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Vol. 5.]

TORONTO, THURSDAY, NOVEMBER 27, 1879.

[No. 48

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By order, F. BRAUN, Secretary.

Department of Railways and Canals, Ottawa, October 3rd, 1879.

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

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16 E. 14th St., Send one stamp for our Large Catalogue

Dominion Churchman.

THURSDAY, NOVEMBER 27th, 1879.

WHAT WE WILL DO!

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

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

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

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

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

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

THE migration of [the] Society for Promoting Christian Knowledge from its old home in Lincoln's Inn Fields to a fine building, and a better situation in Northumberland Avenue, is viewed as an indication of increased vigor in its work. In a sermon on the occasion, the Bishop of Durham claimed for the present change the union of venerable traditions with a power of adapting ancient principles to modern needs.

The Bishop of Gibraltar has been visiting the English congregations under his charge in Eastern Europe, and has received a hearty welcome from the Metropolitan of Roumania, from Bishop Melchisedek of Roman, and from the Russian Archbishop of Odessa. They expressed anxiety that their own church and the Church of England should become better acquainted with each other.

The Pope has inaugurated an entirely new course of theological studies in Rome. The teachers of philosophy have been dismissed, and replaced by men well known as disciples of Thomas Aquinas, and accordingly adversaries of the Jesuits.

Six Roman Catholic priests have applied for admission to the Old Catholic Church at Bonn. Of these, three were rejected and three received.

As a counterpoise to the British occupation of Afghanistan, the Russian Government has occupied Merv, and troops are sent thither as rapidly as circumstances will permit.

The railway up Vesuvius is finished: it will take people up to the edge of the crater, and is believed to be secure from incursions of lava.

Prince Nicholas of Montenegro has personally

conferred the order of Danila I. on Mr. Lewis Farley, in recognition of his services in the cause of the Christians of the East.

The front of the celebrated church of St. Mark's Venice, is about to be taken down and restored. It is the most beautiful and the most interesting facade in Europe.

The land agitation in Ireland is not proceeding so vigorously as it had been a few weeks ago. It was discovered that the harvest was not quite so bad as had been expected; and this fact has partially neutralized the designs of agitators.

The Bishop of Derry consecrated recently a new church at Strabane, erected at a cost of £7,000 stg., as a memorial to the late Rev. J. Smith. The Duke and Duchess of Abercorn with several other members of their family were present.

Ireland drank 300,000 gallons less whiskey during the first six months of 1879 than in the same period of 1878. She drank 65,000 barrels less of beer and porter in the same period.

Miss Mary Travis, of Cottingham, England, a Quakeress, three weeks after celebrating her hundredth birthday, has just been baptized a member of the Church.

The Marquis of Bute, formerly a Presbyterian, who lately joined the Roman Church, is about to publish a translation of the Breviary of the that Church into English.

The Russian Missionaries in Japan have succeeded in converting four thousand Japanese to the Christian faith. The St. Petersburg Synod will send a Bishop to Yeddo.

The Archbishop of Canterbury consecrated the Bishop of New Westminster at Croydon. A similar event has not occurred there for a century and a half.

The Bishop of London began his third Visitation in St. Paul's Cathedral on the 27th of October. There are 475 Churches in his Diocese, besides a number of chapels of ease.

The Five hundredth anniversary of the foundation by William Wykeham, of New College, Oxford, was celebrated October 14th. It had been closed for eighteen months, while undergoing restoration under the direction of Sir Gilbert Scott. The address was delivered by the Bishop of Winchester.

We regret to learn that the Office of the New York *Churchman* was burned on Friday evening last, from the upsetting of a lamp. Some adjoining buildings were injured, and one woman was killed. The total loss is estimated at \$65,000.

The late Bishop Whittingham followed in his will the example of many wise and distinguished persons who have died in the past few years. He "most humbly and earnestly" desired and requested that no needless expense or parade be made in his funeral, that it be "entirely without adornments, decoration, or symbol of the kind commonly used as paraphernalia of death and mourning, and that it take place where it please God that I shall die."

At Chemainus, B.C., a new Anglican church has been built for the use of three Indian tribes with a population of 500. The Indians themselves hauled the lumber a distance of twelve miles.

The Rev. Bartholomew Goddard, late a Roman Catholic priest, has just been married to a Portuguese lady at St. George's, Hanover Square, London.

At Huntsville, Mr. Bernard Phillips has presented the Church rector with ground on which to build a parsonage.

It is interesting to note that in February next there will be five Sundays. This occurs but three times in a century. Thus, after 1880, we shall have to wait until 1920 before the shortest month in the year can again boast of five Sundays.

The Rev. Dr. Kirkus, rector of one of the Churches in Baltimore, asked, recently, for contributions of "gold, silver and jewelry" from the congregation toward the manufacture of a new communion service, and received in response to his appeal offerings of jewellery and ornaments to the value of \$1,100.

The Rev. Joseph S. Malone, rector of Emanuel "Reformed Episcopal Church," Kensington, Philadelphia, has resigned his parish, and received letters dismissory to the "Presbyterian Church." This shows the character of the "Reformed Episcopal."

The Bishop of London's Charge recently addressed to his Diocese has received some attention. He considers that in densely populated districts, "the Bishop of London's Fund" has done its work. He confesses the 'Public Worship Act' to be a failure. He deprecates litigation in settling questions of ritual and doctrine, and also objects to the proposed Rubric on the Athanasian Creed. He thinks such schismatical organizations as "The order of Corporate Re-union" and "The Reformed Episcopal Church" should be allowed to die of themselves.

As every body knew perfectly well, the Turkish authorities have never so much as thought of introducing any one of the reforms promised. The British Government protests against a charge of ministry which involves an increase of Russian influence; moves its magnificent fleet from our Mediterranean station to another; then the Porte get into a flutter and promises amendment; the next thing will be that the British fleet will return to its old moorings. Thus the cycle of events has gone on for the last thirty years or more, and appearances indicate that the next thirty years will be productive of events precisely similar.

The *Guardian* urges that more counteracting influences might be brought to bear upon the exaggerated importance attached to games, such as cricket and football, in the public schools. It asks whether those influences might not be brought to bear upon the "boy-nature," and whether the precept and example of school authorities might not do more than it does to diminish the impression inevitably produced in a young boy's mind of the paramount importance of games, and to correct his imperfect estimate of the comparative value of the different objects of ambition. It is

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only here, at the fountain head, that an effective check can be given to the present absurd regard for athletic sports in so many of our countrymen who are old enough to know better." We quite agree with our contemporary.

ADVENT SUNDAY.

WE now come to the beginning of another Christian year; and if any period of annual occurrence deserves attention, surely the passing away of one year and the beginning of another are both of them events of so much importance that the occasion can scarcely be passed over by the thoughtful mind without consideration and close self-examination—self examination as to the past and the present—consideration and resolve as to the future.

For many centuries the Christian year has commenced at this season; so, at least, the Collects, Epistles and Gospels have been arranged, although liturgical notes have sometimes directed the observance of Christmas Day and at other times the Annunciation for that purpose. It has, however, been remarked that "beginning the year with the Annunciation, we should be reminded by the new birth of nature of the regeneration of Human Nature; beginning it with Advent and Christmas, we have a more keen reminder of that humiliation of God the Son, by which the New Birth of the world was accomplished. And as we number our years not by the age of the world, nor by the time during which any earthly sovereignty has lasted, but by the age of the Christian Church, and the time during which the kingdom of Christ has been established upon earth, calling each 'the year of our Lord,' or 'the year of grace,' so we begin every year with the season when grace first came by the Lord and King, through His Advent in the humility of His Incarnation."

From the earliest times this has been observed as a season of special prayer and discipline. There is nothing of heathen origin in the observance of it, as may be objected to the observance of the First of January or the month of March; and, therefore, any observances which are usually attended to on the First of January or its Eve, might be transferred to Advent Sunday or to the Eve of that day,—at least by all sound Churchmen.

We find the Christian year opens with an intimation that no contemplation of the Abasement of the Son of Man, should divert our eyes from the glory and majesty of His own essential nature; that we must adore as well as love; and recognize the triumphant King of Glory who reigns both over the earthly Zion and over the Heavenly Jerusalem. And the teaching of the Church just now is that Christ in His complex character as God and man, is the object of the Adoration of Christians.

SAINT ANDREW'S DAY.

THIS festival is usually regarded as belonging either to the beginning or the end of the Christian year, according as Advent Sunday may happen to occur in November or December. This year, however, there can be no question about it, as it happens to fall on the same day as Advent Sunday, and therefore must be reckoned at the beginning of the year. It has usually been considered as belonging to the beginning, and placed there because St. Andrew was the first called of the Apostles, although tradition speaks of the day as that of his death.

Very little is known about the personal char-

acter of St. Andrew, or of the historical details of his life. Indeed the same remark may be made about the other apostles, except St. Peter and St. Paul. Most of them labored among nations, of whose record in those days, but little or nothing remains. And besides, the purpose of Holy Scripture is to set before us the Person of Christ, His work for us, and the Law He laid down.

St. Andrew was brother of St. Peter, probably a younger brother; and therefore a son of Jonas or John. The circumstances of his call are given in the first chapter of St. John's Gospel. Having been a disciple of John the Baptist, he was prepared to receive Christ by the teaching and Baptism of His Forerunner. He is also mentioned in the Twelfth Chapter as telling Jesus of the inquiring Greeks; and in the Thirteenth Chapter of St. Mark, Andrew and his brother, with the two sons of Zebedee, are found in close companionship with the Lord, asking him, privately respecting the time when Jerusalem should be destroyed. These are the only circumstances of his life recorded in the New Testament.

He is said to have been engaged after the dispersion of the Apostles, in evangelizing that part of the world which is now known as Turkey in Asia, and the part of Russia bordering on the Black Sea. He is believed to have been the founder of the Russian Church; and Sinope and Sebastopol are both especially connected with his name. He was martyred by the Roman Viceroy at Patrae, now called Patras.

CHURCH MUSIC.

(CONTINUED.)

THE music on Wednesday, Thursday, and Friday was of a varied character, embracing Purcell's *Te Deum*, portions of Bach's "Christmas Oratorio;" Mendelssohn's Ninety-Fifth Psalm and "Heavenly Prayer;" Rossini's *Stabat Mater*; Dr. Sullivan's Oratorio, "The Light of the World;" Handel's overture to "Esther;" Mozart's chorus, *Pignus Futuræ Gloriæ*; Handel's coronation anthem, "Zadok the Priest;" Haydn's Imperial Mass, and the *Messiah*.

