

**PAGES
MISSING**

Dominion Churchman.

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THURSDAY, DEC. 21, 1876.

FOURTH SUNDAY IN ADVENT.

We have been dwelling a great deal on the events connected with the second coming of the Lord Jesus Christ in pomp and glory, as one of the subjects brought before us for our consideration before the Festival of the Nativity of Christ; but we must not lose sight of the fact that the season of Advent is chiefly intended to be spent in preparation for the great Festival of the Incarnation. The second and more glorious appearance of the Son of Man is introduced chiefly in order that the manner and poverty of Christ's first coming may not have the effect of obscuring, in our estimation, the greatness of His Majesty, the divinity of His nature, and the splendor of His future glory. But Advent is essentially a time of fasting and humiliation preparatory to the joy of Christmas.

THE LESSONS dwell on a state of trembling and fear, while they recount the sources of Israel's trouble, and at the same time give promise of release. A trust in the strength of Egypt is denounced; and the calamities that should come upon the people in consequence of their evil deeds are distinctly pointed out. The humiliation and repentance demanded by despising the words of the Holy One of Israel are especially suited to the present time; while the prophet's announcements of mercy point most conclusively to the appearing of Him who is the great God and our Saviour, who shall reign in righteousness, while His princes shall rule in judgment.

THE COLLECT comes down to us from a remote antiquity, being the same in substance with that used in the fifth century. It is more directly a prayer to God the Father, and therefore its application to the season is less evident than is that of the other three. Its adaptedness, however, consists in the allusions to our sins, which made it necessary that an Incarnation of the Divinity should take place on earth for our salvation.

CHRISTMAS DAY.

We are again brought round, in the steady progress of time, to a contemplation of the central point in the history

of the world, when the Second Person of the adorable Trinity, veiling his Divine nature and his Heavenly radiance, became linked with the lowliness of humanity—when "The Mighty God, The Father of Eternity, became The Son of Man. As the Word of Jehovah, the Resplendent Outbearing of His Glory, The exact Impress of His Hypostasis, He had sent forth from His feet the successive ages of eternity, had made the worlds, had been the medium of communication between the everlasting Father and His creatures, had inspired Patriarchs and Prophets, had occasionally and for a brief space assumed the form of a human being; but now he becomes in very deed, a man—through all time and for ever, the representative of humanity, first in its lowliest humiliation, in all its helplessness and misery, and then in its exaltation. It is indeed to the Birth of Christ that all the Old Testament Scriptures point; and the whole world recognizes it as the single point of history in which every age, every part of the earth's extended surface, every human being has, and ever will have, the deepest interest. In the Incarnation, Earth was reunited to Heaven, and both were made one kingdom of God, as at the creation of the universe. By this event, the separation of man from his Maker was done away; for now One appeared Who in His Own Person was God over all, blessed for ever, and yet was human flesh. Immortal life and blessedness had been hinted at before by the ancient sages, who had dimly perceived something of its existence; but by the birth of Christ, the truths connected with the everlasting blessedness of the saints were illuminated with the resplendent brightness of the Heavenly world, and man was taught to refer all his actions and all his hopes to an endless inheritance of bliss beyond the skies. The songs of Angels had not been heard on earth since the birth of material nature, until the fulness of time had arrived for the kingdom of Heaven to be opened to all the faithful by the birth of Immanuel.

Gladly, therefore, may every Christian welcome the annual return of this, the first of the Church's four great Festivals of the Christian year—Christmas, Easter, Ascension Day, and Whitsunday. If we are taught to glory in the Cross of Christ because the Cross procured our pardon, peace, and ransom from death eternal, we cannot forget that the Incarnation was the beginning, the first step to be taken by Messiah on His entrance into the vale of woe, through which He had to pass, before, in triumph, He could raise His head. We have, for four several Sundays, been looking onward towards the triumph, the exaltation, the manifested glory, while at the same time cultivating humbleness of mind in preparing for the celebration of the infinite descent from the God-head to the man-hood, from Heaven to earth. And now we indulge

in joy and gladness, because we have a more intimate relationship with the Son of God, Who in man's nature, has become our Elder Brother, and has stooped down to our level that he may raise us up to sit in Heavenly places, and become heirs of God, and joint-heirs with Jesus Christ.

This is a time when we may naturally and profitably cultivate all the innocent pleasures of which our nature is susceptible. A moderate amount of social festivity appears also to be eminently suitable at this season—the pleasures of home, domestic happiness, and the meeting of long separated friends and relatives—these things are fit concomitants with the deeper and more earnest contemplation of the great events bearing upon the destiny of our race, which this festival brings before us. Some self examination is also extremely suitable. We have begun another Christian year, and we may very properly ask ourselves, whether it is to be spent no better than the last, producing no more fruit, and yielding no better return for the privileges that have been granted.

Especially are acts of benevolence suitable means of commemorating this crowning act of the season. If He Who was rich in inheriting the fulness of the God-head, became poor, in order that we through His poverty might be rich, surely there are duties of a similar character we owe to our fellow-men, and which must suggest themselves to us, more particularly when we commemorate the gift of God's only Begotten Son. The multitudes of the poor are increasing among us, as the Dominion becomes more thickly populated; and the claims and necessities of the church, which have never yet been met, are increasing with more than proportionate rapidity. Our Missionary Diocese of Algoma, the red Indians throughout the Dominion, the Widows and Orphans of our Clergy, our own Mission Fund in the several Dioceses of the Ecclesiastical Province, none of these claims have received that attention from any of us, which a proper sense of our duty as Christians would have secured. And what time better than the present shall we find for dedicating our substance to the honor and glory of Him to Whose goodness we are laid under infinite obligations?

ST. STEPHEN.

Immediately following the Festival of the Nativity of Christ, we are called upon to commemorate the devotedness and death of the first martyr for Christianity, St. Stephen, who sealed with his blood his ardent devotion to the cause of Him Who was born in the stable of Bethlehem. His steadfast devotedness, his deep piety, entitle him to this high honor; as the last two sentences he is recorded to have uttered, show him to have been most closely associated with the Saviour in his sufferings:—"Lord

Jesus receive my spirit;" "Lord lay not this sin to their charge;" and to him had been vouchsafed a special revelation of "the heavens opened, and of the Son of Man being on the right hand of God." St Paul must often have called to mind this scene of the death of St. Stephen, with its attendant circumstances; and nobly did he carry out, in life, the holy ardour and intense devotion he had witnessed in the death of the martyr. With neither of these eminent men was there any gloom or uncertainty as to the future, when they were about to surrender their spirits, with unlimited confidence, into the hands of their glorified Saviour.

St. Stephen was one of "the Seven," an order of a temporary character, instituted by "the Twelve" in order that they themselves might attend to the offering of prayer and to the ministry of the Lord. It does not appear that any spiritual duties were necessarily connected with the performance of the requirements of their office. Although some of them had in addition to their temporal work, functions of a purely spiritual character. Thus we find that Philip, one of "The Seven," was also an evangelist, and St. Stephen worked miracles and proclaimed the Gospel. The order of The Seven could not have been that which we now term the Diaconate, the first notice of which we doubtless find in Acts v. 6, where we read of the *neoteroi*, the youngers, as in 1 Tim. v. 1, and 1 St. Peter v. 5; although the order of The Seven, the Diaconate and "the younger men," were probably in process of time merged into the same office.

ST. JOHN, THE EVANGELIST.

As St. Stephen was the first martyr for Christ, and was an illustration of the depth of devotion to the Christian cause, which is demanded from its votaries, so the commemoration of St. John the evangelist is very suitably placed next in order, because he was the disciple whom Jesus loved, and whose love to Christ was as strong and as deep as any ever exhibited. He did not die for the name of the Lord Jesus, and yet he was a martyr in intention; for he is said to have been cast into a caldron of boiling oil by order of Domitian, from which he escaped without injury. The visions of Patmos had not then been chronicled, and the servant of God could not be received into the mansions of the blessed until his work was done. The account is related by Tertullian; but as such a mode of punishment appears to have been unknown in Rome, the truth of the relation has been doubted. He was, however, termed "Martyr" by Polycrates, Bp. of Ephesus, writing about A.D. 200.

St. John the evangelist was made by his Lord the medium of communicating to the church two of the most precious documents of which she is the depository; the gospel of St. John and the Book of the Revelation of Jesus Christ. The value of St. John's Gospel need not be dilated upon; it is enough that it

should be chiefly singled out for attack by infidels, semi-infidels, and all those who desire to water down the teaching of the Bible on the most important verities of our belief. In this respect it may be viewed as holding a similar relation to the other parts of revelation to that held by the Athanasian creed in regard to the other creeds of the Church. If the Gospel of St. John could only be got rid of, Arians and Neologians think they could easily explain away all the rest of the Bible; but this shows the value of the Book. And so with the Athanasian creed. To the orthodox Christian, it may be difficult to see in what respect its statements are stranger, or clearer, or more definite than the Nicene creed; but the efforts made to get rid of it only show its value.

This Gospel especially dwells upon The mystical relation of the Son to the Father; The mystical relation of the Redeemer to his people; the announcement of the Holy Ghost as Comforter; and the peculiar importance ascribed to Love. The First Epistle breathes love and devotion, and has but little logical connection apparent in the transition from one thought to another. The Second and Third Epistles were written to private members of the church.

The Book of the Revelation is perhaps the most wonderful in the whole Bible, surpassing all the rest in dignity and sublimity. Portions of its imagery may here and there be found in the Old Testament writings, but it contains enough of original and peculiar excellences to place it among the very highest of all literary productions. The variety and force of the images impress the mind of every reader with conceptions of a Divine origin. No uninspired man could have written in such a strain. Some have supposed that it refers to the events that should take place before the destruction of Jerusalem; others have considered it as detailing the history of the church from the beginning. The more probable opinion is that, with the exception of the first three chapters, the whole of the Book refers to what is yet future—to the signs and events connected with the Second Advent.

THE INNOCENTS.

The first result of the birth of Christ was the slaughter of the Innocents, which the church therefore commemorates in immediate connection with the Nativity. There are reckoned in the church three kinds of martyrdom; the first both in will and deed, which is the highest, and of which St. Stephen is one of the most eminent examples; the second is in will, but not in deed, such as St. John, the evangelist, is generally reputed to have been; and the third is in deed, but not in will, such as the Holy Innocents. They were not indeed sensible on what account they suffered, yet they certainly and truly suffered for the sake of Christ, since it was on account of His birth, and through the star that announced Him that their lives were taken away. Whenever their

story shall be told the course of their death shall be published; so that they are, in a very proper sense, witnesses or martyrs for Christ. Their innocence furnishes the subject which is principally brought before us, and therefore the collect prays that all vices may be mortified and destroyed in us, and that innocency in life and constancy in death may conduce to the glory of God. The portion of Scripture for the Epistle also illustrates the excellency and reward of innocence and perseverance in following the Lamb whithersoever He goeth, as manifested in those who were the first fruits unto God, and to the Lamb.

THE INFLUENCE OF MOHAMMEDANISM.

