter. This quarter and the next will be the two heaviest in the year. Leave your order at 281 Yonge Street. W. H. THOROLD, only authorized agent for the city of Toronto.

BE SURE AND SEE THE

"New Open Fire-Place"
GAS HEATER STOVES.

For heating Parlors, Bedrooms, &c.: an entirely new pattern; has a cheerful, pleasant appearance, two sizes.

See Them in Operation at 281 Yonge St.

Also "RETOR" and "NEW REFLECTOR" Gas Heaters, suitable for heating Parlors, Stores, Bed rooms, Bath rooms, Conservatories, Offices, &c., used extensively by lawyers, ministers, physicians, and other professional persons in their offices, studies, small back rooms, &c.

W. H. THOROLD,
Sole Agent for Toronto.

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

BY ALL DRUGGISTS.

REMOVAL.



W. WHARIN,

Watchmaker & Jeweller.

ESTABLISHED, - - - - - 1854.

Begs to announce that he has

REMOVED FROM 29 KING STREET WEST,

Where he has been for the past eleven years, to his new and commodious premises,

Marshall's Buildings, 47 King St. West,

Where he hopes to see all his old customers, and trusts by keeping always on hand a large and varied assortment, at moderate prices, to merit a share of public patronage.

LABATT'S
INDIA PALE ALE

AND
BROWN STOUT

Received the highest awards of merit for purity and excellence.

- PHILADELPHIA 1876
- CANADA 1876
- AUSTRALIA 1877
- PARIS 1878

Testimonials Selected.

Toronto, April 12th, 1890.

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

Beaver Hall Hill, Montreal, Dec. 20, 1890.

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

All first-class grocers keep it. Every ale drinker should try it.

JOHN LABATT,
LONDON, ONT.

James Good & Co.,
SOLE AGENTS,
220 Yonge St., TORONTO.

LONDON

BREWERY.

it is God that sends
ends we can surely
red, gently.
good you are! said

ATH.

id beautiful are St.
feelings in the con-
th. He speaks of it
tabernacle; or as the
xodus or departure
He speaks of it as a
the earthly dwell-
it as an exodus—a
ing away. So those
reasures in heaven,
h and heirs of the
ve nothing to fear in
world. The change
l glorious to them.
rich St. Peter uses
se gives us to see
his prospect after
prospect of a glorious
his life he was in a
in a kind of prison-
cting here through
often painfully con-
in which the body
and clogs its aspira-
ldness, pain, or other
may interfere with
ivity of the mind.

of the new life, as
ppriates all that God
e basis of the Christ-

p pictures every day
walls of our hearts
o look at when we

Department.

VERY ELF.

v you wander and
is so fleet!
ow you ponder and
ou meet!
ow you chatter and
it joys!
is alive with your
th your noise!
a moment, sweet
your fun?
man" will sprinkle
lic is done.
or the daylight is
adows creep;
it is weary of fly-
you to sleep.

ws itself in ignor-
etting, personal in-
natures would be
em. The less of a
e he makes of an
e more of a man
disturbed by what
ainst him without

s not the vessel's
he ravage to con-

BOARDING AND DAY SCHOOL,

For Young Ladies and Children, 119 O'Connor St., Ottawa. Conducted by Mrs. S. Sinclair, (widow of the late Samuel Sinclair, Montreal), and Miss Sinclair, (formerly of the Church of England Ladies' School, Ottawa.)

To sisters and clergymen's daughters a liberal reduction is made. Superior accommodation for a strictly limited number of boarders.

Kindly permitted to the Clergy of the Church of England in Ottawa and elsewhere; and to other friends and patrons of the School.

2nd Term Begins Wednesday, Nov. 10th. CIRCULARS ON APPLICATION.

HELLMUTH LADIES' COLLEGE.

PATRONESS,—H. R. H. PRINCESS LOUISE.

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

French is the language spoken in the College. Music a Speciality.

Board, Laundry, and Tuition Fees, including the Whole Course of English, the Ancient and Modern Languages, Calisthenics, Drawing and Painting, use of Piano and Library, Medical Attendance and Medicine, \$300 per annum.

A Reduction of one-half for the daughters of Clergymen.

For Terms, "Circulars" and full particulars, address the Rev. Principal, or Miss CLINTON, Lady Principal HELLMUTH LADIES' COLLEGE, London, Ontario, Canada.

THE BISHOP STRACHAN SCHOOL FOR YOUNG LADIES.

President,—The Lord Bishop of Toronto.