At the last festival held in Hereford, the receipts amounted to \$5,620, but this exceptionally large sum was realized in consequence of the civic demonstration against the resolution of the Dean and Chapter of Worcester to change the character of the festival. This year, the agitation being calmed down, no such demonstration became necessary. Stewards' contributions and dividends will no doubt make the sum to be handed over to the Charity above \$5,000; but the contributions taken at the cathedral at this festival, with sums since received, amount only to \$4,940. Musically speaking, however, the meeting has been a very decided success. Mr. Langdon Colborne unassumingly discharged the arduous duties of his office; and Mr. Done was careful and intelligent in all his organ accompaniments.

To the Rev. Berkely L. S. Stanhope, the honorary secretary; his courteous and ready assistant, Mr. W. J. Capner, and the Stewards generally, much of the success of the meeting is undoubtedly owing.

CARNAL WEAPONS IN SPIRITUAL WARFARE.

BY THE BISHOP OF WINCHESTER.

THE following passages are from a sermon preached by the Bishop of Winchester before the late Church Congress at Swansea. The lesson he enforces so powerfully is the one most

needed by Churchmen in Canada, most especially in the Diocese of Toronto where strife has been engendered, maintained and is yet persisted in not for spiritual but openly, manifestly for mere carnal purposes and the warfare of party fought with "carnal weapons." After an eloquent statement of the great objects of the work of Christ, of the mission and character of His Church, he proceeds to say: "There were plenty of noble-minded men among the Bishops of the middle ages, and some even upon the throne of the Vatican, whose great aim was to bring souls to Christ and to spread His kingdom. But the way was not Christ's way and so the papacy has been a vast failure in its results. It has been the greatest source of discord, when it sought to be the centre of unity. Let us pass to the very opposite. It is hard to name a great reformer of abuses in the Church who did not try to carry his reforms by appealing to human passions or, alas! by pandering to those in power and authority. This statement is not limited to those whom we commonly call Reformers—those of the early 16th century—it applies well-nigh to all; and all, when they could, have wielded the world's weapons to put down those whom they esteemed spiritual enemies. Doubtless the cause seemed great, the call from God; but they forgot that the weapons of the Christian's warfare were not carnal, and that only when not assisted with carnal weapons could they be mighty through God to the pulling down of strongholds. I have no doubt whatever that the true reform of faith and Church, fearfully corrupted and defaced in the 15th century, would have been more effectual, more extensive and infinitely more united and enduring if the Reformers of the 16th century had been content to teach, pray, suffer, and, hardest of all, to wait for God's way, and not to anticipate it by man's. Proudly, no doubt, did the work of reformation ride onwards for more than half a century. If it had been humbly patient it might have won all Christendom, reaching even to the Papal palace and to the throne of the Œcumenical Patriarch, and never have been rolled back again by Jesuit reaction, nor have made too many doubt whether that could be from God which issued in division instead of building up in love. We are in a period of no small interest for its bearings on the future. There is very much in it to recall past seasons of conflict, past struggles for life and Godliness; there is very much in our present condition to encourage hope, perhaps never was there more. Can we point to any period in the history of England or of England's Church when so much was doing for the faith of Christ and the souls of men as now? Was there ever a better educated clergy or a larger number of the clergy zealously working, preaching, praying, toiling? Is there any period of history, even in the palmiest days of English piety, when £30,000,000 of money, and probably more than that, were spent on building churches and restoring those that had fallen to decay? Was ever education so carried for? When did so many laymen and so many devoted women give themselves to work among the sick, the young, the ignorant, and the simple? It would be hard to show a balance-sheet of work, or money, or devotion more hopeful and encouraging from any age in history or from any Church in Christendom. But on this goodly escutcheon of the achievements of the Church I seem to see stretched all across the shield a bar sinister, on which is written large, "Impatience." We are zealous for God, we work for God, we speak for God; and we hope in God; but we would hasten the hand of God and have Him keep our time, when we ought only to

bide His. There is a great work before the Church to do; never was there a greater. "Glorious things," indeed, "are spoken of thee, thou city of God." "I believe in the Holy Catholic Church;" I believe, moreover, that she shall rise and shine, for her light is come. I believe, moreover, that this national Church of ours which God for so many centuries has kept alive in this island, has a great mission and a great promise and a glorious future before her. The great command, "Go, teach all nations, baptizing them," comes down in deeper, louder tones to our Church. No nation, no national church, none from the Apostles' days to this, had ever such a call, such a commission, such a promise of harvest, of conquest, and of glory. If we all resolve in the strength of God that we will act and speak in the spirit of patient, believing, loving, obedience to God, of kindly, and charitable, and hoping sympathy with our brethren, of self-restraint and self-denial in things spiritual, even as in things natural then, indeed, this Congress will be honoured, and its echoes shall be heard as echoes of joy and blessedness through the ages of eternity."

To these valuable utterances of the Bishop of Winchester, we may add others of equal value on the subject of Unity, delivered by his lordship at the same congress. He said:—"He did not for a moment believe there were any fundamental differences between the large schools in the Church of England. He could not undertake to say there were no small schools of thought in which fundamental differences existed, but he was assured that in the large schools there were no such differences. Nay, though it might sound bold to say, he fearlessly asserted that even between the Ultramontane Roman Catholics and extreme Dissenters there were more points of agreement than of difference. He knew that in every case they believed in the same God, the Father, Son, and Holy Ghost; they all put their whole hope and trust in the incarnation, the death, and passion of Jesus Christ; they looked to no source of regeneration, sanctification, and holiness but the Holy Spirit of God; they all believed in Jesus Christ as their King, and they all hoped at last to reign with Him. Whatever else they might hold these points of agreement must infinitely overbalance their differences. Certainly there was no difference between the Highest and the Lowest schools of Churchmen upon these points. He had been brought up an Evangelical, and he was still one at heart; but he had often been on the same day, to the churches of Evangelical clergymen and to those of extreme High Church, and he had found in both the same doctrine—Jesus only. What he would say to the Evangelicals was, "Don't give up your doctrine of justification by faith." That doctrine, apart from scholastic distinctions (which were not very wholesome things), meant just this—that we did not rely for salvation upon a dead law, but upon a Living Person. To the High Church he would say with no less earnestness—"Don't give up your doctrine of the sacraments." He did not see why the two should not be held together. He did not like exaggerations of sacramental doctrine or the medieval accretions upon it; but it fitted exactly into the great doctrine of the Incarnation and completed it. The Apostles made a great deal of the sacraments—in fact, he did not believe that any one could understand the Epistle to the Ephesians unless he saw running through it the doctrine of Holy Baptism. It seemed to him most important that there should be not only spiritual but external unity. External unity was necessary, because

it tended to produce internal; and it would be impossible to convert the world if they strove to do it in two hundred and fifty different ways. We had, coming down to us from the time of the Apostles, a continuous Church organisation as well as Christian doctrine, and we could not separate one from the other. Let us, therefore, try to restore unity on the true platform; but, above all, let us not encourage those tremendous engines of the evil one—party newspapers and party magazines."

PROMPT DOING OF KIND DEEDS.

If all the errands of mercy and compassion, the messages of peace and reconciliation, the tokens of sympathy, or the pleasant offices of affection, that have been planned, but never executed, had been really carried into effect, we should probably scarcely recognise our social condition; so much more of sympathetic union and solid happiness would it contain. Of most of us, indeed, it may be truly said, that our hearts are better than our lives, and that our intentions outstrip our performance. Among the various causes of this incongruity none is more potent than the habit of putting off the kind and pleasant things which we really wish to do until some future time. We do not here allude to the procrastination of acts of justice, such as the payment of debts, or the righting of serious wrongs. This wears upon its face too grave an aspect of condemnation to be committed without twinges at least of self-reproach. But the rendering of kindness, sympathy and goodwill, the extension of unsought favours, the service of love, the unlooked for errand of mercy, or comfort, or good cheer, are among the offices that cannot be claimed of us, and that, therefore, we feel somewhat at liberty to do or to leave undone, according to our pleasure. Thus it comes to be an easy matter to postpone the kind action to a more convenient season, and, in many cases, it results in the entire abandonment of our benevolent intentions.

It is well, however, to distinguish clearly between what we owe to others and what they have a right to claim of us. The former comprises a far larger sphere than the latter. For, while everyone has certain rights which he may justly demand, he can make no such claim for kindness, sympathy, forbearance, or charity. If he enjoys these at all, it must be as free gifts, favours to be grateful for but never to be required. Yet benevolence in its many branches is a duty which we cannot withhold from one another with impunity. Kindness is a debt, which, though no one may demand, our own consciences must ever enforce. It is true that we should be just before we are generous, but this by no means diminishes the duty of generosity. Therefore it becomes a matter of serious inquiry whether we have any right to put off the kind or loving or merciful acts that our hearts suggest and our better natures plan. Very often such delays sweep them away for ever. The favourable opportunity passes and does not return. There are certain times when a hearty greeting, a word of cheer, a token of sympathy or a little friendly assistance are most valuable and life-giving, but let the moment slip by and they are needed no longer and lose all their virtue. How often has the help that might have saved the sick and suffering—the word of forgiveness or reconciliation that might have soothed a dying pillow—the love that might have blessed and prolonged a life—arrived too late to be of any avail? Then, too, the disposition that prompts the kindness may pass away. We desired earnestly to do

it yesterday; to-day it seems indifferent; to-morrow we shall cease to think of it. There is but one moment fully in our hands, and that is the present. If we lose it, it is gone for ever, and with it has flown the opportunity it brought. The next has its own mission, and cannot bear the burdens of the past. We must move quickly if we would keep ourselves fresh and bright for the labours of love that lie before us. They come in series, each link of which presents itself once and no more. If we do not seize it, it vanishes; another may rise in its place, but the one we have dropped we can never restore. Life demands in all its phases prompt, decisive action, and in no respect more than in fulfilling our good intentions. To loiter in this is to fritter them away; to postpone them, is to banish them.

On the other hand, when the hands and feet hasten to obey the dictates of the heart, when generous impulse is quickly followed by generous action, when to plan a kind act is to perform it, and to think a comforting word is to utter it—then is benevolence performing her double work. She is blessing both giver and receiver—the one with a larger heart, more earnest desires, more generous impulses; the other by the very present help, or affection, or sympathy, of which he stands in immediate need. For directly we act out a desire, we strengthen it. By the blossoming of generous deeds is generosity cultivated. The more we do for others, the more we wish to do; the more sympathy we extend, the more sympathy we feel. On every ground, then, let us hasten to fulfil each good intention, to put into action each kind desire. If there is suffering that we can relieve, let us not prolong it a moment; if we have welcome news, let us carry it quickly; if our presence can bring gladness to any sorrowing heart, strength to any feeble spirit, courage to any who are desponding, sympathy to any who are lonely, let us go swiftly. If our homes need more cheer, let us hasten to brighten them; if we owe a debt of gratitude, let us speed the payment. Whatever of kind or generous intent rises up within us, let us hasten to give it shape and form in outward act; it will then carry with it the warm and living glow of the heart from which it springs, and bear a double blessing to those who receive it. Ex.

