

**PAGES
MISSING**

Dominion Churchman.

1876

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THURSDAY, AUGUST 31, 1876.

TWELFTH SUNDAY AFTER TRINITY.

In the first lesson for morning prayer, we lose sight of the prophet Elijah for a time, while we contemplate the fulfilment of one of his dire predictions in the death of the wicked Ahab. This king had natural justice on his side in wishing to recover Ramoth in Gilead, which ought to have been surrendered with the other cities, at the time when Ahab spared Benhadad's life, on condition that the cities won from Israel in the campaign against Omri, should be restored, and that the Israelites should have a quarter for their bazaars in the streets of Damascus. Three years after the treaty, Jehoshaphat, having married Ahab's daughter, was on a visit to the Court of Samaria, and engaged to assist Ahab in recovering Ramoth.

But Ahab had introduced Phœnician idolatry, as though it had been a light thing to walk in the sins of Jeroboam. He had also spared Benhadad's life from purely selfish motives, which could not be spared without injury to the Lord's people, and therefore a prophet had denounced that his life should go for Benhadad's life. And further, on the barbarous murder of Naboth, Elijah had declared that Ahab's blood should belicked up by the hungry dogs in the public square, where they had just licked up the blood of Naboth. These predictions must have been in the mind of Ahab a source of much disquietude, which appears to have been much increased by the prediction of Micaiah as to the utter discomfiture of the army of Israel. The four hundred who prophesied success, were probably prophets of the golden calves. In order to ensure his safety Ahab entered the battle in disguise, but his precautions were vain. An arrow from the angel of death winged its unerring course to the vitals of Ahab, and before the day closed, dogs licked up the blood of the murderer of Naboth, at the place foretold by Elijah.

This chapter shows the bad policy, to call it nothing worse, of making religious teachers dependent on those they have to teach. The people resolve that the mass of their clergy shall be married men, and there may be grave reasons for the resolution. But the clergyman with a family depending on him and who has to think from the first day of the year about the collections that are to be made for him before the end of it, must be heroic if he never yields to the temptation of softening down a truth which is unwelcome to his paymasters, or of extenuating a fault which is notoriously popular among them. There

are, of course, always some who would rather have it so. They want exponents of their own tastes and opinions. They prefer Zedekiah with his magnificent compliments, with his horns of iron, to Micaiah, the son of Imlah, with his simple incapacity for saying anything but the truth. But which would have been even the better policy for Ahab? to have listened to Micaiah, who displeased him with his plain truthfulness, or to swallow greedily the unctuous flattery of Zedekiah and the multitude of the four hundred worshippers of the golden calves?

In the first lesson for Evensong, we take our final leave of the great prophet, who in an age of general apostacy, stood forth from among the mass of men in solitary grandeur. He was the typical saint and hero of the old theocracy; and must have been recognized as embodying in the highest degree, the moral power which belonged to a life expressing a firm conviction of the Sinaitic revelation. When he appeared on the scene of history, it seemed as if the revelation committed to Israel was on the point of being trodden out by a young and vigorous idolatry. The marriage of Ahab with Jezebel, daughter of Ethbaal, King of Sidon, led to the worship of the Phœnician Baal, one of those seductive varieties of the worship of the vital forms of nature in a personified shape, which exercised so extraordinary a sway over the ancient world, and which in a more refined guise, has been by no means unwelcome to the modern world. And Elijah was, to the revelation of the one God, the Maker of the universe, what, in a later age, St. Paul was in certain portions of the Church, to the truth of man's justification through Christ's merits; and what St. Athanasius was, during the great Arian struggle, to the true Godhead of Jesus Christ, as it had been taught by the Apostles.

And therefore, he, too, as well as Enoch, was translated that he should not see death. In the presence of Elisha, and of fifty of the sons of the prophets, not far from the sacred waters of the Jordan, the chariot of God appeared in sight and carried him up into heaven, while Elisha cried, at the wonderful sight, "My father, my father! the chariot of Israel and the horsemen thereof."

THE COLLECT contains, as usual, a large amount of theological teaching in a small compass, opening out a greater variety of subjects than we have space for their consideration. After the invocation to the All powerful and Eternal One, the collect begins by acknowledging how much more ready He is to listen to our petitions than we are careful to offer them; and above all, that past experience testifies to the fact that notwithstanding all our complaining and dissatisfaction, He is accustomed to bestow upon us larger blessings than

our deservings would demand, and larger even than our ambition has led us to seek. The unworthiness of human nature is more strongly insisted on in the liturgy than in the articles, and is a very prominent feature of this collect. But notwithstanding our unworthiness, we are permitted to ask through Christ a pouring down, a large effusion of the abundance of God's mercy; forgiving us those things of which, after strict self-examination, our consciences are afraid will rise up in the judgment to condemn us; and bestowing upon us the highest blessings, of which we are entirely unworthy, and to which we can never have the slightest title or right after all our services, except through the merits of our Saviour Jesus Christ. The teaching of the collect is in thorough agreement with our Lord's own words: "When ye have done all, say, We are unprofitable servants."

THE EPISTLE is from the third chapter of St. Paul's second epistle to the Corinthians, in which he argues the dignity of the Christian ministry, from the superior glory attending the ministration of the Spirit, under the Christian dispensation. The former dispensation was a ministration of condemnation; it laid down a law of rectitude; it marked offences and punished them. But it contained within itself no atonement for sin, no provision for the attainment of righteousness. But the ministration of the Spirit furnishes the one all-sufficient atonement for the sins of the world, and is enriched with the full power of the Divine Spirit, in the gifts and graces which serve to produce the holiness which is required for the heavenly state. The revelation on Mount Sinai was a glorious one, surrounded, as it was, with all the pomp and grandeur which the elements of nature and the presence of angels could produce, and connected, too, with a brightness such as that reflected from the face of Moses, when he communed with God. And yet the splendor of that manifestation was but a faint shadow of the insufferable brightness of uncreated glory, in which the Word of God shall appear, when with His vesture dipped in blood, He shall be followed by the armies of Heaven, smiting the nations with the sword of His mouth—and wearing His triumphant name befitting His universal empire, and His resistless conquests—King of Kings, and Lord of Lords. The Mosaic economy began with a nation of six millions of people, and was afterwards confined to the mountains of Judea; but Christianity rose as the fountain rises, a spring of living water gushing forth; now it is a river, the streams whereof shall make glad the city of God; and in the fulness of time its healing waters shall flow over the kingdoms of the earth. Its voice is infinitely more powerful than the thunders of Sinai, while it is, at the same time, softer than the gale of the summer evening. Juda-

ism has had its limit; but the Christian religion is all glorious and eternal as the heaven to which it leads—where there is no night—for the Lord God and the Lamb are the light of it; where the nations of the redeemed shall walk; and where they shall reign with the Redeemer for ever and ever.

And St. Paul's argument is, that the ministry of the Christian religion is as much more exalted than the Levitical Priesthood, as Christianity exceeds the Jewish system in magnificence and glory.

CHURCH PROPERTY.

When an edifice is constructed for the use of the Church, for celebrating her services, one of the subjects for careful attention is that of securing the building in perpetuity for the purpose originally intended. Instances have occurred both in the United States and in Canada which show that it is of very considerable importance that if the people give their money and obtain subscriptions for a building that is to be used for Church of England purposes and no other, the usual legal securities devised for the purpose should be obtained at the first. If a Congregationalist meeting-house be desired that may be used for any and every kind of service that present or future whims may demand, then let the building be constructed and the deeds drawn out accordingly. But, when members of the Church set about collecting money for a Church building, there are proper forms to be attended to which are of primary importance, and which should be adopted as the very first step taken, care being especially had that these forms should not be laid aside in favor of some arrangements which any one, having some particular object in view, may say will do just as well. We have known several instances where it has been necessary to be particularly watchful on this point. There is a case pending in the United States which is just now deserving of some notice, and which may serve as a warning to ourselves. We allude to the celebrated Cheney case, which may serve to show how a debt or mortgage on a church may operate so as to divert the use of the building to purposes altogether different from the intentions of those who have subscribed the funds and paid the money for a very definite object.

Several years ago the Rev. C. E. Cheney, then Rector of Christ Church, Chicago, persistently refused to use the office of Infant Baptism, as prescribed in the book of Common Prayer. He was summoned before an Ecclesiastical Court, but appealing to the Superior Court of Chicago, that Court granted an injunction staying the proceedings. On the case being argued, the decision was against the Ecclesiastical Court's interference. On the case being taken however to the Supreme Court, the right of the Ecclesiastical Court to act free from the interference of civil tribunals was sustained. The trial then proceeded, and sentence of suspension was pro-

nounced against Mr. Cheney, which he repeatedly violated, when sentence of deposition was pronounced against him. Afterwards, June 2nd, 1871, he was formally degraded from the ministry of the Church of God by the late Bishop of Illinois.

The parish of Christ Church still continuing to employ Mr. Cheney, the Diocesan Convention instituted proceedings to prevent the unwarrantable misappropriation of funds. On the ground of a technical objection, the relief was not granted. Dr. Pierce, in the interval of postponement by reason of the injunction, having been consecrated, Bishop of Arkansas. This decision, of course, does not touch the merits of the case; especially as Mr. Cheney has formally abandoned the Church and therefore cannot be her minister. An appeal has been taken to the Supreme Court, from which a favorable decision is expected, as before.

But the aspect of the case we wish to point out particularly is this:—The trustees of Christ Church, while, in their sworn answer, boasting of the prosperous financial condition of their parish, have permitted a mortgage upon the Church edifice to be foreclosed; and have, by this sale, as they claim, secured a title free from the distinct trust by which the property was formerly held by a parish of the Protestant Episcopal Church. This sale was made with this distinct purpose, and was, and is simply a *fraudulent attempt to steal the Church property.* It remains to be seen whether such a *gross violation of a trust* will be permitted. The debt of the parish is about \$40,000; which is the chief impediment against recovering the property.

This ought to be a lesson to us, as to the mischief that might result from any such scheme as that proposed to the late Toronto Synod, for borrowing money on Church property. The result of such a plan would be that funds already obtained, with great difficulty, would be altogether lost to the Church.

A more dishonest misappropriation of Church property has never come under our notice, and this is from the present leader of the Cummunsite schism, the so-called *Reformed Episcopal (?) denomination!* This Mr. Cheney having been degraded from the ministry by competent authority, could not have been made a Bishop of the Church of Christ; any more than could Mr. Nicholson, who was neither Priest nor Deacon, but merely a layman. So much for the empty boast of this, the newest of the religions, that they have an *historical connection with the Primitive Church.* Almost every newspaper we take up contains a refutation of so blasphemous an assumption.

DIOCESE OF SASKATCHEWAN.

We learn from the *Huron Recorder* that the Bishop of Saskatchewan acknowledges the following annual subscriptions for five years:—Col. Gzowski, \$160; Vice-Chancellor Blake, \$50; Senator Macpherson, \$60; Dean Gras-

sett, \$25; John Gillespie, Esq., \$25; B. Homer Dixon, Esq., \$25; making \$845 per annum for five years. The Bishop says that if further annual subscriptions for five years could be obtained to make this yearly sum \$500, it would be sufficient for the salary of a native helper, who could carry on a mission to heathen Indians, near enough to the station of one of the clergymen, to have the advantage of his supervision.

His Lordship states that the three different objects for which he requires assistance are:—Indian Missions, the training of native helpers, and general purposes of missionary work, such as Church and Parsonage building, and travelling expenses. The donations and collections in churches will be devoted to the second and third of these objects. The annual subscriptions of \$50 for three years from the Sunday-School of St. James' Toronto, will go towards the support and training of a native helper, while the whole of the subscriptions for five years is to be expended on Indian Mission work.

