

The objects of the Union are mutual edification, and the discussion of questions of importance to the Church. The meetings of the Union are held alternately on the American and Canadian side of the River. On Tuesday and Wednesday the 14th and 15th inst., a very pleasant and edifying meeting was held at St. John's Church, Ogdensburg, in the Diocese of Albany. The proceedings were commenced by a short service in St. John's Chapel, after which a very able paper on "Clerical Study" was read by the Rev. W. Lewis, B.A., Incumbent of Prescott (Ontario). The speakers appointed were the Rev. Canon Mullock of St. Peter's, Brockville (Ontario), and the Rev. P. G. Clemson, Rector of Waddington (Albany). The discussion was continued by the Clergy present. Evening service was held at St. John's Church, Ogdensburg, and an appropriate sermon was preached by the Rev. Canon Preston, M.A., Rector of Cornwall, from Malachi ii. 5—on the 15th there was a celebration of the Holy Communion at 7.30, a.m., at 9.30 a.m., the Rev. H. R. Howard, Rector of Potsdam (Albany) read an able paper on "Sunday Schools and Confirmation classes,"—the speakers on this subject were the Rev. Canon Preston and Rev. W. Lewis—the discussion was continued by the rest of the Clergy. At 3 p.m., the Rev. K. L. Jones, B.A., Incumbent of Edwardsburgh (Ontario) read an interesting paper on "Church Reforms," which formed the subject of discussion for the rest of the day. There was again full service at 7.30 p.m., after which a meeting, on behalf of the Domestic and Foreign Missions of the American Church, was held, at which the Rev. Messrs. Lewis and Preston delivered addresses. After the service, a most agreeable evening was spent at the Rectory, where the Rev. J. D. Morrison and his estimable wife entertained the clergy and a large number of the parishioners. The clergy present were, the Rector of St. John's Church, Ogdensburg, the Rev. J. D. Morrison, who presided over the deliberations of the Union. The Rev. Dr. Peters, formerly Rector of Ogdensburg, the Rev. H. R. Howard, Rector of Potsdam, the Rev. P. G. Clemson, Rector of Waddington, the Rev. Mr. O'msted of Morley, and the Rev. Mr. Beardsley of Morristown, all of the Diocese of Albany.—The Clergy from the Diocese of Ontario, Canada, were, the Rev. Canon Mullock of St. Peter's, Brockville, the Rev. Canon Preston, M.A., Rector of Cornwall, the Rev. E. Austin, Rector of Elizabethtown, the Rev. E. P. Cranford, M.A., of Trinity Church, Brockville, the Rev. A. Jarvis, B.A., Incumbent of Osnabrock, the Rev. K. L. Jones, B.A., Incumbent of Edwardsburgh, the Rev. W. Lewis, B.A., Incumbent of Prescott, and the Rev. G. W. White, B.A., Incumbent of Iroquois.

A most edifying and agreeable meeting was held, and the Clergy left for their respective homes with feelings of devout thankfulness to the great Head of the Church, and looking forward to meeting again under the same happy auspices. The next meeting will be held (D.V.) in May, 1877, at St. Peter's Church, Brockville, in the Diocese of Ontario.

FOREIGN MISSION NOTES.

JAPAN.—"A new sun is rising in Japan. In 1870 there were not ten Protestant Christians in the empire. There are now (1876) ten churches with a membership of 800 souls. Gently, but resistlessly, Christianity is leavening the nation. In the next century the native word *inaka* (rustic, boor) will mean 'heathen.' With those forces that centre in pure Christianity, and under that Almighty Provi-

dence who raises up one nation and casts down another, I cherish the firm hope that Japan will, in time, take and hold her equal place among the foremost nations of the world, and that in the onward march of civilization which follows the sun, the sun-land may lead the nations of Asia that are now appearing in the theatre of universal history."—Griffis' *Mikado's Empire*.

AUSTRALIA.—S. P. G. MISSION TO THE ABORIGINES IN THE DIOCESE OF MELBOURNE.—The Rev. M. H. Ashe, who is stationed at Bainsdale, writes:—"I have just returned from an interesting tour to our mission at Lake Tyer, where I held a service to about fifty of the aborigines and several Europeans who were assembled for the occasion. When I arrived at the station, I found all the blacks seated on the grass enjoying a plentiful repast which had been provided by Mr. Bulwer, the superintendent, after which they all retired into a spacious school-room for service, during which they showed as much decorum as if they had been trained to attend church from infancy, and most of them sang most lustily, and joined heartily in the responses. In addition to this, I found many of the children able to read nicely, and to write a very good hand, while their industry at the station in the cultivation of arrow-root, secured for them the second prize at the Victoria Exhibition. Altogether the mission reflects great credit on Mr. and Mrs. Bulwer, and also on Mr. Halyer, the teacher of the school."