This is a subject of very great and general interest, connected with the present complications existing in the east; and therefore any additional light that may be thrown upon it cannot be otherwise than welcome. On the 15th ult., a conference of the friends and supporters of the society for the Propagation of the Gospel was held in the Exchange Hall, Grantham, under the presidency of the Bishop of Lincoln. The Bishops of Peterborough, Nottingham and Trinidad were also present, as well as Archdeacon Badnell from the Cape; the Rev. Nehemiah Gorah, formerly a Brahmin, and other notabilities. The peculiar interest of the conference arose from a discussion on "The relation of the Church of England to the Turks and other Mohammedans, and to the Christian Churches under their rule, on which the Bishop of Lincoln gave an address containing several valuable suggestions. He thought it would be felt to be desirable to view the subject, not in its ephemeral and political aspect, but from a higher and serener position, as it affects us as Churchmen and Christians. And the question would arise whether a very large portion of the blame attachable to the late events in Turkey was not to be laid upon ourselves. The deeds that have horrified "the conscience of Europe," and the world, were done from motives of religious zeal. Mohammedanism for the last twelve centuries has had but one characteristic—to spread what its votaries believe to be the true religion. Fifty years ago there was a massacre in the Island of Chios, where 120,000 Christians, members of the Eastern Church, were put to death upon religious principles. As long as men are Mohammedans, they believe in the Koran, and the Koran inculcates persecution of Christians as a religious duty. Mohammedanism is due to the sins of Christians—to their superstitions, their heresies, their schemes; and above all to their worldly and evil lives. And so Mohammedanism is a dark shadow which a diseased Christianity has cast over the face of Europe, Africa and Asia. It is a scourge in the Divine hands for the sons of Christians; and as such its adherents are not backward in using it.

The continuance of this system of cruelty and falsehood, the Bishop also con-

tended, was due in a great measure to ourselves,—to our lack of Missionary zeal and of spiritual life. In India, very little has been done by Christian Missionaries towards evangelizing Mohammedans. India has been committed by Almighty God to the care of England, as a solemn trust for His glory for more than a hundred years, and may not India be taken away from England by Him, if she does not rise to a sense of her responsibility? At the present time the Church of England Missions to the heathen amount to about forty or fifty. We can find Missions to the Jews, who number five millions, to the number of thirty; but what have we done, asks his Lordship, for the sixteen millions of Mohammedans in India? There happens to be one Missionary society to the Mussulman, whereas there are fifty to the heathen and thirty to the Jews. This state of the case is brought before us at the present time, when we see the evil effects of this gigantic imposture in the way in which it desolates the countries committed to its control, and perpetrates such abominations and cruelties as Turkey has oftentimes done, for which we are in a great measure responsible; partly because she is the only power that maintains the very existence of Turkey at the time these things are going on; and also because the Christianity of England lacks that purity and that union which are so necessary for evangelizing the world. And therefore we must not allow ourselves to be carried away by our resentment and indignation at the vile atrocities we deplore, for which we are in some degree responsible. No opinion need be expressed about the integrity of the Ottoman empire. Not a syllable need be breathed about driving the Turk from Constantinople. Our business is to evangelize the Mohammedans.

The Bishop can conceive of no more effective stimulus to a languid Christianity than a mission to the Mohammedans, and he hopes to see the Mosque of Santa Sophia once more a Christian Church, with perhaps a converted Mohammedan as Patriarch of Constantinople, and so a successor of St. Gregory Nazianzen and St. Chrysostom.

DEAN CLOSE ON CHORAL SERVICES.

What will some of our friends say to the following, from the pen of an eminent Evangelical. "At the risk of being thought egotistical in this matter, I must testify that an attendance upon Musical public services for nine years daily, has created a new habit in my mind, a decided preference of this mode of worship has been awakened, and unless I am greatly deceived my conviction is, that the comfort thus experienced in Divine Worship has been not a little enhanced by the regular cadence, the measured time, the continuous monotone in which our prayers are offered. Were the Liturgy of our Church always read as it might be, and ought to be, not only correctly and sensibly, but with true devotion, preference might still be

given to an unmusical service, but considering how seldom this is the case, how frequently our services are disguised and distorted by endless and unsuitable varieties of emphasis and enunciation; there are few persons who are familiar with both styles, but would prefer the musical.

NOTES ON INFIDELITY.

INFIDELITY ITSELF A PROOF OF THE TRUTH OF CHRISTIANITY.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts," (2 Peter iii. 3). That the religion of Jesus, before it was understood, should have been bitterly attacked by such infidels as Lucian, Porphyry and Celsus, is not greatly to be wondered at. But now that it is understood, and proved to have wrought such a change in the morality of the world, as is most conducive to the happiness of mankind, and the honor of God, that it should at this present day be deliberately ridiculed, and reviled, by professed lovers of truth and of mankind, is truly astonishing. But He who "searcheth the secrets of all hearts and seeth the thoughts afar off foresaw and foretold "that it would be so." This strange conduct can only be accounted for as being the effect of a signal infatuation which God, in judgment and justice, suffers to fall upon them on account of their sin. In them, as in the Jews of old, is fulfilled that dreadful denunciation of God by the prophet: "By hearing ye shall hear, and shall not understand, and seeing ye shall see and not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should be converted and I should heal them."

If it were not so, it seems impossible that an intelligent infidel could reflect on this prophecy, which certainly was not written after the event predicted happened, without self conviction, for he could hardly fail to perceive that all his endeavors to overthrow revelation only tend to establish it in his own person; for whilst he vainly imagines that he is destroying the Christian religion, he is only in truth confirming it by fulfilling this Christian prophecy. L.

THE ENGLISH CHURCH QUARTERLY REVIEW ON THE PAROCHIAL MISSION.

No. I.

The importance which the Parochial Mission has gained in the work of the Church in England is indicated by an article on the subject in the October number of the Church Quarterly Review, discussing its nature and principles, and its practical development.

We will present to our readers a summary of its principal topics and the course of its argument in a few brief papers.

It is stated to be "an agency accepted by all parties in the Church, except-

ing, perhaps, what is popularly known as the Broad party." "The High, the Low, the Moderate, have worked, if not upon exactly the same lines, yet in perfect accord in the matter, only vying with each other in their earnest efforts to make the Mission a reality."

It is described as the form in which "the phenomenon of a revived earnestness of spiritual life and effort" "manifests itself most clearly to the public mind."

In the next place the reviewer meets the objections sometimes made to the Parochial Mission on the ground of an emotional character often ascribed to it. The first shows that as a real part of human nature, feeling must have, and does have often a place in religion. "Times of religious emotion come to many persons in many ways. Deep stirrings of heart and conscience are often due to events of our own lives in which others have no part. One is thus roused to unwonted religious emotion by a dangerous sickness; another by a stroke of bereavement; a third by a merciful escape from great peril; a fourth by the stirring words of some book. There are a hundred ways." It is then contended that in each of such cases the aroused feeling fulfils a true and valuable use, by the appointment of the Lord, at least as "a help to our weak and wandering courage, a spur to the halting obedience, and a good to the reluctant will." It is claimed as the least that may be said that "religious emotion may carry us by its force over the early difficulties of a new and converted life, or nerve us to resolutions, and let us upon courses of action, which would probably be impossible to the calculating calmness of dispassionate reason."

"Still further it is urged that "our religion is not one of mere dry duty. The very fact that love is so important an element in religion, is a standing evidence of the impossibility of ignoring the domain of the feelings." "The heart no less than the head and the will must be enlisted in the service of God. He hates even lukewarmness." "We are not slaves, but sons," wherefore "our religious life then only approaches completion when it becomes a flowing fountain of light and joy to the inmost soul."

But after all, this attribute of emotionalism as essential to the Parochial Mission is a mistake, yet a mistake which is sometimes fallen into by those acting as Missioners as well as by those who judge of the Parochial Mission by its miscalled synonym—the Revival. Hence the reviewer truly says, "it is very far from being the case that the stirring of the feelings is the sole, or even the main characteristic of mission work. Instruction in doctrine is always at least one aim of the mission preacher, and much of the teaching given during the season of the Mission is of the very quietest and most unexciting character." To this we will only add, as our own experience in the work, that a mission may produce in those attending upon it

a continuance of very deep feeling and intense interest, producing active fruits without anything that could properly be designated as excitement.

PLAIN LECTURES ON THE
FRAYER-BOOK.

BY DIAKONOS.

LECTURE No. 17—Collects continued.

The Collect for the day is followed by the second Collect. *For peace.*

That we may observe the perfect accord of the Book of Common Prayer with Holy writ, I shall following my usual course, take first the prayer of which I now speak, sentence by sentence and compare it with the words of the Bible.

O God who art the author of peace.

"God is not the author of confusion but of peace," 1 Cor. xiv. 33. *And lover of concord.* A new commandment I give unto you. That ye love one another; as I have loved you, that ye also love one another."

In knowledge of whom standeth our eternal life. This sentence hardly conveys the sense of the prayer, as it originally stood in the Latin tongue, from which the more literal translation would read "whom to know is to live and to serve is to reign." "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom thou hast sent." St. John xvii. 3. *Whose service is perfect freedom.* "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy, and my burden is light." St. Matt. xi. 20-30. *Defend us Thy humble servants in all assaults of our enemies.* "Save me from all them that persecute me and deliver me." Psalm vii. 1.

That we surely trusting in Thy defence, may not fear the power of any adversaries. "The Lord's my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?..... Though an host should encamp against me my heart shall not fear; though war should rise against me, in this will I be confident." Ps. xxvii. 1, 3.

Through the might of Jesus Christ our Lord. This includes two thoughts. That we shall be defended, and can defend ourselves in Christ, and the opposite, that without Him we are powerless against our adversaries, ghostly and bodily. Our Saviour himself tells us "for without me ye can do nothing," and St. Paul tells us (Phil. iv. 13.) "I can do all things through Christ which strengtheneth me."

Amen. Every branch of the church has retained this word in its original language. Being so comprehensive and so sacred, it remains untranslated, as in some cases do the original words Hallelujah, and Hosanna. The word is Hebrew, Amen; and in Greek Amen; in Latin, French, German, in fact in every language, with pronunciation slightly varied, we find it formed of the same letters. Its exact significance is 'truly,' 'verily.' When our Saviour uses the

expression "verily, verily, I say unto you," it will be found in the original "Amen, Amen, I say unto you." At the conclusion of a prayer it has the force "so be it"—"so may it be"—"so might it be" or as an old English form quaintly reads—"so mote it be." In This sense it occurs in the Revelation to St. John the Divine, in xxii. 20. As it is the last word of our prayer, so it is in the Bible. "Amen, even so come, Lord Jesus." It has also the force of *true, certain*, as in 2 Cor. i. 20. "All the promises of God are *amen* in Christ." Christ Himself, the faithful and true prophet and teacher is called the *Amen*. "These things saith the *Amen*, the faithful and true witness." Rev. iii. 14. In Isaiah lxxv. 16, the passage "shall bless himself in the God of truth, and swear by the God of truth," is in the original Hebrew, "shall bless himself in the God *Amen*, and swear by the God *Amen*." It may also signify a wish or desire, as in Numbers v. 22. "And the women shall say, *Amen, Amen*." After the confession of the Creed, it takes the force *so it is*. Amen, "so it is." I verily and indeed believe what I have affirmed.

Now how appropriate is the position of this Biblical prayer for peace! Could any man compose a prayer more brief and yet more truly bible? I say, is it reasonable to think that one man out of a thousand, no matter how great he might think the development of his 'gift of prayer,' could offer a more perfect and simple prayer to the God of peace?

Before entering upon the business of our day (for mark you these are not Sunday prayers only, but they compose a form, as you will see at the head of our book, for *daily* use) how appropriate is this Collect for peace! It has been the utterance of millions of worshippers, it has been in use, having passed through and emerged clean from the darkness of the middle ages, for more than 1,250 years—several centuries before the corruptions of Rome.

Let me draw your attention, in a yet more marked manner, to one special and beautiful clause. *Whose service is perfect freedom.* This is a daily reminder to minister and people of their position as soldiers of Christ, bound to Him 'to continue his faithful soldiers and servants unto their lives end,' yet not bound as slaves to a tyrant—but bound by the yoke of a loving Captain, whose object is to save us from the slavery of sin, and to carry us on to the 'eternal freedom' of heaven. It is well fitted to the lips of men earnestly striving to perform their daily duty. It has a due and proper admixture of Penitence and Faith, humility and confidence.