BISHOP WHIPPLE AND THE INDIANS.

The letter written by the Bishop of Minnesota on the Indian question, on the 17th ult., has attracted universal attention, as well for its fearlessness of public opinion as for its force and point, and for its precise adaptedness to the present state of the subject. We have some reason to believe that it has been the means of inaugurating a new state of things in the West, or at least a new mode of dealing with the thousands of aborigines still to be found in the United States. One step, at least, has been taken in the right direction; for commissioners have been sent from Washington to treat with the Indians. This fact indicates three things: First, a conviction that it would not be the easiest thing in the world to put down the Indians in the west, or to exterminate them; secondly, that their treatment by the United States has hitherto been a wrong one; and thirdly, that moral influence is less held in abeyance than heretofore.

The Bishop says in his letter, written on the cars to a Western paper, that he feels keenly on the subject. He deeply feels the folly of clinging to a system of blunders and crimes which have cost millions of dollars, and thousands of precious lives; and no denunciation of Indian sympathies, and no cry of extermination, can alter the logic of facts. The United States Government has for seventy years recognized these tribes as independent nations, has made treaties with them as such, and then has done nothing but violate the treaties. After a war which cost thirty millions, Generals Sherman, Terry, Auger, Harvey and others, were empowered to make another treaty, which agreed that no white man should enter the Indian territory. In violation of this, the Government ordered Custer to explore it. He found gold. White men flocked to this

El Dorado; the Indians killed them; war ensued.

It may, however, be said that troops were sent to compel the savage Sitting Bull to go on a reservation. But Sitting Bull had no reservation. He is a chief of the Uncapapas, who has always refused to treat with the Government. Two years ago Secretary Cowan visited the Upper Missouri, and sent messengers to Sitting Bull, saying that he was waiting to take him to Washington to see his Great Father. He sent back word that:—"He had no wish to see his great father; that if his great father wished to see him, he could come to his country, and visit him or fight him." Sitting Bull simply believed the logic of the United States; that he was an independent sovereign, and was doing a patriotic duty in defending his country. "Our brave troops," says the Bishop, "have been murdered—not by Custer's rashness, not by bad orders, not by savage Indians, but by a nation which, after a hundred years of trial, persists in a policy which sows blunders and crimes, and reaps massacre and war. The evil will not be cured by changing the Indian Bureau to the War Department. A bad bank-note is not made good by changing pockets." He then proceeds to notice the different treatment of the Indians by Canada, and the corresponding different results, and says that under it 1,400 of the worst of the Sioux, engaged in the massacre of 1862, are living peaceably, loyal and obedient to the Government. He remarks that it is never too late to do right, that God has placed them in trust of these poor heathen, and that they are men—men for whom Christ died.

He contends that there are no missions on earth which have brought a richer reward than Indian missions. That from the land of the Santee, the Yankton, and the Ojibway, songs of praise go up to Heaven, where once was heard the war-song of the savage; and he adds that if men talk of failure, the only failure is when a Christian nation fails to do God's work.

Among all the subjects that can engage our attention, we scarcely know of any more important, whether socially, politically, or religiously, than the treatment of the Aborigines of this continent.

VITALITY OF MOHAMMEDANISM.

Not long ago, we published a statement from Hindostan, to the effect that a great Moslem revival was going on in some parts of that country, and that one revivalist claimed to have made over eighty thousand converts to the religion of the false prophet. In the face of statements to this effect, made on undeniable authority, we were informed that Mohammedanism was very rapidly on the decline, and that no very great apprehensions need be entertained about its encroachments, at least. Two recent announcements however, fail to bear out this view of the matter. We are told that if the Sultan of Turkey will only unfurl the green flag, large numbers from the mountains and

deserts of Arabia, are prepared to rally round it, and assist the Turkish government in crushing out the Christianity that may still remain in European Turkey. The other fact which has come prominently before us, is that the Mohammedan University at Cairo is in full operation, and that one of its objects is the training of teachers of that religion. These teachers are sent to various parts of the world as occasion may seem to point out to be desirable. Ministers of that system were sent some years ago to the Malays, at the Cape of Good Hope, in order to check the efforts of the Christian missionaries. And since it has become noised abroad, that the traveller Stanley has sent an intimation to England, of King Mtesa's desire to have a Christian missionary at Lake Nyanza, the Mohammedan University, at Cairo, has taken steps to anticipate the church by sending on to him some of their teachers. Everywhere indeed, is there a Mohammedan revival. The pilgrimages to Mecca and Medina are said to be larger this year than ever; and one of the attractions this year was a preacher who was also saint and prophet. As is usually the case with fanatics of this religion, as well as of one or two others, the converts and admirers were wrought into frenzy by his words, and threw themselves beneath the hoofs of his horse as he rode off. The description which Burton gives of what he saw himself, in his "Pilgrimage to El Medinah and Meccah," is very graphic; and with a very trifling alteration it will equally agree with what may sometimes be witnessed in the United States and Canada when an attempt is made to "get up" a revival on something like mechanical principles.

THE BISHOP OF LINCOLN AND THE METHODISTS.

The proposals issued by the Bishop of Lincoln to the Methodist body do not appear to have been altogether destitute of results; and those are not all so unsatisfactory as might have been supposed. In the first place, it has been remarked, the Bishop was doing his duty in endeavoring to bring back the wanderers to the fold, however unlikely his proposals were to be accepted; and some good is sure to be the consequence of doing one's duty. The immediate effect of the *Irenicum Wesleyanum* appeared to be that the whole "connexion" gathered itself up into a defiant attitude. But an under current, not observable to all the world, seems to have been running—the leaven was at work. Perhaps the suspicion was as widely entertained as the amount of indignation expended might lead one to suppose, that the Bishop was at least correct in refusing them the much coveted "laudatory epithet;" to claim the possession of which the force of the whole body was set in motion, and the highest law courts were actually invoked. It is not always possible, at first sight, to decide upon the motives at work, or the precise way in which they act. But according to the *Literary Churchman*, a periodical be-

lieved to be usually well informed, Bishop Wordsworth has no reason to be dissatisfied with the result of the course he has adopted; although the view of the matter taken by ourselves and others was that he might have found plenty of work to attend to among his own people and among the practical infidels around him, and with better chances of success. However, we are told, on the authority we mention, that at the present moment some sixteen ministers, of various sections of Methodism, are in treaty for reception into the ministry of the Church. It is said that at the "conference" of 1874, two preachers were told off for special service in country places. One of them was the author of the extraordinary saying, that "Methodists were to see to it that the services of the Church did not become *acceptable or efficient*;" but within a year afterwards he had to make his exit from their ministerial ranks, and the other has *applied to the Bishop of Lincoln for ordination*. On the whole, then, it is considered that it would have been more politic on their part to have given less prominence to Dr. Wordsworth's call on the Wesleyans to act as their name would require them; as it is evidently a call that is listened to. A Lincoln publisher, it appears, by publishing an "Appeal to all true Wesleyans," has absolutely demolished the plea of modern Methodism for disregarding the wishes of its founder, namely, that "the Church of England is not what she was in the days of John Wesley." The *Church Times* says:—"We should think not." It is very certain that the condition of the Church at present is much nearer to Wesley's ideal than it was in his own day; as any one may see by comparing his writings with any journal of Church work, whether in Great Britain, the colonies, or the United States.

JUSJURANDUM.

A characteristic, one is at times inclined to say of the present age, is its essential untruthfulness. Modern life, whether we look at its commercial, its political, its fashionable, or even at its religious side, is—taking the qualifying adverb in a bad sense—*splendide mendax*. There is adulteration in what we eat and drink, there is fraud in our contracts, and unreality in our social relations to our fellow-men. Where the lie is so very generally acted, the lie is, of course, very glibly uttered; and truth, though still occupying its accustomed place in the time-honoured schedule of abstract virtues, is subordinated to *les convenances* by the fashionable, to appearances by the religio-respectable, and to self-interest by every class. The law, which necessarily does not undertake to enforce abstract morality, leaves the general question of untruthfulness to be dealt with by society. There was a time, when in society, a man or woman who told a lie was made to suffer for it, and at English public schools to this day "That's a lie" is the most unpardonable insult which a boy can offer to a boy, and one which is

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instantly met with the telling repartee of a crushing blow between the eyes. There are, however, occasions in which the State must intervene, in which it must exercise all the influence of which it is capable to ensure truth being spoken, and in which it naturally threatens, and justly inflicts penalties for untruthfulness.

When litigants come before a civil court, or criminal proceedings are taken against a supposed malefactor, it has always been the custom among all nations for the witnesses to be adjured by some solemn form to speak the truth. This, which we call swearing, may be taken either as an asseveration in the name of God that we will speak nothing but the truth, or an imprecation on our own heads of the special wrath of God if we fail to do so. In these days, where truth is, as we have said, somewhat lightly esteemed—a fact which is undeniably co-extensive with the ostentatious search after more truth than our fathers were content with—it seems peculiarly undesirable to weaken in any way, the obligation to speak the truth which the law at certain times does its best to enforce upon all citizens; and therefore, a writer who introduces such a subject ought to be especially careful not to do more harm than good by touching on it.

With an article on "Judicial Oaths," in a late number of the *Nation* we in some part agree. It is perfectly true that men ought to be veracious, that truth ought to be honoured for its own sake, and that a lie is in the sight of God sinful, whether accompanied or not by solemn imprecations; and there is something in the allegation that "the direct effect of attaching peculiar solemnity or awfulness to this aspect of the matter, is to diminish the sense of obligation in regard to truth-telling generally." But there are portions of the article referred to which are almost comical, were it not for the seriousness of the subject with which they deal, whilst throughout there is a vein of disingenuousness which is hardly consistent with the professions of the writer. Probably it would not do to tell the subscribers that the policy of the paper was to cry down Christianity, and to openly advocate the "purer Theism of modern times." Yet the writer's standpoint is one altogether antagonistic to the religion of the Bible, as well as repugnant to a common-sense view of the question. The object of making a witness take an oath is not to "make the act of uttering a falsehood a kind of personal insult to the Deity." It is only enforced because it is supposed that a man who would tell a lie flippantly, would be less likely to do so if with all due form and solemnity he were required to speak the truth. Though, as we have said, falsehood in any form is hateful to God, it does not seem to us to be folly to assume, even if we ignore what the Bible says about it, that a falsehood uttered under such solemn circumstances is more hateful to Him than a thoughtlessly uttered untruth, and if by the ob-

servance of this form of swearing truth is more surely elicited than it would be without such observance, we fail to see the harm of still maintaining it. Of course if God does not exist, no good, and no harm can come of swearing by His name; and if we do not believe that God will punish those who swear falsely it is superstitious to maintain a form in the reality of which we ourselves place no credence. If these are our contemporary's views, let him say so manfully.

The comical part of the article, however, is the assumption that the enforced administration of an oath by the State, is not only an unwarranted appropriation to its own uses of power higher than its own, but that it is tantamount to an insinuation that if a man did not take God's name in vain (in the ordinary acceptance of the term) God might neglect to administer that punishment which, as the God of truth, He is bound to apply to all liars! These are the writer's words and his own italics: "If we must put it so, the individual does not owe it to the State to compromise himself with other Powers in connection with the fulfilment of a civil requirement. If there are penalties of a supernatural kind attaching to certain crimes, well and good; but it is not for the State to try and render the application if such penalties more certain. From one point of view it looks very like impertinence for human courts to take special measures that a higher court does not neglect its duty." From our point of view it looks very like impertinence for a writer, under the guise of extreme jealousy for the rights of the State, to utter such twaddle. We confess, however, to a little curiosity to hear what, besides disbelief in "another Power," is to be the product, of this "purer Theism of modern days." "The State, in the pursuit of its own ends, has no right to dispose of any but its own forces. If these are inadequate, so much the worse; we must only hope that they may become adequate some day." We can also hope that a writer, who knows so exactly the limits of the rights and powers of the State, will not leave us long in doubt as to these new forces which are to be acquired by it. Throwing overboard, as he does, all old-fashioned beliefs and eliminating as he would do from our law courts, the right to appeal to man's higher instincts, we long to know what efficient substitute as a controlling influence on men's actions he is prepared to propose for the existing belief in that which, with complacent flippancy, he calls "another Power."