This School offers a liberal Education at a rate sufficient only to cover the necessary expenditure, the best teaching being secured in every department. The only extras are Music, Painting, and Dancing, while open to all are the Languages, (English, Latin, French and German,) the Mathematics, Natural Sciences, Drawing, Needlework, Calisthenics and Vocal Music in Class. Special attention is given to the English Language and Literature, and to English Composition.

The Building possesses great advantages in size and situation, the arrangement for the health and comfort of the inmates are perfect, and the grounds spacious and well-kept.

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

The Scholastic Year is divided into Four Terms, of ten weeks each. MICHAELMAS TERM begins WEDNESDAY, 1st. SEPTEMBER.

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

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

BOARDING & DAY SCHOOL FOR YOUNG LADIES.

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

This School will re-open after the Christmas Holidays, January 2nd, 1880.

Circulars on Application.

ST. MARGARET'S SCHOOL.

UNDER THE DIRECTION OF THE SISTERS OF ST. MARGARET

The number of boarding pupils is limited to twelve.

TERMS, inclusive, \$500 per annum.

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

REV. A. AND MRS. BOULTBEE

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

BRACONDALE HILL, DAVENPORT ROAD, YORKVILLE

BOARDING AND DAY SCHOOL FOR YOUNG LADIES.

CAMBRIDGE HOUSE, 25 & 27 Tobin Street,—Halifax, N. S.

PRINCIPAL—MRS. DASHWOOD (formerly Miss Stubbs, for 10 years Principal of Rolleston House, Toronto,) assisted by DR. DASHWOOD.

Two Resident Governesses, and Daily Visiting Professors.

Terms Begin SEPTEMBER 3RD, NOVEMBER 10TH, FEBRUARY 9TH, APRIL 2TH.

THE TORONTO COLLEGE OF MUSIC.

237 SIMCOE STREET. Under the patronage of His Honor Lt. Governor and Miss McDonald, Sir W. and Lady Howland, Lady Parker, the Lord Bishop of Toronto, Col. & Mrs. Gzowski, is NOW OPEN to receive pupils.

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

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

TERMS MADE KNOWN ON APPLICATION.

THORNBURY HOUSE BOARDING AND DAY SCHOOL, for the Elementary and Higher Education of Young Ladies.

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

Terms Begin SEPT. 4TH, NOV. 10TH, FEB. 10TH, APRIL 20TH. For prospectus apply to MRS. HAYWARD, 255 Jarvis St., Toronto.

TRINITY COLLEGE SCHOOL, Port Hope.

LENT TERM —WILL BEGIN ON— Thursday, January 13th.

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

PRIVATE TUITION.—The undersigned is prepared to instruct a limited number of pupils, either singly or in small classes, RICHARD HARRISON, M. A., 38 Lumley Street, Toronto.

PRIVATE TUITION, Boys, Students at Upper Canada College, or elsewhere, can be Assisted nightly in their Studies —by the— Rev. E. Ransford, (LL. B., CAMBRIDGE & TRIN. COLL. DUBLIN) 80 Wellesley Street, Toronto. Mr. R. also instructs pupils privately in all the subjects required for the University, Law, and Medical Matriculation Examinations. Modern Languages a Speciality. Terms, per Lesson, Moderate.

MR. SPARHAM SHELDRAKE'S SCHOOL FOR BOYS. In a comfortable home. Pupils will receive a careful English and Classical education. Terms very reasonable. For particulars and references, address, THE GROVE, Lakefield, Ontario.

J. & R. LAMB, BANNERS. Silk and Gold Banners, \$5.00 Each. Larger Banners, \$10, \$25, \$50. Silk and Gold S. S. Banners, \$5.00 each. Send for Circular, 59 Carmine St. N. Y.

WHAT IS THE USE Of suffering so with Dyspepsia, and Indigestion when one bottle of Smith's Compound Essence of Pepsin will cure you. Price, 50c. For Cholera Morbus Use our Essence Jamaica Ginger. For Diarrhea—Use our Blackberry Cordial, a pleasant and sure remedy. Parties visiting Toronto during the Fair should not fail to call for anything they want in Drugs and Medicines, and Druggists' Fancy Wares, at THE CITY PHARMACY, No. 274 Yonge Street, nearly opposite Wilton Avenue. Store open day and night. EDWIN A. SMITH, CHEMIST, Prop.

