

with great velocity. The effect of the resistance of the ether is to retard the tangential motion, and allow the attractive force of gravity to draw the body nearer to the sun, by which the dimensions of the orbit are continually contracted and the velocity in it augmented. The final result will be that, after the lapse of ages, this comet will fall into the sun; this body, a mere hazy cloud, continually flickering as it were like a celestial moth round the great luminary, is at some distant period destined to be mercilessly consumed. Now the discovery of this ether is deeply interesting as bearing on other important physical questions, such as the undulatory theory of light; and the probability of the future absorption of comets by the sun is important as connected with a very interesting speculation by Prof. William Thomson, who has suggested that the heat and light of the sun may be from time to time replenished by the falling in and absorption of countless meteors which circulate round him, and here we have a cause revealed which may accelerate or produce such an event."

After a lucid survey of the progress of geology, physiology, and chemistry, the address concluded with the following elegant passage:

"And now, in conclusion, I may perhaps be permitted to express the hope that the examples I have given of some of the researches and discoveries which occupy the attention of the cultivators of science may have tended to illustrate the sublime nature, engrossing interest and paramount utility of such pursuits, from which their beneficial influence in promoting the intellectual progress and happiness and well-being of mankind may well be inferred. But let us assume that to any of the classical writers of antiquity, sacred or profane, a sudden revelation had been made of all the wonders involved in Creation accessible to man; that to them had been disclosed not only what we now know, but what we are to know hereafter, in some future age of improved knowledge; would they not have delighted to celebrate the marvels of the Creator's power? They would have described the secret forces by which the wandering orbs of light are retained in their destined paths; the boundless extent of the celestial spaces in which worlds on worlds are heaped; the wonderful mechanism by which light and heat are conveyed through distances which to mortal minds seem quite unfathomable; the mysterious agency of electricity, destined at one time to awaken men's minds to an awful sense of a present Providence, but in after-times to become a patient minister of man's will, and convey his thoughts with the speed of light across the inhabited globe; the beauties and prodigies of contrivance which the animal and vegetable world display, from mankind downwards to the lowest zoophyte, from the stately oak of the primeval forest to the humblest plant which the microscope unfolds to view; the history of every stone on the mountain brow, of every gay-coloured insect which flutters in the sunbeam;—all would have been described, and all which the discoveries of our more fortunate posterity will in due time disclose, and in language such as none but they could command. It is reserved for future ages to sing such a glorious hymn to the Creator's praise. But is there not enough now seen and heard to make indifference to the wonders around us a deep reproach, nay, almost a crime? If we have neither leisure nor inclination to track the course of the planet and comet through boundless space, to follow the wanderings of the subtle fluid in the galvanic coil or nicely poised magnet; to read the world's history written on ancient rocks, the sepulchres of atwiny relics of ages long gone past, to analyze with curious eye the wonderful combinations of the primitive elements and the secret mysteries of form and being in animal and plant; discovering everywhere connecting links, and startling analogies and proofs of adaptation of means to ends—all tending to charm the senses, to teach to reclaim a being who seems but a creeping worm in the presence of this great creation—what, I repeat, if we will not, or cannot, do these things, or any of these things,—is that any reason why these speaking marvels should be to us almost as though they were not? Marvels indeed they are; but they are also mysteries, the unraveling of some of which tasks to the utmost the highest order of human intelligence. Let us ever apply ourselves seriously to the task, feeling assured that the more we thus exercise, and by exercising improve, our intellectual faculties, the more worthy shall we be, the better shall we be fitted, to come nearer to our God."

Communications.

DIOCESE OF QUEBEC.

To the Editors of the Canadian Church Press.

GENTLEMEN—In your notice of the Quebec Synod, you say, "the Bishop was understood to offer an objection to this limitation of his prerogative." This is evidently a misprint for "no objection," which was the fact. But most readers would take it as it stands, and infer that it was in consequence of the Bishop's objection that Mr. Mountain moved his amendment.

(Will you be so good as to make this correction in your next number, and put it in some prominent place. R.)

THE EASTERN DIOCESE.

To the Editors of the Canadian Church Press

GENTLEMEN—I observe several inaccuracies in your Editorial of the 18th inst. "on the Eastern Diocese," and as I feel sure you have no wish to mislead, I send you the real state of the case. It is not correct to say that, "amongst other causes, the late hour in which the City of Kingston contributed her quota has served to discourage other parishes." Six years ago Kingston took the lead in the movement then made, its proportion of the endowment was promptly subscribed, and the amount would have been

