

Rev. C. J. S. Bethune, M. A.; Rev. B. S. Hosken.

St. John's, Cavan, Jan. 16th; Millbrook, Jan. 17th; Christ's, Bloomfield, Jan. 18th; Perrytown, Jan. 19th; Elizabethville, Jan. 20th.

Deputation.—Rev. W. H. Jones, M. A.; Rev. W. Logan, M. A.; Rev. C. W. Paterson, B. C. L.

Boyce's, Jan. 23rd; Lamb's Jan. 24th; Bobcaygeon, Jan. 25th; Demsford, Jan. 26th; Emily, St. James', Jan. 27th.

Deputation.—Rev. F. O'Meara, LL. D.; Rev. G. J. Taylor, B. A.; Rev. F. Bars.

Each meeting will commence at 7 p.m. **RURAL DEANERY OF EAST SIMCOE.**—Shanty Bay, Tues. Jan. 3rd, at 7 p.m.; Wyebriidge, Wed. 4th, at 3 p.m.; Penetanguishene, Wed. 4th, at 7 p.m.; Victoria Hill, Thurs. 5th, at 2 p.m.; St. John's, Craighurst, Thurs. 5th, at 7 p.m.; St. Luke's, Medonte, Fri. 6th, at 2 p.m.; St. James', Orillia, Fri. 6th, at 7 p.m.; Bracebridge, Sun. 8th, at 10 a.m.; Gravenhurst, Sun. 8th, at 3 p.m.; Severn Bridge, Mon. 9th, at 2 p.m.; St. Mark's, Oro, Tues. 10th, at 11 a.m.; Barrie, Tues. 10th, at 8 p.m.

Deputation.—Ven. Archdeacon of Niagara and Rev. W. T. Smithett.

RURAL DEANERY OF WEST SIMCOE.—Churchill, Wed. Jan. 4th, at 7 p.m.; Innisfel, Thurs. 5th, at 7 p.m.; Cremore, Fri. 6th, at 7 p.m.; Stayner, Sat. 7th, at 6.30 p.m.; Bradford, Mon. 9th, at 7 p.m.; Middleton, Mon. 9th, at 2 p.m.; Coulson's Corners Tues. 10th at 7 p.m.

Deputation.—Revs. W. H. Jones, J. Carry, B. A., E. J. Fessenden, B. A., and D'Arcy Boulton, Esq.

Cookstown, Mon. Jan. 9th, at 7 p.m.; Mulmur, Tues. 10th, at 7 p.m.; Mono, Wed. 11th, at 7 p.m.; Whitefield, Thurs. 12th, at 7 p.m.; West Essa, Fri. 13th, at 7 p.m.

Deputation.—Revs. A. Henderson, B. A., E. W. Murphy, B. A. and W. T. Smithett.

Batteaux, Mon. Jan. 16th, at 7 p.m.; Ivy, Tues. 17th, at 7 p.m.; Thornton, Wed. 18th, at 7 p.m.; Tecumseh, Thurs. 19th, at 7 p.m.; Christ Church, Fri. 20th, at 7 p.m.

Deputation.—Ven. Archdeacon Fuller, Revs. C. Thompson, M. A. and T. Walker.

Christ Church, Mon. Jan. 23rd, at 7 p.m.; Mono Mills, Tues. 24th, at 7 p.m.; Adjala, Wed. 25th, at 7 p.m.

Deputation.—Lett, LL. D., J. Davidson, M. A.

RURAL DEANERY OF EAST YORK AND ONTARIO.

MISSIONARY MEETINGS.