AUTHORITY OF THE CHURCH.

The authority of the Church is, and always will be, complete and infallible; but that authority decided centuries ago, and decided once for all, every particle of necessary truth; so that new decisions would be either useless or wrong. Nor can it be said that this view is at all contradicted by modern experience. Trent proved a failure, for it neither

stopped the Reformation, nor brought back the revolted countries; nor has it by anticipation prevented the rebellion of the States which remained firm in the sixteenth century. The Vatican Council, too, has added a new impulse to the tendencies of the civilized world to give its verdict against Rome; and already it may be doubted whether the Latin communion has not lost its numerical superiority. Reckoning not the gross populations of the so-called Catholic countries; but the loyal adherents of the Roman Church, it is probable that the east once more greatly out-numbers the west.—*Church Times*.

CONVERSION.

THE REV. KENTISH BACHE.

We understand that the Rev. Kentish Bache, who had just retired from the pastorate of the Unitarian Chapel at Moretonhampstead, intends to take orders in the Church of England.

Mr. Bache's nine years' ministry have been passed at Moreton. The chapel in which he has officiated is one of the endowed Presbyterian foundations that have lapsed into Unitarianism. Probably no minister who has occupied the pulpit of the chapel for a century past has departed less from the doctrines of the original founders than he has who has just left it. Mr. Bache's affection for the Church of England is not the growth of yesterday. He seems to have been moved to active interest in the affairs of the National Establishment by the unscrupulous hostility displayed towards the church in Ireland during the election of 1868. He then opposed the Radical candidate for East Devon, on the special ground of Mr. Wade's support of the proposed spoliation of the Irish Church, and since then has boldly and persistently set himself against Non-conformist aggression, and in favour of the cause of civil and religious freedom with which the church is identified. In our own columns, and in the columns of *Church Defence* and other journals, he has ably advocated the church's cause, and combated the policy of political dissent. Few men have done more than he has to expose the hollowness of the Burials Bill agitation championed by Mr. Osborne Morgau, and on several occasions he has spoken out manfully in vindication of the church at meetings of the religious body with which he was associated. And he has rendered this service without fee or reward, impelled only by the earnestness of his nature and the depth of his convictions. Not very long since he came forward voluntarily to defend the Birmingham clergy from the calumnies of Priestley and his admirers; and amongst the pamphlets he has issued may be mentioned his defence of St. John's Gospel against Dr. Davidson, and his well-reasoned answer to the Duke of Somerset's sceptical work, which answer first appeared in the *Exeter Gazette*, and has had a very extensive circulation. Mr. Bache is the son of a Unitarian minister of the old school; long resident in Birmingham, and is a comparatively young man, highly educated and accomplished, and likely to prove an able and energetic son of the church of his adoption. In this country he has won the esteem of every churchman who has had the pleasure of his acquaintance, or known him only through his writing, and how his Moreton congregation valued him may be judged from the circumstance that, though they were well aware of his staunch devotion to the Church of Eng-

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land, they unanimously requested him to withdraw his resignation and continue their minister.—*Exeter and Plymouth Gazette.*

CALENDAR.

- Sept. 3rd.—*Twelfth Sunday after Trinity.*
1 Kings xxii. 1-41; 1 Cor. xii. 28 & xiii.
2 Kings ii. 1-16; St. Mark vi. 14-30.
" iv. 8-38; St. Mark vi. 14-30.
- " 4th.— Ezek. xx. 1-18; 1 Cor. xiv. 1-20.
" xx. 18-38; St. Mark vi. 30.
- " 5th.— " xx. 38-44; 1 Cor. xiv. 20.
" xxii. 23; St. Mark vii. 1-24.
- " 6th.— " xxiv. 15; 1 Cor. xv. 1-35.
" xxvi.; St. Mark vii. 24-viii. 10.
- " 7th.—*Evartius, B.*
Ezek. xxvii. 1-26; 1 Cor. xv. 35.
" xxvii. 26; St. Mark viii. 10-ix. 2.
- " 8th.—*Nativ. of V. Mary.*
Ezek. xxviii. 1-20; 1 Cor. xvi. " xxxi; St. Mark ix. 2-30.
- " 9th.— " xxxii. 1-17; 2 Cor. i. 1-23.
" xxxiii. 1-21; St. Mark ix. 30.

ORDINATION.

The Lord Bishop of Toronto will hold (D. V.) his Annual Ordination in St. John's Church, Peterboro', on Sunday, October 15. The examination of candidates for both Priest's and Deacon's Orders, will take place in St. Peter's School-house, Cobourg, beginning on Wednesday, Oct. 11, at 9.30 a. m. Candidates are requested to notify without delay the undersigned, of their intention to present themselves; and to come provided with the usual *Si Quis and Testamur.*
WALTER STENNETT, M.A.,
Examining Chaplain.
Cobourg, July 26, 1876.

NOVA SCOTIA.

His Lordship, the Bishop, visited Maitland, August 5th. He was driven by the Rector, through the heat of Sunday, to the churches of Kennetcook, and Five Mile River, in both of which the congregations were crowded and devout, and a goodly number presented themselves for the Apostolic rite of laying on of hands. In the former place there was a large attendance at the Holy Communion. At Kennetcook there were eighteen confirmed; at Five Mile River, twenty-one. It was especially touching to notice among the latter, some whose lamp of life was beginning to burn dimly; who, perhaps, having been neglected, or neglecting themselves, in former years, long turned a deaf ear to the things which concern their everlasting peace, yet had at length been moved to dedicate the remainder of their days to the Lord. Impressing upon the newly-confirmed the necessity of making no delay in coming to the Holy Communion, the Bishop said;—"We look upon excommunication as a thing to be dreaded, but there is no excommunication so final, and decisive, as *self* excommunication; human judgment may err, but there can be no appeal against the sentence of excommunication passed upon himself, by the man who wilfully persists in turning his back upon the table of his Lord." The Bishop also preached a most impressive sermon, from Acts ix. 6. At Maitland, the service was held at half-

past seven, when an adult baptism took place. The Bishop confirmed twenty-four; and preached in his own earnest, faithful manner, from the text, "We preach Christ crucified."—*Halifax Church Chronicle.*

THE Bishop has forwarded to the Society for Promoting Christian Knowledge, and recommended an application from the Rev. John Manning, Vicar of Chester, for a grant in aid of the new church at Western Shore, in his parish. The total estimated cost of a wooden church to accommodate 300 persons is \$2100 = 490l. The amount subscribed and promised in labour and materials is \$1411 or about 280l. About one-half of this is in cash, and the Bishop says the people have promised more than could reasonably be expected, being very anxious to have a church. The population numbers 800; they are very poor, for the most part fishermen; almost all of them belong to the Church. The district deserves aid from the government for educational purposes as a "poor district." Many of the people are new settlers, and the numbers of these will increase. Hitherto divine service has been conducted in the schools, which are quite too small for the purpose. There has never been a church at Western Shore, which is distant eight miles from the nearest church. It was agreed, on the recommendation of the standing committee, to grant 40l. for the completion of this church, subject to the fulfilment of the usual conditions.

FREDERICTON.

CHURCH ANNIVERSARY.—On Sunday, St. Paul's Church, Portland, celebrated the fifth anniversary of its consecration. The church had been decorated previously by some of the ladies of the congregation,—the decorations being very neatly and tastefully arranged. The baptismal font was covered with wreaths of ferns and flowers in bloom, in the centre of which there stood a cross composed of some beautiful plants. In the chancel a magnificent cross was put up, made of white water-lillies, and on the lectern and reading-desk garden flowers and water-lillies were gracefully blended together. In the morning, at half-past seven the children of the Sunday School assembled in the Church, and a special service was given. At 11 a.m., the usual service was held, at which the Rector, Rev. Canon DeVeber, made some touching and well-timed remarks respecting the anniversary that they were now celebrating. He recalled the circumstances attending the consecration of the church five years ago, and the various occurrences that have taken place within its walls since that time,—the baptizing of the little children, the celebration of the marriage vows, the solemn funeral services, and the holy rites of confirmation. He urged upon his hearers the necessity of being more active and zealous in the good work that the church is performing, and to aid her whenever their help was required. He also alluded to the carelessness and negligence that many members of the congregation show in not attending more punctually to the services of the church, and also in the observance of the rites and the ceremonies of the church. His remarks were listened to attentively, and must have made an impression on the minds of his hearers.

QUEBEC.

THE Lord Bishop and Mrs. Williams arrived in England at the beginning of the month. Their address is Datchet Vicarage, Windsor.

ONTARIO.

ST. GEORGE'S CHURCH, Belleville, which has been closed since the death of the late Rev. James Mockridge, is, we are happy to learn, about to be placed in charge of the Rev. J. R. Jones, missionary of Moortown. We understand that he is to receive \$800 a year and house rent for his services. He is expected to begin duty about the beginning of October. We wish this estimable young clergyman much prosperity in his new sphere.

BELLEVILLE.—St. Thomas' Sunday school held their annual picnic on Thursday, 17th inst., at Massassagee Point. The attendance of the teachers, children, and others was good. They had a very pleasant holiday.

THE health of the Lord Bishop of the Diocese, is, we are happy to learn, deriving much benefit from his summer's sojourn at Lachine. We trust he will return home quite restored.

IN CHANCERY.—DUNNETT vs. FORNERI.—This suit has been entered in the above Court by James Dunnett, Esq., a Communicant, though unconfirmed, of Christ Church, Belleville, Ont., against the Rev. R. S. Forneri, B.A., Incumbent of the said church, for unlawfully suspending him from the Holy Communion. The defendant, in his answer, charges the plaintiff with having stirred up strife and contention in the parish, with being guilty of schismatical conduct, and also a deprover of the Book of Common Prayer. The cross examination of Mr. Forneri, upon his answer, was held in Toronto, on Friday afternoon, the 25th August, before George M. Evans, Esq., special examiner. It was conducted by Thos. Hodgins, Esq., Counsel for the plaintiff, and lasted nearly five hours and a-half. The Hon. J. H. Cameron is Counsel for the defendant.

NIAGARA.

[FROM AN OCCASIONAL CORRESPONDENT.]

