

**PAGES
MISSING**

Dominion Churchman.

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THURSDAY, NOV. 2, 1876.

TWENTY FIRST SUNDAY AFTER TRINITY.

The first lessons for this Sunday are three very remarkable chapters in the book of the prophet Daniel—the third, fourth, and fifth. The third chapter gives an account of Nebuchadnezzar's golden image, before which the three Hebrew captives refusing to fall down and worship, were cast into a furnace of fire, from the effects of which they were miraculously delivered. We are not told where Daniel was on this occasion—perhaps in some distant province, on some business of the state. Of one thing we may be certain—he was not among the worshippers of the golden image. The appearance of the fourth figure as one resembling in form and majesty the Son of God, is a remarkable testimony in support of the pre-existence of Christ, and also of the dignity of his Sonship as Divine, and therefore Eternal. Nor is this passage alone in the Old Testament writings. That remarkable passage contained in Proverbs xxx. 4:—"What is His name, and what is His Son's name if thou canst tell?" is equally or even more explicit in support of the same truths.

The fourth chapter gives Nebuchadnezzar's dream, and the first of Daniel's prophecies, which is also the foundation of all the rest. It was in the second year of his reigning alone, or the fourth from the time of his reigning jointly with his father. From the various representations of the four monarchies successively ruling in the world we may infer the successive degeneration in some respects of the governments of the world; but what those respects are may be a question. The first monarchy was the Babylonian or Assyrian which is fitly represented by the head of fine gold on account of its great riches. The breast and arms of silver expressed the Medo-Persian Kingdom; Darius the Satrap being Median, and Cyrus, the real monarch being Persian. Josephus says that the two arms represented the kingdom of the Medes and Persians. The belly and thighs of brass represented the Macedonian empire under Alexander and his successors. The Greeks were famous for their brazen armor, and were therefore called the brazen-coated Achæans. Alexander appeared to bear rule over the world, as Arrian remarks, because ambassadors came from almost all the world, either to profess submission

to his empire or to congratulate him on his triumphs. St. Jerome has a singular remark, to the effect that Alexander's kingdom is rightly named brazen, because of all metals brass is more vocal and tinkles louder, its sound being diffused far and wide, so that it portended not only the fame and power of the kingdom, but also the eloquence of the Greek language. The fourth kingdom was to be strong as iron, and therefore is believed to refer to the Roman power, the two legs perhaps alluding to the two Roman consuls. The iron was mixed with miry clay, as the Romans were defiled by an admixture with barbarous nations; and the ten toes representing the different kingdoms into which the Roman empire was divided, although the enumeration of the ten has sometimes perplexed commentators. Perhaps however we have a certain number given for an uncertain one. The stone cut out of the mountain without hands is unquestionably the kingdom of Messiah, which is divine in its origin, the work not of man but of God, never to be destroyed, but to spread and expand itself until all the kingdoms of this world shall become the kingdom of our God and of His Christ. The kingdom of Egypt is not mentioned, as the glory of that was already passing away: Nor is China introduced, as it formed no part of the scene in which the other parts of the civilized world could form a part. It had for centuries upon centuries a world of its own, and though its reign at the time of the Christian era extended as far as the Caspian Sea, yet it exercised no influence upon any part of the world selected as the arena for the development of the kingdom represented by the stone cut out without hands. For the same reason the kingdoms erected by the Tartars, the Saracens, and the Turks, are not referred to in the dream.

In the fifth chapter, the feast of Belshazzar, grandson of Nebuchadnezzar, is to be noticed as showing the strange blindness and hardness of heart in the Babylonian Court after the signal instances of the interposition of the God of Israel which had, not many years before, come under their notice. The way in which the prophet reproveth Belshazzar for his heedlessness of the Divine tokens, must have struck as much terror into the king's heart as the mysterious writing on the wall. The nobleness and fearlessness of his language, place the grandeur of his position as the prophet of the God of Heaven in a singularly impressive form. And how affecting is the brief account given by the sacred writer of the termination of that eventful festival:—"In that night was Belshazzar, the king of the Chaldeans, slain!"

THE COLLECT prays for peace; but the EPISTLE warns us that it is a peace which is the result of a warfare which is both offensive and defensive. The con-

nection with the GOSPEL would also be seen by considering the Lord healing the nobleman's son, in its relation to the word "above all taking the shield of faith." The hardened generation of the Jews among whom the Lord came, would not believe in signs and wonders, on any evidence but that of their senses; so that He sometimes could not perform His mighty works among them, because there was no co-operation of faith on their part with the exercise of power on His. The nobleman whose child was healed at a long distance by the will of Christ was a remarkable illustration of a different type of character. In the face of all improbabilities, he believed in Christ. To such a mind as his, indeed, Faith in the Saviour of men is a shield against all the fiery darts of the evil one; for their belief establishes a co-operation between the weak servant and the Almighty Lord. So that faith is not only a defence against the enemy of souls, but it brings down Christ Himself as "a defence and a shield;" so that they can say:—"The Lord is my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge."

The several parts of the Christian's armor are very distinctly expressed by the apostle. There is the girdle of truth, which is to give support, firmness, and uprightness. Truth here is sincerity in the consecration of ourselves to Christ,—not doctrinal truth, which is included under the head of the Sword of the Spirit. The breastplate of righteousness includes holiness, both inward and outward. As the breastplate defended the vital parts, so does holiness guard the Christian soldier. The feet "shod with the preparation of the Gospel of heaven," refers to the military greaves, shoes designed to give a firm footing, and to guard against gins and traps. This preparation cannot mean merely a peaceable disposition, nor can it mean a readiness for the march, for the army is not represented as marching, but as engaged in close conflict. It doubtless means reconciliation with God; and it suggests the important consideration that no man is prepared for the Christian conflict but he who is at peace with God, through our Lord Jesus Christ. The shield of faith refers probably in part to the persecutions to which the Christian may be subjected, faith having the power to enable us to quench every fiery dart of persecution, as well as every other fiery dart of trial, affliction, or temptation. Hope is expressed under the figure of a helmet; and thus holiness, faith and hope are all represented as belonging to defensive armour; for without them we are utterly unable to withstand of sin, the world, and Satan. Lastly, St. Paul refers to the Sword of the Spirit which is the word of God, (as the authorised translation has it,) for against this there is no appeal; and if we use it as the Saviour did in His temptation, we shall successfully repel every attack.

THE ARCHBISHOP OF CANTERBURY AT DOVER.

The Archbishop delivered another portion of his charge at Dover; his subject being the degree of unity among ourselves, which is necessary for the due discharge of our duties, as members of the church—a subject which in its general nature is of primary importance. The visitation charge was, however, chiefly devoted to a consideration of the operation of the *Public Worship Regulation Act*; which except in regard to some general principles involved in it, is of little interest to us in Canada. Some of his grace's remarks are nevertheless worthy of attentive consideration.

Unity, he said, is not the same thing as an enforced and rigid uniformity. It has been the custom of the Church in England, at all times, to allow its members a certain amount of liberty both with reference to doctrine and forms of worship; but diversity must not extend so far as to destroy the power of acting together in a corporate capacity. He presumed no one would say that a real love for souls and for the Lord Jesus Christ might not exist among Roman Catholics, or among those Nonconformists who, differing most from ourselves, had become altogether inimical both to our form of worship, and to the forms in which we expressed our doctrines. It would not do, therefore, to seek the unity which must exist in the Church of Christ, merely in a common love for souls and a common love for our Redeemer. It must at least be sought and found in the sympathy which unites us in common forms, both of worship and of doctrine, and in a willing and reverential deference to our constituted authority.

In reference to the difficulties which had arisen in consequence of our differences, which seemed to reach their climax in 1874, and the alarm which appeared to be not altogether unnatural, his grace said he did not think there was the slightest danger of England ever becoming Roman Catholic. Nor was there, in his opinion, the slightest danger of the country ever adopting a semi-Romanism; the danger he thought lay in the fact that the extremes of a few might shake the confidence of the masses in the Church, who might think that, as an establishment, it was no longer worth preserving. And in this view of the case, we observe the invariable tendency of the Archbishop's mind, to consider the Church chiefly as a national establishment; as though the Church could not exist so well, or even better, without being trammelled by the state. He thought, however, that the people seemed to have quite made up their minds on the subject; for it was certainly a noteworthy fact that, at this moment, there is not in the House of Commons, a single Roman Catholic returned by an English, a Welsh, or a Scotch constituency. The circumstance would seem to show that a strong feeling against any return to the state of things existing prior to the Reformation, is widely spread and

deeply rooted in the people of this country.

He remarked that things excellent in themselves might be unwisely introduced; and he instanced the case of a parish which had given the Bishop of the diocese and every one else connected with it a great deal of trouble. There was a dispute about a gallery, which was most unsightly, and while the vestry were disputing about it, one morning on entering the Church, the gallery was found to be gone. He did not suppose any one really regretted the departure of the gallery; but the result of the manner in which it was removed was that there was no more peace in the parish until the resignation of the incumbent. And so his grace believed that really valuable and legitimate improvements might cause a vast amount of trouble solely from an injudicious mode in their introduction. And sometimes these really unimportant details are made of greater importance than the most essential points of Christian teaching. We could instance a church in the Diocese of Toronto, which has a most notoriously ugly pulpit, and which is likewise a great obstruction at the entrance of the chancel. But some of the congregation being particularly attached to it from an admiration of its unsightliness, any attempt to remove the deformity just now, would be attended with a greater commotion than a very considerable amount of heterodox teaching.

The Archbishop said at the conclusion of his charge:—"Our unity will not be secured by the best compacted and best arranged system of ecclesiastical judicature. Beauty and grace and love are better than bonds or staves to guide—a love for our common mother, the Church of England and the Church Universal, a love for our Lord who died for us, and for the souls for which he died, a tender consideration for each other's peculiarities, an anxious desire to live in peace and to give ourselves to our great work, a contempt in comparison with that work, of all the fretful questions which agitate small communities, but which ought not to agitate this great branch of the Church of Christ. By living in love and living in prayer we shall be kept safe."

These words of the Archbishop are weighty and important. They are as suitable for us in Canada as for any part of the Church Catholic; and we commend their prayerful consideration to those who seem chiefly intent on troubling the body of Christ with trifling peculiarities, either of individuals or of congregations.

CANON LIDDON IN THE EAST.

The visit of Canon Liddon to the scenes which just now are of the greatest interest in the East, will furnish an inexhaustible fund of materials for his eloquent pen; and the accounts he will give of what he sees and hears will be read and listened to with profound respect. Some of the statements he has already made are worthy of being

written in letters of gold; while others cannot be read without a pang of horror. He assures us that in Bosnia, Christians taken with arms in their hands are regularly impaled by the Turks, he himself having seen the poles used for the purpose. He says that sometimes death ends their sufferings in twelve hours, and in other cases they linger on in agony for three days. What a commentary is this upon the Earl of Beaconsfield's jaunty remark, which excited a laugh, that he thought the Turks were more summary in the punishments they inflicted! Well indeed may the New York journals express their surprise that the British Government should be ignorant of what was going on in those regions, until enlightened by their countryman, Mr. Schuyler! Canon Liddon gives another fact which ought to be enough to satisfy every man who is not influenced by party spirit or blinded by bigotry, that the cause of the Christian provinces in Turkey is one which ought to enlist the sympathies of the whole civilized world. He states that one hundred and sixty thousand Christian refugees have crossed the River Save in order to avoid the brutal cruelty of the Turks. We would ask the men to think of that, who applaud the thirteen states, which rebelled against Great Britain on account of a Stamp Act and a few chests of Tea.