forthcoming, had the matter been proceeded with. Upon the effort being renewed in 1858, Kingston, when called upon, immediately contributed its quota, and, up to the present time, has paid as much cash into the fund as all the other parishes of the proposed Diocese put together. It is not correct to say that "the Governor General requires as a preliminary that the Fund be invested in mortgages." The Church Society requires that the minimum amount of £15,000 be actually realized, either in cash, or a mortgage, before asking the Governor General for permission to proceed in the election of a Bishop. Up to the present time, barely one half of that sum has been secured. It is true that "the Committee are actually paying out cash with promissory notes, in order to induce persons to give mortgage on landed property," but it is with the view of inducing respectable individuals to assume these notes, and charge their Real Estate with the amount they represent, not because of any preliminary required by the Governor General. It is correct to say that nominally there is a surplus of \$1400, but, in the report in which that is stated, you will find that the Trustees speak of a large deduction which will have to be allowed on account of losses upon the promissory notes still outstanding. That deficiency, as estimated by persons qualified to judge, will far exceed the apparent surplus. It is true that the regular meetings of the Committee are held quarterly, but it ought to have been added that they meet oftener when business requires, and that there is a sub-Committee diligently employed in the interval in carrying out the investments determined upon. To say that "the Committee do not seem to be in any hurry" is an imputation unworthy of an Editor, unless substantiated by good and tangible evidence. You give no evidence, and I know enough of the Committee to be able to say that there is no ground for the imputation, all are alike anxious to see the consummation reached, but they cannot force the matter.

Having said this much as to matters of fact, I will now express an opinion on two or three other points mentioned in your Editorial of 27th June, that only £9,000 out of the £12,000 subscribed was good, thus leaving an actual deficit of £3,000, and that on 1st July £1,000 became due to the Bishop for arrears. I am somewhat surprised that you should call that "a healthy condition." It is to avoid such healthiness that the Trustees of the Eastern Fund are taking a little longer time in securing their endowment. They will lend on mortgage only to punctual as well as substantial men. Again, I differ from you as to the powers conferred to the Synod Incorporating Act. It does not state that that body is authorized to fix the amount of the income of the Bishop of any Diocese, nor do I think it ever was intended that it should have that power. As a matter of opinion I think that had the Queen reserved also the right of appointing the Bishops, it would have been much better for the true interests of the churches. I would add that I am surprised the Editor of a Journal professing to support the Church of England should advocate such radical changes in her Constitution as would virtually ignore the Queen's supremacy as the temporal head of the Church, and thus lead to a separation between the Church in Canada, and the United Church of England and Ireland.

Kingston, 31st July, 1860.

MENTOR.

To the Editors of the Canadian Church Press.

GENTLEMEN,—There has been, of late years, a great outcry made against those who endeavour to carry on the services of the Church in the manner in which they have most solemnly bound themselves to celebrate them. The introduction of the Offertory, and prayer for the Church Militant, baptisms and churching of women, during the service, the bowing at our blessed Lord's holy name; and, generally speaking, the more decent and reverent mode of conducting divine service, which is gradually gaining ground in some districts,—all are denounced as innovations. Now there is an old adage, to the effect, that "they who live in glass-houses should not throw stones." It is difficult to imagine that those who are so jealous of innovations, as in their ignorance to stigmatize as such a strict observance of the Church's rules, should themselves be introducers of novelty. But it is even so. I have heard of clergymen who mutilate the burial service, to quiet their own consciences, while using it over persons whose lives were certainly no proof of their being under the influence of God's holy Spirit. I have heard of clergymen, who, conjointly with sectarians of different denominations, have held prayer-meetings in sectarian churches, and on one occasion in one of our own churches. On the latter occasion, prayer was offered in the congregation by men, who, sincere though they may be, are nevertheless enemies of the Church. Surely these are innovations. Again: I was present, some time since, in a church not many miles hence, when the Lord's Supper was administered. To my surprise, the officiating minister omitted the verbal oblation in the prayer for the Church Militant. Whether it was from inadvertence or intentionally, I know not. This is another innovation, and, if done intentionally, is worthy of rebuke. It was not without reason that the Reformers and compilers of the Liturgy used a verbal oblation of the "creation of bread and wine." It was their desire that our Liturgy should approach, as nearly as possible, to those of the primitive church. None of these, that I am aware of, contain a verbal oblation of the body and blood; but many of them (and all the more ancient ones) do contain a verbal oblation of the Elements. Take, e.g. that from the Apostolic Constitutions used prior to the Council of Nice. "We offer unto thee, our God and King, according to his ordinances, this bread and this cup, giving thanks unto thee through Him, inasmuch as thou hast made us worthy to stand in thy presence and minister unto thee." The verbal oblation is used in the Alexandrian, Cæsarean, Italian, and Constantinopolitan Liturgies. In the latter it is beautiful from its simplicity.—"Out of thine own we offer thee that is thine." It is with all reverence I say it, the "Grace before meat" of the Lord's Supper; nor should it be omitted on any pretext whatever.

Once more, and I have done. On Sunday last, at Even Song, the offertory sentences were commenced, when lo! the churchwarden issues from his seat, hat in hand, and proceeds to collect the alms of the people in the said hat, which having accomplished, he places alms, hat and all, upon the communion table,—the poor parson, in dismay (perhaps in disgust) as soon as he sees the hat being passed round, leaves the communion-table and mounts the pulpit, wondering by what process of mind a beaver hat can be looked upon as "a decent basin," and strongly convinced that innovations are, indeed, very much to be deplored.

VICTOR.