DEAR EDITOR,—Your occasional correspondent has taken it into his head to see all the churches he is able and to mark the differences in the different services, etc., he has no doubt that there are many who would like to know what sort of services the Cathedral town of the Diocese of Niagara has. Let me impress on my readers first, that when I go round and give accounts of the different churches I am in, I do it, not as a mere curiosity novelty seeker, but that the different churches can copy from each other, as we know that two heads are better than one. I arrived at the ambitious city on Saturday, and getting into a cab, I drove to the most important buildings of the flourishing city. Places of interest I visited were: 1st. The reservoir which is truly a great blessing to this city, for it certainly is watered beautifully, and much more easily than most cities. The Wesleyan College is also a very fine boarding school, rooms being large and lofty, an important feature in these institutions. McInnes wholesale house is the leading one in size among the other wholesale houses. But there are many good substantial buildings in Hamilton, which I have not time to notice, viz., the Asylum, the Mechanics' Hall, the Free Mason's Hall, and others; afterwards I had a good drive round the city, and upon the mountain, which pleased me extremely, for I must say the drives about Hamilton altogether surpass any in Toronto. On Sunday morning about a quarter to eleven the bells of the different churches rang out, and your correspondent found himself within the Cathedral, Christ Church. The Rector is the Dean of Nia-

gara, who at present is away for his health in England; the Curate is the Rev. W. S. Spiers, formerly Rector of Ottawa, U. S. A. On entering the Cathedral, I could not help noticing the loftiness of the building, and the beautiful East window. I never remember seeing such a nice one in Canada; it represents the Good Shepherd. There are numerous other painted windows at the sides, and a very fine one at the west end. The whole arrangements in the Cathedral are very nice, the gas burners are very handsome, and the choir seats, Bishop's throne, and Dean's, are beautifully carved from oak wood, which gives the whole chancel a very solid and good look. The organ is a very nice one, and is played by the young organist, who I found out is a Mr. Willie Fairclough, with great taste so rarely seen in young players. The altar is covered by a very nice cloth, and the Credence Table is neat, and if they had a handsome Reredos it would just make that end of the building complete, with the nave, which is very handsome. The choir is composed of male and female singers, who I think rather look out of their place, in amongst the clergy, with their dresses of different hues; however this will alter in time, I have no doubt. At 11 o'clock the organ struck up the well known hymn 164, A. and M., which was sung very well; the Rev. W. S. Spiers entered from the vestry in cassock, surplice, and stole, and took his seat behind the choir. Then the service was proceeded with, the Rev. gentleman doing it all himself. The sermon was an extremely fine discourse, delivered with an earnestness which does one good to listen to, after which the alms were taken up. And just allow me, Mr. Editor, to say a few words about this act of worship. It did me good to see in what a seemly way this often neglected part of our service was done. There were six collectors, and they all met at the bottom of the Cathedral, and came up in line to the foot of the sanctuary, where Mr. Spiers met them with a brass alms dish, and after he had presented the alms on the altar they retired to their seats. I have been in some churches, and I am sorry there are lots of them at the present day, where the collectors come rushing up all one after each other, and putting their plates into the clergyman's hand, and after making a bow while resigning the plate, at which the clergyman returns one, he scrambles back to his seat, and waits till his fellow collectors have done ditto; but I hope this system is gradually dying out. We do not want too much Ritualism, but common decency and order. There was sacrament at which the Rev. Mr. Spiers was the celebrant, and about sixty people stayed for this holy ordinance. I have not given a full account of the Cathedral, as it has already been fully described in your valuable columns. I propose sending you a short account of all the Hamilton churches, and next week shall be in Hamilton and attend either the Church of the Ascension or St. Thomas', and then I hope to see a service at All Saints and St. John's the Evangelist at the west end. Hoping, dear Mr. Editor, these little accounts of mine of the different churches will interest some of your readers. Yours very truly,

OCCASIONAL CORRESPONDENT.

ORDINATION.—The Lord Bishop of Niagara will (D. V.) hold an ordination on Sept. 24th (the 15th Sunday after Trinity) in Christ's Church Cathedral, Hamilton. The examinations will take place in the Cathedral school house, commencing at 10 a.m., on the preceding Thursday. Candidates are requested to give notice to the undersigned without delay, and to come

provided with the usual testimonials. ALEX. DIXON B.A., Examining Chaplain. Rosehurst. Guelph, Aug. 16th, 1876.

TORONTO.

THE Rev. R. S. Forneri, of Christ Church, Belleville, officiated last Sunday morning and evening, in St. Peter's Church, Toronto.

HURON.

The Bishop forwarded to the Society for Promoting Christian Knowledge, and cordially recommended an application from the Rev. Jeffrey Hill for a grant towards a new church, to replace an old smaller building in the town of Meaford, County Grey. It has been a question whether, in order to accommodate a larger influx of poor immigrants, it would be well to build a second small new church of larger dimensions to replace the existing one. The latter plan has been adopted. It is proposed to build a stone church, to accommodate 350 or 400, at an estimated outlay of 1166l. Towards this amount there are 780l. in hand, almost all of which was contributed on the spot. The population of Meaford is 1600, of whom about 600 are Church people. None are rich. Four or five families are comfortably situated; the great majority are struggling shop merchants, farmers on wild land, mechanics, labourers, etc. It was agreed, on the recommendation of the standing committee, to grant 50l. in this case, subject to the fulfilment of the usual conditions.

OBITUARY.—

Far better they should sleep awhile,
Within the Church's shade,
Nor wake until new heaven, new earth,
Meet for their new immortal birth,
For their abiding place be made.

Separated from this life at the Deanery, Huron College, London, on Saturday, 19th August, 1876, at 6 o'clock p.m., Isabella Jemima Boomer, beloved wife of the Very Rev. M. Boomer, LL.D., Dean of Huron, aged 67 years. The deceased had for years borne a very painful illness with truly Christian resignation, and as the sun was sinking on the eve of the Lord's Day, slept in sure and certain hope of the resurrection to eternal life. At her own request her "natural body" was borne from St. John's Chapel, Huron College, to the little church she loved so much. On Tuesday at 7 o'clock a.m., the congregation assembled in the chapel. The body, in a metal casket, was borne into the sacred building and laid in front of the chancel. The burial service was read by Rev. G. C. McKenzie. It was a solemn moment—sad, but in the midst of mourning, triumphant in the power of faith. *She is not dead but sleepeth.* From the chapel her remains were brought to Galt, the family burial ground. The pall-bearers were Revs. Canon Innes, W. H. Tilly, H. W. Halpin, and A. Sweatman, and Col. Shanly and Judge Elliott. The burial service at the grave was read by Rev. W. B. Curran.

TENTH SUNDAY AFTER TRINITY.—Preachers, at morning service Chapter House, Rev. Mr. Young, from Torquay, E., preached from Philip i. 21, "For me to live is Christ, and to die is gain." His words went home with power to the hearts of his hearers. The sermon was remarkably appropriate, and all were found to think of her who had a few hours previously passed from their midst into life.

ST. PAUL'S.—Rev. Canon Innes taking for his text the apostles' commendation of the Bereans as more able than they of Salonica, combatted the sceptical tenden-

cies of the time. His sermon was a sequel to that preached by him the preceding Sunday. The deep attention and intense interest manifested by his hearers bore testimony to the earnestness and power of his reasoning.

The pulpits of the other churches were occupied by their respective ministers: Rev. W. H. Tilly, J. P. Smith, and Evans Davis. Afternoon, Rev. Canon Innes officiated and preached at Petersville; and again at evening service at St. Paul's. Rev. Mr. Young preached at the Memorial Church at evening service. The ministers of the other parishes each in his own church.

VEN. ARCHDEACON MARSH has been at the Lake Shore, Owen Sound, for some weeks, recruiting his health, and still more that of his good lady. Rev. H. W. Halpin, of Huron College, is his *locumtenens*, officiating for him at St. John's in the morning, and at his own place, Glamworth, in the afternoon.

THERE WAS a special collection in aid of the mission of St. James' Church, Westminster, in St. Paul's last Sunday, according to the resolution passed at the Easter Vestry, requesting the Rector and Churchwardens of St. Paul's to have two special collections annually for two years for that purpose.

FLORENCE AND AUGHMIM.—TENTH SUNDAY AFTER TRINITY.—Ven. Archdeacon Sands, D.D., preached at St. Matthew's, Florence, and at St. John's, Aughrim, to large congregations.

THE CHURCH IN ENGLAND.

The Editor of the DOMINION CHURCHMAN.

DEAR SIR,—Before leaving Canada about a year ago I partly promised to write to you from time to time, giving your readers my impressions of what I might see and hear during my sojourn in the Mother land; but such has been my incessant labor both in correspondence and travelling for my Church Building Fund, that I have found it impossible. I have, however, repeatedly been inclined to congratulate you upon the improved and decided tone of your paper. So long as it was only a "milk and water" paper, and it conveyed no more instruction than any secular or sectarian paper did, I did not see the use of it. But now it is such as not only the clergy but every Churchman in Canada ought to have, and to circulate far and wide, and I hope the clergy will spare no pains to introduce it to the notice of their most distant parishioners. "I do not know what our young people would do on Sundays and in the evenings without a good Church paper," were the words once said to me by a mother living eight miles from the church. But I know how interesting letters from England are to Churchmen in Canada, and I wish it was in my power to give you a really good communication and such as you might expect from me after one year's travelling in great and beautiful England. And especially would you wish, I know, to hear something of the state of the mother Church, and of the religious parties, and polemical discussions which are so rife just now in all parts, not only in our own Church, but in every other Church and sect in the world. I must say, however, that the same cause which has kept me from writing to you hitherto has also prevented my entering very deeply into the questions which are agitating the Christian world. But to say that I have heard nothing and seen nothing would not be correct. You cannot live in England any time without observing a good deal that is most interesting in religion, as well as in

other ways. Some of it is, indeed, the reverse of what is pleasant or cheering to the Christian ear. There is a great deal of latent infidelity and unbelief where a very different spirit should prevail, and the attempt of a minority in the House of Commons to exclude all religion from education is certainly, in my opinion, one of the worst signs of the times. I believe, nevertheless, that the great mass of Englishmen are still of the same view with the Duke of Wellington, who once said in his speech in the House of Lords, "that if they would ever educate people without giving them the fear of God, they would only make them *clever devils*."

With respect to the Church my impressions are that she is going through a terrible crisis, and that it is yet impossible to tell what the results will be. In some respects one cannot but be thankful for the wonderful amount of deep-felt and earnest religious thought which appears to pervade the great majority of those one meets with when compared with what it was twenty years ago. And this religious zeal is shown, not only in the enormous sums of money spent upon the erection and restoration of magnificent churches and colleges, and schools, etc., etc., but also in the multiplying of religious societies, guilds, clubs, confraternities, communities, and brotherhoods and sisterhoods for the benefit of the poor in populous places, and for the education of clergymen and missionaries both at home and abroad. It seems to me there is no end to all this; and yet an immense deal is to be done, and good men are wanted more than money. The wealth of England has also grown perfectly fabulous, and it is a happy thing that so much of it is devoted to religious objects. One of my friends made the following observation in my presence: "England is literally choked with its own wealth." This same gentleman had just authorized his agent to bid three hundred guineas for a horse, which was knocked down to another person for 880. And my friend had already three good horses in his stables! However, he had just given £100 to Church objects as a thankoffering for preservation from a great accident by his horses running away, and he gave me £25. But for all this, it must be confessed that those who are thus liberal towards God's Church, are the few and not the many; and very little is given except through some personal interest or acquaintance.