It is well suited to them who feel the constant watchfulness of the great spiritual adversary, who know how sore are some of their temptations, how futile their own unassisted powers. Such men know their danger, but they have a good hope for the end in the might of Him "who goes forth conquering and

to conquer," of Him who can say to the troublous waters round the ark of His Church—"Peace, be still."

BOOK REVIEWS.

BIOGRAPHY OF THE HON. W. H. MERRITT, M.P.; INCLUDING AN ACCOUNT OF THE ORIGIN, PROGRESS, AND COMPLETION OF SOME OF THE MOST IMPORTANT PUBLIC WORKS IN CANADA. By J. R. Merritt. St. Catherines: E. S. Leavenworth, 8vo., pp. 429.

This volume, compiled principally from the diary and correspondence of the Hon. W. H. Merritt, embraces the period from the year 1812 to 1862, and contains sketches of events which must be interesting to students of Canadian history.

Mr. Merritt had received a Lieutenancy just before the war of 1812 broke out, and repaired to Chippawa under the command of Colonel Clark of the 2nd Lincoln Militia.

The Journal contains entries relating to the engagements at Queenston, Stoney Creek, Beaver Dams, Lundy's Lane, the burning of Niagara, Buffalo, etc.

"Mr. Merritt has said that riding along the Niagara River from Chippawa to the ferry," in the discharge of his military duties, first suggested to his mind the idea of a canal from "the flowing river, on whose opposite bank were mustered the invading horde, to the sluggish waters of the Chippawa, when a channel would be made to the sources of Beaver Dams." In the year 1818, with the aid of a borrowed water level, the first survey was made for the Welland Canal, the construction of which has been so important to the country. The book also treats of the inception and completion of other public works which have materially aided in the commercial progress of the Dominion.

PLEA FOR MERCY TO ANIMALS. By James Macaulay, A.M., M.D. London: Religious Tract Society, Square 8vo. cloth, pp. 160. Price 75 cents.

The four chapters into which this work is divided deal with:

- I.—Claims of the lower animals to Humane Treatment from man.
- II. Various forms of Needless Sufferings inflicted by man.
- III. Means of Prevention, Legal and Educational.
- IV. Vivisection, and other experiments on Living Animals.

It appears strange that with all our investigation, and the humanizing influences which are supposed to have affected us, it should still be necessary to publish a plea for mercy to the lower animals, and to adduce proofs of the truth that the dominion of man over them is a delegated trust, and not an absolute right. Yet our sensibilities have recently had so cruel and rude a shock that we feel there is a necessity for such works as the present.

The facts here dealt with are stated plainly—the very importance of the subject checks exaggeration and renders word painting unnecessary to arouse our sympathies.

The arguments advanced on behalf of the lower animals are clear and convincing, whilst the accounts of the many forms in which needless and dreadful suffering is inflicted by man, sufficiently show the necessity for efforts to protect the defenceless creatures, whose very occupancy of a lower place than ourselves in the scale of creation constitutes in itself a just ground for their being treated with gentleness and mercy.

The question of Vivisection has of late, with unpleasant prominence, been brought

before the public in Europe, and the advocates of that horrible practice have, we think, made out a very poor case for themselves. Our own view of the needlessness of the experiments is supported by Dr. Macaulay, and even if we were not strengthened by such an authority, corroborated as his views are by those of others eminent as men of science, we should still feel that the results of the experiments even if proved to be useful, would be dearly purchased at the cost of the torture inflicted, whilst the very fact of that torture does, in our opinion, render those experiments, unjustifiable. But setting aside for a moment the question of the torture, what has science gained? Dr. Macaulay treats the question thus: "After the myriads of experiments by Legallois and Wilson Philip, Amussat and Fleurens, Magendie and Bouillaud, and multitudes of others, it is surely fair to ask what satisfactory results have been obtained? Physiologists know well how small a number of facts there are, universally or generally admitted, as the fruits of vivisection; and out of the few conclusions that have been placed beyond the reach of controversy, I believe there is scarcely one that has not, or might not have been as surely arrived at by anatomical and pathological research," (p. 137). "We cannot depend on the accuracy of conclusions respecting the natural functions of parts, drawn from experiments which only show what takes place in those unnatural conditions induced by operations. For not only are the ordinary actions of the organs thereby often deranged or destroyed, but the dreadful extremity of terror or suffering, and many other causes, may conspire to render still wider the difference between the observed and the natural condition of the objects which are examined." "Mr. Legallois, a man of great skill and extensive knowledge, remarks in one place of his "Experiments on the Influence of the Nervous system on the Circulation," "J' eus presque autant de resultats differens que d' experiences; et apres bien des efforts inutiles pour porter la lumiere dans cette tenebreuse question, je pris la partie de l' abandonner, non sans regret d' y avoir sacrifie un grand nombre d' animaux, et perdu beaucoup de temps." "M. Colin says, often the same experiment repeated twenty times gives twenty different results, even when the animals are placed—apparently in the same conditions. It may even happen that the same experiment gives contradictory results." Dr. Pritchard in his work on "Insanity" says: "It is well known to all those who have paid attention to the recent progress of physiology, that attempts have been made to ascertain the functions of the different parts of the brain and its appendages, by removing successively parts of these organs from living animals, and noticing the changes which ensued in their actions when thus mutilated. The most celebrated of these was the series of experiments instituted by M. Fleurens, MM. Magendie and Serres, and more lately Federa and Bouillaud, have occupied themselves with similar researches. The results obtained by these experiments not only differ in essential respects from each other, but are completely opposed to conclusions deduced by others from inquiries instituted and pursued for several years on a different path. These inquirers are disposed to distrust all the results of vivisections, or experiments performed by cutting away the brains of living animals. The method of research which they have pursued is that of minute and accurate observation of pathological facts," (p.p., 143, 144, 145).
(To be Continued)

WIDE AWAKE FOR DECEMBER, 1876.
The December WIDE AWAKE opens with

an amusing story of some young outlaws by Kate W. Hamilton, entitled "Robin Hood and another Hood," quite the proper reading for adventurous boys. "Rescued," a double-page richly illustrated sea shore poem by Celia Thaxter, "Prince's Feather," a full page illustrated poem by Mary E. Bradley, together with the four-paged pictorial legend of "Cinderella," by Mrs. Clara Doty Bates, fully sustain the reputation WIDE AWAKE has earned for publishing fine poems. "Carrier Pigeons," "A Turkish Wedding," and "A Rare Exotic," give entertaining information. Madge Elliot has a capital story of some street children, entitled "Cinders," and "What Happened to Kathie and Lu," a funny story by Miss Farman, is worthy the attention of big folks as well as little. The Serials, "Nan," by Mrs. S. Hallowell, (the editor of *The New Century*), and "Good-for-nothing Polly," are deeply interesting, although both are home stories, with no pernicious tendencies. The "Behaviour Paper," upon behaving at a party, will be a blessing to many a bashful girl and awkward boy. The small people get their share in the Large Print paper, "Learning to Count," and "The Little Pigs that went to Market."

The latter pages of the Magazine provide generously for the home amusements of the children. Besides the "Doll's Fair," for which all the girls are dressing dolls, and all the boys are manufacturing toys, there are a dozen Puzzles to solve, for each of which a Prize is offered, and there is a Christmas Pantomime by Geo. B. Bartlett to practice for Christmas eve, and a pretty Marching Game set to music.

Only \$2.00 per annum, post paid. Ella Farman, Editor, D. Lothrop & Co., Publishers, Boston, Mass.

CALENDAR.

- Dec. 24th.—4th Sunday in Advent.
Isa. xx. 1-27; Rev. xiv.
" xxxii; Rev. xv.
" xxxiii. 2-23; " "
- " 25th.—Christmas Day.
Isa. ix. 1-8; St. Luke ii. 1-15.
" vii. 10-17; Tit. iii. 4-9.
- " 26th.—St. Stephen.
Gen. iv. 1-11; Acts vi.
2 Chron. xxiv. 15-23; Acts
viii. 1-9.
- " 27th.—St. John Evangelist.
Ex. xxxiii. 9; St. John xiii.
23-36.
Isa. vi; Rev. i.
- " 28th.—Innocents' Day.
Jer. xxxi. 1-18; Rev. xvi.
Baruch iv. 21-31; Rev. xviii.
- " 29th.—Isa. lxi; Rev. xix. 1-11.
" lxii; Rev. xix. 11.
- " 30th.—" lxiii; Rev. xx.
" lxiv., and lxv. 1-8; Rev.
xxi. 1-15.

Just Published,

A Sermon preached in St. George's Church, Toronto, on Sunday, November 19th, on occasion of the death of
THE HON. JOHN HILLYARD CAMERON, Q.C.,
By the Lord Bishop of Toronto.
Price 10 cents, or \$1.00 per dozen.
HOWSELL & HUTCHISON,
King St. East, Toronto.

To CORRESPONDENTS—Received, "That little Breez"; "Parochial Mission, No. 8"; "A Layman."

QUEBEC.

SHERBROOKE.—The Anniversary of the St. Francis Association of the Church Society of the Diocese of Quebec, was held in Sherbrooke, on Tuesday and Wednesday,

12th and 13th inst. The business meeting of the Association was held in St. Peter's School Room, on Tuesday afternoon, at which the Report of the Secretary, Rev. E. C. Parkin, was read and adopted, and the statement of the Treasurer, R. N. Hall, Esq., was submitted. The reports of the clergy of their work for the year ending Nov. 30th, 1876, were also read. A vote of thanks was passed to R. N. Hall, Esq., for his efficient services as Treasurer of the Association for the past five years, and regret expressed that he had determined to resign his office. C. E. Wurtele, Esq., was appointed Treasurer of the Association. The Rev. C. P. Reid, Rural Dean, presided at the meeting.

The Anniversary Service was held in St. Peter's Church on Wednesday morning, at half-past ten. The hymn, "Brightly gleams our banner," was sung as the Bishop of the Diocese, accompanied by twenty-four clergy, entered the church. Morning prayer was said by the Revs. J. Foster and D. F. Smith, (Diocese of Vermont); the Lessons were read by the Revs. A. J. Balfour and E. A. W. King. The Holy Communion was celebrated by the Right Rev. the Bishop, assisted by the Reverends Nicolls, Reid, Roe, and Scarth. A most able and practically useful sermon was preached by the Rev. J. G. Lobley, Principal of the Theological College in Montreal. The offertory, which was for the "Algoma Episcopal Fund," amounted to \$34.

A full meeting of the Decanal Chapter of St. Francis, was held on Wednesday afternoon in St. Peter's School room, the Rev. C. P. Reid, Rural Dean, in the chair. Various important matters were discussed. The Bishop was present, and gave the clergy the benefit of his advice and counsel.

The public Missionary Meeting of the St. Francis Association was held in the City Hall on Wednesday evening, the Right Reverend the Lord Bishop of Quebec presiding. After singing and prayer, the Secretary's Report was read, after which the Bishop gave an address, showing the value of organization, and of stated reviews of the Church's work. The Rev. T. C. Chapman, missionary at Marbleton, then read a valuable paper on general missionary work. A hymn was then sung, after which the Rev. J. G. Lobley made a most effective speech on the missions of the English Church, referring especially to New Zealand, where missions had met with a partial failure. He gave a brief history of the planting of the Church in New Zealand, reviewed the causes which led to a partial failure for a time of missionary work there, and deduced therefrom several important lessons, and most conclusively showed that the partial and temporary failure of missions in New Zealand was no argument whatever against the diligent prosecution of the missionary work of the church. Another hymn was sung at the close of Principal Lobley's address, after which the Rev. Isaac Brock read a letter from the Bishop of Algoma, regretting his inability to be present at the meeting. Mr. Brock then made a brief statement of the needs of the missionary Diocese of Algoma, and of its claims on the support of the Canadian Church. The collection was then taken up; it amounted to \$46. It is to be devoted to the general mission work in Algoma. A portion of Keble's evening hymn was then sung, and the Bishop closed the meeting by pronouncing the Benediction.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)
LACOLLE.—The death of Mr. William Goforth, on the 23rd ult., bereaves the

Church in this village of one of its oldest and best members. He was a loyal and good soldier in the rebellion of 1837, a native of Yorkshire, England. He was in the seventy ninth year of his age.