Diocesan Intelligence.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

Irish Church Missions to Roman Catholics.—On Sunday last the Rev. J. Roe, of Dublin, delivered an address in the cathedral, after morning prayer, in aid of the funds of this society. The Rev. gentleman quoted some very interesting statistics as to the growth of Scriptural Protestantism among the Roman Catholic Irish in the south-west portions of the Island. What the society may be doing in the south and west of Ireland, and what its successes in these quarters may be, we cannot say—speaking from experience; but we can say from experience, and we say it with sorrow, that in the eastern and northern portions of Ireland, the converts from Romanism to Church of Englandism, or indeed to any other form of non-Romanism have been exceedingly few and far between! Never did a Church let slip her opportunities for catching the hearts and affections of the Roman Catholic people, and bringing them into the Scriptural, and pure, and apostolic fold of the Reformed Church of England and Ireland—never were such golden opportunities missed as those which were let slip by the lately disestablished Irish Church. However, we wish Mr. Roe success, and we wish the Irish Church Missions success, more especially so, as we believe

they have no connection with Plymouth Brethrenism.

McGill University.—The annual University lecture was delivered by Archdeacon Leach, LL.D., Vice Principal of the University, on Thursday 18th inst. His subject was "Lord Bacon a poet." There was a large attendance and the learned gentleman was very frequently applauded.

Christ Church Cathedral.—Canon Baldwin announces special service for Sunday 30th inst., in commemoration of the opening of the cathedral for Divine service on November 27th 1859—twenty years ago. The Rev. Gentleman will give a brief historical sketch of the building, which is sure to be interesting. Collections will be made to liquidate a heavy debt still against the corporation of the Cathedral. Most heartily do we hope that Mr. Baldwin may be successful in his appeal to the liberality of his people.

St. John the Evangelist.—A very successful dramatic entertainment was given in the congregation's school-room on Thursday evening. So great was the rush of people that many were unable to gain admittance and the performance had to be repeated next evening.

IRON HILL.—The Incumbent of this mission is substituting Hymns Ancient and Modern for the "Diocesan Hymnal," at his out-lying station of West Brome. The diocesan hymn book is an excellent combination in many respects; nevertheless, with many of our people it is neither so well known, or so great a favorite as Hymns Ancient and Modern.

Mission Fund.—The continued embarrassment of this fund is a source of great uneasiness to the Bishop and Clergy. It has been suggested that an energetic and devoted clergyman be engaged whose special business it would be to secure contributions and plead for the fund throughout the diocese. This seems a reasonable proposition. The work of the secretary's office is so admirably performed by Mr. Empson, and gives so much satisfaction to the whole diocese, clergy as well as laity, that no one dreams of a change in that connection. But Mr. Empson cannot keep our numerous and intricate accounts with the accuracy with which they are now kept and be away half the time pleading here and there for the Mission Fund. We think, therefore, that if a traveling secretary were appointed, a man full of energy and zeal for missionary work, who would go from parish to parish and from house to house soliciting aid for our missions, the "Mission Fund" would soon be in a more hopeful condition.

BIBLE SOCIETY MEETINGS.—Not to take up your space with a long correspondence, please permit me to ask the Rev. E. Archibald the following simple questions:

1. Are Protestant sects increasing or decreasing?
2. What proof has Mr. Archibald to offer that the Reformed Episcopal sect was not the outcome of private interpretation of the sacred scriptures?
3. Granted that a plain, unlearned man has been supplied with a copy of the scriptures, and that of certain portions he requires an explanation; in Mr. Archibald's judgment, does it make any material difference whether the explanation is supplied by the Catholic Church or by a preacher of the sects e. g. a Reformed Episcopalian, a Baptist, a Methodist or a Unitarian?
4. Is Mr. Archibald not aware that in the eyes of the Bible Society, as we have it here in Canada, the minister of the ancient and Apostolic Church to which Mr. Archibald belongs has no more authority to preach and teach than the inventor of a schism started yesterday.
5. It is the duty of the church to circulate and expound the word of God; in what portion of my previous communication did I state the contrary?

ONTARIO.

FROM OUR OWN CORRESPONDENT.

The Reverend E. W. Beaven has resigned the parish of Frankville. The following parishes are now vacant: Fitzroy Harbour, Moulinette and Frankville.

PEMBROKE.—The Bishop visited this place on Sunday, November 16, for the purpose of administering the Holy Apostolic rite of Confirmation. His Lordship's present tour will also embrace the parishes of Lanark, Newboro', Newboyne, Merrickville and Burritts Rapids, concluding at Kemptville. In the latter parish, we are glad to learn, a cheering evidence of the work which is going on in this diocese for God and His Church is to be then manifested—in a way not often chronicled in Canada, viz.: in the consecration of no less than three new churches to the honour and glory of the Triune God. Surely here we may well exclaim "What hath God wrought?" Such cheering evidence of life and vitality in the Body of Christ, should indeed cause us to thank God and take courage. The leaven of mother England's church building spirit is undoubtedly being largely infused in her Canadian daughter. "Praise the Lord O my soul, and all that is within me, praise His holy name!"

A voice from the wilds of Ontario, sounds through the forests and clearances along the Opeongo Road, through the village of Rockingham, over the Madawasca River, through the village of Cumbermere, through the village of Doyles Corners and through LaMab, in behalf of the English settlers in these regions. It is a voice that needs attention, for it is from fellow creatures left to die, uncared for, and (up to the present time) seemingly unknown. It is breathed from those who are members of the same body with ourselves, who dearly love their church, who have constantly joined in the responses of its life-giving services in their native land, and now have nothing left them to keep them steadfast to the end—but the remembrance of the past, and the hope that better times will come.—It prays that God will put it in the hearts of those who have it in their power to send to them a shepherd to guide and direct them in the way of life—a resident clergyman stationed at Rockingham or Cumbermere, or a travelling missionary from the North Hastings to the Opeongo Road. "Men and brethren help!"

MISSIONARY DEPUTATIONS.—Stormont Deanery.

1. Williamsburg. Rev. G. W. White. Sunday, Jan. 11
- Morrisburg. Rev. A. Jarvis. " " 11
2. S. Mountain. Rev. C. Forest. Monday, " 12
- Shanly. Rev. G. W. White. Tuesday, " 13
- Edwardsburgh. Rev. C. Forest. Wednesday, " 14
3. Wallace Sch. H. Rev. C. Forest. Thursday " 15
- Dixon's Corn'rs. Rev. W. J. Muckleston. Friday, " 16
- Iroquois. Not determined.
4. Eamer's Corn's. Rev. C. Forest. Sunday, Jan. 18
- Cornwall. Rev. J. R. Serson.
5. Moulinette. Rev. C. B. Pettit. Monday, " 19
- Newington. Rev. J. R. Serson. Tuesday, " 20
6. Crysler. Rev. C. B. Pettit. Wednesday, " 21
- Chesterville. Rev. W. J. Muckleston. Thursday " 22
7. Aultsville. Rev. G. W. White. Monday, Feb. 16
- St. George's. Rev. W. J. Muckleston. Tuesday, " 17
- St. Peter's. Rev. C. Forest. Wednesday " 18
- Wales. Rev. C. Forest. Thursday " 19

CHAS. FOREST, M.A., Rural Dean.

TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending November 22nd 1879.

WIDOWS' AND ORPHANS' FUND.—October Collections.—Toronto, St. James's Cathedral, \$750.00 in full of assessment; St. George's \$117.76 do.; St. John's, \$35.99; Weston, in full of assessment, \$8.07; Parkdale, do. \$11.60; Barrie, do. \$36.81; Streetsville, \$2.21; Churchville, \$1.70; Seymour and Percy; Christ Church, \$5.50; Percy, \$2.00; Manvers, St. Paul's \$1.00; St. Mary's, \$1.00; Bobcaygeon, \$10.00; Aurora, \$8.55; Oakridges, \$5.00.

MISSION FUND.—Thanksgiving Collection.—Streetsville, \$1.42; Barrie, \$13.25.

The Rev. Edward Warren, late Incumbent of Sutherland and West Brock, desires to thank kind friends for supplying back numbers of DOMINION CHURCHMAN and other periodicals. He has resigned the charge.

WEST YORK.—At a meeting of the clergy of this deanery held at the parsonage, Aurora, on the 29th ult., the following programme of Missionary meetings was agreed to:

Georgina, Thursday, January 15, 1880; Newmarket, Friday, Jan. 16. Depr. Rev's Canon Osler and H. B. Owen, F.R.L.S. Holland Landing, Monday, Jan. 19; Aurora, Tuesday, Jan. 20; Oakridges, Wednesday, Jan. 21; Richmond Hill, Thursday, Jan. 22; Thornhill, Friday, Jan. 23; Depn. Rev's C. W. Patterson, B.C.L., and H. B. Owen, F.R.L.S. Woodbridge, Monday, Jan. 19; St. Stephen's, Vaughan, Tuesday, Jan. 20; Yorkmills, Wednesday, Jan. 21; Etobicoke, Thursday, Jan. 22; Mimico, Friday, Jan. 23; Depn. Revs T. Walker, B. A., and E. H. Mussen, B. A. Weston, King Station and Lloydtown, are yet to be arranged for. H. B. OSLER, R.D.

TORONTO.—The Church of the Ascension.—Sunday next being the first Sunday in Advent, is the anniversary of the dedication of their handsome and commodious edifice, and arrangements have been made to commemorate it by appropriate services. At the 11 a.m. service the Rev. Arthur Baldwin, M.A., Rector of All Saints will preach at 7 p.m., The Rev. Mr. Rainsford, M.A., of St. James' Church will officiate. Collections in aid of the building fund will be made at both services, to which the friends of the church are cordially invited.

The services in the church have been conducted by the Rev. Canon Givins, who was requested by the Bishop to take charge during the vacancy. Latterly he has the assistance of Mr. Henry Grasset Baldwin, B.A., Cantab. who is to be ordained to the Incumbency. The services of Mr. Bailey of the Queen's Own, have recently been secured as organist and choir master.

It is the Bishop's intention to ordain Mr. Baldwin immediately on his return from England which is expected during the ensuing month.