Christ's Church, Scarboro', Jan. Wed. 4th; St. Paul's Church Scarboro', Thurs. 5th; St. Jude's Church, Scarboro', Fri. 6th; St. John's, York Mills, Sat. 7th; St. Phillip's, Markham, Mon. 9th; Grace Church Markham, Tues. 10th; St. Paul's, Uxbridge, Wed. 11th; St. Agnes', Greenbank, Thurs. 12th; St. James', West Brock Fri. 13th; St. James', Cannington, Sat. 14th; St. James', Beaverton, Sun. 15th; Church of Ascension, Port Perry, Mon. 16th; Church of Ascension, Prince Albert, Tues. 17th; Church of Ascension, Columbus, Wed. 18th; St. George's Oshawa, Thurs. 19th; St. George's Pickering, Fri. 20th; St. George's Brooklin, Sat. 21st; All-Saint's, Whitby, Sun. 22nd; St. John's, Whitby Bay, Sun. 22nd; St. John's, Greenwood, Mon. 23rd; St. John's, Claremont, Tues. 24th.

Deputation up to the 22nd January inclusive—The Rev. T. T. Roberts, M. A., Rector of Thorold, and the Rev. D. J. F. EcLeod, M. A., Rector of Chippewa. For the two last appointments. The Rev. Wm. Belt, M. A., Oshawa, and the Rev. J. D. Cayley, M. A., Incumbent of Whitby.

DIOCESE OF FREDERICTON, N.B.

MANUSCRIPTS OF THE OLD AND NEW TESTAMENTS.

The following is a report of a Lecture delivered at the St. John Mechanics' Institute, on the evening of Monday the 5th inst., and published in the *St. John Telegraph and Journal*.

The Bishop of Fredericton was the lecturer, and his theme the Manuscripts of the Old and New Testaments. It was a pretty bold venture to propose to discuss such a subject before a popular audience. It might very readily be set down by the frequenters of the Institute as "dry," yet the Bishop handled it in such a manner as

to convey to his hearers a great deal of really valuable information, entirely new to the vast bulk of them. He was assisted by diagrams prepared under his direction by Mr. Wilkinson, C. E., with much labour. They represented three portions of three ancient manuscripts, one of them the oldest, the most complete and the most precious in the world, that recently discovered by the learned and indefatigable Tischendorf, in one of the Greek Convents in Mount Sinai, the discovery of which treasure, in its marvellous character and in its great value, seemed more of the nature of romance than of a veritable fact of history. The letters in the diagrams shown, being on a scale of sixteen times the size of the original, were pretty well seen by the audience, and helped to impart to them some idea of the uncial manuscripts (those written in capital letters) of the fourth and later centuries. One of them was a palimpsest, that is, a parchment manuscript or codex, in which the first writer being partially effaced, a second had followed, making it pretty difficult work to decipher the latter, a process which, in this case, the Bishop compared to reading letters that were written across, some of which were doubtless as entertaining—if they could only be read—as they were hard to decipher. The ladies showed an entire appreciation of this illustration, and the gentlemen heard it with a kind of mischievous satisfaction.

In his introductory remarks the Bishop explained why great interest should be felt in the title deeds, so to speak, of the Christian inheritance. He then, adapting himself to the degree of information which the audience might be supposed to possess, proceeded to trace the history of the original Hebrew text, the subsequent corruption of the language, as spoken by the people, the necessity of interpretation as graphically described by Ezra, the change in the letters, the nature and comparatively modern character of the vowel points, the making of the Greek version in the middle of the third century B. C., to meet the wants of the Jewish colonies who spoke Greek, the merits and demerits of that version commonly known as the Septuagint, the multiplication of copies of the lost autographs of the original books, the care of the Jews in copying, numbering every letter in every book; and the like care of the Christians in subsequent times, Jews and Christians first, and various sects subsequently, keeping a watch on each other. The external evidence for the sacred text, including its quotation by New Testament writers, was very comprehensively presented. A similar process was adopted in regard to the manuscripts of the New Testament, several of the most ancient and venerable manuscripts being described, including the Alexandrian (known as A.) which is in the British Museum; the Vatican (B.) which is in the Vatican Library in Rome; that in the Imperial Library at Paris (C.); that found by Beza at Clermont, in France, and called the *Codex Claromontanus* (D.); and above all the Sinaitic Manuscript, discovered by Tischendorf, already referred to (called Codex Aleph.) The Bishop imparted to his audience something of the enthusiasm which he felt in regard to the wonderful discovery of this precious manuscript of Tischendorf, a discovery which caused that eminent labourer in the field of textual criticism so much joy that he could not sleep the night after it was made—he felt it would be a sin to sleep over such a treasure—so he set himself to copy it. Being a manuscript of the fourth century, and the only one of the ancient and great manuscripts having the books of the New Testament complete, its value may be imagined. It contains the books of the New Testament in the following order:—The Gospels, in the order in which we have them. The Acts of the Apostles, the Epistles of St. Paul, the Catholic Epistles (James, Peter, John, Jude), the Apocalypse, and to these it adds the Epistle of Barnabas (written in the second century) and a fragment of the Shepherd of Hermas. Part of this manuscript was discovered by Tischendorf at the Monastery of St. Katharine, on Mount Sinai, in 1844, in a basket of fragments for the fire! In 1846, he procured the other portions of it. In 1853, he renewed the pursuit of it in vain. In 1859, he succeeded, and was even able to induce the monks to permit the keeping of it to be committed to the care of the Emperor Alexander of Russia, who had a facsimile of it made, and 200 copies struck off for distribution in various libraries and otherwise.