ADAMSVILLE.—The annual Missionary Meeting was held here on the evening of the 28th ult. Addresses were delivered by the Rev. T. W. Fyles, Rev. H. W. Nye, and the Incumbent, Rev. G. Kilner. This is one of our new mission fields. The Church was built through the instrumentality of Mr. G. Adams, who is the chief pillar of its support.

THEOLOGICAL STUDENTS' MINISTERIAL PROSPECTS.—On the evening of the 7th inst. His Lordship the Metropolitan, lectured to the students of the Diocesan Theological College upon "The Students' Ministerial Prospects." As to the school of thought they should attach themselves to, he recommended the moderate party which loved the distinctive truths of evangelical religion, and was anxious to throw as much warmth as possible into religious services; he believed this moderate school would yet assume a very prominent position in the Anglican Church; they should avoid if possible all religious partisanship, and live near to God. He noted with thankfulness the revival of the evangelical spirit in the Church. In regard to what end they should aim at, he gave some excellent advice. They should not allow religious trifles; it was a sad and pitiful thing that the church had of late been taken up with questions of posture and vestments, and other sacramental adjuncts, to the disparagement of the very sacrament itself. They should be workers; keep clear of sensationalism; be punctual and orderly. Let them dress like gentlemen and clergymen wherever they were; and lastly cultivate spirituality. Rev. Canon Lobley returned thanks for the able address.

MONTREAL CITY CHURCHES.—**ST. LUKE'S.**—The vestry intend holding a meeting to decide upon the Bishop's appointment of a rector for their parish.

ST. MATTHEW'S CHURCH.—A lecture was delivered under the auspices of the St. Matthew's Young Men's Christian Association, on the evening of Thursday, 8th inst., by Rev. J. C. Baxter, on his travels to the Holy Land. The audience was large, and greatly appreciated the very interesting accounts given by the lecturer, and at the close a vote of thanks was rendered to him.

ST. LUKE'S.—On the evening of the 9th inst., the members of the Temperance Association and their friends met in the basement of the Church, and enjoyed a very pleasant Entertainment. After singing "Saviour like a Shepherd lead us," Martin H. Lamb gave a piano solo, and four young lady members sang "The little ones at home," and were encored. Mr. S. Caldecott, and Rev. Mr. Dixon, rector, gave earnest addresses. Mr. Maltby sang "The flag that waved a thousand years." Mr. Coulson, also sang a couple of good songs. Several new names were added to the association.

ST. THOMAS' CHURCH SOCIAL.—The last of the fall series of socials in connection with this Church, took place in the basement of the Church on Wednesday evening, 7th inst., the Rev. L. O. Armstrong (who has charge of the parish during the absence of the rector in England) occupied the chair. Several songs and duets were ably rendered by Miss White, the Misses Spragges, Miss Scroggie, and Miss Clark, Mr. Roberts, and Mr. Kirkup. Two recitations were very well received, and deserve especial mention.

The Rev. Chairman gave two humorous readings, which pleased the audience, and kept the young fry quiet during the remainder of the evening. The entertainment closed with the national anthem.

ST. MARTIN'S CHURCH.—**THE FANCY FAIR OF THE LADIES' SOCIETY** was continued very successfully in the Mechanics' Hall, on the evening of the 9th inst. It is thought that, including the proceeds on both Thursday and yesterday's business, at least \$2,000 have already been realized, and the bazaar is to be kept open till four o'clock to-day. The attendance last evening was not as great as the evening before; yet, the fair vendors did a brisk trade. A handsome and costly chair was bought by Mr. Brydges for \$100.

ONTARIO.

BELLEVILLE.—As a temporary arrangement, the Lord Bishop of the Diocese has consented to allow the Rev. J. R. Jones, of St. George's, to devote to Christ Church all the time he may be able to spare from the duties of his own parish.

KINGSTON.—The regular meeting of the Mission Board of the Diocese of Ontario was held at the Clerical Secretary's office, St. George's Hall, (Wednesday) the 6th inst., at 10 o'clock. The following were present: His Lordship the Bishop of Ontario, the Very Rev. the Dean of Ontario, Ven. Archdeacon of Ontario, Ven. Archdeacon of Ottawa; Revs. Dr. Boswell, Chairman; Canon Jones, Ottawa; G. W. White, B.A., Iroquois; Canon Preston, Cornwall; J. J. Bogert, M.A., Napanee; J. W. Burke, B.A., Belleville; C. Forest, M.A., Morrisburg; E. H. M. Baker, Tyendinaga; O. P. Emery, Smith's Falls; Messrs. S. Keefer, Brockville; R. T. Walkem, R. V. Rogers, G. A. Kirkpatrick, M.P.; James Shaanon and E. Rose, Kingston. The proceedings were opened with prayer by the Chairman. The Secretary read the minutes of the previous meeting, which were adopted.

The Chairman brought under the notice of the Board the application of the Rev. Samuel McMorine for a grant to the Mission of Huntley. The Rev. Mr. Forest cautioned the members against making fresh grants without seeing where the money was to come from. He found that forty-eight missions had not sent forward their Whitsunday, and thirty-nine their Advent collections. The Clerical Secretary followed in the same strain, adding that new obligations had been incurred at the last meeting of the Board, a portion of which they might be called upon to pay at any time. They were now, however, at the end of the year, and had all their collections to look forward to. He read a statement of the accounts up to the 1st of December, as follows:

Synod Office, Kingston, Dec. 1st, 1876. To the Chairman of the Board of Missions: Rev. Sir,—I beg to report the state of the Mission and Sustentation Funds to date, to be as follows:

MISSION FUND.	
By collections to date.....	\$339 43
S. P. G. grant for quarter.....	180 77
Collection at Ordination.....	8 60
	\$528 80
To paid grant for quarter ending 30th Sept. 1876.....	\$2,300
Share of account for Audit...	30
Secretary's salary.....	40
Vote to Archdeacon Parnell..	25
	\$2,395 00
Debit balance.....	\$1,866 20
Debit balance 1st September.....	225 41
	\$2,091 61

SUSTENTATION FUND.

By balance 1st September.....	\$758 05
Interest.....	541 16
Received on acc't of investments.	1,500 00
	\$2,794 21
To investments.....	\$3,100
Paid share of account for Audit.....	10
Secretary's salary.....	25
Vote to Archdeacon Parnell	25
	\$3,160 00

Debit balance..... \$365 79
The investments on account of this fund amount to \$32,297.50.

F. A. PARNELL, Clerical Secretary.
Clerical Secretary's Office, Kingston,
December 1st, 1876.

The discussion concerning the propriety of making the grant to Huntley was resumed.

Mr. Kirkpatrick announced that the late Mr. Watkins had donated the sum of \$4,000 to the Missions of the Diocese, which the Executors were prepared to pay over at once.

A discussion arose concerning the necessity or desirability of applying a remedy to those parishes which had failed to forward their collections at the time appointed for doing so by the Canon. A resolution was passed ordering "a minute to be sent to the Executive Committee showing the parishes in default for non-compliance with the Canon, requesting mission collections to be taken up at Advent and Whitsunday, and that the said Committee be requested to take such steps as may be most advisable to secure compliance with the Canon." This was understood to refer to clergymen not stipendiaries of the Board, and the following resolution was read, referring to the missionaries: "That the rule whereby the quarterly cheques are withheld from missionaries neglecting to make parochial collections, be extended to and include the cases of missionaries neglecting to comply with sections 6 and 7 of Canon xvi. relating to the Mission Fund."

The propriety of a grant to Huntley was again discussed at length, and ultimately a resolution was passed: "That while this Board feels that it is able to fulfil its present engagements, it cannot for the present make any new grants without incurring debt, which it is unwilling to do."

Applications were read and placed on file from Carrying Place, Franktown, Smith's Falls and Stirling.

STIRLING.—Resolved "That the grant to the Rev. Mr. Stephenson be construed to date back to the 1st day of June last, and that the Secretary be authorized to pay him accordingly."

REV. MR. MORRIS.—A claim of this gentleman to receive aid from the Mission Board, he being in receipt of a stipend from the Commutation, was fully discussed, and a resolution passed regretting that the Board could not comply with his request.

CLASSIFICATION COMMITTEE.—The appointment of the Classification Committee and its constitution was fully discussed, and a resolution passed appointing the Archdeacons of Kingston and Ottawa, the Rev. Chas. Forest, with Messrs. F. McAnany, E. Rose, and Samuel Keefer, as the Classification Committee for the ensuing year.

A communication was read from the Rev. K. L. Jones, giving an account of the expense of sending the Rev. Mr. McKenzie to Scotland. A resolution was passed authorizing the Clerical Secretary to reimburse the Rev. Mr. Jones for his outlay in connection with the matter.

THE WATKINS' BEQUEST.—On motion of Mr. Kirkpatrick, seconded by the Very Rev. the Dean, it was resolved "That inas-

much as the late John Watkins has bequeathed \$4,000 to the Mission Fund of the Diocese, be it resolved that to commemorate the munificent liberality of the late John Watkins the said sum be invested and known as the Watkins Mission Fund, and the interest arising therefrom be appropriated for the establishment of a mission in the County of Frontenac." The resolution was carried unanimously, and the Bishop dismissed the meeting, by the benediction.—News.

NIAGARA.

(FROM OUR SPECIAL CORRESPONDENT.)

WENTWORTH SCHOOL, HAMILTON.—It had long been felt by the people of Hamilton and its neighborhood, that there was not only room for the establishment of a good school, but that there was a positive necessity for it.

With so large and wealthy a population, Hamilton could scarcely reconcile itself to yearly sending scores of boys to other towns to receive such an education as could not be offered at home. The Public Schools are at least equal to any in the Province; but in educating boys it is desirable above all things to throw them into association with those who will in after life occupy a social position. It is a frequent saying that "evil communications corrupt good manners," and one that cannot be too carefully remembered; but how useless it is to tell boys so, and at the same time allow them to sit on the same bench and join in the sports of those who could never be of any use as guides or helps in the improvement of morals or the refinement of character. It was with a knowledge of this that Wentworth School was founded in January, 1875. The objects of the Institution are clearly set forth in the original constitution, and are, briefly, to furnish to the sons of gentlemen, such an education as may fit them for any calling in after life, without allowing them to forget to Whom we owe our being, and Whom we ought to serve before all persons or things. The course of instruction will prepare pupils for the Universities, for the learned professions, the Army and Navy, the Civil Service or Mercantile pursuits. The Principal is Mr. Clare L. Worrell, who after graduating at Trinity College with first class honors, was engaged for several years as Master at Bishop's College School, Lenoxville. There are five assistant Masters, the second Master being Mr. F. C. Boulbee, B.A., of Cambridge, England. Although the school has been in existence but a year, yet the numbers are now such as to astonish even its most sanguine friends; and proofs of the efficiency of its teachings are not wanting. Three pupils have already passed the Entrance Examination for the Law College. Three more go up in February, another in May, and at least three will enter the University in the Fall of 1877. The school is in a most healthy locality, and well out of the City. The Boarding House provides accommodation for upwards of forty boarders. It is under the management of an experienced lady-matron, and supervised by the Principal, who looks after the evening preparation of lessons. There are ample class rooms and an excellent play-ground, with a room for playing in during wet or stormy weather, a gymnasium and a carpenter shop. Steps are now being taken for the erection of a new building, and it is expected that not many months hence it will be completed. From the plans kindly submitted to the inspection of the writer it cannot fail to prove one of the ornaments of this thriving city. Some of the principal citizens of Hamilton have taken the matter in hand and are determined to make the school a success.