The Canon states in reference to the regular practice of impaling the Christians, "This he observed was no wild excess of the Bashi-Bazouks, but the usual proceeding of the regular forces of Turkey; and it is fatal to the assertion that the Turk generally despatches his victims as speedily as possible." And he goes on to say:—"Across the Drina and the Save, the neighboring peasants saw men speaking the same language, holding the same faith, showing the same aspirations as their own, condemned to writhe in agony for two or three days, for a crime which under the circumstances, was a virtue. It was sights like these on three of her frontiers which at last roused Serbia to the struggle, which if any war was morally justifiable, was one of the most righteous known to history; since it is a struggle, not for 'provinces,' but against a system which, as Mr. Gladstone has said, is 'anti-human.' The days surely will come when the Servian war will be reckoned among the most disinterested of national sacrifices; and when men will wonder that a country like England, even for one moment, could have lent her moral support to such a kingdom of organized unrighteousness as the Turkish Empire."

Thus speaks Canon Liddon; but somebody has just discovered that in the reign of Elizabeth, the efforts made to extend England's commerce included improved commercial relations with Turkey. And therefore for all time, his huge excrescence in the very heart of Christendom—Turkish cruelty and outrage—must have the moral support, at least, of the British Government. It is useless to argue with people who ask in what way England can be responsible

for the misdeeds of the Turks. The fact is patent that Turkey has at least the moral support of England. Whether the Earl of Beaconsfield meant it or not, the Turk understood that the presence of the English fleet in Besika Bay meant the support of Turkey; Dr. Dollinger so understood it; the English people so understood it; all Europe understood nothing else; and the Bulgarian outrages were committed on the part of the Turks, with the feeling that they would have English support. Canon Liddon's companion, a Croation, who lives in the very sight of some of these outrages, says:—"But for England, these countries would be free long before this; the Turk knows that, do what he may, he can depend upon English aid." The Bosnian peasants, and Bulgarian recruits actually believe, from what they see and hear, that the Turkish army is in the pay of England; and Canon Liddon remarks that, "so long as Sir H. Elliot remains at Constantinople and the fleet at Besika Bay, foreigners have difficulty in believing that the English people is sincere in its abhorrence of Turkish brutalities. Some outward and visible sign of our repentance for our long support of their barbarous and inhuman power is due to the conscience of Europe."

From the communications of Canon Liddon and Mr. McColl, we see no reason to join those journalists who are half repentant at the stand they made sometime ago in behalf of humanity, and who speak of the outburst of honest indignation in England as a merely sentimental effusion.

THE PLYMOUTH CHURCH CONGRESS.

From the accounts we have received of the Congress which has been sitting at Plymouth, we gather that a very considerable amount of one of the benefits originally expected to result from the inauguration of such an institution, has been realized.

It is confidently asserted that there has been an "absolute disappearance of all overt signs of difference." If positive unanimity of sentiment has not been universally manifested, as indeed could not have been expected, there has nevertheless been shown a very large amount of cordiality, toleration, and fairness. Canon Miller, one of the great lights of the Evangelical School, has had the good feeling to lay aside party prejudice against the use of a white vestment, the emblem of Gospel light and purity, and like Canon Ryle, has preached in a surplice. In every body of men, whether ecclesiastical or otherwise, the human element will crop out sufficiently to produce those whose interest it appears to be to stir up strife; but here, by God's blessing, the spirit of peace and godly unity appears to have prevailed.

There has been rather a scarcity of members at this Congress compared with others in former years; and therefore it would seem to have been an un-

fortunate circumstance that so out-of-the-way a place as Plymouth is, should have been selected for such a purpose. In regard to the number of the regular members of the Congress, it appears that this will rank but low among the sixteen that have been held. It is said however that it was as well attended by those within easy reach as any former meeting. There was a lack of dignitaries there, and of many persons and speakers accustomed to attend in former years. The Bishop of Winchester alone appeared among the English prelates to support the Bishop of Exeter. Bishop Perry, late of Melbourne, appears to have been the only Colonial Bishop present and active, and the church of the United States did not send on a single Bishop. Nor did the Deans and Archdeacons muster in their usual numbers. A great many new writers and speakers however were appointed, and among those who offered themselves, a large proportion were men who had not addressed former meetings. When meetings of this kind fall entirely into the hands of the same men year after year, there is danger of limited and failing interest, and of ultimate decay and dissolution.

In looking over the papers read and the speeches delivered at the Congress, as reported in the *Guardian*, we cannot but be struck with the great attention paid to the subjects which especially bear upon the quickening and nourishing of the spiritual life in individual Christians as well as in the Church. The Church has been endowed with spiritual life in its corporate capacity as an ecclesiastical organization; but without the cultivation of the gifts and graces of the Holy Spirit in the heart of the individual Christian, all the grandeur and beauty of the endowments bestowed upon the church will be entirely useless. The object of the Church's existence would be rendered nugatory, the church would reflect none of Messiah's glory, and none of her members could pass from the church militant to the triumphant church in the realms of bliss, the subject of the ministrations of the church to the sick and dying, received, as it ought, considerable and anxious attention. The work of the church in the Army and Navy, also received marked consideration during the Plymouth Congress.

The value of a Church Congress as carried on in England and the United States, says the *Guardian*, "consists very largely in its effects upon the church in the district in which it is held. There has been we believe, no Congress that has not left behind it, as distinctly traceable to its visit, a quickened church life in the whole neighborhood, a greater disposition amongst churchmen to draw together and act together, a juster appreciation of the work which the church is called upon to do, and an enlarged acquaintance with the best methods of doing it." We hope to see the institution begun in Canada.

The next Congress will be held at Croydon, and the Archbishop of Canterbury will preside.

ARCTIC PROSPECTS.

We have been told by Arctic voyagers that when the temperature rises to 30 degrees below zero, they feel quite warm and comfortable. Supposing that this statement conveys a correct idea of the case, it is evident that Captain Nares, however high he may be up in the Arctic regions, is tolerably free from the prospect of being frozen up. It is said that in those abodes of desolation the summer of 1875 was the most open on record, and that during the later part of that year, no real cold occurred before the last half of December, when the thermometer at Upernivick (a place well known, at least by name, to candidates for school certificates in Ontario) in lat. 72 degrees 45 minutes sank only to 15.25 degrees, Fah., and at Fasnissak, the most northern outpost beyond Upernivick, to 24.25 degrees Fah. Ice fit for sledging did not form at Upernivick until the end of December. It then remained pretty firm until it was broken up by southern and south-eastern gales, with mild weather from the 16th to the 30th of March, and the summer of 1876 is believed to have been particularly mild. So that comparing these facts with ordinary experiences in high latitude, we may imagine the Arctic Expedition from England—the first she has sent for the last twenty years—has had peculiarly pleasant times in those icy regions. This expedition is under Captain Nares, in the *Alert* and *Discovery*. The *Pandora* is Captain Allen Young's private yacht, which has been despatched, under the command of that gentleman, during the last summer, to deposit letters and parcels for Captain Nares, at one of his deposits near the mouth of Smith's Sound, and to bring home any documents Captain Nares may have left there.

It is at present impossible to say or conjecture what Captain Nares has been doing. Perhaps before the winter sets in we shall have some tidings on the subject. He is supposed to have reached a tolerably high latitude, at least as high as Hall did, a little more than 82 degrees. But we are reminded that the ice in the Arctic regions is most capricious. The latest news from the North testifies that twelve vessels, belonging to the whaling fleet, have been lost this summer. It is supposed that fifty or sixty men were left with the ships, and that a loss of five hundred thousand dollars has been sustained.

It is suggested that Captain Nares may have reached the North Pole—he may have doubled the northern end of Greenland, and explored the islands supposed to be in that direction. In fact the discoveries he may have made in that remote region, may possibly add materially to our physical knowledge and to the scientific history of those unknown fields hitherto beyond the reach of human ken.

Since writing the above, we learn that the *Alert* and *Discovery* have returned home, with the news that

the North Pole cannot be reached. Captain Nares reports that no land could be discovered north of the highest latitude reached 83°20'. In other respects the expedition was successful.

MANITOWANING CHURCH, LAKE HURON.

We have pleasure in publishing a communication from "A Churchwoman," referring to the delapidations in the above church, appealing for aid in repairing it. Her zeal is highly commendable.

Whether the Imperial Government contributed *any thing* towards its erection we know not, but in justice to a former missionary, the Rev. Dr. O Meara, we feel called on to state, it was chiefly built by contributions from friends of the Indians in England, and by grants from the Venerable Societies—S. P. G. and S. P. C. K.—obtained by him—and this fact ought to strengthen the demand for its restoration. We are not in a position to state the causes that have led to the deplorable state of things as described by our correspondent, but the facts she states, ought surely to excite some of our readers to contribute towards the immediate restoration of the sacred edifice; and if the neighbouring missionary is unable to hold service in that locality, as we believe the Island is rapidly settling, a travelling missionary ought at once to be placed at the disposal of the Bishop of Algoma for the purpose.

We are sure that contributions towards these objects forwarded to the Rev. Canon Givins, President of the Society for promoting Canadian and Foreign Missions, will be thankfully received and at once be expended by the Lord Bishop of Algoma.

THE LATE REV. RURAL DEAN HILL, M.A.

The death of this esteemed clergyman will take his friends by surprise, as he had only numbered fifty-six years, and, until lately, had apparently enjoyed fair health.

The Rev. Geo. J. S. Hill was the son of the late Col. Hill, a gentleman who served with distinction in the army, and retired, many years since, with his family to settle in Canada.

During the troubles in 1837-8 Mr. Hill, then a promising youth, was given a commission in his father's regiment of Incorporated Militia, and proved an excellent officer. When the regiment was disbanded,—enjoying the advantages of a good education, and being well disposed, he accepted the invitation of the Rev. Rural Dean Osler, then of Tecumseth, to join several other young gentlemen in preparing for Holy Orders, there being at the time great need of missionaries to minister to the large immigration flowing into Canada West. Mr. Osler is to be congratulated on the success of his efforts. These young men have proved most useful labourers.

Mr. Hill was ordained in the year 1843, and was appointed Curate of

Perth for one year in the absence of Mr. Harris. He was then appointed to Tullamore, and in 1849 was appointed to the Rectory of Markham, where he has since resided. In addition to his labors as a clergyman, for many years he has discharged the duties of Superintendent of Education in his county, an office for which he was well fitted, by his literary tastes, his excellent judgment, and firmness of character. In this capacity his loss will be greatly felt. His kindness of heart and urbanity of manner, rendered him highly popular; and the large numbers who attended his remains to the grave evinced the high esteem in which he was held.

In church matters, Mr. Hill exercised a prudent moderation, and sincerely regretted the extremes to which some of his brethren were disposed to carry matters, as injurious to the interests of the Church and of religion. He seldom took part in Synodical matters, and it was only of late years, when his duties as Rural Dean required his presence at the Mission Board, that he regularly attended its meetings; at which he proved a useful member.

The University of Toronto did him the honor of conferring on him the degree of Master of Arts, for a Prize Essay on a subject deeply affecting the interests of agriculture in this Dominion. Mr. Hill leaves a widow, and two sons, and two daughters.

CHURCH CONGRESS AT BOSTON.

This is to be held in the city of Boston, on November 14, 15, 16, and 17; and we are instructed by the Lord Bishop of Toronto, to say that, by letter to him from the Secretary of the Executive Committee, the Clergy and Laity of this Diocese are invited to attend. Information in regard to reduction in railway fares, hospitality etc., may be obtained from the Rev. George Dudley Wildes, D.D., Christ Church Rectory, Riverdale, New York City.