Our space will not permit us to follow the Bishop in his account of the nature of "various readings," the character of which he made plain by a popular illustration, one which showed how little they affected the authority of the facts set forth in the sacred text; nor can we give the history of the Greek Text of the New Testament from the time that, from few and imperfect manuscripts, Erasmus first published it. The Bishop showed very clearly the solid grounds we have for believing that our "received text," as now settled by scholars, contains the very words of Divine Revelation, the wonderful Providence of God having marvellously watched over it; and here he made a striking comparison between the original giving of the Law on Mount Sinai, and the peaceful but sublime discovery of Tischendorf in our own times. In concluding a most excellent lecture, he spoke in strong and just terms of the neglect to acquire and to study the Hebrew and Greek languages, in which the Scriptures were written, a neglect with which even ministers, who preached "Search the Scriptures," were chargeable, and which in their case was the more to be regretted.

—The new Episcopal Church at Petitcodiac was consecrated on the 7th inst., by the Bishop of Fredericton. The congregation was large, considering the travelling, there being about three hundred persons present. Collection taken up \$28.10.

Seven candidates were presented to the Bishop and received from him the rite of Confirmation, after the Consecration Service, and about forty-five recipients partook of the Holy Sacrament.

'Tis pleasing to see this village so rapidly progressing, and doubly pleasing to see at least one place of worship in it, the public hall being heretofore used by all denominations.

—The Parish Church at Rothesay, situated at Hammond River, was consecrated on the 2nd inst., by the Bishop of Fredericton, with the usual ceremonies of the Church of England. The Bishop was accompanied by the following clergymen:—Rev. S. B. Kellogg, Rector of the Parish, Rev. W. E. Scovil, of Kingston, Revs. Wm. Armstrong, George M. Armstrong, of St. John, Rev. Harrison Tilley, of Portland, Rev. Mr. Warnford, Rector of Norton, and Rev. D. J. Wetmore, Curate at Kingston. The ceremony was commenced at a quarter to twelve o'clock by reading of the requisition by the Senior Church Warden, after which the Bishop and Clergy proceeded in procession to the chancel reading the service. A large congregation was present, and the consecration ceremony was impressively performed. At its conclusion the usual morning service was held, followed by an address, delivered by the Bishop whose text was the 7th and 8th verses of the 132nd Psalm. Holy communion was then administered to over fifty persons, including the clergy. The collection at the offertory amounted to nearly \$20. After the ceremonies and service were over the Bishop and Clergy were entertained by the Messrs. Otty.—Mr. Kellogg's sphere of labor is one of considerable extent, including the Churches at Rothesay, Hammond River, and Gondola Point.

NOVA SCOTIA.