A friend of the school, who does not wish his name to be known, recently left ten dollars with the Lord Bishop of Niagara to be used in purchasing a prize in German, to be given at the next annual distribution of prizes. The Principal desires to thank the donor for his handsome gift, which will be none the less appreciated by the boy who wins it that he does not know whom to thank. The large number of prizes and scholarships offered in this school is most encouraging to both boys and masters. HAMILTON.

TORONTO.

TORONTO.—In our account of the receipts for the Widows' and Orphans' Fund, from the parish of St. Matthias, assessed for \$17, the return should have been \$15; St. Bartholomew, assessed for \$17, return, \$6.24. The returns for the following parishes up to the present time are as follows:—St. Anne, assessed for \$35; return, \$22.95. St. Peter's, assessed for \$67; return, \$65.25. Church of the Redeemer, assessed for \$71; return, \$71. St. George's, assessed for \$113; return, \$113. St. James, assessed for \$427; return, \$154.25. The returns from the other parishes are as we originally gave them.

SIR,—Would you kindly give insertion to the following list of Missionary Meetings to be held in the Deanery of North and West York, and oblige. Yours truly, H. B. OSLER, R. D.

- Lloydtown Tuesday, Dec. 26, 1876.
Nobleton Wednesday, " 27, "
Woodbridge Thursday, " 28, "
Gross Hill Friday, " 29, "

- Yorkmills } Tuesday, Jan. 2, 1877.
Thornhill }
Richmond Hill... Wednesday, " 3, "
Oakridges Thursday, " 4, "
King Friday, " 5, "

- Aurora Monday, " 8, "
Newmarket Tuesday, " 9, "
Holland Land'g, Wednesday, " 10, "
Sharon Thursday, " 11, "
Georgina Friday, " 12, "

Weston Tuesday, " 16, "
All the meetings to be held at 7 p.m., H. B. OSLER, R. D.

WEST SIMCOE RURAL DEANERY.—The following is the scheme of missionary meetings:—

Table with columns for West Side and East Side, listing dates and locations for missionary meetings from Monday, January 8th, 1876, to Tuesday, January 30th, 1876.

Deputation for west side—First week, Rev. Messrs. Lett, Ledingham, Nesbitt, and Kirkby. Second week, Rev. Messrs. Baker, Morgan, Lett, and Swallow. Third week, Rev. Messrs. Baker, Bates, Forster, and Ledingham. Fourth week, Rev. Messrs. Lett, Nesbitt, and Kirkby. Deputation for east side—First week, Rev. Messrs. Clarke, Baker, Morgan, and Frank Wood, Esq. Second week, Rev. Messrs. Baker, Bates, Murphy, and Frank Wood, Esq. Third week, Rev. Messrs. Ball, Clarke, Morgan, and Nesbitt.

Meetings to be held invariably in the evening, at any hour appointed by the incumbent of each parish or mission, who is also at liberty to assign to his stations the evenings given to his parish, in any order he pleases. In appointing the deputations for each week, it was understood that no clergyman should be expected to attend any meetings outside his own parish during the week when his own meetings were going on. It is also expected that the members of the deputations will, with the above limitation, perform the work assigned them, so as to avoid disappointment. It was unanimously recommended that the clergy make arrangements for an exchange of duty on the Sundays preceding the days appointed for meetings to be held in their parishes. It was resolved that the Provost of Trinity College be invited to attend as many of the meetings as he may be able to make convenient. W. W. BATES, Sec.

CHRISTMAS OFFERING.—To the Lay Members of the several Parishes and Missions in the Diocese of Toronto:—Dear Brethren, I beg to remind you of the Resolution of the Synod of this Diocese, that the Offerings on Christmas Day should annually be given to the Clergyman of the Parish. Although this recommendation has been very generally and liberally responded to, I cannot forbear expressing my hope that, year by year, it will be the effort of each congregation to render this Offering as bountiful as possible. There are extremely few to whom this Annual Offering does not prove an important accession to a small income; and there are none who do not value it as a testimony that their services for Christ's sake are appreciated, and who with this consciousness are not comforted and encouraged in rendering them. I remain, dear brethren, your faithful friend and Bishop, A. N. TORONTO. Toronto, Dec. 4, 1876.

WIDOWS AND ORPHANS OF THE CLERGY.—To the Reverend the Clergy of the Diocese of Toronto:—REVEREND AND DEAR BRETHREN,—At a meeting of the Synod of this Diocese on June 24, 1875, it was moved by His Honor Judge Ardagh, seconded by the Hon. Vice-Chancellor Blake, and unanimously "Resolved, that the Lord Bishop be requested to direct that, upon the death of any clergyman in the Diocese, leaving a widow or orphans entitled to assistance from the Widows' and Orphans' Fund, a collection be taken up in every church in the Diocese as soon as conveniently may be, after such death, for the immediate benefit of such widow or orphans; such collection to be in addition to any annuity or payment they may be entitled to receive from the aforesaid Fund." It is my duty to inform you that an occasion has occurred for acting upon this wise and benevolent recommendation of our Synod, from the death of the Rev. George S. J. Hill, Rector of Markham. On behalf of his widow, and an unprovided daughter, I beg that you will, as early as convenient, inform your congregations of this fact, and request their kind and liberal response to the appeal thus made to them through the Synod of the Diocese. I remain, Rev. and dear Brethren, faithfully and affectionately yours, A. N. TORONTO. Toronto, Dec. 5, 1876.

N.B.—The amount collected is to be sent to the Secretary-Treasurer of the Synod.

HURON.

(FROM OUR OWN CORRESPONDENT.)

LONDON.—The Standing Committee of the Diocesan Synod held its quarterly meeting at the Chapter House, on the 14th

inst. There was very little business before the Committee. Some additional grants were made to mission parishes. Of them were two missions in the county of Grey, one hundred dollars to the mission held by Rev. Jeffrey Hill, and one hundred dollars to Markdale Mission, Rev. George Racey, Incumbent.

STRATFORD.—ST. JAMES.—Rev. E. Paterson, Rector of this parish, in a retrospect of his ministry there for a period of twenty-five years, says that when he came to Stratford in 1851, it was a small town of about 600 inhabitants. From that time to the present there had been in the parish 1800 baptisms, and 600 young persons had renewed their baptismal vows in the holy rite of confirmation. He had solemnized 465 marriages, and buried 575 persons.

BRANTFORD.—A most successful amateur entertainment was given on the 18th inst., in the Palmer Hall, by the members of St. Jude's choir. The programme was excellent, and every part was exceedingly well rendered by the ladies and gentlemen who kindly assisted. Among them were noticed Mrs. Trew, Miss Hayden, Miss Alford, Miss Salter, Misses Mockridge, Miss Fanny Kimpton, and Messrs. W. Kempton, Griffin, E. Kimpton, Johnston, and Howell. The concert will realize a considerable amount in aid of the funds of St. Jude's Church. The managers of the undertaking are to be congratulated for the very successful manner in which everything connected with it was arranged.

ON Tuesday evening, the 5th inst., there was a special service in St. Paul's, London, Ont. The Rector, Rev. Canon Innes having read the service, the Rev. J. W. Bonham, of New York, delivered a most interesting address on "The Revival in the Church of England, in England," taking as his text the thanksgiving: "Thou, O Lord, didst send a plentiful rain, whereby Thou didst confirm Thine inheritance when weary." Psalm lxxviii. 9. The Church of England, said the Rev. lecturer, is a branch of the Holy Apostolic Church; her doctrines are evangelical; her creed is comprehensive; her liturgy is Scriptural; her polity is primitive. On visiting England we see that ample provision had been made for the religious wants of the people. The whole country is mapped out into parishes, and the parishes are endowed. It has been from the early days of Christianity a Christian country. But the Church, enjoying her great privileges, slept, and thus allowed dissent to spring up and increase. But the midnight darkness passes away, the church sky brightens; the orb of revival arises; the long-grieved Spirit is in mercy returning; the old Church of England no longer resembles a cemetery of the dead, for all around are heard the sounds of joyful life. Prayers are now devoutly offered up to Him who is the hearer and answerer of prayer. The Lessons are impressively read. Praise no longer drags. Sermons no longer produce slumber; and the old churches and cathedrals, that had for years been partially deserted are now crowded with devout worshippers. This marvellous change had been accomplished by the means of *Parochial Missions*. Those high in authority in the Church, archbishops and bishops, presbyters and deacons, united in the great work. God had heard the prayers of his people—"Thou O God didst send a plentiful rain whereby Thou didst confirm Thine inheritance when weary." As a concentration of force in material objects, so has the concentration of spiritual force by continual services proved effectual to the pulling down of the strongholds of the enemy.

The lecturer told of the Mission Services throughout London; at St. Paul's Cathedral and Westminster Abbey; in St. Peter's Church, Belgravia, and at Islington, and other parishes and churches of the great city; and in all there was due observance of established order. The parochial system proved to be invaluable in the spiritual warfare. In the parish there was work for Rector and Evangelist, for the ordained minister and layman. Other fields of Mission work were referred to. From the Metropolis the good work spread abroad throughout the country, and the sphere of the labour was still extending on every hand. The mission services at Sheffield and other important places were referred to. The Church of England, the lecturer said, had now more life, more spiritual ardour, than any other body; she had greater power for good; in labors she was more abundant. She is still rapidly growing in strength; she has proved herself the most effectual bulwark against Rationalism on the one hand, and Romanism on the other; but, it may be said, it is not long since four hundred and eighty of the clergy had petitioned for the reintroduction of auricular confession. 'Tis true; but 'tis equally true that the petition was refused, and four hundred and eight is by no means a majority of the twenty-two thousand clergymen. The Church of England, he maintained, is the old Apostolic Church. He had himself visited the old church in Cornwall built three hundred years before a missionary from the church of Rome had set foot on the island. She was then, as now, the Church of England, holy and apostolic, independent of any foreign power. The lecturer told of the awakening to spiritual life of individuals and of multitudes; and, amid all these revivals, there was no fainting, no crying aloud, no violent emotion, there was the deep, heart-felt conviction of sin, of the need of a Redeemer; the silent prayer, the sigh, the tear that would not be repressed, and there was the manifestation of joyful thankfulness.

Correspondence.

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

W. AND O. FUND.

To the Editor of The DOMINION CHURCHMAN.

SIR:—Your correspondent "M," in his letter of last week, is justly indignant at the mistakes in W. and O. list of returns from city Churches, published three weeks ago, being confirmed by the failure to correct them in your succeeding issue. Your 'printers' d' should be waked up—for I understand that he is responsible, not you, for the omission and "M's" consequent supposition that the returns were fraudulent, and that his contributions had been appropriated to pay the Sexton's salary or something else in the Church where he worships. I think, however, that somebody else than the printers d' is to blame for the fact that the omission was not noticed, and the corrections made in the same number in which "M's" letter appears. Whatever may be the fate with the other \$1 Churches, I hope you will allow me to say that the return is incorrect with regard to St. Matthias, which sent in \$10 instead of \$1, and \$5 more has been added since.

With regard to M's complaint about the average offertory being deducted, his objection seems to me only to hold good when the day happens to be inclement, or from some other cause the contribution is small. Then, of course, it is hard on the few benevolent individuals who may be present that their donations to the quarterly collections

shall only go to make up for the ordinary efforts of those who are absent. Upon the latter the onus should rest, and the remedy I suggested should be sufficient, namely: that the demand should be repeated Sunday after Sunday, within the quarter, till the amount be made up by the proper persons. My experience tells me that in the very rare cases where a bad Sunday prevents a good collection, this remedy is sufficient. Otherwise it might be worth while to provide the congregation with *special envelopes* at the beginning of each quarter, so that their contributions might be kept distinct whenever offered. To demand the whole offertory of a *poor congregation*, would be to cover an occasional possible deficit by continual actual injustice.

