

conveyed to the Trinity in the Doxology.

You are not unaware that from very early days of Christianity, even as early as St. John's time, there have been those of whom St. John spoke, "Many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh—this is a deceiver and an anti-Christ." Such are they who deny the divinity of the Lord Jesus. This was a good and sufficient reason why the Church should adopt the custom of bowing before all men at the name of Jesus. Jesus was the Lord's name among men. The Christian surrounded, as he often was, by these enemies of the true faith, would boldly profess his belief or faith in Jesus Christ—so would they but only in Him as a man. But the orthodox Christian would show his belief in Him as God and man, by making public obeisance. That little act of outward reverence, insignificant as it may appear to the superficial observer, was in fact the great outward mark of difference between the true and false believer—for the true Christian would worship with the act of obeisance, Jesus as both God and man; but the false Christian would not bow at the name of Jesus, because he did not recognize the bearer of that name as God.

You will say, perhaps, to bow is a small act to distinguish the orthodox from the Socinian, Arian, Unitarian. Well, small acts often express a great deal. When St. Polycarp, one of the first Christian martyrs, in will and in deed, was brought before the heathen proconsul, all he was asked to do was to make an obeisance to Cæsar—to say Lord Cæsar. It was a small thing, but had he done so he would have denied the Lord, our Lord Jesus Christ. He refused and was brutally murdered.

Now, my friends, are there none who live about us, nay, more, who come among us in our churches, who follow in the wake of those, who, from the earliest days, have troubled the Church of God, built upon the foundation of Jesus Christ, with a denial of the divinity of the Lord? If any such come into our assembly, let them know that when you and I bow the head at the name of Jesus, it is *purely and solely* as a mark of our implicit belief that Jesus the Christ is God and man. For had He not been man, He could not have been tempted, like as we are tempted, liable to our sorrows and infirmities, subject to our sufferings and death. Had He not been God, He could not be a sacrifice "not only for original guilt, but also for all the actual sins of men," for "if none of them (men) can by any means redeem his brother, nor give to God a ransom for him," none less than "God could be in Christ reconciling the world unto Himself."

To be continued.

It is not faith, nor repentance, nor baptism, that actually saves, but the power of Christ. He does the saving, we do the receiving. The Word does not teach, "believing and being baptized saves;" but "he that believeth and is baptized shall be saved," by the Lord who makes the promise.

CALENDAR.

- Aug. 13th.—Ninth Sunday after Trinity.
1 Kings x. 1-25; Rom. xi. 1-25.
1 Kings xi. 1-15; St. Matt. xxiii. 13.
1 Kings xi. 26; St. Matt. xxiii. 18.
" 14th.—Jer. xviii. 1-18; Rom. xi. 25.
" "xix; St. Matt. xxiv. 1-29.
" 15th.—" xxi; Rom. xii.
" "xxii. 1-13; St. Matt. xxiv. 29.
" 16th.—" xxii. 18; Rom. xiii.
" "xxiii. 1-16; St. Matt. xxv. 1-31.
" 17th.—" xxiv; Rom. xiv & xv. 1-8.
" "xxvi. 1-15; St. Matt. xxv. 31.
" 18th.—" xxvi; Rom. xv. 8.
" "xxviii; St. Matt. xxvi. 1-31.
" 19th.—" xxix. 4-20; Rom. xvi.
" "xxx; St. Matt. xxvi. 31-57.

TO CORRESPONDENTS.—Rev. J. W. Davis on Baptism—received, and will be inserted as soon as possible.

ORDINATION.

The Lord Bishop of Toronto will hold (D.V.) his Annual Ordination in St. John's Church, Peterboro', on Sunday, October 15. The examination of candidates for both Priest's and Deacon's Orders, will take place in St. Peter's School-house, Cobourg, beginning on Wednesday, Oct. 11, at 9.30 a.m.

Candidates are requested to notify without delay the undersigned, of their intention to present themselves; and to come provided with the usual *Si Quis* and *Testamentum*.

WALTER STENNETT, M.A.,
Examining Chaplain.

Cobourg, July 26, 1876.