I suppose you would expect me to say something about what is called the *Ritualistic movement*. By Ritualistic movement I mean the revival of old forms of worship, which in most places had been thought abolished, obsolete, such as the wearing of very rich and ornamented vestments at the celebration of the Lord's Supper in the House of the Lord, who is believed to be present in that Holy Sacrament more than anywhere else, to feed and to bless us; the bowing towards the altar as tokens of reverence for the same Lord; the sign of the cross frequently used as a proof of our not being ashamed to belong to one crucified and that we are willing to suffer with him; the having lighted candles about the Holy Table to signify that the Light of the world is there, and to do Him homage; the burning of incense at certain times, according to many passages of the Bible where the smoke of incense is spoken of as representing the prayers of the Church going up to heaven; all these are now in use in several London churches, but having attended only one of them I cannot speak of others. But here I was amazed at what I saw, and especially at the deep devotional interest which thousands of people took in these very services. I cannot say that I liked some of their ceremonies, and I should be

sorry to introduce such a number of minute outward acts of devotion, or so many vestments, even if I could afford it. I think great reverence can be promoted without quite so much external show. Yet I was not disposed to criticize these good priests too severely. There was a time when such a service would have greatly scandalized me; but I have learnt what they meant by all these ceremonies and outward signs, and I knew that they only intended to preach different doctrines of the Bible by symbols and emblems even as God Himself has always done, first under the law, and secondly, under Christ in various ways; and of course, so long as they taught no Popery, and no heresy of any kind, as they are misrepresented to do, I could not but allow them the same liberty of conscience to do these harmless things in the Church, while I allow sectarians to do what they please out of the Church. And in this light I consider the Church Association to be that which the Bishop of Peterboro' called it—"A joint stock persecution company, limited." And in this light, too, I consider the Public Worship Regulation Act to be a persecuting Act, because it permits three strangers to prosecute any clergyman for representing by emblems what he is allowed to preach, as much as he likes, from the pulpit!

But as I do not believe this sort of services will ever be general, and it will be ages before any of us in Canada have the means to spend hundreds of pounds upon a single vestment, let me now say what my impressions are about the more moderate school of Ritualists which appear to me to be converting all England to truly Catholic principles. By Catholic principles I mean truly Church principles. I mean that which is neither Romish nor Sectarian. I mean that which the primitive church taught before it was divided, and which is embodied, thank God, in our own Book of Common Prayer, as the voice of the Church of God. These Ritualists are called moderate men, because they are satisfied with a moderate ceremonial, but they preach the same doctrines. They preach the real Presence in the Lord's Supper, without which it would be no supper at all; they pray towards God, and not towards the people; they have frequent communions; they have daily prayers in church; they have great reverence for God's special presence in consecrated places; they observe Saint's days as the rubrics direct; they give themselves no rest, but obey their Lord who commands them to "go into the lanes and highways," gathering the poorest outcasts, thus filling their churches with both rich and poor; they abolish all distinction of seats in the House of God; they build churches everywhere, and have them furnished and decorated in a suitable manner, and all this because they really and truly believe that the Church of England is the veritable Catholic Church planted in this country in the very first ages of the Christian era, and therefore a true branch in the world of that which St. Paul calls "the Church of the living God, the pillar and ground of the truth." And one thing could not escape my notice. It is this—I find that what the Evangelical school used to look upon with horror, is now admitted and used by most of those I have met with, without the least objection; nay, but with delight, especially surpliced choirs. I find lots of things in what are considered low churches which the Church Association in Canada are so anxious to represent as Popish and heretical. The fact is they cannot help it. The truth of the decency and suitableness of these things is too manifest to be long denied, and even dissenters themselves (witness Newman Hall), are adopting crosses, and altars, and images, as emblems and decorations. Let us, then,

adopt this motto—"In essentials, unity; in non-essentials, liberty; in all things, charity." Yours truly,

J. STANNAGE.
Frittenden Rectory, Staplehurst, England, August 4th, 1876.

The Editor of the DOMINION CHURCHMAN.

DEAR SIR,—While reading your paper the other day, I came across a letter from an "occasional correspondent," written with the intention of informing people out of Toronto how the services are conducted in our churches. Of course it is always interesting to know what strangers think of the city, and the city churches.

Speaking of the Church of the Holy Trinity, he says there is a nice window above the altar, containing the twelve Apostles. Now, there are only eight figures in the window, four of which are the Evangelists, St. Matthew, St. Mark, St. Luke and St. John; and the other four the great prophets. He then states that Mr. Pearson sang the service, and that Dr. Scadding sang the Litany and read the Epistle. Morning prayer is never sung, except on High Festivals, and the Litany is only sung once or twice a year, and then in the afternoon. (If I remember aright, Dr. Scadding did not read the Epistle). In addition, I must say this is the first time I ever heard the singing at Holy Trinity (especially in the hymns) charged with a want of life.

His remarks on All Saints' Church are very true. The gas burners are very pretty, but certainly not "churdy."

"ONE WHO KNOWS."

Toronto, Aug. 21st, 1876.

IRELAND.

THE Bishop of Ossory (Dr. R. S. Gregg) visited his clergy of the Ossory diocese on the 1st inst., there being a full attendance of the chapter and the parochial clergy in the cathedral of Kilkenny. In his charge, the Bishop touched on several questions of present interest. He advised that the danger of a falling-off in the contributions be met by a more systematic calling on the laity to subscribe to the sustentation fund, and by a special offertory yearly, in advent, for this object. He spoke of the loss which the Church had sustained through the lamented death of the Bishop of Meath, whose learning and wise moderation in counsel had been of the greatest value during late years, and whose absence would be felt so long as points of moment had to be determined. The Bishop, in speaking of the position of the Irish Church, pointed out that those who are in the habit of depreciating things here, while exalting everything English, show a want of loyalty and of sense. The present duty of them all was to perfect the organization of their own Church, while yielding willing obedience to her laws. . . . On the following day the diocesan synod of Ossory assembled at Kilkenny, when a number of new regulations and arrangements were considered, many of them recommended by the annual report of the Diocesan Council. Among the numerous financial details, it was stated that about £8,000 was still required to make up the capital sum of £37,500, which will form the Episcopal endowment fund for these dioceses. In moving the adoption of the financial report, the Rev. H. Brougham stated that their accounts had been examined by an actuary, who was satisfied with their condition. Several other matters were discussed, and the usual elections to the Council, etc., being held, the business was brought to a close in the afternoon of the same day.

THERE are 15,000 Indians with Sitting Bull, and six or seven thousand more ready to join him.

BAPTISM, ITS MODE, SUBJECTS,
AND GRACE.

BY J. WALWORTH DAVIS, CURATE OF CAVAN.

In treating of a subject like that which we have in hand, it is necessary that we approach it with the greatest reverence. The importance of right views on all matters of religion, cannot be over estimated. The opponents of infant baptism always lay great stress on the mere letter of scripture, and treat with contempt and neglect all appeals to the usage of the Primitive church, and the testimony of the ancient fathers. But in this they are very inconsistent, because it is only on such evidence that the Bible itself is accepted. How do we know that the books which we accept as canonical scripture, are such, but on the testimony of the primitive church? We know that some of the general Epistles, and the Epistle to the Hebrews were rejected, and that some books which we now reject as being uninspired, were at one time quoted by one of the fathers as canonical scripture. The church is the "witness and keeper" of God's word, "the pillar and ground of the truth," and it is only on the authority of the church that we can be assured that the books which we receive as canonical scripture are really so.

Again, in the Old Testament, we find God set apart the seventh day as a day of rest. Why have we changed that seventh day of the week to the first? Holy Scripture contains no passage commanding us to do so. We do it because we find the early christians observed the first day. It is objected that, although not commanded, it may be inferred from Holy Scripture; we answer, that the same may be said of infant baptism, and that if it be right to act on inference in the one case, it cannot be wrong to do so in the other.

Or, take another example, where are we commanded to admit women to the Holy Communion? At its institution none but men were present. The universal practice of the early church is our guide in this matter. Let the Anabaptists be consistent, and to what will their system lead, 1st. To a rejection of the New Testament canon; because that canon rests on human authority.

2nd. To the observance of the seventh instead of the first day of the week as the Sabbath, and

3rd. To the exclusion of all women from a participation in the Lord's Supper.

One other point must be insisted on, viz., That they greatly err when they treat the English New Testament as though it were an original document; excellent and faithful as that translation is, it is, nevertheless, but a translation, and, like every other human work imperfect. I do not of course mean to say that the English New Testament contains any vital errors; all that a Christian need know "for his souls health," may be gathered from its pages, but there are passages in it capable of a better rendering, hence there are two committees of revision sitting at this very time for the purpose of revising that translation, the one in London, the other in New York. Any work written in one language and translated into another, must more or less suffer by the translation, and therefore, while I fully admit that the New Testament contains in the English version, all that is really essential for the ordinary Christian to know, on the other hand, in the consideration of nice theological points, and in the settlement of controversies, it is necessary that our appeal should be made in every case of difficulty to the original, and not merely to the original language, but to the best text of the original, that, by the comparison of ancient manuscripts, can be arrived at.

Leaving these preliminary remarks, which were necessary to the due consideration of our subject, I proceed to consider the subject of infant baptism as revealed in scripture, and practised by the "Holy Church throughout all the world," and in doing this, I shall 1st. Consider the subjects of baptism. 2nd. The mode of baptism. 3rd. The special grace of baptism.

And 1st. As to the subjects of baptism. And here it may be as well to state how far the church of Christ and the Anabaptist sect are agreed on this point with them. We hold that if a person has not been baptised in infancy, that on the profession of "repentance towards God, and faith in our Lord Jesus Christ," he ought to receive baptism. And that, that baptism is only to be administered on such profession, and after due preparation, examination, instruction and probation. That adult and not infant baptism was the rule in the Apostles days and that infant baptism is not distinctly mentioned in the New Testament, is to be accounted for from the circumstances of the case in which the Apostles were placed (as a moment's consideration will convince any who gives the matter a thought.) The Apostles were preaching a new religion, to people of another religion, hence when any of these people, to whom the Apostles preached believed their words, they were baptised as adults, because they had not the opportunity of receiving that sacrament in infancy, having been brought up in Judaism or Heathenism. Of the fact that their families were also baptised I shall treat hereafter. Our own missionaries in foreign and Heathen countries act in the same way, and would any one pretend to deny that the missionaries of the London, Church, Wesleyan, Presbyterian, or Moravian Missionary Societies baptised infants because infants are not distinctly mentioned in their journals, in which frequent mention is made of adult and household baptisms? And yet this is just the way the Anabaptists treat the statement made in the Acts of the Apostles, which book is merely a missionary journal of the same character as our modern missionary journals.

The first argument for the admission of infants to Holy Baptism, I shall draw from the analogy which exists between the Jewish and the Christian Covenants. And, at the outset I would remark that the church is not in all ages the same. The Christian church is not a new church, but the complement of the old Jewish church, the same body under another aspect.

"The church in all ages is the same, only developing itself at one time in a greater maturity, than it had done under the dispensation which preceded it. In this way we may explain the illustration used by S. Paul, in the XI of Romans, where he compares the church to an olive tree, from which, when the appointed time had come, some branches (*i. e.*, the Jews) were broken off, and the wild olive tree (*i. e.*, the Gentile nations) were grafted in."—*Kipp's Double Witness, Lecture 2, pp. 37. 8.*

Therefore, if infants were fit members of the Jewish church, they are equally fit members of the Christian church. Now when God entered into covenant with Abraham, he gave him the rite of circumcision a seal of that covenant, and commanded that at the age of eight days all his male posterity should be circumcised. Under the Christian dispensation the rite of baptism has taken the place of circumcision. The analogy between these two rules is very remarkable.

1st. As circumcision was to be administered on the eighth day, so are children under the gospel to be baptised in infancy.

2nd. As circumcision was the rite of initiation into the Jewish church, so baptism

is the gate by which children are admitted into the Christian church.

For are we to suppose that the law, which was only "the shadow of good things to come" had greater privileges than the gospel which is the "substance." This cannot be. If then children under the old dispensation were admitted into covenant relationship with God, and to the privilege of church membership, much more will they be admitted under the new dispensation. This grant of grace has never been repealed but is rather confirmed in the New Testament, Acts ii. 38. "The promise is unto you, and unto your children," said St. Peter on the Day of Pentecost when speaking of this very subject of baptism. In 1st Cor. vii. 14, S. Paul speaks of children of believing parents as "holy." Now, in what sense are they so called? This cannot be spoken of any inherent holiness, but only of a relative or covenant holiness which they profess in virtue of being the offspring of believing parents, just as under the law the whole people of Israel (Deut. vii. 6, and xiv. 2-21) are spoken of as being "a holy people" a people within the covenant of grace.