NOTES ON INFIDELITY.

INFIDELITY vs. PROPHECY.

Porphyry, a Platonic philosopher, and infidel of the third century, being greatly troubled with the prophecies, many of which read like history, was the first to make the happy discovery that the prophecies were written after the events they predict happened, and this interpretation has been followed, without question, by almost all infidels from that time to the present.

I will take an example or two from the Old Testament, of prophecies that could not possibly fall under that interpretation, seeing they are not yet completed, but in the course of fulfilment at the present day.

Ezekiel thus prophesied concerning Egypt, B.C. 600. "Egypt shall be the basest of the Kingdoms, neither shall it exalt itself any more above the

nations. And there shall be no more a prince of the land of Egypt." Ezek. xxix. 15; xxx. 13. This prophecy is fully verified in some particulars by profane history. When Cambyses, the son of Cyrus, 500 years B.C. invaded Egypt, he, in order to become possessed of the country, found it necessary to take Pelusium, the key to Egypt. This he did by the following stratagem, which shews the character of the people at that time. Finding that the garrison consisted entirely of Egyptians, "he placed, in front of his army a great number of cats, dogs, sheep, and other animals, which were looked upon as sacred by that nation, and then attacked the city by storm. The soldiers of the garrison, not daring to fling a dart or throw an arrow that way, for fear of hitting some of those animals, Cambyses became master of the place without opposition."

Egypt was oppressed by the Persians under Cambyses, Xerxes, Darius Nothus, and finally subdued by them under Ochus, 350 years B.C., who transferred the government of the country to Pherendaks, one of his followers, and from that day to the present the prophecy has been in the course of fulfilment. For over 2,000 years there has been "no prince of the land of Egypt." It has been ruled in turn by the Persians, the Macedonians, the Romans, the Saracens, and the Turks, their present masters.

Egypt is now "the basest of kingdoms," whether considered religiously, morally, politically, physically or financially.

THE PAROCHIAL MISSION, No. 7.

THE MISSIONER SHOULD NOT BE THE MINISTER OF THE PARISH WHERE THE MISSION IS HELD.

The names, Missioner, Mission-Priest, and Evangelist, have been severally applied in England, and in the United States, to the clergyman who undertakes the Special Preaching and Teaching in a Parochial Mission.

The last of these names seems to belong more properly to one who carries the Gospel into an unoccupied field, and begins a work of grace among those previously ignorant of a Saviour. The others appear to be more appropriate to the work which is done in a settled congregation, and amongst a people already professing the Christian Name. The two kinds of work have doubtless much in common, yet there is also something peculiar to each in character and method.

In my last Article, as in my Pamphlet, I expressed the opinion, which others had expressed before me, that the Minister of the Parish in which a Mission is held should not himself act as Missioner.

It may be well to give some reasons for this opinion.

In the first place, then, it must be borne in mind, that the Minister of the Parish would have neither time nor opportunity for making that thorough

preparation for the Mission Preaching which it requires. It is not merely a preparation for so many separate sermons, but for, (at least, three distinct yet connected courses of Public speaking, each of which must be planned so as to form a complete whole, and to act upon the hearts and consciences of the hearers with a common, but variously directed force. But the Minister of the Parish, during, at least, two months next preceding the "Public Work," in addition to his ordinary duties, will have been occupied with the two earlier parts of the Mission—"The Initiation" and "The Preparation,"—by which his time and his energies would be fully engaged.

Again, the Mission Preaching or Teaching is Special. It is intended to have a distinct and special effect. This it is more likely to have as the work of some other than the Minister of the Parish. The Missioner need not, indeed, be an utter stranger; but he should be some one with whom, in person, manner, and style of teaching, the people are not familiar, by constantly hearing him. The change in these respects will give freshness and force to the matter that is presented, and aid in making it more effective for its intended purpose.

Again, there is much to be done during the "Public Work" of a Mission besides the preaching and Teaching. All this is best done by the Minister of the Parish. The Administration of Holy Communion:—Conducting the services of Worship:—The details of arrangement respecting Music, and other matters. But the Missioner ought to be free from any responsibility in relation to these things. If he feel able and desirous once and again to celebrate Holy Communion—to read the Lessons, or take some other part in leading the Public Worship—well and good; but he should have his mind clear of every charge besides the Public Teaching. Not on any ground of one work being superior to another; but because of the distinct character of each work. And on account of the peculiar strain upon the energies of heart and intellect in carrying through these courses of Preaching and Teaching. And yet more, because, during the intervals between the services, he needs to consider his work as it goes on, and to make, every time, final, particular preparation for the duty next before him.

Once again, the Minister of the Parish should be free from the necessity of preparing for preaching, and so able, in the intervals of the work, without any hindrance to the Mission, to visit specially among his people, here and there, as the awakened interest stirred by the Mission might render desirable. This may be of the utmost importance in giving fixed, definite, lasting character to impressions made, feelings stirred, conclusions imparted, desires aroused, and new purposes of life born in the souls of the people.

Mount Forest, Oct. 18, 1876.

PLAIN LECTURES ON THE PRAYER-BOOK.

BY DIAKONOS.

LECTURE No. 15 continued.

Churchman are not the only individuals who acknowledge the perfect accord of our Prayer Book with Holy Scripture. Dr. Doddridge, the English Presbyterian and Expositor says of our prayer book: "The language is so plain as to be level to the capacity of the meanest, and yet the sense is so noble, as to raise the capacity of the highest."

Dr. Clarke, the distinguished Methodist Commentator says, "The literature of the Church of England is almost universally estimated by the devout and pious of every denomination, and next to the translation of the Scriptures into the English language is the noblest work of the Reformation. As a form of devotion it has no equal in any part of the universal church of God. Next to the Bible it is the book of my understanding and my heart."

Robert Hall, the brightest light that ever shone among the Baptists, and one that would have been bright in any firmament says, "The Evangelical purity of its sentiments, the chastened fervor of its devotions, and the majestic simplicity of its language, have combined to place it (the prayer book) in the very first rank of uninspired compositions."

Baxter, a Nonconformist says, "The constant disuse of forms is apt to breed giddiness in religion, and to make men hypocrites, who shall delude themselves with conceits that they delight in God, when it is but in those novelties and vanities of expression that they are delighted, and therefore I advise forms to fix Christians and to make them sound."

As Watson, an eminent Methodist divine by dying, he said, "Read the *Te Deum*, it seems to unite one in spirit, with the whole Catholic Church on earth and in heaven."

How natural then is the question—why is the liturgy of the Church of England so lightly esteemed within her pale? Simply because it is unknown. The Wesleyans of England to this day, in many places, use it at least once every Sunday.

Who ever sees the prayer book among the Dissenters here? that book of which the most competent to judge in their own number, have always spoken so highly. Calvin, Luther, Knox, Baxter, Doddridge and many others.

Few see it. Why! because those having authority, discourage their people from reading it, and I fear too often make all sorts of false assertions concerning it. An eminent writer in the "Princeton Review" a leading paper of the American Presbyterians said, "It is well for the Church of England that she has a liturgy which brings out so clearly the doctrines of depravity, atonement, justification, Divine Influence, and Future Judgment; what would become of these Doctrines in the lips of worldly Ministers, etc."

But the prayer work has become to

Dissenters what the Bible is said to be to the Papists—an unknown book—uncared for, unread.

And let me ask—what has become of these leading Doctrines of the Bible, and the Sacraments of Christ in the lips of the various preachers?

BOOK REVIEW.

THE CANADIAN MONTHLY and National Review, October 1876. Toronto: Adam Stevenson and Company,

A new novel, Juliet; by Mrs. H. Lovett Cameron, begins the present number. The article on Evolution and Immortality, by Professor J. E. Wells is worthy of attentive study by those who have keenness of intellect and balance enough for a due consideration of the subject. From London to Australia and back, by J. B. Mackenzie, Toronto, is interesting. Then we have exemption from Taxation, by W. F. Maclean; Progress of humanity, by William Jordan; Darwinism and Morality, by J. Watson; As long as she lived: A novel, by F. W. Robinson; The Well of St. Keyne, by M. E. C.—Poetry: Untrue, by Nemo; D'Anville's fleet, by Lieut. Col. Hunter Duvar; Only a baby gone, by Mrs. M. E. Machall; Song, by a Queenslander; Waiting, by A. W. G.—Then follow the usual notices of Current Events, Book Reviews, Current Literature, Music and the Drama, Literary Notes, and the Annals of Canada.

CHURCH WORK. A monthly pamphlet of facts, notes, and instruction. October, 1876. Editors: John D. H. Browne, Edwyn S. W. Penbreath. Agent for Ontario: William Keyes, Caledon's, Ont.

This little magazine contains a considerable number of valuable selections from standard church literature, in addition to choice original matter. It is intended to kindle and foster church feeling, and is cordially recommended by a very large number of the clergy and laity. Some clergymen take from forty to eighty copies for parochial distribution.

BEST THOUGHTS AND DISCOURSES OF D. L. MOODY, by Abbie Clemens Merrow. Introduction by Rev. Emory J. Haynes. J. B. Magurn, Publisher, Toronto, 1876.

We have received from the publisher a copy of the above work, containing over 200 pages. It is neatly printed and tastefully bound in cloth. On the frontispiece are steel portraits of Messrs. Moody and Sankey. The title of the volume indicates the first missionary efforts, characteristic incidents, sayings and reflections of the revivalists.

MR. GLADSTONE, of England, is quoted as asserting that if he were a foreigner, and had to learn English pronunciation from present orthography, he believes the task would drive him mad.

DR. JOHN HALL, of New York, is reported maintaining that "the shaking of hands rightly administered is a means of grace." "Rightly administered" as a qualifying clause is very apropos. Some handshaking is anything but a means of grace. When a rough customer squeezes your digitals as if he wanted to reduce them to pulp, there isn't much grace about it. Shake hands cordially, but gently, O reader, and, above all, beware of the woman who has a dozen seal rings on her fingers. It doesn't take much of a pressure to make *intaglios* all over her hand. For an approved method of torture this equals any process yet discovered.

CALENDAR.

Nov. 5th.—	21st Sunday after Trinity. Dan. iii.; Titus ii. " iv.; St. Luke xxiii. 1-26. " v.; St. Luke xxiii. 1-26.
" 6th.—	Leonard, Confessor. Ecclus. v.; Titus iii. " vii. 27; St. Luke xxiii. 26-50.
" 7th.—	" x. 18; Philemon. " xiv. 1-20; St. Luke xxiii. 50-xxiv. 18.
" 8th.—	" xv. 9; Heb. i. " xvi. 17; St. Luke xxiv. 18.
" 9th.—	" xviii. 1-15; Heb. ii. & iii. 1-7. " xviii. 15; St. John i. 1-29.
" 10th.—	" xix. 18; Heb. iii. 7-iv. 14. " xxii. 6-24; St. John i. 29.
" 11th.—	St. Martin, Bp. and Confessor. Ecclus. xxiv. 1-24; Heb. iv. 14 & v. " xxiv. 24; St. John ii.

To CORRESPONDENTS.—Received "The Apostolic Church;" Mission Sermon at Omamee; Paper on "Bible Classes;" "St. Alban's Guild;" "Fredericton."

NEWFOUNDLAND.

ON Sunday, September 26th, the Lord Bishop of the Diocese held an ordination in the Cathedral, when the Rev. T. P. Massiah was advanced to the Holy Order of the Priesthood. The Ordination Sermon was preached by the Rev. J. J. Curling. It was an admirable practical discourse, dwelling chiefly on the Pastoral aspect of the Priesthood, and showing how the people ought to esteem the Clergy in their office.