The question of the *ratio* of assessment is quite another matter. There must be something wrong in a system which lets St. James, Toronto, off with \$427.—Yours sincerely,

R. H.

Toronto, 18th Dec., 1876.

ALGOMA.

To the Editor of the DOMINION CHURCHMAN.

DEAR SIR,—I ask you kindly to insert the following extracts from a letter lately written to me by one of my clergy, in the hope that some well-wisher to Algoma may, on hearing of the "opportunity," be led to help "them that are of the household of faith" in their distress. I remain, yours truly, F. D. ALGOMA.

65 Isabella Street, Toronto.

"Can you direct us (or help us) where or how to get some books, i.e., Bibles, Testaments, Prayer-books, Catechisms, and libraries, etc., for two Sunday Schools?" "I assure you earnestly the people are too poor to buy these at present. They have every inclination to purchase, but money they have not. I have tried my utmost as to the necessary funds, and I need not say the Sunday Schools must come to grief if the necessary books are not provided."

"One of the managers of the Sunday School at _____, went and bought five pounds of flour last Saturday, and this had to make bread for a family of nine to last till Monday afternoon. Yet, this man has offered to give two days, and his son two days, to chop wood for the church stove, and to haul half of it. So I could give your Lordship many other instances where our people do what they can."

"It is only fair for me to say that the Sunday School has been started at their own request, in order that their children may be trained in the church; and after hearing the Rubric read, they asked me to commence the catechising in church, as I meant to do once a month after second Lesson at Evensong."

"I have written at their special request, and promised an answer at your earliest convenience. Especially please send a copy of Rules for conducting Sunday Schools, also a simple form of service for opening and closing."

"Sunday first, Advent, was another red letter day. I had excellent congregations at both stations. I think I shall have about \$20 to send to the secretary for the Mission Fund by Christmas."

Permit me to say that old Sunday School libraries would, if sent free of charge, be most thankfully received by any and all of the clergy of my diocese for their Sunday Schools.

F. D. A.

THE MISSION CAUSE.

To the Editor of The DOMINION CHURCHMAN.

SIR,—As this is the season of the year when the church is interested in collecting for the common fund of Missions, it may

not be out of place to make a few remarks bearing upon the importance of that fund being well sustained. I see from the Bishop of Niagara's appeal in the last issue of your paper, that the amount necessary to carry on the work of the church as it now stands, is five thousand three hundred dollars, and he also states that any diminution of that amount will necessarily embarrass both him and his clergy. In fact, says that it will be necessary to lessen the stipends of some of those missionaries who are now drawing from that fund, or in lieu of that, that some of those who are now in the field, doing work for their Master, will have to be withdrawn. Now this is plain speaking—speaking that should make the ears and hands of all those who have the interest of our church at stake to consider what it means. It means this, that we have either to go forward or fall back, and to a certain extent desert the field. His Lordship the Bishop of Niagara would not put the subject so plainly and so pointedly unless there was a necessity. And it remains for the people of the Diocese to say how they are going to answer it. I am quite satisfied that no one of those who are now receiving aid from the fund could with any degree of comfort, have it even reduced, much less have it taken away from him altogether. I am satisfied that there are but very few of our church going people who would desire to see them even reduced. In the nature of the case, it cannot be expected that a new field can at once support a missionary, it can only do it in part, and the Bishop ought to be in a position, when he receives a call from a new mission to be able to meet that call, and especially should this be the case, when there is a reasonable prospect of success presented.

A case of this kind has come within my notice during the year. The Parish adjacent to mine is desirous of a Minister, in order that they may establish a service, and build a church. So far as I could discern there is a very fair prospect of our succeeding. Such is the opinion of my wardens also, but when the matter was made known to the Bishop he objected to placing more missionaries until his funds were increased. The consequence is that no one has been placed there, and the denominations are occupying the ground. The church ought to be aggressive, in her work, not content to rest in past conquests, but ever ready to promote new ones. Will not church members arouse themselves and contribute according to her wants, and according to their ability.

Nov. 27th, 1876. A MISSIONARY.

FASTING COMMUNION.

To the Editor of the DOMINION CHURCHMAN.

SIR,—It is doubtless convenient for your correspondent "Catholicus" to make people accept as a fact the assertion "that it is "the custom of our Church," not only to allow, but to encourage early and Fasting Communion."

It would have been more correct if he had said that such is the custom of some in our Church. However, without discussing the tendency of such teaching, I will content myself with quoting the words of one of our Bishops, certainly not a low Churchman, to whose assertions I am inclined to attribute somewhat more value than to the statements of "Catholicus."

Bishop Wordsworth in one of his Visitation Addresses delivered in the Diocese of Lincoln in 1873, speaks of "the inculcation, and even the enforcement of fasting as a necessary pre requisite for the reception of the Holy Communion," "as a condition now prescribed by many on the plea of reverence, according to which it is

said that the Holy Sacrament ought to be the first food that we take in the day; and it is affirmed, that except we comply with this requirement, we schismatically set ourselves in opposition to the ancient Catholic Church of Christ.

How does the Bishop answer this?

"Our Blessed Lord did not institute the Holy Communion fasting; we read that "After supper He took the cup," and though there was something very special in the circumstances of the particular act which may well modify its application as a rule for us to follow, yet it may be added that on another occasion, when there were no such circumstances, He sanctified a meal by administering, as is generally supposed, the Holy Communion, namely at Emmanus, when He was made known to the two disciples in the breaking of bread." Further, "The Primitive Church hallowed its daily food by receiving the Holy Communion after it—and it is somewhat observable that the holy Apostle, St. Paul, who was inspired by the Holy Ghost, does not do what some persons who are not inspired, teach as needful to be done; he does not command all the Corinthians to fast before they receive the Communion. On the contrary, 1 Cor. xi. 84, "He certainly contemplates and recommends that some should eat before coming to Communion."

He admits the introduction of fasting Communion at the close of the fourth century, but he argues that, if upon such an example "some among us take upon themselves to import an early fasting Communion, and to impose it as a matter of necessity," why should not others among us be allowed to import an Evening Communion from the first century, and from the practice of Christ himself and of the Apostles, and to impose it as a matter of necessity? Is "Catholicus" prepared to accept this as a "custom of our Church?" It certainly has the stronger claim of antiquity over the practice he supports.

Having met and refuted the pleas of "reverence" and "opposition to the ancient Catholic Church," the Bishop sums up: "We need not scruple to say that any members of the Church of England who, on the plea of reverence for the authority of the ancient Church, venture to require fasting as a condition of administering and receiving the Holy Communion, not only set themselves up against the authority of the Church of England, which, for the most part, administers the Holy Communion at midday, or even later, on Sundays, but even against that ancient Church to which they appeal. For what do such persons do? They change Sunday from a festival into a fast-day, and would require others to do the same." They quote Tertulian and Augustine in behalf of fasting Communion; let them, therefore listen to those ancient doctors of the ancient Church. The one says it is "nefas" to fast on the Lord's Day, and the other declares that it is "scandalum magnum" to do so; and the ancient Church declared that if a person ventured to fast on the Lord's Day he ought to be excommunicated, and not allowed to come to the Lord's Table." Yours faithfully,

Dec. 8. MORE SUO.

S.P.O.K. PSALTER AND SERVICE BOOK.

To the Editor of the DOMINION CHURCHMAN.

SIR,—In sending you the enclosed correspondence, which will explain itself, I wish to add one remark: We ought I believe, all of us to do what in us lies to promote unity and draw loyal Prayer-Book Churchmen together. The general adoption of one Service-Book adapted to

all tastes, I might say prejudices, will have this good tendency. It is very far from my wish or purpose that the existing liberty to sing as much or as little as each congregation may please should be in any degree infringed. But when Clergy meet Clergy and Choir meets Choir, and both meet a congregation other than their own, then the very possession and use of a Book, with which all are more or less familiar, must surely tend to promote good feeling, and smooth away many existing difficulties. This remark will apply also to missionary Dioceses which have frequent Inter-Communion. I am well aware that the adoption of any one Book will involve no little self-sacrifice for some of my reverend Brethren, as it will for myself, and our respective Choirs. For many years it may be we have been using a Psalter exclusively adapted to a style of music which commends itself to our best judgment. But for the common good, I think we should be willing to give up a great deal when really no principle is at stake.

I may just add that the S.P.O.K. Canticles and Psalter, with Kyries, etc., can be had in two forms, large and small, both well bound, of which the price of one is only forty cents, and the other twenty cents, the latter having excellent, clear type; while the whole Prayer-Book, with music for everything, may be bought here for \$1.25, perhaps less. I am, yours, etc.

F. BEDFORD JONES.

Ottawa, Dec. 1, 1876.

To the Right Rev. the Lord Bishop of Ontario:

My Lord—All will, I presume, admit that it would be very generally beneficial if one good book, giving a proper pointing of the Psalter and directions for singing all that is permitted to be sung in our Prayer-Book, were adopted and authorized for use in the Diocese. After many years practical experience of a variety of musical arrangements, and a careful examination of the more recent Psalters, I venture to recommend the last edition of the S.P.O.K. Book (1876) for the following reasons:

1. It is the most comprehensive. Provision is made for all musical tastes. The Canticles and Psalms are admirably pointed so as to be sung to (a) Gregorians, (b) single Anglican, and (c) double Anglican Chants. Sets of each of these are arranged over every Canticle and Psalm, while Marbecke's Te Deum and Creed, etc., are given in full.
2. The pointing is carefully managed so that the music is made the handmaid of the sacred words, and the sense never superseded by any attempt at vocal display.
3. All the standard Chants of our famous Church Composers are given either with the words or in the appendix, so that there is almost an endless variety of selection.
4. The other music for the Service, Litany, etc., is the fine old standard setting of Tallis, revised by one of the most eminent and experienced church musicians of our day, Mr. James Turle, organist of Westminster Abbey, who is the editor of all.
5. There are explicit directions both for Organist and Choir as to transitions from loud to soft, as well as for changes of subject, the latter felicitously notified by a succession of major or minor chants in correlative keys.
6. The Book has the imprimatur of the S.P.O.K., a Society supplying as nearly as possible the authority of the Church of England, freed from any suspicion of party bias or extreme views.
7. There is a great commercial benefit. The book, elegantly and strongly bound, can be bought at a price which is not to be expected from the enterprise of private speculation. As it is now, every church

can be supplied with this *S.P.C.K., Prayer Book, containing all the music in a variety of forms, large and small, at such prices as to remove the objection that a musical service cannot be congregational.* For these reasons, my Lord, I would respectfully recommend the adoption of the *S.P.C.K., "BOOK OF COMMON PRAYER WITH PLAIN SONG AND CHANTS"* as "THE USE" of this Diocese, and would ask your Lordship to sanction it as such.

I am, your Lordship's faithful servant,
T. BEDFORD JONES, LL.D., Canon and
Precentor of Ontario.

Ottawa, Nov. 18, 1876.

(Copy).

My Dear Canon Jones,—The reasons you give for recommending the *S.P.C.K. Book of Plain Song and Chants* are so weighty that I do not hesitate to agree with you in wishing that it may come into general use throughout the Diocese in those churches where any portion of the service is sung.

I am, faithfully yours, J. T. ONTARIO.

Rev. Canon Jones, LL.D., Precentor,
Diocese of Ontario.

Ottawa, Nov. 20, 1876.

THE REFORMATION IN MEXICO.

To the Editor of The DOMINION CHURCHMAN.