BLMYER MFG CO BELL'S Church, School, Fire-alarm, Fire-tined, low priced, warranted. Can be made with 100 testimonials, prices, etc., sent free. Blymyer Manufacturing Co., Cincinnati, O.

FURNITURE.

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

Carpets Cut, Made and Laid. Furniture Re-Stuffed and Covered.

J. A. SMITH, 369 Yonge Street, Toronto.

FIRST PRIZE AT PROVINCIAL EXHIBITION, 1870.



ONTARIO Glass Works

I am now prepared to furnish Stained Glass in any quantity for CHURCHES, DWELLINGS, Public Dwellings, &c., &c., In the antique or Modern Style of Work. Also Memorial Windows, Etched and Embossed Glass Figured Enamel and all plain colors, at prices which defy competition.

Designs and Estimates furnished on receipt of plan or measurement. R. LEWIS, London, Ont.

SAVE YOUR COAL.

J. W. ELLIOTT'S —PATENT— Saver Hall Stove.

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

An Evaporator which is part of the Stove. The cover is a water tank, and becomes an effective evaporator, which produces a greater or less amount of vapor in proportion to the intensity of heat. There is a double heater, by means of which heat can be conveyed to any apartment above, and supplied with sufficient vapor from the tank. Also a combined hot air and steam bath is made if desired. It is Simple and Easy to Control. All hinged doors are abandoned, the mica lights can be removed, cleaned and replaced without burning one's fingers. The base plate is of cast iron, in the place of zinc or other perishable materials, 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 renewing the coal. No screening or sieving, and no waste whatever. For further information, apply to J. W. ELLIOTT, 43 & 45 King Street East, TORONTO. P. O. Box 455.

The Leaflet of Sunday Teaching. A for Younger, B for Older Scholars. The re-publication in Canada of Vol. II. of this well-known series, containing lessons on the later historical books of the Old Testament Scriptures, and on the later portion of the Church Catechism, with special lessons for the Christian seasons, will commence previously to Advent. This work is now in course of re-publication in England, by S. P. C. K. Also, of Leaflets for the Little Ones for each Sunday of the Christian year—the only series as yet published. For Specimen Copies, etc., address Leaflet Office, St. Catharines, Ont., Canada. Those answering an Advertisement will confer a favor upon the Advertiser and Publisher by stating that they saw the Advertisement in the DOMINION CHURCHMAN.

ESTABLISHED 1869.

ONTARIO STEAM DYE WORKS, (WHOLESALE AND RETAIL.) 334 YONGE STREET, TORONTO, THOMAS SQUIRE, Proprietor. Merchants' Work a Speciality.

J. W. ELLIOT, DENTIST,

NOS. 43 AND 45 KING STREET WEST, Over E. Hooper & Co's Drug Store, TORONTO. REFERENCES.—The Right Reverends The Lord Bishops of Toronto, Huron, and Ontario.

HAMILTON & CO.

Sell DRY GOODS at the Wholesale Price —and— Cut any Length Required. Twilled all-wool Canadian Blankets, at \$3.25. Black Lyons Silk at \$1.20, worth \$2.00. Best Spools, 3 cents, each. Best Yarn, 60 cents per pound. Black Cashmeres, 45 inch, at 33 cents.

39 Colborne Street.

LABATT'S INDIA PALE ALE & BROWN STOUT

HIGHEST AWARDS RECEIVED EVERYWHERE EXHIBITED. For Sale by first-class Grocers. JOHN LABATT, London, Ont. James Good & Co., 220 Yonge Street, Toronto, Sole Agents.

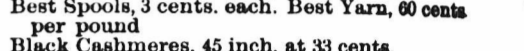
CLINTON H. MENEELY BELL CO., successors to Meneely & Kimberly, Bell Founders, Troy, N. Y., manufacture a superior quality of Bells. Special attention given to Church Bells. Catalogues sent Free to parties needing Bells.

OVERCOATS

OUR ANNUAL CLEARING SALE OF OVERCOATS, Has begun and will continue through December.

GREAT BARGAINS THIS MONTH.

R. J. HUNTER, Cor. King & Church Sts., Toronto.



DAVIS BROTHERS, 130 Yonge St., TORONTO.

G. L. GARDEN,

273 King St. West, Toronto. —Dealer in—

GENERAL GROCERIES & PROVISIONS, BOTTLED ALES, WINES AND LIQUORS.

CHEAPEST BIBLES Ever furnished Agents. Extra Terms and Large FORTSHEE & McMAKIN, CASH PREMIUMS CINCINNATI, O.