The Venerable Archdeacon Whitaker is expected in Toronto in a few days. He will not return to England until next summer.

ACKNOWLEDGMENT.—The Rev. Canon Givins desires to acknowledge an anonymous contribution of \$2 "for the Clergy Fund of the Diocese of Algoma." Post mark supposed to be Alliston.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

QUEENSTON.—Church Opening.—The contrast between Queenston as it is to-day, and as it was fifty or sixty years ago is very marked. Then, as situated in that part of the province first settled by U. E. Loyalists, as situated at the eastern terminus of the portage by which the difficulties of the Niagara river were surmounted and at the head of the navigation of Lake Ontario, and as the distributing point of the mails for the whole of the upper province, Queenston was a flourishing and important town. But the building of the Welland canal, the opening of the Great Western Railway, the destruction of the Suspension Bridge, which spanned the river between Queenston and Lewiston, the rise of the other towns in the neighborhood and their growth into cities, so diverted business from, and sapped the prosperity of the old town, that she gradually decayed till she has become what she is to-day a small hamlet, with a sparse population struggling for the means of livelihood.

But though her former prosperity has departed, Queenston is possessed of advantages of which time and circumstances cannot deprive her. If art has done little for Queenston, nature has done much. No more beautiful scenery is to be found anywhere. Standing on the Heights and taking a survey of the fertile fields stretching for more than eight miles to the lake, studded with orchard and forest trees—or following the serpentine course of the Niagara from where it flows peacefully from the gorge, after the deep plunge of the Falls, the furious rage of the Rapids and the confused and intricate eddies of the whirlpool until it empties its vast volume of water into Lake Ontario, one who has any sense of the sublime and beautiful cannot fail to be so deeply impressed, as never to have the scene presented, erased from his memory. Such is the view from above. And scarcely less striking is the view from below—the grassy sides of the Heights sloping upwards, beautiful with clumps of red cedar, juniper and other evergreen trees, whilst on the plateau above all, stands Brock's Monument, a noble and graceful pillar two hundred and sixteen feet high, erected by a grateful people in memory of the hero who lies buried at its base, near the spot where he fell in the battle of Queenston Heights on the 13th of October, A. D. 1812. And no more conspicuous place could be found for the monument than the Heights, from which, as the latest act of his life, the

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gallant Brock dislodged the invaders of our country. It is seen by the voyager on Lake Ontario many miles off in the hazy distance, as he looks southward. It is seen by the visitor to Niagara Falls from the high lands above the cataract, many miles distant as he looks towards the north. And the eye of every Canadian kindles as it rests upon it, and a feeling of patriotism is excited in his breast when he remembers the gallant Brock and the heroic deeds of that life which was there suddenly cut short in the hour of victory.

Whilst in this way the memory of the hero of Upper Canada will be perpetuated to many future generations, an attempt has lately been made to honor his name in a less conspicuous, but perhaps in a more useful manner. Several years ago a movement was begun by the few families still adhering to the Church in Queenston and vicinity, under the advice and direction of the Rev. Joseph Fennell, then resident Missionary, to erect a church to be called the Brock Memorial Church. And, as long ago, in more prosperous times, there had been a church in Queenston called the "Church of St. Saviour," it was resolved to add this name to the former. After much zealous effort, and many delays, hindrances and disappointments, the Brock Memorial Church of St. Saviour has been completed with the exception of the spire and chancel window. The church, which is situated on the bank overlooking the Niagara river, does credit to the architect, Rev. H. Townsend, of this city. It consists of nave, 25 x 42 feet; chancel, 16 x 16; vestry, 10 x 10; tower and entrance, 10 x 10, and is built of the Queenston grey freestone, which is so generally admired. The style is that which was in use in England toward the end of the 13th and beginning of the 14th centuries, which, while it maintains all the graceful simplicity of the early English style admits of the rich detail and beautiful tracery of the decorated period. The tower forming the main entrance on the north-east corner will, when completed, form one of the principal features of the church, terminating in a spire 70 feet in all. The seating capacity is about 180; and the building is so arranged as to admit of north and south transepts being added at some future day, which will accommodate about 50 more, and at the same time improve the appearance of the church. The church was opened on Sunday, the 2nd inst, when three services were held during the course of the day. At the morning service the church was consecrated by the Bishop of Niagara. Prayers were read by the Rev. Canon Houston, who has charge of Queenston in conjunction with Christ's Church, Clifton, and the sermon preached by the Bishop, who took for his text Gen. xxviii. 17, "How dreadful is this place; this is none other than the house of God, and this is the gate of heaven." In the course of the sermon he referred to the past history of the Church in Queenston, with respect to which no one is better able to speak on account of his having spent his younger days, and in fact most of his life in the Niagara district, and on account of his having ministered at Queenston itself during the earlier years of his ministry. He spoke of the old Church of St. Saviour, which was destroyed by lightning more than forty years ago, since which time they have been driven from post to pillar, without any place of worship which they could call their own, until at last they had found shelter within the walls of the beautiful little church in which they were that day privileged to worship God.

At the Holy Communion, which was administered at this service, the vessels used, as the inscription upon them testified, were a gift to the Church at Queenston in the year 1820, by Brooke Bridges Stevens, M.A., Chaplain to H. B. M. Forces.

The afternoon service consisted of Litany and office for baptism of infants. The Litany was read by the Rev. E. J. Fessenden, late Incumbent of the parish, and three infants were baptized by the Rev. Canon Houston. An earnest and eloquent sermon by Rev. E. J. Fessenden followed, on the text Ps. lxxi. 1, 2, "O God! thou art my God; early will I seek thee. My soul thirsteth for thee; my flesh longeth after thee in a dry and thirsty land, where no water is, to see thy power and thy glory as I have seen thee in the sanctuary."

At the evening service three adults were baptized, and nine young people confirmed. After a most impressive confirmation address by the Bishop, the Rev. Jos. Fennell, also a former incumbent at Queenston, preached an earnest, practical sermon from the text St. Matt. xviii. 20, "Where two or three are gathered together in my name there will I be in the midst of them." Though the snow fell fast during the whole day, additional seats had to be provided at the morning and evening service; and at the afternoon service the church was comfortably filled. The offertory amounted to \$50.

The choir of Christ's Church, Clifton, conducted the musical part of the morning service; the Queenston choir that of the afternoon and evening. Up to the present there has been expended on the building \$2,800, of which sum \$2,400 has been provided from one source or another leaving a debt of \$400, which has been assumed by the building committee that the church might be consecrated on the day of opening.

The seats are provided with kneeling boards and hat and book racks. The chancel furniture has been accurately executed by Mr. T. Sullivan, of St. Catharines, from the designs of Cox & Sons, London, Eng. The Episcopal chair and the stoles are the gift of Mrs. Townsend, of Toronto. The church would be very complete but for one defect. The place which should be occupied by the chancel window is boarded up, which makes the chancel dark and gloomy, and mars the appearance of the church. But as the York Pioneers have undertaken to provide a memorial window, and the President of the Society has issued a spirited address to the members of the society and other patriots on the subject, it is hoped that this defect will be remedied before long. The bell, the oldest in Ontario with the exception of that of the Mohawk Church, Brantford, is the gift of the Rector and Churchwardens of St. Mark's Church, Niagara. The land on which the church stands is the joint gift of Mrs. T. W. Dee and Mrs. Jas. Young, daughter of T. C. Mewburn, Esq., of Hamilton. The stained glass windows on the south side next the chancel is the gift of T. C. Mewburn in memory of his son; that on the north side opposite was provided by the laudable efforts of Master Harry Dee. The prayer-book and Bible for the desk, and books of offices for communion table, were presented to the Church of St. Saviour in the year 1848 by the S. P. C. K., through the Rev. Dr. Lundy, and have since that year been preserved in perfect order by the loving care of Mrs. A. Hamilton, who was fitly described by the Bishop in his confirmation address as a mother in Israel.

Of those directly interested in the erection of the church, who have worked zealously and given liberally of their time and means. T. W. Dee, Churchwarden and Chairman of Building Committee, Mrs. Dee, Mrs. Alex. Hamilton and family, the Rev. Jos. Fennell and the Rev. E. J. Fessenden are worthy of special mention. And of the benefactors of the Church outside the parish, or more indirectly interested, may be mentioned the Bishop of Niagara, J. B. Plumb, M.P., the late W. A. Thomson, M.P., T. C. Mewburn, Esq., Hamilton, Judge Beckwith, Buffalo. Never did people go up with gladder hearts to the house of God than did the members of St. Saviour's on the day of opening. And of all glad hearts that of Mrs. Alex. Hamilton was the gladdest, who, though over 80 years of age, in spite of the unfavorable weather, attended all three services her countenance betraying her inward joy, because after long and weary years of waiting she had lived to see old St. Saviour's Church restored, and her relations, friends and neighbors privileged to worship within its walls.

WELLINGTON COUNTY.—At the Ruri-Decanal Chapter Meeting, held at Orangeville on the 11th and 12th inst, being the last occasion of his meeting with the clergy as Rural Dean before his departure for Pennsylvania, the following address was presented to Rev. H. L. Yewens, by the clergy of the Deanery:—

To the Rev. Harry L. Yewens, Rural Dean:
REV. AND DEAR BROTHER,—We the undersigned clergy of the Deanery of Wellington, have heard with much regret that you are about to leave this diocese for another sphere of labour in the United States; and desire on this last occasion of our meeting together as a chapter before your departure, to testify to you our sincere sorrow that we are about to lose you as our Rural Dean and our fellow-worker in this portion of the mission field. During the space of two years that you have been our Rural Dean, your labours have been arduous in that capacity, and frequently of a delicate nature, but we have always found you maintaining what was just and true on behalf of both clergy and laity. Through your suggestions and advice, our R. D. Chapter Meetings have been a real power for good, not only to the clergy themselves, for whom they are mainly intended, but also to the parishes in which for the time being the chapter meets; and we have rejoiced to observe that it has always been your wish that the Church's work should be done in the Church's way. In parting from you, we feel that we are losing one whom the Church of Christ in this diocese can ill spare, and whom the Church in Canada should have been able to retain as a powerful preacher, and a lucid expounder of Divine Truth. As your new parish is not very remote, we trust that we may still have the satisfaction of an occasional visit from you; and of this be sure, that we shall all invoke the blessing of the Almighty upon you and your's in the new home to which you are going, and pray that when your sojourning here on earth is over you may attain a better country, even an heavenly one.
(Signed) A. HENDERSON, B.A.; W. J. PIGOTT;

A. DIXON, B.A.; C. R. LEE; W. E. GRAHAME; A. H. W. CHOWNE, R. CORDNER, T. RIXON; R. C. CASWALL, M.A.; C. R. CLARKE, P. L. SPENCER, R. S. RADCLIFFE, Clergy of the Deanery.