SIR,—Some fifteen or sixteen years ago the British and Foreign Bible Society sent a large number of Spanish Bibles to Mexico. Many of the Mexicans, who had lost their confidence in the Church of Rome, in consequence of the grossly inconsistent lives of a large number of the priesthood, read the sacred volume with avidity, and some six thousand of them have since left the Church of Rome. Some of the more intelligent of them had become acquainted with the principles, on which the Reformation had taken place in England more than three hundred years ago, and were desirous of constituting a branch of the Church of Christ, on similar principles in their own distant country. They also had learned, that there was a branch of the church in the United States, which had derived its ministry from the English branch of the church. They, accordingly, made application to some leading ministers of the American church for more information on the subject, and for some one to lead and direct the movement.

The required information was gladly granted these anxious inquirers; providentially that same church had amongst her presbyters a man admirably suited for the highly important though difficult duty of guiding them along the right way. A native of Chili, South America, speaking Spanish as his native language, a man of high Christian character, well educated, of uncommon eloquence and bold as a lion, in the cause of truth—the Rev. Dr. Riley—seemed the very man for the occasion.

But Mexico was then in a state of anarchy; when Dr. Riley's friend consulted the late Mr. Seward, then Secretary of State, as to the personal safety of Dr. Riley, in case he should carry out his purpose of devoting himself to the work of aiding those poor Mexicans, then groping their way out of the thick darkness, in which they and their forefathers had long been enveloped. He strongly advised them not to allow Dr. Riley to make any such attempt; for that if he did so his life would most certainly be the penalty. When Dr. Riley heard that, he declared, in the spirit, if not in the words, of the apostle; "I count not my life dear unto me," "so that I may finish my course and the ministry, which "I have received of the

Lord Jesus, to testify" to "the Mexicans," "the Gospel of the grace of God." He felt that Mexico was his "mission:" to Mexico he went.

On arriving in that country he addressed an appeal to the Mexicans to leave the Church of Rome, full of most powerful arguments for doing so, and had them scattered broadcast over the country. The very boldness of the address at such a time, and in such a country, secured the appeal thousands of readers. This fact soon became known to the Romish Bishop, who had his spies throughout the land, and great was the consternation in the Episcopal palace. He called his wisest counselors to his aid; and we can well imagine him addressing them, as once addressed their brethren, the Jewish High Priest and rulers: "What do we? If we let him alone, all men will believe in him." Gladly would they have thrown him into the darkest dungeon in Mexico; but the powers that then ruled the country were not subservient to the Romish hierarchy; and therefore nothing of that kind could be attempted. Force being out of the question, argument must be used. But who could enter the lists with such a bold and skilful champion? Manuel Agues, a Dominican Friar, the great orator of the City of Mexico, was wisely selected for that purpose. Unfortunately for the cause of Rome, in order to answer Dr. Riley's appeal, it had to be read. The arguments contained in it proved too much for this great champion of the papal cause; he bowed to the convictions of one honest mind.

Manuel Agues became, through God's grace, a convert to the truths of the Gospel, and humbly avowed himself as such. Of course, he was at once excommunicated. But nothing daunted he devoted all the powers of his great mind, all the stores of his deep learning, and all the fascination of his wonderful eloquence to further that very Gospel, to oppose which he had been sent forth as the trusted and ablest champion of the Church of Rome that the city of Mexico contained.

The conversion of this highly gifted, learned and devoted man helped on mightily the cause of truth and righteousness. About this time a very large zealous and wealthy body of Christians in the United States offered to these converts from Rome if they would cast in their lot with them, the sum of \$40,000 to enable them to purchase in Mexico, some of the church edifices which, in the course of some of the revolutions, through which that unhappy country had passed, had been confiscated, and could be purchased at very low prices. But this noble band of still disorganized Christians declined, with thanks, the tempting offer, stating candidly, that their object in leaving the Church of Rome was not to be one sect among many, but to become the Church of Christ in their land. They stated that they were convinced that the Church of England had reformed herself upon the principles of the Gospel, the practices of the early Christian Church, and that, God helping them, they purposed doing the same.

Acting on these principles, they applied to the Church in the United States for the apostolical succession, just as after the Revolution, a hundred years ago, the few churchmen, who still remained in the United States, applied to the English Church for that succession.

That application was duly considered at the last General Convention, and a very influential committee was charged with the matter. A member of that committee, the Right Rev. Bishop Lee, of Delaware, visited Mexico last winter, met large num-

bers of those who had left the Church of Rome, was fully satisfied of the reality and extent of the reformation; finally ordained several of their number to the Christian ministry, besides receiving into the church several priests who had abjured the errors of Rome. He told me himself that he was delighted with what he saw there of the work of God's grace amongst that once deluded people, that they had no less than thirty-seven congregations throughout the country, and that in the city of Mexico alone they have obtained property worth a million of dollars, including one of the finest, if not the finest of the churches on the continent. These good people have elected Dr. Riley and one of their native presbyters to be their Bishops, who are awaiting consecration at the hands of the American Bishops, as soon as the latter are perfectly satisfied that the Service Book containing their Creed and Articles of Religion are unexceptionable.

I trust that the readers of your valuable paper will be interested in the above account of this great movement in benighted Mexico, and that they will assist it with their prayers, if not with their pecuniary contributions, which can be sent to Bishop Coxe, Buffalo, N.Y., one of those who takes a deep interest in this last Reformation. I hope, also, that the above account will induce your readers to peruse with greater interest an abridgement of a most powerful letter addressed by the above Manuel Agues (since deceased) to the Bishop of Mexico, on his excommunication, which, God willing, I propose preparing and sending to you for publication in your paper. I am, Mr. Editor, yours very truly,
T. B. N. Diocese of Niagara.

SCOTLAND.

SEVERAL meetings have been held in Edinburgh in connection with the Scottish Episcopal Church. The General Synod called for the purpose of revising the canons, resumed its sittings in the Freemason's Hall. A meeting of the general committee of the Church Society was also held, the Primus (Bishop of Moray and Ross) in the chair. Mr. Hugh J. Rollo, W.S., the secretary, intimated that the balance held by the Society for the Bishops' Fund available for new grants amounted to £121, and there could also now be distributed the additional sum of £300, being the balance of the donation given to the society by Mr. Gladstone several years ago. He had written to Mr. Gladstone in reference to the disposal of this money, and had received the following reply:—"Hawarden Castle, Chester, November 18th, 1876.—My Dear Sir,—I am quite open to any persuasion, but I incline to think, with reference to your obliging letter, that I could not do better, with reference to the lamented death of Bishop Forbes, than to 'appropriate,' if not the whole, part of the £300 over which my power has been reserved, to the fund now about being raised for providing a residence for the Bishops of his See. I incline to think that the provision of useful endowments of this kind may be more likely to grow if persons, having any natural connection with a diocese or portion of the country, look specially to that portion, than if money is given without any regard to such specialities. I consider myself to have a relation, in some degree special, to the diocese of Brechin, where my father settled, and where he is still represented by his eldest son, and to the diocese of Moray and Ross, where my mother was a Scotch Episcopalian, and where, I think, also, a fund for a residence is in course of being raised. I am inclined, therefore, to say, let the £300 go to these two funds in moieties, or

otherwise, if your Committee think a different decision would be preferable. I remain, my dear sir, faithfully yours, W. E. GLADSTONE." On the motion of the Bishop of Brechin, it was agreed that the sum of £200 allotted to the diocese of Brechin, should be devoted to the foundation of a fund for the maintenance of the Episcopal residences. It was also agreed that £100 should be given to the diocese of Moray and Ross, as suggested by Mr. Gladstone.

FOREIGN MISSION NOTES.

"OLD JOHN is quite a character. He works for Mr. — (the owner of steam power for agricultural purposes); he is very often sent to different farmers to arrange for the visit of the engine, etc. He is much respected by all his master's customers, and very often a farmer will say to him, "John, will you have a glass of beer?" to which invitation John always answers "Thank you, sir, but if you please I will have two pence instead." Sometimes he gets his substitute for beer, sometimes beer and substitute as well: but all the money he gets in this way he puts into a bag, and at the close of the year deposits the amount, being more or less, in the collector's hand at the close of the yearly S. P. G. meeting, at which he is always present."—*Mission Field*.

CHRISTIANITY AND THE JAPANESE GOVERNMENT.—A Japanese newspaper of Tokio states that the government is now considering whether it is better to permit Christianity to be propagated in the country or to exclude it. It is to be hoped that his Imperial Majesty's Council will be led to a right decision, and not take, or try to take, any backward step in the most important of all subjects which they are called upon to consider. It is true that they have done some things of late, which enlightened friends of Japan regret. They have ordered the repair and restoration of some Pagan temples, and they have enacted very severe press laws. No less than thirty editors and correspondents of the newspapers have been sentenced to fine and imprisonment for criticising the proceedings of government or the conduct of officials, in the course of the past year.—*The Spirit of Missions*.

CENTRAL INDIA. HARVEST THANKSGIVING.—The following account of a harvest thanksgiving comes from Mr. Kruger, one of the S.P.G. Missionaries in Chota, Nagpore. On the second Sunday in Advent I was sent to help the native pastor, Prabhushahy, in the village of Mushu, as it was the day of harvest thanksgiving, service, and communion. I arrived there very early in the morning, and found Prabhushahy practising the choir in singing. About eight o'clock I saw the Christians from all sides coming into Mushu for the service, some bearing sheaves of dhan (a kind of grain) on their heads; others carrying baskets of rice, and showing by their faces that they all were glad to bring some offering to the Lord. The service began about twelve o'clock. All were arranged outside under a tree, and we went in procession to a chapel, singing a hymn. But the chapel was much too small to hold all the people, and when those who came first had laid their offering before the altar they could not move back, and we were obliged to turn out some of those near the door to give the others room to depart. I was much afraid when the people pressed so much, that the walls of the chapel, which are in a weak condition, would break down. The service lasted from about noon till after sunset. Three hundred and thirty-seven persons partook of the Lord's

supper, and twenty-four mounds of dhan, twelve mounds of rice, and four rupees (eight shillings) in pice (half-pence) were given as offerings. When all was over I returned happily to Ranchi."—*The Gospel Missionary*.

AFRICA.—Towards the end of October, 1875, Archdeacon Waters made a tour through the outlying districts of the Franskei. He first went to All Saints, River Bashi, where he spent a Sunday with Mr. Gordon; then rode in company with a Christian Kafir over a dreary country in parts of which are a large heathen population living in coarse plenty and much wickedness. In the little wooded *Kloofs* (glens) are scattered a good many Europeans. How Christianity is kept up at all among them seems a wonder; but the better sort of Dutch make the most of such religious advantages, as they have. He says: "At a Dutch traders where we off-saddled (rested at mid-day) I saw an aged Dutch grandmother teaching children. Her high pointed spectacles were such as a painter would have delighted in. The few opportunities of school-learning and public worship might be made up of the affectionate attentions of grandmothers such as these."

He goes on to speak of the influence of women amongst this rough people. "I rode," he says, "to a congregation on the banks of the Isomo, where a good woman has been the means of holding together a little flock of Church people, as well as keeping up a spirit of religion in her own family in a way which only those acquainted with Kafir modes of living can appreciate. The influence of women for good among the natives as well as Europeans is prominent in Fingeland. Were it not for the fear of offending such good women, I could tell much of the good done by their influence."—*The Gospel Missionary*.

ONE LIFE ONLY.

CHAPTER VIII.

Over the heath-clad hills that surrounded quiet Valehead, the sun had risen on a bright June morning; the air was full of that exquisite purity and freshness which scarce survives the earliest dawn; tender and evanescent as the fair innocence of human souls, which is dispersed for ever by the first breath of the world and its evil knowledge. Glittering dewdrops were on the little heath-bells, while they seemed to bend and whisper in greeting to the faint soft breeze; keen rays of light shot down through the branches of the stately pines, as though they were golden arrows, sent from heaven to wake the darkling earth; one pure pale star trembled and faded in the growing brightness, like the spirit of a saint dying into paradisaical glory; but it alone remained to speak of night or gloom, for over all the clear blue sky was not a cloud; and high up in its crystal vault a lark was losing itself in a very ecstasy of song, while a thousand bird-voices from a lower sphere sent up the joyous tidings that day was come again, and the sunny hours were all before them, full of hope and pleasure.