The *Church Chronicle*, N. S., has the following remarks on systematic giving, and the good which might be done were Churchmen uniformly to contribute to the cause of God as He has prospered them:—"There are many whom the idea of a definite rule about Alms, or a fixed percentage being God's due, is if not in hearing, at least in practice, a novelty. It should be the object of every Churchman in these days to excite his brother Churchmen to a more vivid perception of their duties as well as their privileges. Here is a paltry deficiency in the amount required for our Diocesan Church Society in both these Provinces. And in Nova Scotia for the want of \$10,000 we are debarred from obtaining any benefit from our Endowment Fund. Surely there is something wrong here, especially in our Cities! country districts subscribe fairly well: but what about our Capitals? If the lists of subscribers to the Diocesan Church Society in Halifax and St. John are at all tests, many of us fall very short of what is due from us. Can we not for the future, resolve to give two, or even one, per cent, of our incomes to the Diocesan Church Society? Such small assessment if made universally throughout the Provinces

would probably place our missionaries above want and would remove many of the present hindrances to the Church's work."

DIOCESE OF RUPERT'S LAND.

Archdeacon McLean, after employing two or three afternoons in raising subscriptions towards the enlargement of Holy Trinity Church, in Fort Garry, was so successful that between the townsmen, these who happened to be in the town at the time, and to troops, he collected \$720. Preparations for the enlargement are to be commenced forthwith, and prosecuted with all the speed possible. The old Middle Church was pulled down last week, and a good deal of the wood, which is sound, will be used in the enlargement. The building of the transept is to be proceeded with at once, and will be so managed as not to interfere with the services on Sunday.

GREAT BRITAIN.

—Pere Hyacinthe, the celebrated French preacher, has been staying with the Rev. Professor Jowett, Master of Balliol College, Oxford.

—Steps have been taken to provide a Synod House for the Irish Church—£6,000 towards this work has been contributed by Sir A. Guinness and his brother, Mr. Cecil Guinness.

—A great Protestant demonstration was to be held on December 9, in the Ulster Hall, Belfast. The meeting is intended as a reply to the recent Roman Catholic manifestation in favour of the temporal power of the Pope.

—The new Protestant Cathedral at Cork was lately consecrated with an imposing ceremony. The Lord Primate, the Archbishop of Dublin, and the Bishops of Peterborough, Derry, Tuam, Limerick, Down Meath, and Cork were present. The Archbishop of Dublin preached in the morning, and the Bishop of Peterborough in the evening.

—The Bishop of London in issuing the list of times and places of the general Confirmation for 1871, desires it to be understood that, although, as a general rule, he wishes no candidate to be present under the age of fifteen, he is willing to receive children of fourteen with whose maturity in the spiritual life, the clergyman who presents them is so well satisfied as to be ready to admit them at once to the Holy Communion.

RELIGIOUS THOUGHT IN ENGLAND.

—Mr. Spurgeon cannot be accused of prophesying "smooth things." This is his estimate of the religious thought of England:—"The Church of England seems to be eaten through and through with Sacramentarianism, but Nonconformity appears to me to be almost as badly riddled with philosophical infidelity. Those of whom we thought better things are turning aside one by one from the fundamentals of the faith. At first it was the doctrine of the eternity of future punishment that had to be given up; now it must be the very doctrine of the Fall—first one thing, then another, the whole must go. They treat our doctrines as though they were all to be knocked down at their good pleasure when they choose to amend our theology. Through and through I believe the very heart of England is honeycombed with a damnable infidelity which dares still to go into the pulpit and call itself Christian."

FRAUDULENT QUOTATION.—The discreditable devices to which the Ritualists are driven in their desperate attempts to make the worse appear the better reason, have just received their latest illustration in the course of Dr. Stephen's elaborate argument in the Purchas case. It appears that Mr. Purchas in his *Directorium Anglicanum*, Dr. Lee in his edition of the same work, Archdeacon Freeman in his *Rites and Ritual*, and others, have referred to a work published by the Ecclesiological Society called *Hierurgia Anglicana* as authoritative. In that work it is declared that in 7 Edward VI., the authorities of St. Paul's Cathedral were permitted to retain "thirty albes," and that vestment is accordingly deemed legal. The list is said to be taken from the Appendix to Dugdale's *History of St. Paul's*, but on reference it will be found that the entry stands thus:—"Thirty albes, to make surplices for the ministers