HAMILTON.—Receipts at Synod Office during the month of October 1879.

MISSION FUND.—*Offertory collections*.—Moorefield, \$4.80; Drayton, \$2.75; Rothsay, \$2.61; Port Maitland, \$1.84; Elora, \$10.01; Clifton, \$12; \$48. On *Guarantee account* Port Maitland, \$20.00 Bowling-green, \$16.00; Colbeck, \$15.00; Dunnville, \$125.00; West Flamboro', \$200.00; Port Colborne, \$87.50; Fergus, \$62.50; Alma, \$12.75; Caledonia, \$108.34; Cayuga, \$125.00; Nassagaweya, \$90.00; Acton, \$40.00; Nanticoke, \$62.50; Eramosa, \$20.00; Harriston, \$76.86; Cheapside, \$37.50; Luther, \$18.00; Drayton, \$15.00; Omagh, \$30.00.

WIDOW'S AND ORPHAN'S FUND.—*Offertory Collections* Barton, \$4.87; Glanford, \$2.15; Alma, 76 cents, Waterdown, \$23.18; Aldershot, \$4.03; Stoney Creek, \$13.27; Bartonville, \$6.74; Queenston, \$2.00; Omagh, 70 cents; Palermo, \$1.78. *Thanksgiving Collections*. Hamilton: Church of the Ascension, \$150.00; All Saints \$6.58; St. Mark's, \$7.00. Barton, \$4.62; Glanford \$3.34; Port Colborne, \$2.01; Marshville \$1.74; Grimsby, \$11.00; Grantham \$4.25; Homer, \$2.38; Merritton, \$2.12; Dunnville, \$8.00; Queenston \$3.00; Orangeville, \$7.65; Hornby, \$4.75; Georgetown, \$5.79; South Cayuga, \$2.40; Port Maitland, \$2.60; Omagh \$1.22; Palermo, \$1.12; Clifton, \$10.22; Harriston, \$3.14; Thorold, \$25.40; Port Robinson, \$4.60; Norval, \$3.30; Stewarttown, \$3.43; Milton, \$9.40; Burlington, \$8.34; Nelson, \$3.50; Rothsay, \$2.00; Moorefield, \$2.71; Drayton, \$1.95; Erin, \$2.42; Hillsburg, 77 cents.

HURON.

(FROM OUR OWN CORRESPONDENT.)

GODERICH.—On Sunday, the twenty third after Trinity the Right Rev. the Bishop consecrated St. George's Church in Goderich. St. George's is one of our oldest Churches. Its importance as a lake port caused its early settlement as the site of a future town, and hence it was amongst our first missionary stations, but it has long had the privilege of being a parish of the old Anglo-Catholic Church, it bore the heavy incubus of debt till now, and consequently the Church could not be consecrated. They would not give unto God that which was not, bona fide, her own. The Venerable Archdeacon Ellwood who has been many years Rector of Goderich has at length realized the earnest desire of his heart that the house of prayer in which he has so long administered the bread of life might in his day be the very House of God.

C. E. Y. M. A.—The opening lecture of the season was delivered under the auspices of the Church of England Young Men's Association in Bishop Cronyn Hall, on Thursday evening, the 20th inst. The subject of his lecture was one of the most important and deeply interesting topics that could be brought before the Association—"What is man?" No epitome of the lecture would do it justice; but fortunately, however, it is pretty fully reported in the city papers. There was a good attendance, notwithstanding the intensity of the weather, the most inclement we have had this season. Mr. George Laing, the President of the Association, after the appointed devotional exercises, briefly addressed the meeting. He urged the claims of the C. E. Y. M. A. upon those present, upon the Church at large, and especially asked the co-operation of the ladies of the Church to aid in the labors, and to extend the usefulness of the Association.

EASTWOOD MISSION.—Rev. John Gemley, London, Bishop's Chaplain, preached at Eastwood, Oxford Centre and Princeton Centre on Sunday, the 16th inst.

—Considerable matter has to be held over till next week.

Correspondence.

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

CONCERTS IN CHURCHES.

SIR,—May I, as a Wesleyan Methodist, be permitted to express my delight that the Church of England has so far given up her old ways as to permit concerts to be given in her churches, in order to raise money for this or that object? I am aware that for a Methodist to be surprised at this being done may appear extraordinary, seeing that our places of worship are as often as not thus turned into concert rooms. But you must remember, first that we are not taught to look upon them in any other light than that of mere meeting or preaching houses, the light in which John Wesley intended them to be regarded, and that we have no superstitious notions as to consecration and the like of buildings which are supposed to be set apart strictly and solely for the worship of God; and, secondly, that there are very many Methodists, who object to such performances taking place in their churches, who think that the school-room is the proper place for them. The same remarks apply also in the case of Roman Catholics and Presbyterians—more, perhaps, in that of the latter than the former. Yet these also have adopted our customs, as well that of revivalism as that of secularizing her churches, in order to make money out of them. So strange does this seem to many outsiders that the *Globe* in a recent critique on a so-called "Service of Praise" held in the Church of the Redeemer, Bloor street, adverted to it as a "new departure from the old, staid, and formal Anglican usage." I was present at this so-called "Service of Praise," and except that the Rev. Septimus Jones read a chapter of the Bible, and that two hymns were given out to be sung congregationally, and that the benediction was pronounced at the conclusion, the whole affair was a concert from beginning to end, and like its predecessor, as Mr. Jones, not without exultation remarked, a successful concert financially, though no money was paid at the doors, only taken up by way of collection during the intermission. There was certainly no applause, but laughing and talking and criticizing the music—and the company, were freely indulged in, though, of course, in a subdued tone of voice, as befitted the "Service of Praise." Miss Brocowski, instead of sitting in the choir, came forward from the body of the church in the approved mincing style of public singers, and stood in front of the chancel with her back to the Communion Table, and went through her solo in thorough concert fashion. So also the Misses Corlett, so also the choir, as far as they could manage it in their seats. The evident object of all in the church was to have their ears tickled and their tastes gratified by Mr. Fisher's splendid organ playing, and the attractive bill so ably gone through by the other musicians. Of course, as a non-Churchman, I am ignorant of what is lawful and what is unlawful. But if the Ritualists are to be come down upon by the Bishops for lawlessness in introducing novelties into their services in the way of vestments and ceremonies, surely, if I read the rubrics right, there is no less lawlessness in such novelties as these so-called "Services of Praise," in which no religious feelings are excited at all, where the clergyman offends not by vestments and the appearance of over-reverence, but by the want of even the ordinary clerical attire, as ordered by authority, and of any approach to reverence. For be it observed, Mr. Jones did not wear his surplice—he had not on even his black gown, but sat in his ordinary walking dress within the rails of the Communion Table, crossed from one side to the other as he would cross a room, walked down to the lesson desk (pardon me, if I am wrong in my nomenclature), and begged in the most conversational style—in fact, no Methodist minister could have done it better, and that is saying a good deal in his praise as a professional mendicant. As I have said, the only approach to anything like a "service" were the reading of the Bible, the two hymns, and the benediction—"but one half-penny worth of bread to [an] intolerable deal of sack!" As Mr. Jones has announced that as this sort of thing pays so well, he intends to run his church as a concert room frequently during the winter and spring, probably we shall find other clergymen of the same stripe following suit, with perhaps, Vice-Chancellor Blake giving a "sacred" reading, or Mr. Handford one of his popular lectures. In such an event how will your Bishop act? And if this is allowed to be done with impunity by the clergy of the Low Church school, why should what I can only style the vagaries of High Churchmen be singled out for punishment?

JOHN MCKIN,
A Wesleyan Methodist.

Toronto, November 18th, 1879.

INQUIRY.

SIR,—I am desirous of procuring better information than I now possess on the subject of church vestries, the election of church wardens, and the proper time

for doing so in new parishes, and trust some of your readers may be able to supply the information sought.

I find in the Church Temporalities Act, 1841, that ample provision is made for constituting vestries, electing churchwardens, etc., in all existing parishes, and subsequently, by canon of the synod, for the formation of free church vestries, but in no case have I been able to find any provision for constituting vestries or electing churchwardens in the interim which elapses between the setting apart of a new parish and the following Easter.

If I am correct then in supposing that no provision has been made by our synod to meet a case of this kind, may I ask by what law are we governed?

In England provision is made for cases of the nature in question. "The Church Building and New Parishes Act" requires that in case of new parishes, churchwardens shall be appointed within twenty-one days after the consecration of the church, 6, 7 vic., ch. 37, sec. 17, or two calendar months after the formation of the parish, 8, 9 vic., ch. 70, sec. 6, 7, and the next appointment to take place at the usual time for the appointment of parish officers. In the absence then of any law or diocesan canon on the subject, does the English law apply?

This point suggested itself to my mind in connection with the new parish of St. Mark's, Parkdale, lately set apart from St. Anne's, the incumbency of which, his lordship the bishop of the diocese for a short time assumed, and in which no election of churchwardens or other officers has taken place since the formation of the new parish. There is, however, in connection with this new parish of St. Mark's one matter which should not be lost sight of. Prior to its boundaries being defined, and it being declared by his lordship the bishop a separate parish, it had an existence as a mission under control of the incumbent of St. Anne's, and as such had its free church vestry, churchwardens, and one lay delegate, the latter one of the representatives in synod of the parish of St. Anne's. But, it appears to me, that all the church officers appointed during its mission existence, cease to hold powers after the new parish has been created, inasmuch as I can find no special or general provision for the continuance of their powers.

May I indulge the hope that some of you legal readers will give this matter their attention.

THOS. MCLEAN.

Parkdale, Nov. 20, 1879.

LOCAL ITEMS.

SIR,—With your permission I would say a few words in reference to the article headed "Local Items" in a late number of the *DOMINION CHURCHMAN*.

It appears that some of your correspondents (especially clerical) are somewhat severe on you for presuming to insert very brief reports of entertainments. I refer to socials, harvest festivals, concerts, bazaars, etc., which have been, and are given in the interest of the church, as "utterly uninteresting local items," to the exclusion of more interesting and important church news. Can it be possible that any of your clerical friends are so thoughtless as not to know, or so thankless as not to acknowledge the source whence the church derives at least four-fifths of its pecuniary support: whereby our churches are enlarged, renovated, and decorated, together with everything appertaining thereto. But were these entertainments discontinued and frowned upon, where I ask would our churches be in less than two years? Why, sir, most undoubtedly in hopeless insolvency. It is true there might be a more orthodox way to raise the "needful," namely by special subscription; but to suppose that that mode to raise funds for church purposes will be ever adopted is so visionary, that it might be safely said, no church, or clergyman during the present or coming century will ever (but to a very limited extent) reap benefit therefrom.