THE Rev. Robert Temple, who has been labouring for the last ten years, single-handed, among the fishing population scattered along the 100 miles or more of coast line of White Bay, has been appointed to the new mission of Betts' Cove, where mining operations, recently developed, have attracted considerable attention in this country.

The following appointments have also been made:—The Rev. T. P. Massiah (of S. Peter's) to the mission of Twillingate, Notre Dame Bay. The Rev. Arthur C. Waghorne (of Ferryland) to S. Peter's. The Rev. F. B. Murray (late of Twillingate) whose incessant labors, resulting in impaired health, necessitated a sojourn in England, has returned to Newfoundland with renewed strength and energy, and is now associated with the Cathedral staff of St. John's.

NOVA SCOTIA.

REV. J. R. CAMPBELL has been presented with several complimentary addresses on leaving Yarmouth to take charge of the Parish at St. Martin's, N.B. Rev. W. L. Curry has been appointed to the Eastern Passage, and not to Terence Bay as announced before.—Rev. Henry Sterns has removed to Tusket to assist Rev. J. Padfield in the care of that Parish.

SHELBOURNE.—The annual Bazaar in aid of Christ's Church, realized about \$300.—*Halifax Church Chronicle.*

FREDERICTON.

SAINT MARTIN'S.—The Rev. J. R. Campbell, who lately resigned the Curacy of Holy Trinity, Yarmouth, has accepted the

Mission of St. Martin's in this Diocese, and has entered upon his labors there. Before leaving Yarmouth Mr. Campbell was presented with several addresses and other material marks of the good will of the people, which he had gained during his residence there. An address presented by citizens generally, was accompanied with a gift of \$500, and another from fifteen widows of the congregation with a handsome Service of plate for the private administration of the Holy Communion.

ST. JOHN.—SAINT JOHN CHURCH OF ENGLAND INSTITUTE.—The first annual service in connection with the Institute was held in Trinity Church, on the evening of St. Luke's Day, Wednesday October 18. The body of the large church was well filled with a congregation of between 600 and 700 people. The clergy present were the Lord Bishop of Fredericton, the Rev. F. H. J. Brigstocke, Rector of Trinity and President of the Institute, the Rev. D. B. Pranter, Rural Dean, the Rev. Canon Scovil, the Rev. G. C. Coster, Principal of the Public Grammar School, the Rev. R. Mathers, Principal of the Wiggins Male Orphan Institution, and the Rev. S. H. Nobbs, Curate of Trinity. The Rev. Canon Decker, the Rev. Wm. Armstrong, Rector of St. James', and the Rev. T. E. Dowling, Rector of St. George's, Carleton, all Vice Presidents of the Institute, were prevented by other engagements from being present. The choir of the Church was reinforced by members of other Church choirs in the City and Portland, and the singing, was hearty and effective. The congregation showed its deep interest in the service by the vigor of the responses, and the more than usual part which it took in the singing. The Anthem was "O Give thanks."

The Bishop preached a most able, practical and earnest sermon from Philippians ii. 3. His Lordship began by remarking on the power of the grace and gospel of Jesus Christ, which could enable such a man as the Apostle Paul was described in the eighth and ninth chapter of the Acts, to write such an epistle as that to the Philippians, and such a sentiment conveyed as that the Text. In his usual terse and vigorous style, the Bishop dwelt upon the mode of fashions of the world, and even too much, those of the church, as totally opposed to the spirit of the apostle's direction. He urged upon the members of the Institution the duty of contending manfully, but in the spirit of meekness for the Church to which it was their high privilege to belong; showed how very important was the duty of his studying first the Bible and next the history and standard works of the Church; how if they would be teachers, they must first be hearers: how much utter ignorance of all true church principles and facts prevailed; and how faithful and earnest study would convince them more and more of the entire adherence of the Church of England to primitive practice and doctrine. The Offertory, which was for the Institute, amounted to \$50.

MONTREAL.

(FROM OUR CORRESPONDENT.)

ST. JOHN'S.—Rev. Wm. Henderson, of Durham, officiated in St. James' Church in the absence of the rector.

MONTREAL.—The Right Reverend The Metropolitan, has appointed the Rev. B. W. B. Webster, who has been officiating at Trinity Church, rector of Bedford.

MONTREAL.—On the Evenings of the 18th and 19th ult., the Rev. J. W. Borham lectured in St. James' Church on the sub-

jects, "The Great Revival in England" and "The Mission of Jonah."

MONTREAL.—On the afternoon of the 18th ult., a meeting of the St. George's Society took place, having for its object the representation of the claims of the poorer friends in England, and to consider the best means as to how they might be helped.

CHRISTVILLE.—The Annual Missionary Meeting was held here on the 18th ult., when the Rector Mr. Evens, complimented his congregation on having subscribed more towards the Mission Fund than their assessment.

ONTARIO.

OTTAWA.—The Stonework of the chancel to St. Alban's Church has been completed, and the roofing is now being proceeded with. It is expected to occupy the addition about Christmas.

The following Deputations have been appointed to make the tour of the Diocese on behalf of the Mission Fund. The dates of the meetings will be given hereafter, viz:

- No. 1. Rev. F. W. Kirkpatrick, M.A., Convener; Rev. R. S. Forneri, B.A.
- No. 2. Rev. C. P. Emery, Convener; Rev. J. Halliwell.
- No. 3. Rev. K. L. Jones, M.A., Convener; Ven. Archdeacon Parnell.
- No. 4. Rev. E. H. M. Baker, Convener; Rev. A. Spencer.
- No. 5. Rev. J. J. Bogert, M.A., Convener; Rev. W. J. Muckleston, M.A.
- No. 6. Rev. J. K. McMorine, M.A., Convener; Rev. E. P. Crawford, M.A.
- No. 7. Rev. C. B. Pettit, M.A., Convener; Rev. J. W. Forsythe, B.A.
- No. 8. Ven. Archdeacon Parnell, Convener; Rev. G. W. G. Grant, M.A.
- No. 9. Rev. Canon Bleasdel, Convener; Rev. S. McMorine, M.A.
- No. 10. Rev. W. Lewin, B.A., Convener; Rev. A. W. Cooke.
- No. 11. Rev. J. W. Burke, B.A., Convener; Rev. H. Pollard.
- No. 12. Ven. Archdeacon Lauder, Convener; Rev. W. B. Carey, M.A.
- No. 13. Rev. G. W. White, B.A., Convener; Rev. A. H. Coleman, B.A.
- No. 14. Rev. Canon Preston, Convener; Rev. A. Jarvis, B.A.
- No. 15. Rev. G. J. Low, Convener; Rev. G. N. Higginson, M.A.
- No. 16. Rev. A. C. Nesbitt, Convener; Rev. A. Phillips.
- No. 17. Rev. Canon Bedford Jones, Convener; Rev. A. J. O'Loughlin.

There may possibly be a few changes in the above appointments before they are finally settled.

NIAGARA.

SOUTH WALPOLE.—On the morning of the 22nd October, the Lord Bishop of Niagara administered the rite of confirmation to eighteen candidates at Christ Church, Nanticoke. The afternoon of the same day, five more, at Cheapside Church, received the ordinance of "the laying on of hands."

The Bishop's eloquent and impressive addresses will long be remembered by the very large congregations gathered at both places. That the seed sown may bear much good fruit was, we are sure, the prayer of not a few who listened to the kind and fatherly counsel of their chief spiritual pastor.

TORONTO.

NORWOOD.—The Bishop has appointed the Rev. Edward Soward, to the Mission of Norwood, Westwood and Belmont.

TRINITY COLLEGE.—The following is a list of the Freshmen Students, who passed the examination at Trinity College Toronto, in October. *Divinity*: R. S. Radcliffe. *Arts*: Alex. Allen, 1st. Scholarship; R. T. Nichol, 2nd Scholarship; A. F. Belt, 3rd Scholarship; R. R. Simmonds: H. W. Read; W. Faircourt; A Short; *The Examiners* were The Rev. The Provost of Trinity College; The Rev. Professor Jones, M.A; The Rev. Professor Maddock, M.A.

The annual Foot Race took place on Friday, the 27th ult. The course taken was down the Ravine, at the back of the College, a distance of a mile and a half. Nine fences had to be vaulted and numerous small streams got over. Eight Students contested, Harris winning by fifteen yards, in eight minutes and two seconds, which, considering the course was very good time. Spragge second; Radcliffe third; the contest for second place being very close, Spragge winning by about one foot. The first prize, which was a very handsome cup, was presented by the Professors of the College, the second, given by the Freshmen of 1876, and the third by the undergraduates.

The annual S. S. Simon and Jude dinner, in the evening, was a very great success, every one appearing to enjoy himself to the utmost. Many old Trinity faces were seen again, at that familiar old place, the dining hall. The party broke up at 12 o'clock, p. m.

MISSIONARY SERVICES.—The several missionary services in this part of the Rural Deanery of Durham and Victoria commenced at Cobocok, where, as a deputation, Rev. Dr. Smithett preached in behalf of the mission fund, as also at Rosedale and Cameron. The congregations were good, and we trust the interest manifested will show itself in large contributions. On Monday the 16th inst., Rev. Mr. Harris, Rev. Dr. Smithett and Rev. Mr. Burkett proceeded to the two missions of Emily, outside of Omeme, and held meetings at 8 and 7.30 p.m. On Wednesday Rev. Mrs. Harris and Smithett proceeded to Verulam, and assisted by the Incumbent, Rev. Mr. Horlock, held the annual missionary meeting at Sheriff's Corner's (Dunsford) where an excellent congregation was gathered and the deepest interest manifested. A similar meeting was held in Christ Church, Bobcaygeon, on Wednesday, the 18th inst., at 7.30 p.m., Rev. Mr. Paterson, of Port Hope, the former Incumbent, having joined the deputation on this occasion. Missionary sermons were preached in St. Paul's, Lindsay, and Christ Church, Omeme, on Sunday, Oct. 22nd, by Rev. Mr. Harris and Rev. Dr. Smithett by exchange of pulpits. In both places large congregations assembled, and eloquent and effective sermons were preached.

TORONTO.—ST. PETER'S CHURCH. On the return of the Rev. S. J. Boddy, from a three months visit to the old country, he was presented with the following address, accompanied by a beautiful tea service:—

REV. AND DEAR SIR.—With feelings of great pleasure we welcome you and Mrs. Boddy back amongst us, and thank a kind Providence for preserving you through the perils of the sea. We trust that your visit has not only been productive of much benefit to your health but has also been one of great pleasure to you both.

Your congregation whose good wishes have followed you in your journeyings, desire to commemorate your safe return by offering to you the accompanying gift as a slight token of the regard and esteem they entertain for both you and Mrs. Boddy personally, and also to mark their hearty appreciation of your faithfulness in delivering to them the message committed to you by your Divine Master. It is our earnest hope that you may long be spared to labor amongst us.

Signed on behalf of the congregation. Richard Thorne, and W. Coates, Churchwardens. ELIZABETH O'BRIEN, Chairman of ladies' committee. Toronto, Oct. 20th, 1876.

On the same occasion an address was also presented to Rev. Richard Lewis, of Maitland, who has been doing duty for Mr. Boddy during his absence, the gift in his case being a valuable clock.