"That this was the view of the primitive church is evident from the fact that a Bishop wrote to St. Cyprian, who lived in the commencement of the third century, to ask whether it was lawful to baptize infants before the eighth day after their birth, as the type of baptism was commanded to be administered on the eighth day."—See Jeremy Taylor's "Liberty of Prophesying," Sec. XVII.

But, leaving this analogy, which in itself is enough to convince any thinking person whose mind is not blinded by prejudice, or puffed up with conceit and self-sufficiency, let us turn to the teaching of the New Testament on this question. The baptism of John I need hardly stop to prove was not Christian baptism, else why did the Apostles re-baptise those who had received it (Acts xviii. 24 to xix. 5) we therefore pass over that as having no immediate connection with our subject.

To be continued.

MAINTAIN purity by yielding up nothing that is God's; maintain peace by yielding up all that is your own.

At a special meeting of the Royal Society of Literature, held on the 19th ult. Prince Leopold was elected to succeed the late Bishop Thirlwall as President.

In the *Church Quarterly Review*, there is an article on the Ancient Egyptians, by a writer (supposed to be Canon Rawlinson) who seems well acquainted with the monuments, and believes they bear out Ussher's Chronology within a couple of centuries or so.

A WRITER in the *Church Eclectic* suggests that guilds be substituted instead of vestries, and the lay power be placed in the hands of the entire body of the baptised members of the church. The writer thinks that vestries have not only outlived their usefulness, but have lived to do infinite harm by mal-administration, by persecutions of the clergy, by domination over the rest of the laity, and by general obstructiveness.

THE Palestine Exploration Fund Committee have arranged for the publication of a great map of Palestine in a double form. The first will be a reproduction of the survey in twenty-six sheets, on the scale as drawn of one mile to the inch. The second on the scale of three miles to the inch. As a rule, Lieut. Conder states the names are identified by consulting Gesenius for the derivation of those not found in an Arabic dictionary.

THE BEAUTY OF CREATION.

The earth is full of blessing,
There's beauty everywhere;
And He who made the universe
Has made it good and fair:

The wild-flowers in the hedge-row,
The blossoms on the trees,
The radiance of the summer sun,
The freshness of the breeze:

The hoar-frost in the winter,
The crystals pure and bright,
Created in their loveliness
In one brief winter's night:

The mountains and the valleys,
The deep unfathomed sea,
With all its rippling waves that play
And dance about with glee.

There's beauty in the lustre
Of every twinkling star;
The colors of the rainbow, too,
How beautiful they are!

We gaze in silent wonder,
And whisper reverently,
"If this world is so very fair,
Oh, what must Heaven be!"

TEN POINTS OF A GOOD WIFE.

Robert Burns, the Scottish poet, speaking of the qualities of a good wife, divided them into ten parts. Four parts he gave to "good temper;" two to "good sense;" one "wit;" one to "beauty" (such as a sweet face, eloquent eyes, a fine person, a graceful carriage); and the remaining two parts he divided amongst other qualities belonging to or attending on a wife, such as fortune, connection, education, or accomplishments, family, and so on; but, he said, "Divide those two parts as you please, remember that all these minor proportions must be expressed by fractions, for there is not any one of them that is entitled to the dignity of an integer." Mr. Smiles, in quoting this passage from Burns, in the chapter on marriage in his pleasant and chatty book on "Character," says: "No wise person will marry for beauty mainly. It will exercise a powerful attraction in the first place, but it is found to be of comparatively little consequence afterwards. Not that beauty of person is to be underestimated, for, other things being equal, handsomeness of form and beauty of features are the outward manifestations of health. But to marry a handsome figure without character, fine features unadorned by sentiment or good nature, is the most deplorable of mistakes." This is the only comment made by Mr. Smiles on the matrimonial scales of Burns, the proportions of which he may therefore be taken to approve. The matter is worth closer criticism, and it will be an amusing and not unpractical or unprofitable employment of some leisure minutes, to try, in some reader's judgment, whether any variation or improvement may not be made in the distribution of the ten points in a good wife. It will be observed at the outset that the moral and religious element is wholly ignored in the estimate of the poet. Physical, intellectual, and social qualities are alone taken into account; for good temper can scarcely be included among moral excellencies. But the problem need not be complicated by bringing into its consideration points of moral or religious worth. Designate these under the title of "good principle," and this would demand a far larger proportion of the ten points than the four which Burns gives to good temper. For without virtue or good principle, we know that good temper, and good looks, and other gifts of person, are too often dangerous and ruinous to their possessor. Rather let us assume good principle and virtuous conduct,

founded upon true religion, to be taken for granted in the problem, as it will be certainly deemed essential in the choice of a wife by every man who makes Christian profession. To marry "in the Lord" is a divine precept as well as a prudent resolution for all who "seek to live for both worlds." Two other conditions are to be presupposed—a certain amount of equality of station, as well as no undue disparity of age. There are exceptional cases in both respects, but in discussing general principles we have regard to the common rule, not the rare exception. As a rule, marriages of equal caste turn out unhappily for all concerned. In the rough bush life of a new colony this may be of less moment, but in the ordinary circumstances of civilized life, some equality of station and of education is expected. In examining the qualities to be sought in a wife, let us therefore regard moral worth, and also suitability of station, not as among the requisites, but as prerequisites; and then let us see how far we assent to the distribution of the ten points of Burns. The importance of good temper is great, but four out of ten seems rather a large proportion to allot to it. In describing the good qualities of a friend, or a brother or sister, or a master or servant, good temper would be a large ingredient, but in a wife, other points deserve equal if not greater note. Taking the larger view of beauty, as including all personal qualities of a physical or material kind, form and figure as well as feature, and especially a healthy constitution, it certainly should be at least on a level with good temper. A poor invalid or cripple may have the sweetest of tempers. On the other hand, a pretty face may belong to a silly fool; which brings the point of good sense also to the front. The majority of sensible men will thoroughly agree with the poet as to the comparative unimportance of what he calls the "minor proportions" of fortune, family, accomplishments, and other accessories; and, in fact, one instead of two out of ten might be allotted for their fractional expression. Of course there are exceptional cases and circumstances, where some of these minor qualities assume greater importance. For instance, the heir of an estate, or the representative of a high family, might consider rank, and wealth, and education, of more consequence than to be represented by a decimal fraction. The wise Lord Burleigh, in giving advice to his son on the choice of a wife, said: "Let her not be poor, how generous (well-born) soever, for a man can buy nothing in the market with gentility." The greatness of his house was in his mind more than the happiness of his son, in giving this advice. But taking the average of men who have to consider only their own personal taste, comfort, and advantage, good temper, good sense, and good health are the three primary and essential points.—*The Leisure Hour.*

Water is undoubtedly the most wholesome beverage we can use, but there is a vast difference between water at a safe and natural temperature and the ice water which alone satisfies the abnormal cravings of the American throat. Let us by all means drink water, but let us decline to engender our health and degrade ourselves below the level of the beasts by drinking inordinate quantities of ice water. There is not a single animal—except man—which ever dreams of contaminating wholesome water with ice. The ordinary water of the hydrant and the faucet satisfies the thirst of the wild elephant and the domestic cat. Poor fallen human nature, on the contrary, longs for ice, and gratifies its corrupt cravings at the cost of outraged stomachs and ruined teeth.

FOOD FOR THE NERVES.

The mind and the body are closely united, and can only act by the same laws; whether action proceeds from the nervous centres and is invisible, or from the muscular system, and is visible—it is action produced by force generated within. The German Professor Helmholtz has lately brought the calculations of the force that has to be engendered within our comprehension, and if such a force has to be maintained, it can only be done by nourishment of food. Food consists not only of organic, vegetable and animal matter, but also of air and water, and therefore a change of air is often invigorating to the nervous system. Our ideas of the mind's work are still very confused, for all nervous action is produced by exertion or waste of force. Grief is nervous exertion; joy is nervous exertion; despondency is nervous exertion; every thought is nervous exertion, and all this exertion wants maintaining and feeding. Whenever exhaustion appears, or so called nervous disorders, it is nothing else but the consequence of want of nourishment. Grief makes a greater claim on the nervous centres than joy, and it is exceedingly wrong to avoid food in grief. Despondency is nothing but the result of incomplete nutrition of the nerves, which give way under outward pressure; it is only necessary to be judicious and give good nourishment to desponding persons, such as will invigorate and prove of tonic value, and the nervous system will return to its natural elasticity. Despondency exhausts the nervous system greatly, for all thought is action, and desponding thought wastes more force than joyous thought. Nervous diseases are the consequences of continued waste of nervous action and incomplete nutrition, and require nothing but judicious dietetic treatment. All nervous disorders and so-called lunacy can be greatly affected by diet; healthy and judicious food moulds the character and nourishes the brain.

It is related of Thorwaldsen, the eminent sculptor, that he had completed a head of Christ, which was admired by all. But he was seen to stand thoughtful and sad. "Why are you so sad?" he was asked. "Because I am perfectly satisfied. My ideal no longer goes before me. My genius must be on the decline." So the spirituality of the Christian is waning when he is satisfied with himself.

FINALLY, my young friend, you will find teaching no flowery path; but it is one of the paths which, if rightly followed, leads upwards. In this humble position, you may be moulding the minds which shall mould the next generation. The responsibility is a weighty one, and should not be lightly undertaken. Be patient and gentle, but ever firm; govern yourself first, and most strictly of all; seek not popularity, but the highest good of your pupils; and, in time, you shall gather sheaves which you will not be ashamed to lay at the Master's feet. If you wish above all for fame, or reward, or even appreciation, you are in the wrong position; but if you wish to be useful and helpful to your generation, you can find no better place. Then you can say, with the poet:—

"Not myself, but the truth that in life I have spoken,
Not myself, but the seed that in life I have sown
Shall pass on to ages—all about me forgotten
Save the truth I have spoken, the things I have done.

—*New England Journal of Education.*

THE BRIDGE BETWEEN.

CHAPTER XXIX.—DOROTHY REFLECTS.

"It is such a lovely morning!" sighed Dorothy; "no one would think it was the end of October; and I should so like to go and sit a little while in the garden, with a cloak round me. I am so tired of trying to work, and getting nothing to do. And, after all, I never shall like work, and I cannot see its wonderful virtue, unless I gain money by it to help poor papa. Somehow," she said, with a sigh, "I think Mr. Fuller's idea of happiness was the right one—just enough to live on, and nothing to do."

She gathered a shawl round her, and looked out at the sunshiny garden, and then struggled against her longing to go and be quiet, and the feeling that she ought to find other things to do.

"I am very selfish," she said, presently—"very! I wish I could cure myself. I wonder what George Blakesley saw in me to love! It is so odd, too," she thought; "but since I have tried to work and to do better, I don't think he has cared so much for me. His love seems to be dying out, and I do not wonder at it. I am very, very selfish."

"Dorothy, will you come into my study?" called Mr. Woodward. "I want to speak to you, my dear! I am not well."

So she laid down the book she had taken up, and threw aside her shawl, and went.

"Come here," he said, as she entered, "and sit down. You have been such a good girl lately, dear; I don't know what we should have done without you!"

And Dorothy's heart gave a throb of satisfaction.

"I want to talk to you, you know, about how things have gone lately at the office; I fear they are worse even than we imagined. Hunter, the manager, in whom we trusted thoroughly, has been playing us false, and the paper has gone altogether to smash. I thought perhaps something might be saved, but I see now it is impossible. I shall be in the *Gazette* next week, I suppose, and these things will have to be sold."