I may ask moreover, what was the *DOMINION CHURCHMAN* ever designed for but to disseminate every kind of church news and let your readers know to whom the church is indebted for favours; also what is being done in other parishes than that in which they may happen to reside.

I shall not say any more on this subject, but I trust your clerical friends will treat you with more consideration in future.

I would now say a few words on a more interesting topic, namely the extension of the subscription list to your paper.

I have perused the excellent letters of Messrs. Leggo, Lampman, W. Wheatley Bates, and others, all of whom express themselves to the effect that your "paper is wanted," and is indispensable as a medium through which church principles and general church information may be given to the people, cheaply and expeditiously. The sentiments contained therein, are so much in accordance with my views of what is required by churchmen, that I would suggest that these letters ought to be read in our churches.

But Sir, the good work ought not to stop here, the clergy who are (or who ought to be) the legitimate local agents of the paper, and upon whom the respon-

sibility rests to build up the subscription list thereof, must undoubtedly put their shoulders to the wheel and give their respective parishes a thorough canvass for subscriptions. The present low rate at which the paper is furnished to subscribers (thanks to your enterprise) for it is within the reach of every possible condition of church membership; and thereby make the *DOMINION CHURCHMAN* what it ought to be, the great exponent of sound church doctrine in the Dominion. I cannot do better than quote from your correspondent, W. Wheatley Bates on the subject.

"We shall soon in all probability have good sleighing; at any rate we shall soon be paying our winter visits to our people. In every house where a dollar can be spared for the purpose, let us spend a few minutes in advocating the claims of the *DOMINION CHURCHMAN*; and by God's blessing, your list of subscribers will be more than quadrupled before the end of February, and the people will have a paper whose teaching will be in accordance with the church's standards as they are, not with the church's standards as certain persons would have them." Mr. Editor there is something eminently practical in the above quotation, it has the right ring. Would there were more clergymen of the stamp of Mr. Bates! Thanking you for the space afforded me to ventilate my views, Yours &c.,
WM. LODOR.
Ancaster, 22nd Nov., 1879.

TO THE PUPILS AND OLD FRIENDS OF THE LATE BISHOP STRACHAN.

The old or the new proposition—which shall have the preference?

SIR,—In your issue of the 20th inst., I find a letter signed by an old friend of the late Bishop Strachan, inviting public attention to the "very racy anecdotes" of which he was the author, and suggesting their collection in a volume as a monument to departed merit.

If I mistake not, a monument of altogether another character, one which would have kept in perpetual memory, not accidental playful humours, but his wise, earnest and indefatigable labors as a Christian Bishop, was some time ago proposed to these same "pupils and old friends."

As (to anything but the honor of all parties concerned) nothing came of the worthier proposal, may we not take the serio-comic suggestion of the 20th as a hint that your correspondent desired to remind us of obligations to the memory of Bishop Strachan, graver than those indicated in his letter? We may, at least, charitably hope so. Yours very faithfully,
MORRISBURG, Nov. 21, 1879. CHAS. FOREST.

CHURCH EXTENSION.

DEAR SIR,—I rejoice to see in the *DOMINION CHURCHMAN* unmistakable evidences of real Church life in the parish of Woodbridge—daily service in the village church; Sunday service in St. Stephens, an ancient but pretty country church, five miles distant; Vellon and Kleinburg taken possession of by the Church.

This work of spreading the Church, of taking up its long unoccupied and almost forgotten fields, must involve an amount of work which very few of our clergymen feel justified in facing, and indeed the neglect of a certain for an uncertain tenure, would not be questionable. But as I understand it, Mr. Ford does not do the work himself. He does not neglect Woodbridge for the sake of the outer stations, as his laymen, lay-readers (or local preachers, if you will,) attend to those places, and he comes around once a fortnight or month to baptize the infants, and to administer the Sacrament of the Lord's Supper.

The work of spreading the gospel may thus go on, and half-a-dozen other places may be occupied and managed in the same way without affecting, except for the better, the life and vitality of the centre.

It cannot be said that we have an insufficient number of intelligent, capable, earnest, laymen who, with the advantage of a form of service peculiarly adapted to the carrying out of the work, would hesitate to aid in the extension of our beloved Church and to bring their erring brethren into the fold of that Divine Institution.

But, if, as it will be readily admitted, there be a propriety in the aggressions of the Church, there is a necessity in their retention. If new churches are not built and opened, old ones surely should not be closed and allowed to sink into ruin.

That such cases are rare is happily true, and should under our present happy circumstances be entirely out of the count. I am yours, truly,

J. ARMSTRONG.

—A little girl wanted more buttered toast, but was told that she had enough, and that more would make her ill. "Well," said she, "give me anuzzer and send for the doctor."

—Show this paper to your neighbors and ask them to subscribe for it.

Family Reading.

GOLD IN THE SKY.

CHAPTER XVIII.—RUMOURS.

"Then you had heard it, sir?"
 "Heard it, yes!"
 "But you didn't believe it, sir?"
 "No!"
 "And wasn't it a cruel wicked thing to say? Ought such people to be punished?"
 "Well, it would be rather hard lines on them to punish them; people's tongues are free."

Benson looked at Dr. Majendie as if he had spoken treason; and Gwendoline Majendie exclaimed, "Oh, papa!"

"Oh, papa! What do you mean?" said the Doctor. He and Benson and Gwendoline were alone in his study.

"I wonder you can speak in that cold manner about it!" she said, indignantly. "I think it is the most shameful thing I ever heard of, and it is just a thing which I should have thought would have made you specially angry."

"I have learnt not to be specially angry about things which we cannot help, and not to let those things over which we have no control aggravate me," replied the Doctor. "One requires one's strength for other matters."

"I knew you wouldn't believe it, sir," remarked Benson.

"No, it is the last thing I should think of believing," he replied; "but for all that I do not in the least wonder at some people believing it. Every one does not know him as we know him, and the world is not too inclined to be charitable; it is blind to our good deeds, and only too ready to reveal the rents in our mantles. When a story, easy of credence, is told us relating to one we know little about, we naturally believe it; and so it has been in this case. What do strangers know of the affection these boys had for one another? What do half the people in the town know of it? They only saw them when about in public, and neither of them were in the slightest degree demonstrative. Both had the thorough Englishman's off-hand way of treating those dearest to them in public."

"Well, at all events," said Gwendoline, confidently, "it will not really signify in the long run; these malicious reports can seldom do any real harm, and this, like the rest of them, will die a natural death."

"I am not so sure of that," said the Doctor; "this report may do considerable harm, and prove a source of trouble untold."

"But supposing all the world believed it," rejoined Gwendoline—"supposing all his friends turned against Cyril, and believed the very worst of him, it could only be for the time being, for when Claude gets well he will be able to say that it was not Cyril who attacked him."

"Claude's recovery is very far away, and very uncertain."

"Uncertain! Is it really uncertain, papa? Do you think he will die?"—and Gwendoline, in her shocked anxiety, whispered the last word.

"I can only hope and trust; he has youth and a healthy untried constitution to battle on his side. But he is certainly now in extremity. His injuries are very serious, and fever having supervened since this relapse, I can but feel his life hangs on a thread. God only knows which way it may go with him. If, therefore, things turn out for the worst, and he is never able to give his testimony as to the manner in which the evil befell him, or whose hand dealt the blow, who is to do so? and therefore it is I say these reports may prove a source of trouble untold."

Gwendoline knew from the tones of her father's voice how seriously he felt each word that he said, and a vision of great calamity, of unknown troubles and attendant griefs, arose like pale spectres before her. It seemed to her to be too terrible to betrust. Her father's words were as some horrible nightmare, from which she must soon wake, rather than an existing dread and fear which had befallen their quiet happy circle.

Benson was much moved; but finding the Doctor eager to return to the patient up-stairs, and disinclined for more talk on the subject, he took his leave. On quitting the Hall that morning, which was the one following his visit from Mr.

Hart, he had been very desirous of some conversation with the Doctor. Now, however, that he had had it, his one desire was to get back to sympathizing Mrs. Clark, and tell her all he had heard at Bird-hill.

Gwendoline's last words to her father before he left the room were that they must try all in their power to shield Cyril from hearing the cruel report.

At this moment a servant came and announced that luncheon was ready, that neither the Doctor nor Mr. Cyril Egerton were coming in to it, but that Mrs. Majendie had some visitors.

Crossing the hall, she met Cyril, who was just about to ascend the stairs again, but his step was slow, and when he saw her he paused, and said, "I am going up again; he is worse; have you heard?"

"Papa has just been talking to me about him," she said, endeavouring to bring a cheerful tone into her voice, which she was far from really feeling, "and, of course, while this fever and unconsciousness continue there can be no change, but he says he has so much on his side with youth and strength."

Cyril paused, and was evidently ruminating on something in his own mind. He then said, suddenly, "Gwendoline, what is the matter with old Mrs. Honeycomb; is anything troubling her, or have I personally offended her?"

"What do you mean?"

"Why, a short time ago I was crossing the hall, and I met her, and she gave me a freezing sort of bow, and went into the drawing-room. She is generally so gushing. What can it mean?"

Gwendoline, with a sudden throb at heart, felt herself unable to answer.

"It is a most extraordinary thing," he then continued; "now I come to think of it, Mrs. Morley treated me in exactly the same manner when I passed by her carriage on the hill yesterday. She gave me a distant bow, and looked away. I was tremendously taken by surprise when I noticed it, though, indeed, her behaviour was so marked, I could not help doing so. Even old Morley himself was rather cool the other day when I saw him. What can it all mean?"

Gwendoline found the difficulty of answering him was each moment increasing, and he continued "It is rather strange and ill-timed to choose this season of all others to quarrel with me; one would think that while suffering from such trouble as I am people would have been a little kind and considerate and have rather shown some sympathy with one than treated one to rude coldness."

What could she say? She felt that the wedge had been driven in, and each coming blow would now render its bitter purposes surer.

"Why do you not speak?" he said, "If there is anything wrong why do you not speak, and tell me about it? it is unkind to keep anything from me. However, I do not intend to be treated in this way without finding out the cause for it."

Gwendoline felt that she was turning pale, and that it was a dire necessity she should make some kind of answer, and in a meaningless way she said, "You must have imagined it, Cyril. Mrs. Honeycomb was always fond of you, and Mrs. Morley is rather shortsighted."