NORTH ESSA.—As the end of each quarter begins to draw near, many a country clergyman wonders anxiously whether his parishioners have sent to the Synod Office the amount necessary to be paid before a cheque can be sent him for his stipend. It is to be feared that too many are kept waiting much longer than is at all convenient, but it is cheering to know that there are some Missions which make it a point of conscience to keep the agreement punctually which they have entered into with the Mission Board of the Diocese. North Essa is one of these, for during nearly five years, ever since the present incumbent was appointed thereto, they have never been one hour behind with their payments. At the close of the last quarter money was very scarce as the farmers had not thrashed their grain, and prospects were rather gloomy on account of the deficient harvest; but yet North Essa managed to be on time as usual. How? Listen to the answer; and, if you are keeping your clergyman waiting for his stipend, learn the "more excellent way." Those by whom the bonds had been signed went to the bank, borrowed the money, and sent it to Toronto. Will they be one cent the poorer? Nay, they will be all the more wealthy in the consciousness of having performed a duty. Will such treatment make their clergyman careless? Surely not, for he will have another incentive to the performance of the work of his parish. There is nothing inherent in this matter itself (the payment of an honest debt) which deserves to be made public; but it stands out boldly and prominently in contrast with those Missions the incumbents of which are sometimes put to such great inconvenience simply because they are kept waiting an unreasonable length of time for their stipends.

HURON.

BRANTFORD.—On Friday, the 3rd inst., the Right Reverend the Lord Bishop of Huron will consecrate Holy Trinity Church and churchyard. The services will commence at 11 o'clock a.m. The Bishop will preach.

LONDON.—The collections in the churches of the Diocese on Thanksgiving Day, the 18th Sunday after Trinity, were for the mission work in the missionary see of Algoma. The collection in St. Paul's was about \$70.

MR. ISAAC BAREFOOT, a member of the Six Nation Indians, has left this place for London to enter college, desiring to enter the ministry. He had been for nineteen years connected with the New England Institute. Before leaving, the pupils of the Institute presented him with an address and three handsome volumes; and Mr. and Mrs. Ashton added to the gift a beautiful gold pencil and pen, to remind him of the very high estimation in which he is held by his friends on the reserve.

At the forty-first annual meeting of the Board of Missions of the Church in the United States, held at the Chapel of the Holy Trinity, Philadelphia, on October 10th and the following days, the Lord Bishops of Huron and Niagara were present as visitors, and addressed the meeting on the subject of the Indians. The Bishop of Huron spoke of the mission work in his own Diocese. He stated that there were in it six missionaries labouring among the Indians, three of those missionaries being Indians and ordained.

TUSCARORA.—Rev. A. Elliott, Incumbent of this mission, county Brant, having long laboured in that most interesting mission field has had to resign his work, worn out by his labours. He has indeed been blessed in his faithful ministry. There is not on the continent a tribe of Indians among whom the blessings conferred by Christianity have been more fully manifested than the "Six Nations." His mission embraced the Church of St. John's, Tuscarora, and two schools of Delaware. For some time he has had as assistant Rev. A. Anthony, himself an Indian of the Six Nations. At Oswego the members of his congregation presented Mr. Elliott with an address prior to his leaving.

"CLEARINGS."—It is well that the work of one missionary among our brethren in the clearings find a place in the columns of the *Dominion Churchman*. We might by this means be brought to appreciate their work more fully, and we may add their self-sacrifice. In the whole county of Grey there are but five missionary clergymen. In one mission, Markdale, there are three churches and five other places, school-houses and halls in which the services of the church are held regularly—not weekly in all—for that would be impossible for those eight places. The number of church members average at about one hundred; there are besides two other places which have also to be visited as often as it can be done. The distance to be travelled to one school-house on Saturday afternoon for the next morning's service is thirty miles: the following Tuesday in another direction, a journey of seventeen miles. To a young minister, just from town and college life, a mission such as Markham may be a good preparatory course for "Roughing it in the bush," but his entire isolation from elder brethren in the ministry with whom he would doubtless many times desire to take counsel must be very trying. The last clergyman in this mission, Mr. Morton, is now in the Diocese of Michigan.

The present missionary, Rev. Geo. Bay, has been but a few months in the ministry; he is as yet only Deacon, and awaiting the next ordination service in the Diocese, to be admitted to priestly orders. In the midst of privations and trials he is happy in the discharge of his duties in his Master's service. We had the pleasure of meeting him a few days since in this, his cathedral city.

BRITISH COLUMBIA.

NANAIMO.—A special service was held in St. Paul's Church on the 28th ult., when the Rt. Rev. the Lord Bishop of Columbia preached an impressive sermon. After the service a Parochial Association in aid of the mission fund of the Diocese was organized.

A METEOR was seen, September 24th, in England, and over a part of the continent. It was of such extraordinary brilliancy that it was visible in places 300 or 400 miles from each other, and by many was thought to be a protracted flash of lightning.

Correspondence.

The Editor is not responsible for the opinions expressed by correspondents.

Editor of the DOMINION CHURCHMAN.

SIR,—During a discussion at the Baptist Conference recently held here, it was laid down by Dr. Fyfe, one of their great authorities, that the usual Sunday collection "is an act of worship." How extremes do meet! This is one of the terrible heresies which a church faction launches its pop-gun thunder at as Popish superstition. A LAYMAN.

Toronto 23rd Oct., 1876.

PROPOSED NEW DIOCESE OF OTTAWA.

Editor of the DOMINION CHURCHMAN.

SIR,—May I, as a country layman of the Diocese of Ontario, suggest that the county of Grenville should be included in the new Diocese. The following reasons seem to point to the propriety of its being so.

(d.) The Diocese of Ottawa would be more compact with Grenville included.

(B.) The Bishop, when going from Ottawa to the South-Eastern parts of his diocese, would not be obliged to go out of his own territory.

(J.) Ottawa is more naturally the Episcopal city for Grenville than Kingston.

(S.) The new Diocese would be much strengthened by the (say) seven clergy and fourteen congregations of Grenville.

(E.) Two Missions, Kemptville and Merrickville would be awkwardly situated if Grenville be not included. Take the case of Kemptville, mainly through the exertions of the Rector a nice little church, St. Paul's, has been erected on the Carleton side of the Rideau. The Rector was not obliged to go to that part of the country at all, but went from love of the church, and the wish to bring the settlers into the true fold. If St. Paul's is taken into the new diocese, will Ottawa provide for it? The case of Merrickville is rather more serious. It is a mission aided by the Ontario Diocesan Mission Fund. But if Burritt's Rapids, (which is in Carleton) be taken from it, the strength of the mission would be greatly crippled.

Hoping that I have not encroached too much upon the space of your valuable paper, which I look eagerly for every week, I am yours very truly A CHURCHMAN.

ALGOMA.

The Editor of the DOMINION CHURCHMAN.

SIR,—I have been lately visiting in the Algoma district, and never in my life felt sadly the want of our beloved church.

My object in writing is the hope that through your paper some one may be induced to raise the cry of help. Oh, if people could only see with the same sad feeling that filled my heart the pretty little church falling to decay, its roof leaking, the plaster falling from its walls, the wood work remains sound and good as ever, being built principally of cedar, even to its lathing, all would, I think, feel desirous to restore it.

The church is on the great Manitoulin Island, at Manatowaning. No service has been held in it for a long time, nearly a year I was told; and many dozens of families are longing for the bread of life. The inhabitants have erected at their own cost this year a fence round the church ground, to prevent cattle from trampling the graves of their dead, and would gladly repair the church were it in their power. The poor Indians for whom the church was originally built by the Imperial Govern-

ment, have no means of hearing the Gospel preached, for their Missionary, the Rev. Rowland Hill, cannot hold service either for them or the white population unless something be done; at present he preaches in a miserable school house at Little Current, twenty three miles off, every Sabbath afternoon, traveling on horse back or by boat from his own station, Shegnaidah.

The church at Manatowaning is perfect with its small Altar, Reading desk, and vestry rooms, also a good bell to summon the worshippers. There is one solitary tablet in the church propped up by some kind hand to prevent it from falling with the plaster. What a sad tale it seemed to tell with its inscription in the Indian language of the death of the young Missionary who had worked and toiled for the poor pagans around him.

At the present time the entire population on that part of the Island are white, the Indians having taken up their abode across the bay, from where they come in less than a quarter of an hour in their canoes.

The Presbyterians hold an occasional service in a school house, a mile and a half from the village; the Wesleyans also have service every Sunday evening over some stable. What can be the reason, while every denomination plant their standard in some form, we children of the old church are not up and doing. Surely some of our brethren will come forward with a helping hand so that the gospel may be preached and the sacraments administered; for it must be borne in mind there is no service for the white settlers belonging to our Church—Mr. Hill preaching to the Indians only, both at his own station and Little Current; therefore they are better off than our own white brethren.

If many would put their hands to the plough a small sum in this case would set the Lord's House in order, so that the sound of prayer and praise may be once again heard within its walls. Two hundred dollars is all they require. We who every Lord's day can enjoy all this do not realize the great longing that is in the heart of those shut off from any chance of hearing the Word of God, and joining in divine service.

I think it right to state that the few families on the Island who will help are not aware this appeal is made by

A CHURCHWOMAN.

ENGLAND.

E. H. PALMER, of St. John's College: Cambridge, has copied all the inscriptions, called Sinaitic, on Mount Serbal.

PROFESSOR HUXLEY reached Liverpool on the 4th inst., and began his lectures at the Royal School of Science, South Kensington, on the following day.

THE Dean and Chapter of Gloucester, have consented to grant the use of the Cathedral for the Three-Choir festival in 1877.

THE evangelical party in the church has sustained a severe loss in the death of the Rev. John Hawksworth, Vicar of Broughton, Salop, in his ninety-first year. He retained the vigor of his intellect to the last, and till very lately took the whole Sunday duty of the parish himself.

ON Sunday, Oct. 7th, the Archbishop of York, the Rev. the Earl of Musgrave, the Hon. and Rev. Carr D. Glyn, Dr. McCormack, and a number of evangelists and missionaries, commenced an eight days' mission in Sheffield. Every house in the town has been visited, and several thousand lay-helpers assist the evangelists.

At a meeting at Plymouth the committee of the additional Home Bishopric Fund voted £2,000 to the Cornish Bishopric Fund, in addition to their former donations. The result is that the conditions on which Lady Rolle promised her magnificent donation are fulfilled. The Truro Bishopric Committee have taken the necessary steps to satisfy the conditions imposed by Government for the formation of the new see of Truro.

THE papers have announced the arrival of two Bulgarians in London, whose mission is to make known the condition of their countrymen, and to explain their desires at the present moment. M. M. D. Zankoff and Marco D. Balabanon have had an interview with Lord Derby, and by invitation were present at a meeting of the Lord Mayor's Relief Committee. These are well-known throughout Bulgaria, and have the confidence of their countrymen.

THE Bishop of Ripon, on Saturday, consecrated a new church dedicated to St. Catharine at Belle Vue, a growing suburb of Wakefield, which makes the 144th church his Lordship has consecrated during the tenure of his see. Dr. Bickersteth also consecrated on Monday the church which has been erected by Lady Mary Vyner, in memory of her youngest son, Mr. Frederick Grantham Tyner, who was murdered by Greek brigands in April, 1870.

IRELAND.

THE Lord Primate, in the course, and towards the close, of his tour of confirmations, visited Enniskillen, being attended by Dean Reeves, of Armagh, and Archdeacon Stack. Enniskillen and the adjoining parishes sent up 416 candidates, to whom his Grace gave an appropriate address.

ON Sunday, the 27th of September, the Bishop of Cashel held an ordination in the cathedral of Kilkenny, when two priests and two deacons were ordained—all the candidates being graduates at Trinity. At the cathedral of Kilmore, on the same day, the Bishop of Kilmore admitted three candidates to deacon's orders, and three to priest's orders. The candidates were presented by the Archdeacon of Ardagh, who also preached the sermon.