"How beautiful!—how beautiful this dear world is!" thought Una Dysart, as she stood on the rocky path leading up the mountain-side, and looked back over all the fair glad scene. A vision of brightness she was herself, with the light of youth and hope on her radiant face, and the happy smile of a heart at peace playing on her unconscious lips. But little did she dream that she had reached the last hour of life's sweet dawn; that never again would she know the freshness of a free spirit, untouched, untrammelled by the burden of its own human sympathies; unmoved in

its passionless peace by the knowledge of its true nature and strong capacity for suffering. It was the last hour when she could look up to the blue sky and think only of its beauty and not of the power of appeal against the tyranny of life, which might be found beyond its lucid depths; the last hour when gazing down on the earth in its greenness, she could forget the dark graves that were hidden beneath.

When she turned away at length from her long gaze over the smiling landscape, she knew not that it had been, in truth, a final farewell to the hope-lit scenes of her careless youth.

Una Dysart had never forgotten the glimpse she got of the strange old tower called the "Eagles' Nest," and the history of long-buried agony and crime which had been told her in connection with it. She had made up her mind from the first that she would see it. She knew that the distance from Vale House was not at all more than she could walk, and she had no doubt that her own active little feet would enable her to scale the ascent, steep as she was assured it was; but she had all along been quite determined to go alone. She did not like the idea of visiting a spot where so terrible a penance had been performed, and so bitter a sorrow endured, with the gay companions who were now associated with her in all her pleasure-excursions; and her father, even if she had wished for his society on such an occasion, would have resolutely refused to make the exertion. She resolved, therefore, to go very early in the morning, when she would run no risk of meeting any one by the way, and could return to the house in time to greet Colonel Dysart on his first appearance for the day.

Una found the path very pleasant at first, rocky and moss grown as it was, and she went onwards rapidly, till she reached the foot of the tremendous cliff, on the very summit of which the "Eagles' Nest" was placed. There was a zig-zag track leading up to it, that might have suited a goat or a chamois well enough, but which would have been almost impracticable to one less surefooted and light of tread than Una Dysart, and looked formidable even to her. She was not to be daunted, however, and thinking it best not to look behind her, or give herself time to consider the positive dangers of the ascent, she started off as swiftly as she could, and never drew breath till, by the help of an overhanging branch of a tree, she fairly swung herself up on the little rocky platform which supported the ancient tower. Then she paused, panting and flushed, her limbs trembling under her, and she looked round for some spot where she might sink down and rest, feeling that between excitement and fatigue she could not stand a moment longer. But she soon saw that there was no place outside the building where she could sit down, for it occupied almost the whole space on the top of the high, pointed rock, where it had been perched, and the only thing to be done was to go inside and rest on the ground, if there proved to be no available seat. She turned round and prepared to enter by the low-arched doorway, but as she put her foot on the threshold a sense of shrinking timidity came over her at the idea of entering that unknown chamber in the midst of such absolute solitude, and for a moment she hung back; the next, however, she was laughing at her own fears, for she was thoroughly brave at heart, and accusing herself of expecting to meet the penitent, who so many centuries before had made of this tower a sort of ante-chamber to the grave.

"I do not suppose the poor remorseful ghost would harm me if I did meet him," thought Una, and at once plunged boldly

into the gloomy little building. It was so dark that, coming from the dazzling sunshine, she could at first distinguish nothing, except that the floor was encumbered with rubbish and a few large stones, on one of which she sat down, thankful to rest at last. After a little time her eyes grew accustomed to the partial light, which was admitted only through the open doorway, and she could ascertain that she was in a small octagon room, the walls of which were, in fact, the actual rock, joined to massive stone masonry, which formed the remaining portions. It was very lofty, extending up the whole height of the tower, so that the roof was lost in impenetrable shadows, and there was no window and no furniture that she could perceive. One striking object only met her eye, because it happened to be exactly opposite the gleam of light admitted by the narrow door; it was a huge roughly-executed cross, hewn out of the living rock, and standing forward in bold relief against the indistinct background. Una gazed at it with great interest, thinking how before that awful symbol the poor lonely penitent of the old legend, night and day, poured out his anguish of remorse, and wondering if ever in this world he found peace. But while she looked on it long and steadily, a sudden terror shook her whole frame from head to foot, and made her very heart seem to cease its beating, for it appeared to her that she saw standing by the side of that cross, a tall dark figure, perfectly motionless, but with gleaming eyes fixed upon her, from amidst the shadows. For a moment she tried to persuade herself that it was a delusion, but as she forced herself to look again the apparition only grew more distinct, and completely overmastered by a superstitious fear, her courage failed her altogether; she gave a stifled shriek, and starting up, rushed to the door, stumbling as she did so over a stone, so that she was thrown violently forward, and would have fallen, had not the figure which had so terrified her darted towards her and caught her in his arms.

"Miss Dysart, I am so grieved to have alarmed you; there is nothing to fear."

Still terrified and bewildered, she struggled in his grasp, exclaiming, "Who—what are you?"

"Humphrey Atherstone; do you not know me?"

She looked for a moment into his face, on which the sunshine from the door at which they now stood was shining, and when she met the dark mournful eyes, gentle and softened now as they gazed into hers, she ceased to struggle and drew a long breath of relief. But the reaction was too sudden, and she still trembled so violently that she was fain to lean against him to avoid sinking to the ground. His powerful arm held her fast, as he looked down tenderly into the young fair face, now blanched to the very lips. But soon, with a heavy sigh, he moved, as if he dared not remain in that position another moment.

"Will you not sit down?" he said; "I can find you a seat inside."

"Oh! don't take me back in there," she said, shuddering. "Let me stay in the sunshine; I am better now," and she raised herself from his arms and stood upright.

"Wait one moment," he said, and going into the tower, he brought out a seat for her, which he placed in such a position that she could lean back against the rock. "You can rest here in tolerable comfort, I think," he said, and she thanked him with a smile as she sat down, while he stood beside her supporting his tall frame against the doorway. "Now, let me beg your pardon a thousand times for the needless terror I caused you," said Atherstone; "I

saw you come in, and was aware also that you did not perceive me, and I was afraid I should startle you if I spoke too suddenly. I was just thinking how best to make my presence known, when you gave that sad little shriek of dismay."

"I was very silly, and I am quite ashamed; but the truth is, I was so completely convinced when I first came in that there was no living being there but myself, that when I saw a dark figure beside the cross, I thought—" She paused and seemed unwilling to finish her sentence.

"What did you think, Miss Dysart?" he said, gravely.

"You will laugh at me if I tell you."

"This is the last place where I am likely to laugh," he answered.

"I thought then," she said, in a low tone, "that it was the spirit of Fulke Atherstone."

Not a word did Humphrey speak for a few minutes; then he said, "It is strange, indeed, that you should have connected him and me in this manner in your mind."

"He was your ancestor, was he not?" asked Una.

"Doubtless; but I often think there is a closer connection between us than that fact need imply."

"I should hope you are not so unhappy as he is said to have been?" said Una, softly.

"I never committed a murder certainly," said Atherstone, in a voice so harsh that Una was quite startled.

"Did he, your ancestor, do so?" she asked.

"Yes—at least so the legend goes—he was a Cain, and slew his brother. He was the younger son, and he wanted the Abbey and the good lands of Atherstone to be his own, so that he might win with them the woman he loved, as well as a place of honour in the country. So he killed the rightful possessor and took them to himself." Having said this much, Atherstone turned away as if unable to proceed.

CHAPTER IX.

There was silence for a few minutes, then Atherstone faced Una again with his usual calm. "Do you wish to hear more of my ancestor's life?" he asked.

"Only this," said Una; "tell me if he truly repented."

"Yes, he repented, for his crime brought nothing but evil days upon him; although in those old, lawless times, when deeds of violence were frequent, he escaped the judicial punishment he so well deserved, and was allowed to live. The woman for whom he committed the crime refused to touch his blood-stained hand. She left him, and passed her life in praying for him; and when even in loveless solitude he sought to reign as lord of Atherstone, his equals in the land all combined to disown and shun him; no man would speak to him, no woman would smile on him, and they say that his brother's face, pallid in death, was ever before him. So at last remorse seized him, and it was like a worm gnawing at his heart. Then he built this tower and carved out the cross from the rock, and spent the rest of his life prostrate before it. He was found there dead at last, and is buried where he lay, for the remains of a murderer could not rest in consecrated ground."

"What a dreadful history," said Una; "I almost wonder that you can bear to come here, Mr. Atherstone. I came myself from mere curiosity; but I think if I had known all about the tower, I should not have ventured to visit it."

"I come here continually," said Atherstone, gloomily. "It is the place where best I can wrestle with the inexorable difficulty of my life—where I try to solve the

never-dying problem of the true nature of evil; to adjust the balance of right and wrong, in cases which do not seem to be touched by any known laws, and to prove to myself whether my own position is founded on immaculate righteousness or on a hideous wrong."

Una looked up to him with a glance of wistful compassion. "You speak in riddles, Mr. Atherstone. I suppose you do not wish that I should understand what you say. But I fear there is one fact connected with you which I can comprehend too well; your life is very unhappy, I am sure."

He fixed his eyes keenly on her face. "Miss Dysart, will you tell me what you have heard concerning me? It seems an odd question, but I beg you not to refuse to answer it. What have you been told of my history, past and present?"

"Of the past, I have been made acquainted with all that is known of the circumstances of your uncle's death; and of the present—" she stopped and hesitated.

"Pray go on," he said entreatingly, bending down to her with anxious eyes.

"Of the present," she said in a low voice, "I have heard that you have firmly resolved to lead always the solitary life you are living now; that you will never allow any human tie to break its loneliness."

"Yes, you have rightly heard," he said, "but my will has no share in this harsh decree; it is a doom laid upon me. Miss Dysart, since you know that in this respect I am shut out from the common humanity, it will not, I trust, offend you if I say, that I never understood the extent of the sacrifice I am compelled to make till I saw, the other day, how your sweet presence made sunshine in my gloomy old home, and taught me what life might be for happier men."

She bent down her head and made no answer, and after a few minutes' silence, he said, more calmly, "What do you think of a life in which the chief element is not love, but hatred—hatred felt and returned?"

"Oh! it must be terrible," she said; "but surely it never can be right to hate?"

"Not even to hate evil?"

"Mr. Atherstone," she said, with a winning frankness, "you do not wish me to penetrate the mystery of your life, and therefore it is impossible I can rightly comment upon it; only of this be very sure—I feel deeply for you in the evident suffering which it entails upon you. I wish I could think you would one day be happier than you are now."

"Can I ever be happy when that irrevocable sentence has been passed, which shuts me out from all human love; which condemns me to drag on through my hopeless days, a solitary, childless man, with none on earth to care whether I live or die?"

"But you may have friends," she said, with a tender earnestness; "do let that thought comfort you: even though you are deprived of nearer ties, you may have much sympathy and joy in them."

Her voice was so full of the intense compassion she felt for him, that the strong man was greatly moved. He stooped down and gently took her hand. "Those words sound very consoling, spoken by your lips; may I count you among the friends you promise me?"

"Indeed you may, now and always," she exclaimed. But as she raised her sweet brown eyes to his face, as if to seal the promise with her eloquent look, and he saw the world of feeling that lay behind them, he felt his very heart sink down with despair, and he knew as he never had known before of what he was bereft.

(To be continued.)