"One does not make mistakes of that kind," was the answer, "and I am not likely to fancy people were treating me in a cavalier fashion."

"You cannot really have done anything to offend them," she said nervously, "so you need not worry about it, it will all be explained soon, I dare say."

Cyril was not in the least conciliated, and without another word he turned, and continued his way up-stairs to the sick room.

"Stay, Cyril, have some lunch," she called after him.

"What! and join those two wretched old women in the dining-room? endure their presence after the way in which they have treated me? No, thank you"—and he went on.

"But you will take it if I send you some upstairs?"

"No, thank you!" and he turned round the next flight, and disappeared.

"But he must!" said Gwendoline to herself, adding "I will get some and send it up to him, and he will be all the better for it. Oh Basil, Basil, if ever you were wanted it is now! If you had only been with us as usual your helpful brain and your knowledge of law would have saved us a world of

anxiety, and might have spared poor Cyril all these wretched little indignities."

Filled with these thoughts, she rushed hastily into the dining-room, intent only on getting luncheon to send up to Cyril, and forgetting for the moment the presence of visitors.

(To be continued.)

MY WAY.

They told me of a way
 That I must go;
 Whether 'twas long or short
 They did not know.

I did not listen then,
 Nor understand,
 Until my Father came
 And took my hand.

"I am thy guide," He said;
 "Leave all with Me."
 And so I went with Him
 All trustingly.

And now we journey on,
 Day after day;
 I have no need of care;
 He knows the way.

My sandals are His strength;
 And His great love
 The staff that helps me toward
 The home above.

He holds my hand in His:
 How can I fear?
 It is not hard to trust
 When he is near.

I do not know how long
 The way will be;
 I only know it is
 The best for me.

And when no longer here
 He bids me roam
 I shall behold with joy
 My Father's home.

SYMPATHISE WITH YOUR CLERGY-MAN.

Support your pastor with words of cheer. He has many discouragements. Every Christian minister who faithfully discharges his duties meets discouragements. He must reprove the wicked, warn the erring, oppose false doctrine, superstition, and all other evils, by which he will be certain to gain enemies. His work very often seems to be in vain, and he is unable to see any good results from his labors. He meets with opposition, not only from the outside world, but very often from within his own charge. These and many other things unite to discourage the earnest pastor. You should comfort him and sympathise with him in his labors. Like Aaron and Hur, who stayed the uplifted hands of Moses, use all your efforts to encourage and strengthen your pastor in his labors. Don't shirk from bearing a part of the burden and enduring a part of the reproach of the faithful minister, who nobly stands up for the truth. O, how cheering to the earnest pastor to have those about him who are heartily interested in his work, and ever ready to speak kind words of cheer and encouragement.

CHURCH RESTORATION IN ENGLAND.

During my recent sojourn in different parts of England, I was continually invited to visit venerable churches, which during the last few years have been nobly restored and beautified. I really had no conception of the extent to which this important work has been carried on, until this late visit to England. Sometimes, in a single afternoon's drive, I visited not less than three churches, all within a few miles of each other, which had been going to ruin some thirty years ago, but latterly have been thoroughly renovated and put in beautiful repair, often at a very great cost. Nothing gave me a clearer idea of the new life, and the re-awakened interest so widely extended through the English Communion than this marvellous work of renovation and reconstruction.

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And in most instances the work has been done in the very best taste and with the clearest ideas as to the proprieties of Church architecture. But not only has there been this care for the house of God. As might naturally be supposed, it has been accompanied by a much deeper interest in the services of the Church and greatly increased attendance upon its ministrations.

THINGS EASY AND NOT EASY.

It is the easiest thing in the world to find fault. It is easy to say that nobody is honest. It is easy to say the Church is to blame for it. It is easy to say that the Church would be all right if the clergyman would preach and do as he ought. But it isn't easy to look on the best side, to see that there are hundreds of faithful preachers, thousands of honest, sincere men and women, countless acts of justice, charity and humanity, which outweigh all the grumbling of all the grumblers, so that it is really only the finest dust in the balance. Let us be fair and cheerful. The world is not all wrong. Everybody isn't a rascal. Our neighbors are not all trying to cheat us. The Church is doing good work for the world, and even the growlers are not half so disagreeable as they seem.

I AM A POOR SINNER.

Yes, I am a sinner. I cannot deny the charge. I have sinned not only once, but many times—times without number. I began to sin very early, and I have sinned every day, all my life long. Sometimes I have such a sense of my exceeding sinfulness, that I am ready to say with the Psalmist: "Innumerable evils have compassed me about; mine iniquities have taken hold upon me that I am not able to look up; they are more than the hairs of my head, therefore my heart faileth me."

And I am not only a sinner, but I am a poor sinner. Sin has impoverished me. By my sins I have forfeited all title to all good. There is nothing but my sins that I can properly call my own. As a sinner I am "wretched, and miserable, and poor, and blind, and naked."

And yet I am rich. I am so as baptized and believing in Christ. I am "rich in faith." By faith I am justified. All my sins are pardoned. I am "accepted in the Beloved." I am clothed in the righteousness Christ has imparted. I have a title to a heavenly inheritance. I am an heir of God, and a joint heir with Christ. God is mine. The Lord is my portion. Heaven is mine. Its boundless riches are my possession. They are mine to enjoy forever; as really mine as though there were no others to possess and enjoy them. As a sinner I am poor indeed, but as a living member of Christ's Church I am immeasurably rich. I feel disposed to say,

"I'm a poor sinner, and nothing at all,
But Jesus Christ is my all and all,"

"THY WILL BE DONE."

Honestly now, how many of us offer this prayer, as an original proposition? And because we are so absolutely persuaded that God has a design in our own particular life, and a good, kind and wise one, that we want Him to have His way, and carry out this idea? Why, the first impression on almost every mind, made by the words, is mere submission. We can't have our way; we can't carry out our cherished desire; we can't help it; therefore "Thy will be done." In Gethsemane, it is true, our dear Lord, with a bloody sweat, besought God to grant Him His heart's desire, and to submit. Yet how full, how affectionate, how hearty, how full of praise is the submission! "Father, not my will, but Thine be done," lovingly He seems to say. I never thought to change this great design, to supersele Thy will, and interpose my will; oh maintain my lot and fulfil Thy wise purpose. I am ready. His humanity was suffering, and He knew the greater agony that awaited Him. His humanity was appalled, horror stricken; His aversion was instinctive. What a struggle between flesh and spirit! Great drops of blood sweat in the contest! But spirit triumphed gloriously; and the very desire of the inmost soul came forth: "Not

my will, but Thine be done." The choice was still with Him "I have power to lay life down, and I have power to take it again." With a full understanding of the terrible cost, He deliberately prayed, that God's will might prevail. Happy the man whose heart is so convinced of God's wisdom and goodness, as to be watchful, jealous and beforehand, in entreating that the Lord's will and not his own may be done! Yet if we earnestly ask and desire that His kingdom may come—and that we do earnestly—then it seems very easy and material to ask and beg too that His will may be done. We can't watch ourselves too jealously in this matter. Constant study, constant thought, unmercenary, unworldly, single hearted study and yearning, must set the heart on God's kingdom and righteousness, establish the coloring, fix the tastes of our soul before we can be true to God, in harmony with this will. The 119th Psalm will do well to be read in this connection.

THE MINISTER'S SALARY.

The pastor's salary should be paid promptly:

1. Because the minister is occupied with spiritual things, therefore an adequate support should be given, and promptly paid.

2. We maintain that the minister requires bread and meat to live upon as other men; clothing for his body; books for his library, and various other creature comforts. His children require education, and demand decent apparel. His wife must be so clothed that she may be able to go among the families of the congregation without being abashed on account of her appearance. If he has no wife, he is entitled to one, and can therefore lay a solid claim to her support.

3. We argue from the explicit declarations of God's Word, that the minister is entitled to a support: "They that preach the Gospel should live of the Gospel;" and many like passages.

4. Not only is he entitled to the promise of such support, but it should be promptly paid.

5. To decline to contribute according to one's ability is wrong.

6. To decline to pay what has been promised is dishonest.

7. To put off the payment of the subscription to the pastor's salary until all other obligations are met, and all personal and family expenses likewise, we also characterize as dishonesty.

8. The interests of a man's soul are more important than the temporal interests of his family, and he who does not support the Gospel, or its messengers, wrongs his own soul.

The conclusion reached cannot be questioned, viz., that the pastor's salary should be paid.

SHUT IN—A WORD FOR THE SICK ONES.

Even the house was shut in. It was a low, unpainted dwelling, back from the road, the view confined to a wood upon three sides, and a field of sprouts upon the front. But the sun set in winter over this field, and the invalid's one window looked out to it. Still the glory of earthly sunsets must fade, and the sky must become gray and vacant. With the glow of the crimson in her eyes, she leaned back in her arm-chair.

"I can't understand why I am shut in here," she said; "I had a grand winter all planned, and now I am useless and helpless."

Her friend looked up from the fire she was coaxing into life on the hearth: "I suppose Joseph could not see, either, why he was shut up in prison, but the Lord could see."

The shadow of a smile flitted over the worn face. Perhaps the Lord could "see" about her too.

"Go on, please," she said, "like a child in the pause of a story. So she went on in a tone eager with tenderness, coming to the low chair at the invalid's side.

"Joseph was shut in 'until the time that His word came.' He was shut in, that the Lord might speak to him."

The eyes with the sunset glow in them grew yet more luminous with this new thought.

"The word of the Lord came to the faithful old prophet Jeremiah, while he was shut up in prison, and this word was: 'Call unto Me, and I will answer thee, and show thee great and mighty things which thou knowest not.' Is it not worth

while to be shut in to have these great things shown to us?"

"Yes," was the tremulous reply, "He has shown me things that I knew not. I knew not that I was a sinner, and surely, surely, I knew not that He is a Father, who loves and forgives, because he loves. The business of my life was all shut out for this word to come to me."

"He made it still in your life that you might hear his voice. The Spirit of God speaks so low that we must hush to listen to Him. There is nothing so blessed as to be taught of God, to know Him so well, that to obey we hardly wait for Him to speak."

"Yes," said the sick one in a glad voice.

"Of Noah it is said—do you remember?—'The Lord shut him in.' And when you have received His message He will open your prison doors, and you will go forth, with your whole life bright with the light that He has made to shine in your prison, the light that is shining for others through you."

She lay back with a satisfied smile. "I want it to be for others, too."

"The Lord kept His disciples awhile with Him before He sent them forth," said her friend, rising to go away.

In the wakefulness of the night, as a sweet message of comfort, the words came to the invalid over and over again, "The Lord shut him in."

ADVENT.