THE Synod of the dioceses of Derry and Raphoe met on Tuesday in the corporation-hall at Derry. In his opening address Bishop Alexander also referred to the new system of nomination to parishes, which, although not absolutely perfect, he thought deserving of further trial, and had endeavoured to work out loyally and carefully. He added that the new system was designed to give due weight to the wishes of the diocese, the Bishop, and the parish in each case; and that any attempt to omit either element would be dangerous.

A CORRESPONDENT of the Irish Ecclesiastical Gazette has lately visited the little cathedral of St. Brendon, at Clonfert, now neglected and going to ruin, but which he pronounces a gem of architecture, which might be made perfect at a cost of very few thousand pounds. The transepts are blocked up, the choir is fallen into decay, the sacristy has become a dilapidated and chilly vault, the western end is filled up by an unsightly gallery. The stone carving of the western door and of the interior is said to be very fine, and in good preservation.

YEAR by year harvest thanksgiving services are, in the Irish churches, more numerous, and greater attention is paid to

them. The venerable Bishop of Cork was the preacher at the first of these services for the present season, which was held in the parish church of Howth, near Dublin. At St. Philip's, Miltown, at Whitechurch (near the College of St. Co'umbia), at St. John's, Sandymount, at St. Bartholomew's, and at several other important churches in the diocese of Dublin, and at a few churches in the diocese of Meath, and elsewhere, special exertions were made that the thanksgiving services should be worthily rendered; but there is no space for details.

At this time of the year most of the diocesan synods are held. The Bishop of Kallaloe, in opening the proceedings of the synod of Clonsfert and Kilmaclough, alluded in touching words to the death of the Rev. J. O. Walker, and to that of the Bishop of Meath; and here (as in several other diocesan synods) a resolution was passed approving of the scheme framed by the General Synod for making some provision for widows and orphans of the clergy. The financial state of the diocese, although known to be one of the poorest in Ireland, was declared to be "on the whole satisfactory." In richer localities the report is still more favorable.

In the Diocesan synod of Tuam, in the course of a discussion on the proposal Episcopal endowment fund, it was mentioned that £1,000 each towards this object had been promised by Sir A. Guinness, M.P., and Mr. M. Henry, M.P.

The Synod of Down and Connor and Dromore met in the Clarence Hall, Belfast. The elections to the General Synod were (said the Bishop) of more than usual moment, as it would shortly be determined finally whether the old Prayer book was to be handed down as it came from the Reformers, or in a garbled and disjointed state. On the question of Patronage and nomination the Bishop expressed his opinion that the new system, after six years of trial, had not altogether worked well, and needed material change. On the discussion of the proposed scheme of the General Synod for securing small annuities to widows and orphans of the clergy, Dr. Murray moved a resolution which gave rise to a long debate, and was finally rejected by a majority of the laymen present. Its object was in effect to relieve the clergy of a portion of the annual payment or premium to be imposed on them by the scheme, by providing for the same out of the diocesan funds. The scheme was afterwards adopted in its entirety by another resolution.

UNITED STATES.

The Right Reverends the Lord Bishops of Niagara and Huron were present at and addressed the session of the Board of Missions of the Protestant Episcopal Church of Philadelphia, Oct. 11, 1876.

CONNECTICUT.—The Rt. Rev. Arlington B. P. Venables, Lord Bishop of Nassau, W. J., died at the city hospital in Hartford, on Sunday evening, Oct. 8th. About a month ago he arrived in Hartford to visit the Rev. Mr. Knight. He had come with Mrs. Venables for the benefit of his health. Soon after his arrival in Hartford he was seized with a severe affection of the bowels, and was taken to the city hospital at his own urgent request. The precise character of his disease is not known, but it is supposed to be of a cancerous nature. The funeral services are to be held in the Church of the Incarnation, Hartford. Bishop Venables was a native of Kent, England, a graduate of Oxford, and about fifty years of age at his death.

MASSACHUSETTS.—On the first Sunday in

October the new Dean of the Episcopal Theological School addressed the congregation that worships in St. John's Memorial chapel, on the subject of the services to be conducted there. A circular which reads in part as follows, had been distributed in the pews:

The Episcopal Theological School to which this chapel belongs, opens these doors to all, and provides the free ministrations of the Gospel to those who come hither. But, in view of the fact that this is done at no slight cost of money and of labour, the congregation has felt it but proper that they should in return, contribute toward the expenses necessarily incurred. To that end a committee is elected annually, which collects and disburses their contributions. It is, therefore, to further and to systematize this matter, that the accompanying circular is distributed. As to enrolment, while there can be no parochial organization, yet that step is important. The Dean of the school, who is entrusted with the care of the services, wishes to know precisely who are to be regarded as members of this congregation, so that he may neither fail to bestow parochial attention where it is expected, nor give it where it would be intrusion.

JAPANESE LIFE.

In great essential points, the romance of the Japanese differs from that of Western nations—notably in the predominance given to man over woman. The noblest profession in the estimation of the Japanese is that of arms. The commonest soldier holds a loftier position than the wealthiest merchant; although with the destruction of the power of the old Daimios, and the consequent reform of the national army on the European model, much of this spirit has died out. Every young Samurai, or man of birth, learnt the use of the sword as soon as he could walk; and it was held as essential for a Japanese gentleman to know how to give and receive blows, as it is for an English gentleman to read and write. The sword was then all-powerful in the land; and many a bloody tale bears testimony to the abuses which sprang up from an almost universal habit of wearing it, and wielding it on very trifling provocation. It is now as much the exception to see a two-sworded swaggerer as it was once the rule. The men of Bizen and Satsuma, stern upholders of the old state of affairs, still affect the obsolete custom; but in Yedo or Yokohama, a man with his swords is stared at by foreigners, and laughed at by natives, as a man afraid to go abroad without them.

Hence, at an age when heroic deeds and chivalrous actions were the pride of the nations, the softer art of love became a matter of very secondary importance, and not, as with us, the keystone of poetry and romance. Love stories and songs are of course innumerable in Japanese literature; but every story and song is so framed as to bring out in striking relief, not the woman, but the man. There is an utter absence of that spirit of knight-errantry which makes our mediæval literature so charming. Japanese heroes would perform prodigies of valor in defence of a clan or a family; but, in the cause of a woman, never. Take the well known story of Kompachi and Komuraskai, so delightfully told by Mr. Mitford in his Tales of Old Japan. According to our ideas, Komuraskai, the woman, faithful and true to her lover in all his misfortunes, and dying on his grave, is the fine, pure character of the tale; but to a Japanese reader, Kompachi, the robber and murderer, the cold and heartless villain, is the claimant for admiration and sympathy.

Woman—with the Japanese as with the Chinese, as with, indeed, most Oriental nations—is very far from sharing the importance of man in human creation. Newly-married couples pray for male offspring; and though it is admitted that woman is necessary in the formation of society, she is regarded rather as a privileged slave than as an equal—much less as invested with the attributes of superiority lavished on her by Western romance writers. So subordinate a part, indeed, does woman take in the every-day affairs of life, that till quite lately—till 1875—women were never allowed to appear on the theatrical stage, and men invariably played the female parts. The great difference, then, between the poetry and romance of the Japanese, as compared with our own, is that whilst our creations treat generally of love, chivalry, and the human sentiments, the Japanese devote themselves to the worship of nature and the supernatural. A reason for this may be found in the fact that Japanese life is altogether of an out-of-door character. To them the word "home"—or the nearest approach to it in their language—conveys none of the simple poetry so touching to Englishmen. There is nothing homely in a Japanese house. By the shifting of a few shutters it can be thrown open to the four winds of heaven; and although the greatest care is taken to keep the wood-work and matting spotlessly clean, a man is far prouder of the possession of a few square yards of garden, than of the noblest palatial residence without a tree or shrub. Of snugness, cosiness, the charm of family meetings round a common board, they have no idea. A Japanese household is conducted in an irregular, disjointed style, very contrary to our notions of what a happy, comfortable home should be. Men and women eat when they are hungry, sleep when they are tired; if, after the labour of the day, the good man goes out and stops away all night, there is no anxiety on his behalf; and the same independence of action characterizes the life of the women.—*All the Year Round.*

CHURCH DEBTS.

The object of contracting a church debt is but too often the desire of the builders to pamper their own pride and vain glory. They seek a costly church, with elaborate fittings, which they can claim as theirs. Now, putting aside every other consideration, we believe that it is not held to be particularly creditable among right-thinking people to shine in borrowed plumes. No lady would wish to appear in church with a shawl or a jacket which she had borrowed for the occasion, and which belonged to some one else. We fancy that very few clergymen would care to hire their surplices by the quarter. Yet the same people will sit very comfortably in a mortgaged pew, and kneel upon unpaid-for hassocks, and tread upon a deeply indebted carpet, and enjoy the dim, religious light that comes through panes of which forty per cent. belong to the church creditor. What is worse, they do not mean to pay for their luxuries, but to get the cost of them out of posterity or the public. If it were a question only of time, and all concerned were sincerely anxious to pay by instalments the cost which would come heavy in the lump, there would be less to be said about the matter. But the thing is not so. The congregation of a mortgaged church mean to throw the burden of payment on the "eloquent rector" or the "unrivalled choir," and meanwhile to enjoy their fine building and *et ceteras* at half the just price. This is not creditable to their gentlemanly and lady-like feelings.—*Churchman.*

ONE LIFE ONLY.

CHAPTER I.

A great ship homeward bound from the Cape, was speeding gaily over tranquil waters, that scarce were ruffled by the light breezes of a glad spring day—there was sunshine in the blue sky overhead—sunshine on the bluer sea below—but the brightness of life's own morning was on the cloudless face of Colonel Dysart's daughter, as she leant over the side of the vessel and looked out upon the shoreless ocean with a fixed, abstracted gaze. He was watching her, with an expression half amused, half wandering on his thin, refined face, as he lay on the deck propped up by a heap of cushions, and at last raising himself on his elbow he called to her, with a slightly mocking tone in his voice, "Una! I have come to the conclusion that you must be composing an epic poem at the very least; one half-hour by my watch you have been gazing immovably over the sea, without so much as stirring an eye-lash, and I never in my life before saw you quiet so long. I tremble for the result. How many cantos shall I be condemned to hear?"

She turned round with a laughing light in her great brown eyes as she answered merrily, "Not one—for the present: I thought you knew by this time that I can only compose poems by rushing about frantically, knocking over the furniture and tearing my hair when the rhymes will not come right."

"What were you doing, then?"

"Thinking."

"Only thinking! it must have been on some very important subject surely to make you look so wonderfully serious."

"So it was," she said, a sudden gravity replacing the mirthful sunshine on her mobile face. "That very strange woman, Miss Amherst, made an attack on me last night which startled me extremely, and what she said was so very suggestive that I was trying to work it out in my own mind as it affected myself. Let me tell you all about it, father mine; I should like to have your opinion," and bounding away from her place she flung herself down on the deck beside her father.