NOVA SCOTIA.

ON Monday the 23rd ult., the Lord Bishop at his chapel, admitted Mr. J. L. Smith, for sometime a student of King's College, to the order of Deacons. The candidate was presented by the venerable Archdeacon, and the sermon, an able one on the authority with which the ministers of Christ's Church are invested and the esteem in which they should be held for their "work's sake," was preached by the Bishop—Mr. Smith is to take charge at Melford, Strait of Canso.

We regret to learn that Professor Stiefel-hagen, who has for many years filled the chair of modern languages at King's College, has resigned in consequence of ill-health and intends returning to Germany. He will carry with him the affectionate regard of his old pupils and the esteem of all who knew him. We trust that the Governor will succeed in supplying his place with one as competent to teach, and who will take the same interest in the College that Professor Stiefel-hagen always evinced.

THE Rev. Philip H. Brown has returned from England, and has entered upon the charge of the mission of Falkland.—*Halifax Ch. Chronicle*.

MONTREAL.

The Rev. Canon Bancroft has been impelled by failing health to send in to the Bishop a resignation of his charge of the pastorate of Trinity Church.

ONTARIO.

PAKENHAM, NEW ST. MARK'S CHURCH.—A marked example of progress and quiet growth in Church work, is afforded by the fact that the corner stone of a new church in the village of Pakenham, was laid on Wednesday, the 2nd inst. For many years the condition of the old church has been a cause of deep regret and shame to all true churchmen. Built at the top of a steep and, in wet weather, peculiarly sticky hill, more than half a mile from the village, and now for a long time past rapidly falling into irretrievable decay, its position, appearance and condition have been most unattractive, inconvenient, and discouraging to both priest and people. The ground had been selected somewhere about the time of the rebellion, in preference to a splendid lot in the village generously offered to the Church by Mr. Dickson, simply we understand, because the loyal Churchmen of the parish would not be indebted for the site of their church to a Reformer! Laudable, and natural as the feeling may have been at the time, the result has worked untold evil, and other reasons existed which it is better not to recall now, which hindered the late Incumbent, Rev. O. P. Emery, now of Smith's Falls, from urging on the work of building a new church in the village. He succeeded however in erecting a very nice one at Antrim, in the northern part of the parish, which, together with the earnest Christian lives of many of both congregations remain to testify to the patience, diligence and faithfulness with which he taught and enforced the principles of the church. His successor Rev. A. W. Cooke has been little over a year in the parish, but the ceremony of the 2nd of August, and the large and intelligent assembly, almost all members of the church, show conclusively that though he works quietly, he works effectively, and with a steady view to the growth of God's church, and the spiritual advantage of God's people. Abandoning the old church as useless and detrimental, he began by holding services in the drill shed close by the site afterwards purchased, and by constant and unwavering hard work in visiting his people, and afterwards in obtaining subscriptions, he has not only got the foundations laid of a neat Gothic building, but hopes to have the church built and paid for within a year. He deserves the hearty congratulations of all churchmen for his success, and it is to be hoped his most sanguine expectations may be fulfilled.

The corner stone was laid by the Ven. Archdeacon Lauder of Ottawa, and the following clergy came to give their aid to the very pleasing and effective ceremony, viz.: Messrs. Beaver, of Arnprior, Crawford of West Belleville, Emery of Smith's Falls, Godden of Renfrew, Houson, of Lansdowne, Front, and S. McMoran of Huntley. Several others were prevented by circumstances from being present. Most effective aid also was given in the musical portions of the services by Mr. and Mrs. E. A. Bates, of Arnprior, whose splendid voices are always to be heard when any good work is to be accomplished for the church in the neighbouring parishes, and whose regular attendance in the choir of their parish church makes the service of that church more than usually enjoyable. The ceremony need not be particularly described as it differed little from others on similar occasions, commencing with a short service in the drill shed, a processional hymn, and the service at the foundation of the church. The intense heat rendered it unsafe to remain long out of doors, so as soon as the stone was duly laid, the clergy and congregation returned to the drill shed where a hymn was sung accompanied on the piano by Mr. Beaver, and after an address