BORNEO.—The Bishop of Labuan is in urgent want of three or four good men for chaplains and missionaries, whose salaries will be guaranteed by the English residents and the S.P.G.

MELANESIAN MISSION.—In visiting some of these islands, and sitting among the natives, it is difficult when you notice their attachment to their missionaries, and their cheerful and polite manners, to believe that they are cannibals. Yet the natives of Lepios Island only a little while ago attacked a boat which drew near the shore, dragged one of the men out of it, killed and ate him. Yet when the missionaries go into their villages they are always made welcome. And on one occasion when they got in just as the ovens (holes in the ground) were opened to take out the dinner to which they thought it prudent to decline an invitation, the people were all too well mannered to eat during their visit, and waited, although the food was getting cold, for their departure.

THE APOSTOLIC CHURCH, WHICH IS IT?

TO REV. THOS. WITHEROW, PROFESSOR OF CHURCH HISTORY, LONDONDERY.

LETTER IX.

MY DEAR SIR,—Your "third principle" is thus stated: "IN EACH CHURCH THERE WAS A PLURALITY OF ELDERS," (p. 32.) To maintain this to be a principle of government in the Apostolic Church you bring forward Acts xiv. 23, Acts xx. 17, and Phil. i. 1. Before entering upon the examination of these texts it is necessary to recall what has gone before. We have seen 1st that the Apostolic Order also called *angels*, was a permanent order in the Christian Church (Vide letters iii., iv., v., vii., viii. 2nd. That the Order of Apostles was superior to all the other orders in the Ministry (vide p. 20 of your tract, and Letters iii., iv., v., and viii.) 3rd. That the order known in the New Testament as *Bishops* and *Presbyters* or *Elders*, and sometimes as *Prophets*, is the next highest order in the Apostolic Church, and was intended to be permanent (vide Letters y., viii., and p. 21 of

your tract). 4th. That Holy Scripture cannot be expected to take cognizance of facts that occur after the close of the Canon (vide Letter viii.). 5th. That after the close of the canon of Scripture the title *Bishops* was separated from the second order—that of *Presbyters* or *Elders*—and universally applied to the first or highest order, that of *Apostles* (vide Letter viii.). 6th. That the designation or appointment of persons to any of the orders of the Christian Ministry did not depend upon their election by the people or Laity (vide Letter vii.). 7th. That the order now known as that of *Bishop* is identical with that of *Apostles* in Scripture (vide Letter viii.). 8th. That the order now called *Priests* or *Presbyters* is identical with that referred to in the New Testament, under the titles of *Bishops*, *Presbyters* or *Elders* and sometimes *Prophets* (vide Letters v. and viii.). These things being borne in mind will enable us to understand what follows, and prevent any confusion of orders to arise on account of the confusion of names and titles as read in Holy Scripture. That this confusion of names should not produce a confusion of ideas on this subject, may be illustrated by the following, which I find ready to my hand, and will quote here: "One irregularity in regard to the application of names is particularly worthy of notice. The word 'Sabbath' is applied in Scripture to only the Jewish day of rest; by very common use, however, it means the Lord's day. Now 'the Sabbath' is abolished by Christianity, and the observance of it discountenanced, yet ministers of Christian denominations are constantly urging their Christian flocks to keep 'the Sabbath.' Does any confusion of mind result from this confusion of names? We suppose not. All concerned understand that in Scripture the word means the Jewish Sabbath, while out of Scripture the same word is applied to the Christian Sabbath. Let the same justice be done to the word 'Bishop.' In Scripture it means a Presbyter properly so called. Out of Scripture, according to the usage, next to universal of all ages since the Sacred Canon was closed, it means that sacerdotal order, higher than Presbyters, which is found in Scripture under the title 'Apostle.' When a Christian teacher who enjoins the observance of the day which he calls 'the Sabbath,' is asked for his New Testament authority, he has to exclude all the passages which contain that word, giving them a different application, and to go to other passages which do not contain it; and he argues that he seeks the thing and not the name. And when we Episcopalians are asked for inspired authority for 'Bishops,' we do the very same; we give a different application to the passages which contain that word, and build on other passages which teach the fact of Episcopacy without that appellation." (Epist. test. by Scrip. p. 13).

But to return. The first passage you refer us to as a support of your third principle, is Acts xiv. 23, "And when they had ordained them Elders in every church, and had prayed with fasting, they commended them to the Lord in whom they believed." With the authorized translation you declare yourself dissatisfied, and therefore favor us with one of your own, in the following: "And when they had chosen for them, by suffrage, Elders in every church, and had prayed with fasting, they commended them to the Lord on whom they believed." Your use of this passage I have referred to before, (vide Letter vii.) and will now examine more fully. You will of course, recognize my right to be dissatisfied with both translations, and to prefer my own.

Before giving my translation I will refer to the use you wish to make of this passage. On page twenty-four you say "The author