Colonel Dysart looked at her with an expression of intense tenderness, which contrasted strangely with his habitual air of languor and indifference. She was all he had in the world—all that remained to him of the one love of his life. He was coming home invalided from the Cape, where he had been in command of an inland military station for many years, and where, greatly to the surprise of the London world, the clever and talented Lady Mary Molyneux, went with him as his wife. No one would have supposed her to be a person likely to make a romantic love match, for she was very accomplished and intellectual, and somewhat strong minded; however, she turned her back on a host of adorers to follow the fortunes of handsome Harry Dysart in his distant exile, and there she remained, buried alive as her friends said, till her brave devoted life came to an end, when her only child Una was about seventeen. Colonel Dysart's post was in a very remote and lonely part of the country, where there were no European residents, but although Una grew up like a wild rose in some woodland solitude, with all the influences of Nature free and unobstructed round her, she had the advantage of the very high culture which Lady Mary's rare mental gifts enabled her to bestow on her daughter. Una's rich, lavishly-endowed nature had responded readily to the really noble training she received, and she was now, at nineteen, a pure, high-minded girl, with generous sympathies and refined, artistic tastes—*spirituelle*, to

use the untranslatable French term, rather than brilliant, cherishing an almost fierce scorn of all that was vile or mean, and a no less vehement appreciation of goodness in any shape. She had lived in such complete seclusion that she knew nothing whatever of the world, on which she was now for the first time entering, and where it was very certain her ardent, passionate temperament and eager impulsiveness would expose her to many difficulties and dangers which minds of a lower type might escape altogether. Una Dysart had a charming face, with an expression of mingled brightness and sweetness which gave her a beauty peculiarly her own, and her voice, both in singing and speaking, was singularly attractive, very soft and melodious, with a pathetic undertone, which seemed to tell of depths in her nature as yet unknown even to herself.

It was on her account that Colonel Dysart decided to give up his appointment and return to England, for he felt that his health was failing, and he had little doubt that if his daughter mixed for a time in the society from which he had so long been exiled she would soon make a home for herself, where he might leave her sheltered and beloved when he himself could watch over her no more. Una knew nothing of these gloomy forebodings, however; light of heart as a lark in the sunshiny morning, she had not a care or fear in the world, but looked out with eager eyes to the unknown years, impatient to see them yield up the glorious possibilities with which they were fraught in the dreams of her confident youth.

"Well, child," said Colonel Dysart, as she nestled close at his side, "what did Miss Amherst say to plunge you in such profound meditations? I fancy a revelation from the days of her youth might be rather exciting; I have a strong conviction that some strange history lies hid behind the determined calm of that woman's face."

"You would not have thought her calm if you had seen her last night. It happened after you had gone to your cabin; I was looking out over the sea, which was all crimson and opal with the last glow of the sunset, and singing to myself so low that I thought no one could hear me. Miss Amherst was sitting near, quite still and silent. Greatly to my surprise up came Mr. Cunliffe, that stiff old Australian judge, and revealed to me that he had actually a soul for music, whereas I had doubted if he had a soul at all. He solemnly asked me to do him the favour of singing that oldest of hackneyed old songs 'Oft in the stilly night,' supposing I knew it. Happily I remembered how our sentimental band-master used to groan it out, over and over again, so I sang it at once to the best of my ability, and pleased him so much that he further asked if I knew any other song of a similar description. I thought of 'Tears, idle tears,' which expresses the same idea so much more beautifully, and which I set to music myself, and I sang it forthwith."

"The saddest little poem that ever was written," said Colonel Dysart.

"So poor Miss Amherst seemed to think," said Una. "I noticed that while I was singing both songs she sat quite motionless with her head bent down on her hands, but when I came to that last line, 'Oh, death in life, the days that are no more,' she suddenly started from her seat, with her face absolutely convulsed by some strange inward agony, and darted away to the other side of the ship, where I saw her grasp hold of the railing and lean down over it, seeming actually torn with sobs."

"Poor woman, I should have thought she was past the age for such keen feeling; she must be fifty at least."

"She has not lost the power of suffering, anyhow. Of course I was dismayed to find I had produced such an effect, and Mr. Cunliffe was evidently appalled at the prospect of a scene, for he departed as fast as his dignity would allow him, and left me alone with Miss Amherst. I went to her at once, and told her it would grieve me very much if I had been so unfortunate as to cause her any pain by the songs I had chosen. For a moment she could not speak, and then with a perfect passion of grief she exclaimed, 'Pain! it is agony! that cruellest agony, a vain remorse, which comes to me from the thought of the days that are no more?' Then she suddenly turned towards me and caught hold of both my hands, while she fixed her eyes, that looked like two deep wells of infinite sadness, full upon mine, and said in a low hoarse voice, 'Una Dysart, let my bitter experience bear fruit at least for you—let it teach you now, in the spring-time of your youth, while it may still avail you, the lesson which most human beings learn at the gate of the grave alone. Remember that you have one life only—only one life to make or mar; it is given you as a prey; you may crown it with joy, or poison it with anguish to yourself and to others; you may so deal with it, while the power of choice is still yours, that it may lead you in honor and happiness safe to the portals of Paradise, or you may so wreck it by error and fatal mistakes, that you will doubt if even from its last sad hours you can wring Heaven's pardon or pity,—but however you act by it, Una, remember, you have one life only. If you ruin it, blight it, waste it away like precious waters poured out on the sands of the desert, you can never have another wherewith to try and redeem its unutterable loss—one chance, one trial, one life alone you can have, and it is all in your own hand still; you can make it what you please. I charge you to be wise in time, look to it, while yet it lies untouched, untainted before you; determine even now what aim and meaning you will give to it, that whatever may be the outward circumstances you cannot control, at least in essence and spirit, it may be bright and blest. Take care, Una, take care that you do not make of your one life an utter and a hopeless wreck as I have made of Mine!' and when she had said all this she flung my hands away from her, and rushed down to her cabin, where she shut herself in for the night. Do you know she left me feeling positively awed by her words, for though they sound rather melodramatic as I repeat them, she was most thoroughly in earnest, and said, I am sure, nothing more than she felt."

"I quite believe it; no doubt she wrong her experience out of the depths of some miserable past, but it was certainly a startling address to make to a young girl like you. It is strange, although, of course, it is the simplest truism, that we have one life only, yet it never struck me exactly in that light before. She is quite right, however; if in early youth we were to realize the fact that we have but one existence given us for weal or woe, we should be somewhat more careful not to ruin it by errors and weakness as most of us do. Well, Una love, it is not too late for you, though it is for me as well as for Miss Amherst: you must profit by her warning."

"I mean to do so," said Una, turning round and lifting her clear sunny eyes full on her father's face. "It is a glorious thought to me, that life is still all in my hands; to a great extent I can make of it what I will. I was thinking out the question with all my might when you spoke."

"No wonder you were abstracted then. Did you come to any conclusion?" he

asked, looking down half sadly on her bright animated face.

"Yes, I did. I daresay you will laugh at me, cynical as you are, but I have made up my mind, and I am fully determined—"

"Determined to be as happy as you possibly can, I suppose; that is really the gist of all human desires, first and last, I am afraid."

"Yes, I do want to be happy. I am not in the least so enamoured of self denial and suffering as some good people are. I want to be as happy as I can, but I want something more. I want my life to be noble and great, at least in its aims. I will not have it all given up to the commonplace selfishness of seeking only personal happiness, I will have it a grand strong life that shall leave its mark for good in the world, and be of value to others as well as myself—a life men shall honour and bless—and if along with this highest purpose I can compass my own peace and enjoyment as well, why so much the better."

"A 'vaulting ambition' indeed," said Colonel Dysart with a shake of the head.

"Which you think will 'o'erleap itself.' You do not trust me, you sceptical father; you doubt my powers and my firmness. Very well, sir; you shall see," and she nodded her head at him with saucy defiance.

"I shall not see, child, as the problem can only be solved at the end of your life, which it is to be hoped will be prolonged very far beyond mine; there will be no one to remind you of these magnificent plans, which I believe you will have forgotten long before the time comes to judge how far you have carried them out."

"I shall not let myself forget: I will be a witness against myself if I do fail in my purpose. Look here" (and she took from her pocket a little gold-rimmed book furnished with lock and key), "this is my most cherished notebook, and the paper is so prepared that anything written in it cannot be effaced; it shall keep the record of my present life-schemes till the day comes to test their fulfilment;" and with a determined air and steady hand she wrote a few lines in the book, then closed and locked it, and starting to her feet she took the key and flung it far away into the sea. "Now, father, you see at least for the present I mean what I say; I have written on a page of this book the words: 'I have one life only,' and below I have said very distinctly what I now mean that life to be. I shall keep the book in the little iron case where I have my mother's diamonds and all my other valuables, and when I am as old as Miss Amherst, if I live as long, or at the end of my life, whenever it may come, I shall break it open and look at that record, and know whether the end is success or failure."

Colonel Dysart looked up at her as she stood beside him, her eyes sparkling with the bold daring and confidence of youth, and said rather gravely, "I doubt if you are wise to keep such a record, Una; but I believe Miss Amherst's warning turned almost entirely on the question of happiness. She felt it was still possible for your one life to be as joyful as her own appears to have been wretched; if you accomplish that part of your programme I shall be very well content, without your attaining to any of this greatness and grandeur with which you wish to endow your existence."

"But I shall not!" said Una, with a proud flashing smile. "Some writers say that this world, of which I know nothing, is a very pitiful place; where there may be a certain glory in merely hating everything narrow and mean, and above all—false, as utterly as I do; so perhaps it will not be very difficult after all to make this

little book a true prophet. I shall go and lock it up at once, in the safe hiding-place, where it will stay all the years I have to live;" and she darted away, without so much as a shadow of doubt or fear on her bright young face.

(To be continued.)

SAUL'S CONVERSION.

For the persecuting career of Saul we turn to Acts viii. 1, 3, 4. Hence in v. 1, "yet." This man was well born, Phil. iii. 5; well-educated, Acts xxii. 3; zealous and sincere, Phil. iii. 6; influential, Acts ix. 1, 2, could "get letters" from the high priest; well known, v. 18; very energetic, v. 1, 22; and very determined against Christ and His cause (Acts xxvi. 11). His conversion, therefore, is an event of great moment, and may well be studied with interest as it is recorded with fulness.

He was born in Tarsus (v. 11), in Cilicia (Acts xxii. 3), brought up a Pharisee (Acts xxiii. 6), and, like his namesake in the Old Testament, a Benjamite (Rom. xi. 1). The Jews were numerous in Cilicia, and Saul's family was free and probably wealthy, as they could afford a good education to Saul, who had the best prospects as a learned man. The Jews believed that "he who teaches not his son a trade teaches him to be a thief," and so Saul had been taught tent-making (Acts xviii. 3).

He went unto the high priest, president of the council, for a commission to arrest, bring to Jerusalem, and punish members of the synagogue at Damascus who believed in Jesus. The council was the ruling body over all the Jewish church, however scattered. "Men and women"—for of the latter many were then, as now, specially devout believers—were to be brought "bound unto Jerusalem."

Damascus has an interesting history from Abraham's days till now—into which the teachers will look with interest. (See Concordance.) It has many Christians now in its population of 150,000, and though Mohammedans rule it, the truth is spreading. It is "beautiful for situation." (See map.)

St. Luke describes the mode of Saul's enlightenment on the way (v. 3). The other apostles had accompanied with Christ, and three of them had seen Him on the Mount of Transfiguration. All of them had seen Him "risen" and ascending. Saul's mind was full of the belief that He was an impostor. To be assured of His existence and glory was his great need. This the Lord supplies. In light as at Sinai, in the Sheeshinah, on the Mount, and later in Patmos, above even the eastern sun's light (Acts xxvi. 13), a dazzling, overpowering (Acts xxii. 6) brightness prostrated him and his companions, who were probably mounted like himself.

(V. 4.) A voice addressed him by name, which identifies the speaker with Christ, "me," and set in its true light Saul's cruel work, "persecuting," i.e., inflicting evils on men for their religious opinions.

(V. 5.) As we say, he knew the speaker "Lord;" and yet he did not, "Who art thou?" He probably saw a form, though nothing is said of that. Indeed, no particulars are given but such as are needful to explain his complete and sudden change of action.