"Sold?"

"Yes, dear; I have been thinking that perhaps you and your mother had better go into some cheap lodgings before the crash comes. You must comfort her as well as you can, dear, and manage everything, for there is no money. The lease of this house will be sold, of course."

"And shall we never come back here?"

"I suppose not," he said, and turned sadly away; and she saw that there were tears in her father's eyes. "I wish I had settled your mother's money on her, and never risked it in this business. I shall never forgive myself as long as I live, but I did it for the best, and of course I have my children to think of, and I wanted to make some provision for you."

The words fell on Dorothy's heart like a reproach. He had ruined himself, hoping to provide for his children, and she had been dreaming her life away, and Tom had been spending his money in pleasure. She would make no promises, she thought, but things should be different in future, and she gave a long sigh, and thought how different her life might have been.

"I could never separate my dreams from my realities," she thought, "and sufficiently realise the latter."

"Do you think you could find some cheap lodgings, dear?" Mr. Woodward asked. "I want your mother to be out of this place by Saturday. It would distress her so to see all our things sold. You must get some furnished rooms for us, as cheaply as possible, and get all your clothes away,

and you and your mother and Sally and the boys must get there as quickly as possible. I wish Will could go on with his school a little longer. There, that is all, dear. I am very unwell; I wish I was not obliged to go out!" he sighed.

Then Dorothy kissed her father tenderly, and went to think about how she should manage all he wished.

"And while he was in all this sorrow," she thought, "I was thinking of going to read my book and idle about in the garden. I wish I could see Mr. Blakesley, he would help me. Oh, to think we must leave this house!" and she tried vainly to keep back her tears. "It will seem like the end of a life to us all; for we shall never have such happy days again!" And she thought of the early summer days, and all the happy hours she had spent with Mr. Fuller. "Those were the happiest days of my life," she thought, "and they are all gone for ever."

CHAPTER XXX.—DOROTHY IN THE WORKSHOP.

Dorothy went out an hour later, and, after a long search, found some furnished rooms which she thought would do, and took them, subject to her mother's approval. They were shabby dreary-looking rooms, near to St. John's Wood, but the best she could get at the price.

"I wonder if Mr. Blakesley will come and see us this evening," she thought again. "He promised to try and get me something—among his friends, too."

It was strange how she was learning to lean on the man she did not love. Suddenly, as she passed a shop, she saw, written on a card displayed in the window, "Wanted, a governess. A young lady required to teach three children English, French, and Music; inquire," etc.

"I wonder if I should do for that," she thought. And, after a long deliberation, she determined to go and try. The address given was only a little way off, and so it was not far to go. "I don't know what to say," she thought; and her hand shook as she knocked at the door, and her feet lagged painfully as she ascended the stairs to the little showy drawing-room to which the servant conducted her. Then she remembered how often George Blakesley had said that work was always honourable and noble, and all her courage came back, and with it a thought that almost made her joyful—she, going to try and work in earnest now, and help her poor weary father! She had found something to live for!

There was something in the manner and the face of the quiet brown-eyed girl that interested the lady of the house, when she appeared. Dorothy was no longer the frightened dreamy child, as she sat and told what she could do, and explained that she had never been out before, but that circumstances had arisen which made her wish to work, and she was ready to do so.

"But I should only want you to come for three hours in the morning, and I only thought of giving twenty pounds a year," Mrs. Gibson said, half afraid that the dignified lady-like girl would scarcely condescend to teach the three children of a poor doctor's wife, who had a struggle to make things look better than they were. But Dorothy said she would willingly undertake the office, and so, when she left, after playing some snatches on the piano to the mother of her future pupils, it was with the knowledge that if, on enquiry, Mrs. Gibson found that all Dorothy said was true, she was forthwith to be installed, for three hours daily, as the governess of the small Gibsons. One thing she had stipulated—*i. e.*, that she should be paid weekly.

"It will be a comfort to me," she said, frankly, feeling it neither shame nor a sin

to confess what so many try to hide—poverty; "for I am very poor, and this money will be a great help."

How she walked home that afternoon Dorothy never knew. It seemed as if she trod on air, as if her heart danced so wildly that her feet could scarcely help keeping time, and walking was a trial, when she longed to run, as she would have done a year ago, reckless of all appearances.

"I am so thankful," she cried to herself, "I am going to work. I am no longer human lumber, as Mr. Blakesley said. I am going to work, and to be of use."

This was the burden of her thoughts. She had a right now to the light of the sun, and to watch the falling leaves, and to breathe the fresh air of that glorious autumn day, and to walk over the world's pleasant paths; for was she not one of the world's workers, a part of its great machinery, necessary to others, and entering into their views, and making them, or having now the power of making them, better? "And I will!" she thought, while the tears came into her eyes; "and if I cannot make one thing good and beautiful, I may make many others just a little better, and doing this, I shall be satisfied."

Yes, Dorothy had found something to live for at last, and, unconsciously, she was beginning already in the world's great workshop to make one thing beautiful, and that one her own life. She caught sight of her home, and all the light died out of her heart, for she remembered the shabby lodgings to which they were to remove. Her father was out when she entered, and her mother was sitting sadly alone, grieving, as was her wont.

"Do you know we are going to leave here next week, Dorothy?" she asked.

"Yes, dear mamma!" and she told her of the rooms she had taken, and Mrs. Woodward's tears began to flow.

"I am sure it will kill me!" she sobbed, "and your poor father too. It is such a pity he was so thoughtless, and he is not well either. It is breaking his heart as well as mine. He is so scrupulous, too; he will give up every stick we have, and won't let me keep a thing back, excepting our clothes."

"He is quite right, dear mamma."

"Yes, but I don't know what will become of us," her mother said, sadly. "We shall be starving when the winter comes."

"Oh no, mamma; oh no! we will all help. And, oh, dear mamma, I have got work already," and she threw herself down on her knees, and put her head down on Mrs. Woodward's shoulder, and told her about her pupils.

"And so I will help papa, and we all will, and take care of you dear, dear mamma!" and the pent-up feeling in her heart gave way, and the tears rained down her cheeks, as she felt her mother clinging to her; but yet it seemed as if the old self whispered and reproached her with all the past idle years.

"How could I be so selfish! oh, how could I!" she thought, bitterly. "Oh, if I could only become better!" she longed, till, in her eagerness, the words became almost a prayer.

"Oh, Dorothy dear!" said Mrs. Woodward, an hour later, "I forgot to tell you that Mr. Fuller came while you were out. He has been in the West of England, but is going abroad soon, and came to say good-bye. He said he should write to you."

CHAPTER XXXI.—TOM DECLARES HIMSELF.

It was a chilly evening, but they had wrapped themselves up well, and stood for the last time under the sycamore-tree, Dorothy in the midst, striving hard to keep back her tears. Sally made no effort to hide hers, but let them fall freely. It was their last evening at Hampstead.

"I shall get some work to do," said Will. "So shall I," said Sally.

"Should like to know what a shrimp like you could do?" Tom remarked, scornfully.

"I can draw men and women," said Sally.

"So you can, darling," said Dorothy; "and it is such a blessing to be able to say you can do even one thing. I wonder if Sally could earn anything. Men and women are things we like to see, even in pictures."

"Oh yes, we're mighty fond of ourselves," remarked Tom.

"Tom, how much are you going to give to dad out of your money?" asked Will.

"Mind your own business!" was the polite reply. "Dorothy, when do you begin to teach your brats?"

"You shouldn't call them brats," replied his sister. "I begin on Monday."

"Oh well, Sally and Will, you had better go in. You'll find Blakesley there."

"Mr. Blakesley there?" said Dorothy, almost eagerly.

"Yes; they'll tell him you are out here; so if he wants to see you he'll come."

She was anxious to see him to-night. She wanted to hear what he would say when she told him that she had got work; but she was ashamed to confess it, even to herself, and so she remained behind with Tom. She pulled her warm shawl closer round her, and stood waiting for him to speak; but he said nothing—only stood whistling in an uneasy sort of way to himself. So she sat down on the seat—the dear old rickety seat on which she would never sit again perhaps, and began to day-dream. It was strange how much George Blakesley entered into her thoughts, now that he had, as far as was in his power, withdrawn himself from her life. She was so anxious that he should see that she was not the mere weak girl he had thought, and that she could put some real work and earnestness into her life, when the time came that they were really needed. She did not care for him, but she knew that his praise was a thing worth caring for, because he only gave it when it had been earned; and so she waited, and tried to imagine what he would say to her first real step in a right direction.

"Doll," said Tom, solemnly and slowly breaking in upon her thoughts, "do you know I think I'm a beast."

"Tom!" she almost screamed, in her surprise.

"So I am, Doll."

"Why?" she anxiously inquired.

"Because, dear, the dad's ruined, and we are all on the highway to the workhouse, and you have exerted yourself, and are going to teach brats, and Will talks about grinding, and even Sally wants to help. And I can't do anything, though I have fifty pounds a year."

"But why can't you?"

"Because I kept that boat all the summer, and you know what a lazy lot we were, and how you and all of us used to hang about."

Dorothy winced beneath his words, though there was no thought of reproach in them.

"And so I used to get off easily, and pay another fellow to take some of my work, and he's made a lot of mulls somehow, and now I believe I shall get dismissed—sent off, you know. I owe a lot on the boat score, and here I am. I am a regular beast, Doll! Blakesley told me as much when I began, but I wouldn't take it."

"Oh, Tom, can't you work hard and retrieve?"

"I mean to try. I'm not going to be outdone by a girl. I have got out of the boat business, that's one comfort. Look

here, Doll, I shall let you manage my money in future, and I'll pay off as fast as I can, and get into something else, if I'm kicked out where I am, and make a good start. Oh, here comes Blakesley, so I'd better go. Give us a kiss, Dolly. I'm glad you are not going to be married; we should have missed you awfully."

CHAPTER XXXII.—"ANOTHER GOOD-BYE."

"Well, Dorothy," said George Blakesley, in his usual quiet voice, "are you holding a reception under the branches of your favorite tree?" Then he sat down by her side, and Tom went in-doors, and Dorothy told him about her pupils. He seemed pleased, but he gave her no praise, and she was disappointed. "You can do more than three hours' work a-day," he said, "and I have heard of something that would do for you, I think, but I do not know whether you would have the courage to accept it."

"Yes I should," she said.

"It is this. Aunt Josephine is writing a book, something about the better education of women, and she wants an amanuensis. You write a good hand, and she would only want you in the afternoon or evening."

"But I should be so ashamed to go; they must think so badly of me!" and she turned her face away.

"No, they don't do that," he answered in a low voice. "I know it would be awkward for you at first; the consideration is whether you ought or not to lose the work." She sat considering for a long time, and she answered slowly, "I ought not to lose it."

"Then I will speak to her about it this evening," and he rose to go.

"Are you going now?" she asked. She thought he had meant to sit by her side and talk to her, as he used a month since, but he answered almost distantly, if not coldly, "Yes; I promised to be at my aunt's by seven; and, Dorothy"—he turned round and looked at her face for the first time that evening—"I shan't see you again for some time. I am going away for three months."

"Going away?" she said, in dismay.

"What for?" He answered as if he resented the question, and she remembered suddenly that she had no right to ask it.

"On business partly," he said, "and partly for health;" and then she, looking at his face, saw for the first time how worn it had grown, and how ill he looked; how all, save the kind blue eyes, seemed changed; she darted forward, and put her hand upon his arm.