Softly He cometh,

This King.

No sound on the mountains afar;
No herald, save one silent star;
Nor highway with triumph to ring!

Lowly He cometh,—

This King.

No robes of bright purple and gold;
No pageantry royal and bold;
No banner its glory to fling!

Meekly He cometh,

This King.

To sit in our earth-shade of woe;
To wear our humanity, so
That souls in their son-ship may sing!

Quickly He cometh,

This King!

Lord, even so!—longing we wait
Outside of the pearl-built gate,
Outside of the glory so great,—
Till Thou our glad welcome shalt bring;
Thou—Brother, and Saviour,

And King!

WANT OF SELF-KNOWLEDGE.

Half the evil in this world comes from people not knowing what they do like, not deliberately setting themselves to find out what they really enjoy. All people enjoy giving away money, for instance: they don't know that,—they rather think they like keeping it; and they do keep it under this false impression, often to their great discomfort. Everybody likes to do good; but not one in a hundred finds this out.

Character is always known. Thefts never enrich; alms never impoverish; murder will speak out of stone walls. The least admixture of a lie—for example, the least attempt to make a good impression, a favourable appearance—will instantly vitiate the effect; but speak the truth, and all Nature and all aids will help you with unexpected furtherance.

"The Church in the world," says a recent writer, "is like a ship in the ocean. The ship is safe enough in the ocean, so long as the ocean is not in the ship. The Church is safe enough in the world so long as the world is not in the Church."

Good, kind, true holy words dropped in conversation may be little thought of, but they are like seeds of flowers or fruitless tree falling by the wayside, borne by some birds afar, haply thereafter to fringe with beauty some barren mountain side or to make glad some lonely wilderness.

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Children's Department.

MAKE IT YOUR OWN.

There are two ways and only two ways in which you can make a thing your own. You must work for it or you must buy it. There are three other ways in which people sometimes try to make things their own—by begging, by borrowing, or by stealing—but they cannot make things really their own in any of these ways. There is, however, one exception to this rule, and that is in the case of those things which we receive directly from the hand of God. We cannot work for these things, that is we cannot earn them, neither can we buy them,—God is not a merchant, He is a king, and He gives royally—we must beg them; it is no disgrace to beg from Him. The things we freely get from His hands are ours as much as if we had bought them. And still, in more than one passage of Scripture He tells us to come and buy. One of these passages is in Isaiah lv. 1: "Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy wine and milk, without money, and without price." Here we are invited to come and buy things from God; but it is "without money." This is not the ordinary way of doing business. It is not "after the manner of men." In Proverbs xxiii. 23, He also says to us "Buy the truth and sell it not." It seems as if He were saying to us, Make the truth your own at any cost; part with anything or everything for it, if necessary; and when you have got it don't give it up for all the world. When we take God's gifts that are necessary for our spiritual welfare we must part with something; and although the things that we have to part with—our sins and our self-righteousness—are of no use to God, still He has been pleased kindly to invite us to "come and buy."

Our picture represents a man who seems to have been digging and quarrying, and has found something which he examines with keen interest.

In St. Matt. xiii. 44 we find a parable uttered by the Saviour: "Again, the kingdom of Heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." The man in the picture looks joyous enough to be the very man spoken of in the parable; and it is just possible that the parable may be made, to some one, a little clearer than it would otherwise be by the picture and the remarks we have been making about buying. There is one field at least in which there is treasure hid We mean the Bible. Many a weary seeker has found that treasure, to his great joy. Search for it; make it your own.

A WONDERFUL PET.

You have heard of wonderful dogs and horses by the score, I dare say, but I fancy you have not often heard of a pet elephant. In India, you know, where elephants are numerous, they are employed in different kinds of service, and I will now tell you a true story of one which was a pet.

Old Soup (for that was his curious name) was born more than a hundred years ago, and he lived about two years since on the banks of the Ganges, near the city of Cawnpore. The story of his life would be a very interesting one, if he could only tell it; but, you see, he has outlived all his early friends, and so there was no one to tell it for him. When old Soup (or *Soupramany*, as the natives called him) was young he was trained for war; and used to go out fighting and hunting with his black masters, and many a hard battle did he have with the hard skinned, one tusked rhinoceros. But old Soup is *old* Soup now, and having seen so many ups and downs in life, he is glad enough to take it just a little bit easy in these his latter days. But now I must tell you how he came to be made a pet; and I am quite sure that when you have heard the story you will agree with me that he heartily deserves all the petting he can get. Well

old Soup was one day, at the time of which I am speaking, working with a number of other elephants and some soldiers in loading a ship with bags of rice. Major Daly was the officer in charge of the soldiers, and old Soup and the other elephants belonged to him. This was just about the time of old Soup's hundredth birthday and as the elephants one by one, marched up to the ship's side and delivered their bags of rice, Major Daly's little boy and girl stood watching the old fellows at their work. What was the reason I cannot say—whether it was the heat of the sun, or the hardness of the work, it is impossible for me to tell—but all at once one of the elephants began to throw his bags of rice into the river, and the Major soon saw that the animal had gone mad. The mad elephant, having killed his keeper, turned, and ran towards the Major's children, who were hurrying with their nurses to get indoors, how they would have fared if they had been left to themselves I cannot say; but old Soup was there, and when he saw the mad elephant chasing the Major's children, he dashed in between them and fought the mad creature until he laid him dying on the ground.

It was a terrible fight, this last fight of old Soup's. It lasted for an hour and a half, and though old Soup was conqueror in the end, he had many wounds to remind him of the struggle. His ears were badly torn, and his head bruised, and one of his tusks was broken off short; but he saved the lives of his master's children, and I am not surprised that they made him a pet after that. But old Soup became something more than a pet; he became a nurse as well, and often would he take the children out by the hour together; and the major said, over and over again, that he would far rather trust his children with old Soup than with any number of Hindoo nurses. He became quite a fisherman, and might often be seen on the banks of the Ganges helping his little friends to catch the golden tench which abound in the River Ganges. One of the boys would bait the hook for him and take off the fish, but he would hold the fishing rod with the tip of his trunk, and would always know when he had a bite, and would land the fish as well as any one. Was he not a wonderful pet?

A BEAUTIFUL VISION.—Quite recently I visited a German widow, living at a delightful country seat, with a little son of eight, and daughter of five. As we sat down to the well-spread table, the little boy, folding his hands and closing his eyes, thanked our Father in heaven for the food before us, and asked Him to bless it. Then the little girl, in a childish voice, repeated, "Lord Jesus, be present with us." Come, and this table bless, and do us good." The little ones were taught by their godly mother to think of Him whom they were addressing.

—Little children have often very tender consciences, and are perfectly aware when they have been "naughty."

A little girl one day said to her mother, "Papa calls me good, Auntie calls me good, but I am not good."

"I am very sorry," said the mother.

"And so am I," said the child; but I have got a very naughty think."

"A naughty what?"

"My think is naughty inside of me."

And on her mother enquiring what she meant, she said, "Why, when I could not ride yesterday, I did not cry nor anything, but when you was gone, I wished the carriage would turn over, and the horses would run away, and everything bad. Nobody knew it; but God knew it, and he cannot call me good. Tell me, mamma, how can I be good inside of me?"

A punctual man can always find leisure, a negligent one never.

DEATH.

On the 20th instant, at the residence of her brother near Weston, after a few hours illness, Esther Chew, full of hope. "Blessed are the dead that die in the Lord."

Church Directory.

St. James' Cathedral.—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grasset, B. D., Rector. Rev. S. Rainsford and Rev. R. H. E. Greene, Assistants.
St. Paul's.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Canon Givens, Rector, Rev. T. C. DesBarres, Incumbent.
Trinity.—Corner King Street East and Erin streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Sanson, Incumbent.
St. George's.—John street, north of Queen. Sunday services, at 8 a. m. (except on the 2nd & 4th Sundays of each month) and 11 a. m. and 7 p. m. Evensong daily at 5.30 p. m. Rev. J. D. Cayley, M. A., Rector. Rev. C. H. Mockridge B. D., Assistant.
Holy Trinity.—Trinity Square, Yonge street. Sunday services, 8 and 11 a. m., and 7 p. m. Daily services, 9 a. m. and 5 p. m. Rev. W. S. Darling, M. A., Rector. Rev. John Pearson, Rector Assistant.
St. John's.—Corner Portland and Stewart streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Williams, M. A., Incumbent.
St. Stephen's.—Corner College street and Bellevue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M. A., Rector.
St. Peter's.—Corner Carleton & Bleeker streets. Sunday services, 11 a. m. and 7 p. m. Rev. S. J. Boddy, M. A., Rector.
Church of the Redeemer.—Bloor street West. Sunday services, 11 a. m. and 7 p. m. Rev. Septimus Jones, M. A., Rector.
St. Ann's.—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, M. A., Incumbent.
St. Luke's.—Corner Broadalbane and St. Vincent streets. Sunday services, 8 & 11 a. m. & 7 p. m. Rev. J. Langtry, M. A., Incumbent.
Christ Church.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. T. W. Paterson, M. A., Incumbent.
All Saints.—Corner Sherbourne and Beech streets. Sunday services, 11 a. m. and 7 p. m. Rev. A. H. Baldwin, B. A., Rector.
St. Bartholomew.—River St. Head of Wilton Avenue. Sunday services, 11 a. m. and 7 p. m.
St. Matthews.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M. A., Incumbent.
St. Matthew's.—Strachan St., Queen West. Sunday services, 8 11 & 12 a. m., & 4 & 7 p. m. Daily services, 6.30 & 9 a. m., (Holy Communion after Matins), and 2 & 8 p. m. Rev. R. Harrison, M. A., Incumbent, 28 Lumley St.
St. Thomas.—Bathurst St., North of Bloor. Sunday services, 11 a. m. and 7 p. m. Rev. J. H. McCollum, M. A., Incumbent.
Grace Church.—Elm street, near Price's Lane. Sunday services 11 a. m. and 7 p. m. Rev. J. P. Lewis, Incumbent.
St. Phillip's.—Corner Spadina and St. Patrick streets. Sunday services, 11 a. m. 7 p. m. Rev. W. Stone, Incumbent.
Church of the Ascension.—Richmond St. West, near York street. Sunday services, 11 a. m. & 7 p. m.
St. Mark's.—Cowen Ave., Parkdale. Sunday services, 11 a. m. and 7 p. m. C. L. Ing es, Incumbent.
Trinity College Chapel.—Sunday services, 11 a. m. and 3.30 p. m. Ven. Archdeacon Whiteker, M. A., Provost; Rev. Professor Jones, M. A.; Rev. Professor Boyd, M. A.

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