The Lord strongly identifies himself with his people. "I am Jesus," etc., and then quotes a proverb of the East founded on the way of driving oxen with goads or sticks with sharp points. The older pupils may be told that the proverb applies to them when they resist God's demands, go against the Holy Ghost in the word; against their own consciences; when they quarrel with or break God's laws; and

when they refuse to go whither God would lead them.

(V. 6.) Saul trembles and is astonished. His life had been one grand mistake. He is the foe of this plainly Divine being. He has persecuted Him. But he did it "ignorantly and in unbelief" (1 Tim. i. 13), and now that he sees the error, he sets about correcting it with a promptness and whole-heartedness (Gal. i. 16) which may well teach us, "Lord, what wilt thou have me to do?" When his heart felt that before the Lord, the quarrel was at an end, he was reconciled. He laid down his weapons. There is no pride, self-will or arrogance here. He believes. He means to obey. He will wait for orders from the Lord. The Lord does not give them at once, but puts him in the way of receiving instructions. He had remained prostrate. "Arise," etc. The Lord has His own way of teaching every disciple, and it is no doubt arranged in view of the greatest amount of good to all.

The description of v. 7 has been already noticed.

V. 8 shows us a strange sight. When the stricken leader rose from the earth, he was utterly blind. All the outer world is closed out from him that he may continue with God, his remembered word and his own soul. How much that strong, active, ambitious soul had to recall! How intense its humiliation must have been! There could be no intercourse with him on the part of expectant allies in the work of persecution. He had no explanations to make prematurely. He was alone with God. What eventful three days, though his body must have been inactive! Blind, without food or rest, absorbed in the affairs of that new life on which he was entering, how deep must have been the impressions now made on that strong spirit! He learns the nature of law, sin, self, and grace.

In the particulars of Ananias' visit (vs. 10-17), there is nothing requiring explanation. He is an obscure disciple, (no one could allege that Paul received authority from some great man,) yet how high the honor put on him! A lowly teacher may be forming a mind that is to evangelize China. If any of us should visit Damascus, we could still walk up the "Straight street," now called the "Street of Bazaars," dividing the city into two parts. There could be no risk in going to Saul now, "for behold he prayeth," the sign of a new man, a God-fearing man. He was prepared in vision for Ananias' visit (v. 12) as Cornelius was for Peter's. His visit was expected and his character was known at Damascus (vs. 13, 14). But all is changed (v. 15). He is a "chosen vessel" (no wonder Paul made much of God's choice, Eph. i. 4) to carry God's name far and wide (see the fulfilment of this to the end of the Acts). Then comes an antithesis, "He came to inflict suffering on you for my sake," but (v. 16) "I will show . . . he must suffer." So Ananias simply obeyed; announced himself, calls Saul "brother," laid his hands on him, imparted the Holy Ghost, while his sight was restored, scales, as it were, either literally or figuratively, falling from his eyes. There, in the house, probably at once, he was baptized, as all other believers in Jesus were, so confessing Christ.

The points to be made clear to the pupils from this lesson are the following:

(1) Saul has supplied to him what the other apostles enjoyed, that he might be an apostle. He saw the Lord, heard His voice, beheld His glory.

(2) Everything about his conversion shows its reality. It was against his education, tastes, interests, pursuits. He had no prepossession, and no selfish aim on the

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side of the despised Christians. He was publicly pledged to be their foe. It is impossible to account for his change on any common motive.

SAUL'S EARLY MINISTRY.

If men were left to choose their own path, Saul of Tarsus would never have been (a) a preacher of Christ, and (b) to the Gentiles. But Divine grace, besides saving him, wrought these two wonders for the proud Pharisee. Here we find him entering on his work at once, v. 19 being a note explanatory of his passage out of a preternatural into an ordinary condition, and introductory to the account of his first efforts as a preacher. He now felt the need of "meat," food; was strengthened by it, and regained his natural energy. He remained for a short time only, "certain days" or "some days," at Damascus, in fitting company, "with the disciples" (or "came to be with"—a new fellowship for him). Like all Christian workers, he has his encouragements and his discouragements. This grouping of the facts of the lesson may aid the memory and be a fitting division.

I. ENCOURAGEMENTS. It was a proof of his earnest sincerity that "straightway he preached Christ (or Jesus, as many read) in the synagogues," where opportunities were given to strangers to speak, and where piously-inclined Gentiles often attended. The tense of the verb for "preached" implies that he was in the habit of doing it while he remained. The one test question was, *Is Jesus Divine, the Messiah or not?* All turned on that point then, and Paul preached Him as "the Son of God."

(V. 21) As might have been expected, great surprise was felt. Paul's course made the best kind of "sensation." We seem to listen to the conversation of the Christians and others at Damascus, and we learn from it: (1) That calling on Christ's name was a description of a believer; (2) That Paul's character and mission as persecutor, were known beforehand; and (3) That they could hardly believe this to be the same man.

(V. 22.) Power and strength are favorite words with Paul (Eph. vi. 10; 1 Tim. i. 12; Heb. xi. 34). He gained force of conviction, expression, and persuasion as he proceeded in his work. His first sermons were not his best. He evidently grew, and became a stronger man in the intellectual and moral sense in which we employ "strong." Work helps the worker. The Jews were bewildered (see Acts vi. 10) as he laid the prophecies of Scripture side by side with the facts of Christ's life and death.

II. HIS DISCOURAGEMENTS (v. 23). The "many days" are not precisely numbered, so that room is left for all the time spent in Damascus, and in that region, if necessary so to reckon. See Gal. i. 17, 18.

Damascus is unhealthy during part of the year, from the extensive irrigation. To escape eye-disease and intermittent fever, the inhabitants who can afford it, go to high and dry ground at the unhealthy seasons. Divine Providence may have so ordered it that in this way Saul should have quiet and retirement for self-study, growth in knowledge, meditation, and that deepened spirituality which it is so hard to acquire in the stir and bustle of common life. His work would be resumed on his return to Damascus, and then came the effort of those who could not meet his arguments to silence him by murder. They counted on his trying to escape them; obtained from the city governor for a time a watch

for the gates, and while they were actually guarding them incessantly, he was enabled to escape either by a *kiosk*, or chamber running from a house over the wall top, which is common enough, or (which is also to be seen in Damascus now) through a window in the wall, meant to give light to a house inside the wall and built against it. See the apostle's account of this in 2 Cor. xi. 32, and which serves to show that an account of an event may be true though not giving *all* the details, and is not put in doubt, but confirmed by other particulars given incidentally in another connection. "By the wall" is the very Greek phrase Paul employs in 2 Cor. xi. 32, and "basket" is the word employed in the Greek translation of Josh. ii. 15.

(V. 26.) A second discouragement met Paul at Jerusalem, in the very natural hesitation of the disciples to receive him. His name as a persecutor was better known, in the absence of means of spreading news such as we have now, than his name as a preacher. This would the more readily occur from a great part of the three years having been spent in retirement. He sought to "unite with the church" immediately on coming to Jerusalem—an example to all Christians. He did not say, "My letter is in Damascus, and I am looking about for a little." Bad reports travel fast and far, the good slowly. Even conversion will not save a man from the inconveniences that follow former follies.

V. 28 shows him to us in close association with the Christian labourers at Jerusalem, where he had been known as a public and relentless foe of the Christians. That he was united with them in labour is set forth in

(V. 29, in Jerusalem, no less than at Damascus, and after some years as truly as in the flush of new born zeal, he preached boldly (same as in v. 21). The "Grecians" were Jews born outside of Palestine. Paul was one of them, and had their ear; they were more inquiring, possibly, than the untravelled Jews of the land. Stephen was in collision with them (Acts vi. 9). They were true to their character, and as they silenced Stephen, so they hoped to silence Saul. They "went about," *i.e.*, laid plans, or undertook to kill him. Again discouragement is met, and again (v. 30) the danger is evaded. Common peril unites men together, and weakness makes them watchful and cautious, and sets them upon concerted action. The "brethren" had once before interposed with effect. They do so again. They brought him down (from Jerusalem) to the seaport Caesarea, whence he was enabled to sail to his native city Tarsus, where for the present he is left, and this chapter of his history closes. He had but fifteen days' visit to Jerusalem (Gal. i. 18).

The following points may be illustrated from this lesson:

1. God our Father brings us to the knowledge of Himself in Christ that we may labour for Him, as He gives opportunity.

2. He also gives the grace and strength we require; to him that hath is given.

3. Difficulties and dangers are no argument against our labouring; they are not to be counted, and in many instances are evidences that we are to labour elsewhere.

4. The main object to be lifted up by Christian ministers is Christ. That aspect of truth regarding Him which the times require is to be presented. Then, his mission as a divine Messiah was questioned by the world and urged by the apostles. Now, many admit His nature but do not receive Him. We must urge them to faith in Him.—*Ex.*

SCIENTIFIC AND USEFUL.

STEAMED PUDDING.

Three eggs; one teacup of sweet milk; a pinch of salt; one teaspoonful cream tarter; one-half ditto soda; a little sugar, if preferred; one cup of fruit of any kind, and flour to make a stiff batter. Steam one hour, and eat with cream and sugar. Very nice; try it.

RAILROAD CAKE.

Two eggs. One cup of sugar. One-half cup sweet milk. One-half cup of butter. One teaspoonful cream of tartar. One-half teaspoonful of soda. One and one-half cups of flour. Beat the butter and sugar together first, then add flour, cream of tartar, soda, milk, and eggs. Bake in a quick oven.

CLEAN A CARPET.

Shake and beat it well; lay it on the floor and tack it firmly; then, with a clean flannel, wash it over with one quart of bullock's gall mixed with three quarts of soft cold water, and rub it off with a clean flannel or house cloth. Any particularly dirty spot should be rubbed with pure gall.

OFFENSIVE BREATH.

Take from six to ten drops of the concentrated solution of chloride of soda in a wineglassful of pure spring water. Taken immediately after the ablutions of the morning are completed will sweeten the breath by disinfecting the stomach, which, far from being injured, will be benefited by the medicine. In some cases the odour from carious teeth is combined with that of the stomach. If the mouth is well rinsed with a teaspoonful of the solution of alum in a tumbler of water, the bad odour of the teeth will be removed.

THE EYES.

The eyes of many animals—those of cats, for instance—exhibit a peculiar brilliancy, which is particularly remarkable in the dusk. It was formerly thought that the eyes of such animals emitted light independently, as it was also thought that light could be emitted by the human eye, under the influence of passion. This brilliancy, however, in the eyes of these animals is caused by a carpet of glittering fibres, called the *tapetum*, which lies behind the retina, and is a powerful reflector. In perfect darkness no light is observed in their eyes, a fact which has been established by very careful experiments; but, nevertheless, a very small amount of light is sufficient to produce the luminous appearance in them.—From "Observing the Interior of the Eye," in the *Popular Science Monthly* for October.

ANALYSIS OF THE HUMAN BREATH.

An account published in *Nature* of some experiments, made with a view to determine the organic matter of the human breath in health and disease, presents some facts of a peculiarly interesting nature. The breath of eleven healthy persons and of seventeen affected by disorders was examined, the persons being of different sexes and ages, and the time of day at which the breath was condensed varying. The vapor of the breath was condensed in a large glass flask surrounded by ice and salt, at a temperature of several degrees below zero, the fluid thus collected being then analyzed for free ammonia, urea, and kindred substances, also for organic ammonia. Among the various results of this examination may be mentioned the fact that, in both health and disease, the free ammonia varied considerably; the variation, however, could not be connected with the time of day, the fasting, or the full condition.