"George, have you forgiven—?" but she stopped, and did not know what to do, for he stood and looked at her in surprise, and gently enough drew her hand away from his arm. "I will go and see Miss Josephine to-morrow," she said, meekly; "but shall I not see you again before you go?"

"No; I start for Paris to-morrow week. Good-bye, Dorothy."

"But you will come and see us before you go?"

"No, I shall not have time."

"Good-bye," she said, coldly, turning away to hide the tears in her eyes.

"Good-bye," he said, and went.

She returned to the seat under the sycamore-tree, and sat down. It was a terrible disappointment to her. She thought he would have been pleased, and have praised her. She felt as if half her efforts had been made to gain his approval; "and he could not have loved me very much," she thought; "for he seems to have forgotten all the past, and to have accepted the position of an ordinary friend quite contentedly—I wonder that he ever loved me at all, though." She sighed. "Oh, my dear old sycamore, to think I shall never stand be-

neath you again!" And then she thought of the morning when Venus was buried, and all that had been since, and of the old vexed question. "I have answered that," she thought, "and found something to live for; but I wish life was not such a wearying thing—I am tired of it already." She was so fond of the garden—she felt almost as if she could not leave it—there were so many memories bound up with it. But when she went in-doors at last she forgot the sycamore-tree, and the underwood, and the old seat, and Venus' grave, and everything else; for there, awaiting her, was a letter.

"Mr. Blakesley took it in," said Sally, "and I told him it was from Mr. Fuller, for I know his waiting."

"It is only to wish me good-bye," said Dorothy—"I was out when he came, you know." And she put it into her pocket. She executed all the little household duties, which lately she has taken on herself, and waited till she escaped for the night before she broke the seal of her letter. This was what he said:—

DEAR DOROTHY,—You were out when I came the other day, so we did not say good-bye. I shall only be away for a few months though, and when I come back my first visit will be to Dorothy, and perhaps she may have forgotten the past, or all in it that made her so angry. I think you were quite right to be angry, and I shall never forgive myself for all I said and did; but now—now that you are free, will you try and forgive me? My dear little Dorothy, I often think of the happy days we spent before Netta came and bewitched us all, and what excellent friends we were.

There is such a wild sea down on this rough Cornish coast; you would delight in it so. We are very much alike, Dorothy; I have often thought that, and we should both be content to dream our lives away in a place like this, I believe. I wish you were here. How could you be so foolish, child—I never forgot you—I was only fascinated. Before the spring comes I shall be back at Hampstead with you, and sitting under the sycamore-tree. Good-bye, child.—Yours ever, ADRIAN FULLER.

She looked up when she had finished reading it. It had made her heart beat and her fingers tremble, and the old feeling came rushing back, and Netta's words with it, that perhaps some day she should marry him; but the new feeling conquered it. "No," she said, "life is made for something better than dreams." Then she thought, with a sigh—"And I have no heart. I only love just my home people, and that is natural, but all my other feelings seem just to consist of restless longings and wishes, and something I do not understand."

The next day they left Hampstead, and in the afternoon Dorothy went to Miss Josephine's, and became her amanuensis.

(To be continued.)

"THE Lord will strengthen him upon the bed of languishing: Thou wilt make all his bed in his sickness"—i.e., strengthen him inwardly, as the outward man decayeth, so that he shall lie easy upon his bed, refreshed with the Lord's inward comforts, while the body is languishing. And when the body grows weak, when heart and flesh fail, when death approacheth, here is a cordial for the drooping spirit, "This God is our God for ever and ever; He will be our guide even unto death. God shall be the strength of our heart, and our portion for ever." Blessed assurance! Oh! treasure it up, and praise the name of Jesus, who died to procure the application of these promises unto thee. "Precious in the sight of the Lord is the death of His saints."

THINGS I DO NOT LIKE.

I do not like to see a little girl
Who will not in the morning rise,
And have the water sweet and cool,
Refresh her face and eyes.

I do not like to see her cleanly dress
All torn, or careless look, or tossed;
Her toys all scattered here and there,
Her thread and needle lost.

I do not like to see her at her play,
When other little girls have met
To frolic, laugh and run about,
Grow peevish, cry and fret.

I do not like to hear her tell a fib;
To see what's not her own she'll take;
Her tongue, at times, be much too glib,
And mother's orders break.

These are the things I do not like to see;
And now who'll try to be
The meek and modest little girl
Which I would like to see?

Thus I have told you what I do not like,
I'll only stop to say,
Perhaps I'll tell you what I love
Upon some other day.

—Little Gleaner.

"HE CARRIES THEM UP HILL."

The other day the children were learning the twenty-third Psalm, and we were talking together about the Good Shepherd, and how he takes care of the sheep and the little lambs, and impetuous Mamy, eager to speak her own thought, said rapidly:

"He feeds them, and drives away the lions and bears."

"Yes," said Tiny, thoughtfully, "and he carries them up the hill."

The words went to my heart with a strength and sweetness the little speaker had not dreamed of. Often, often since, their music has thrilled through my tired soul like an echo of the angel's song.

CHAT ABOUT RABBITS.

Of all animal pets there is none that boys and girls like better than rabbits, especially the white ones. Men who raise rabbits generally like other kinds, such as the monstrous fellows with lop-ears, which make one think that the starch was left out when they were washed, or those from Madagascar or some other far-off country, very expensive, but very ugly. Rabbits are not very intelligent, but they are so tame and so little trouble that all young folks like them. By so little trouble is meant that they are easily taken care of, but if the rabbits happen to get out into the garden, where they can have a frolic of a moonlight night, there will be "trouble" enough in the morning. Many like rabbits that are black, or brown, or of other colors, but none look so nice and clean as the white ones. How long and pretty their ears are; you perhaps think they are only intended as handles by which to lift the animal, but that is not the case; the rabbit has neither claws nor teeth that will do much in fighting, so the animal for its safety depends upon running, and it has its ears so long, for the reason that the wolf in the story told Little Red Ridinghood, "all the better to hear, my dear." Your little pet rabbits can show you one of the many ways in which the Creator has made animals fitted for the conditions in which they live, and if He did not give the rabbit power to fight his enemies, He gave it very swift legs, and quick-hearing ears to tell it when to use them. Just look at the beautiful thin ears as the sunlight shines through them, and see the veins and arteries. How funny the little fellows nibble, and how they seem to enjoy eating—indeed that is about all the fun they seem to have. Perhaps you think that the little brown

rabbit, that every one of you who has been much in the country knows, is just the same as your pets, only wild; we have no proper rabbits in this country; all those wild ones that are called rabbits, are hares. You would like to know the difference; well, there is not a very great one, the main thing is that hares never make burrows, while the rabbits do. In Europe, where they are wild, they make regular underground villages, or warrens as they are called. Perhaps you do not know that the white rabbits, pink-eyed, you admire so much, are in their wild state gray or some other color, and that your white ones are *albinoes*. You will have to go to the dictionary for that word, unless it is explained here. It often happens that animals that are naturally dark colored, have now and then young that have white hair and pink eyes. White mice, which are sometimes kept as pets, are *albinoes*, and so are white rats; blackbirds sometimes have *albinoes*, and so do crows, and other birds that are usually dark colored; men and women, even Africans, are sometimes *albinoes*, and have white silky hair and weak pink eyes.

There is one curious thing we must tell about one of our wild rabbits, or rather hares:—We said that the rabbit was given long ears for its safety; this hare lives far north, where the winters are long and the snow is on the ground for many months. In summer its modest brown coat is so much like the ground that a prowling wolf or fox could not see it a great way off, but if the animal should run upon the snow, its brown color could be seen at a great distance. Now what do you suppose this hare does? Just as you would do if you wished to hide on the snow, it dresses from top to toe in pure white. It is not right though to say that the hare does it, for the animal could not help itself, but the good Father who cares for even the hares away upon the arctic snows, so made this animal that its coat will change with the season. Isn't that quite as strange as some of the wonder stories?—*American Agriculturist*.

READING THE SCRIPTURES DAILY.

A little boy said to us, not long since, "I mean to read a portion of Scripture every day, and ask the Lord to teach me." I trust that boy will remember his promise. Let us see! If that boy should read three chapters every week day, and five every Sunday, he would read the Bible through once a year. We would like to meet, at least, one little boy or girl in every family, who would say so much as this. And then if they could say, also, "I ask God to help me to remember and practice the precepts of the Bible," we should have great expectations concerning their future usefulness. Dear children, try it.

MANY people are constantly wondering what will be our condition after death. How shall we live? Where will be our habitation? Of what sort will it be? These are dreamy speculations. The more important question is, How to live well in this life? This answered, the other questions will take care of themselves.

CHILI is making rapid progress in educational matters. In 1875 there were 1284 public and private elementary schools, giving instruction to 85,442 children. In addition to secular studies, the Roman Catholic catechism is taught. There are twenty-four higher schools under State control, and in addition, in the cities, good English and German schools. The University at Santiago has a faculty of thirty-five professors. There are a military and a naval, and four normal schools.

BIRTH OF THE MOSQUITO.

The female mosquito lays her eggs upon the water. Finding a suitable place, she supports herself by her two pairs of fore legs, and crossing the hinder pair like the letter x, she deposits the eggs one after another in the support made by the legs, putting them endwise, side by side, and sticking them firmly together by means of a glutinous secretion which covers them. When the mass is complete, it is of the shape of a tiny boat, consisting of from 250 to 350 eggs, which is set afloat and abandoned to its fate. This little raft floats persistently—it will not sink, nor will hard usage break it up, nor freezing destroy the vitality of the eggs. In a few days the larvæ, as the first stage of the insect is called, are hatched, make their way out of the under side of the egg, and go off in search of food.

BE not easily discouraged. Hope on. Hope ever. A very experienced labourer says that he has frequently seen the happiest results following labours performed under the greatest discouragements. Many have said as much. Look not much at discouragements.

SINGING is many-sided in its advantages. It dispels gloom, claims uneasiness, and generates happiness. It is one of the best agencies for disciplining a school. It is a powerful medium for physical health. It exerts a genial, elevating influence over character. It contributes greatly towards those desired results of public schools—worthy citizenship, and contented, virtuous homes. Let it hold an honourable place.

DR. ARNOLD hit it when he made his remark about boys that profess their sentimental admiration of virtue: "I have seen enough of boys that loved God. Commend me now to boys that not only love God, but hate the devil!"

MODERN WOMEN.

It is a sad commentary upon our boasted civilization that the women of our times have degenerated in health and physique until they are literally a race of invalids—pale, nervous, feeble and back-achy, with only here and there a few noble exceptions in the persons of the robust, buxom ladies characteristic of the sex in days gone by. By a very large experience, covering a period of years, and embracing the treatment of many thousands of cases of those ailments peculiar to Women, Dr. Pierce, of the World's Dispensary, Buffalo, N. Y., has perfected, by the combination of certain vegetable extracts, a natural specific, which he does not extol as a cure-all, but one which admirably fulfills a singleness of purpose, being a most positive and reliable remedy for those weaknesses and complaints that afflict the women of the present day. This natural specific compound is called Dr. Pierce's Favorite Prescription. The following are among those diseases in which this wonderful medicine has worked cures as if by magic and with a certainty never before attained by any medicines: Weak back, nervous and general debility, falling and other displacements of internal organs, resulting from debility and lack of strength in natural supports, internal fever, congestion, inflammation and ulceration, and many other chronic diseases incident to women, not proper to mention here, in which, as well as in the cases that have been enumerated, the Favourite Prescription effects cures—the marvel of the world. It will not do harm in any state or condition of the system, and by adopting its use the invalid lady may avoid that severest of ordeals—the consulting of a family physician. Favorite Prescription is sold by dealers in medicines generally.