

**PAGES
MISSING**

Dominion Churchman.

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THURSDAY, OCT. 26, 1876.

TWENTIETH SUNDAY AFTER TRINITY.

The thirty-fourth chapter of the Prophecy of Ezekiel contains a severe reproof of the selfishness and negligence of the shepherds of Israel, who fed themselves and not the flock; and a prophecy of the times of Messiah, who shall be the shepherd of his people, and restore them to soundness, safety and prosperity. The thirty-seventh chapter contains further prophecies of the blessings of Messiah's reign, and, altogether is one of the most striking chapters in the book. The vision of the dry bones is exceedingly impressive, and was intended to point out the general restoration of the Jews from their several dispersions, notwithstanding the apparent impossibility of such an event. The union of two sticks by a miraculous interposition, indicates the consolidation of the entire Jewish people, Israel and Judah, into one purified and harmonious nation, over which Messiah should reign. That this prophecy is intended literally to be fulfilled is as much to be expected as any other prophecy of Holy Scripture; unless indeed the Book of God is to be regarded, from beginning to end, as an allegory, or in other words as a myth, containing neither history nor prophecy, but merely a set of principles in the ordinary and progressive course of development. Nor let it be supposed that the personal reign of Christ on earth is at all subversive of the highest authority bestowed upon the church,—but rather as the completion, the consummation and a full manifestation of her high powers, her lofty claims, and her glorious triumphs. For it will be as the Head of His Church, as the Saviour of the Body that He will appear, glorifying it, and receiving in return, His own glory reflected from it.

At Evensong we begin the book of the prophet Daniel, which is as remarkable a production of its kind as any in the sacred record. The year of the captivity must be dated from B.C. 606, the fourth year of Jehoiakim, according to Jeremiah; and the decree of Cyrus was issued at the end of the seventy years, B.C. 536. Daniel's third year refers to the time when Nebuchadnezzar was sent by his father from Babylon to attack Jerusalem. On his way he fought the Egyptians at Carchemish, reduced

the provinces of Syria and Phœnicia, and the following year took Jerusalem. The event occurred on the 18th of the month Cisleu, or November. The first chapter of Daniel gives an insight into some of the customs of the oriental courts, and shows the integrity and devotion to the Lord God of Israel, manifested by Daniel and his companions. The word in the 12th verse, translated *pulse*, means all kinds of garden herbs and roots. The new names given to them were some of them taken from the names of deities of Babylon; Belteshazzar from *Bel*; Shadrach from *Sac*; as Nebuchadnezzar was derived from the god *Nebo*.

THE COLLECT must be understood to have a direct reference to the EPISTLE and GOSPEL:—"That we being ready both in body and soul, may cheerfully accomplish those things that thou wouldest have done." The Epistle is apparently chosen as an illustration of the festivity of Christ's kingdom, in which the sensual pleasures connected with heathen rites are superseded by the psalms and hymns and spiritual songs of Divine worship, which, in the best ages of the church, has always been made up, for the most part, of singing and making melody to the Lord, and is ever consecrated by the "giving of thanks," the offering made in the Holy Eucharist to God the Father, in the name of our Lord Jesus Christ. Of this latter, as well as of the call of the Jews and Gentiles, and the final marriage supper of the Lamb in Heaven, the Gospel ought to be interpreted, and it is so applied in the exhortation to the Holy Communion.

It has been much disputed, what is to be understood as the wedding garment, spoken of in the parable. The Romanists have been eager to press this passage into their service, in the controversy concerning the relative value of faith and charity. They assert that the guest must have had faith or he would not have been present at the feast, and therefore it must have been charity, in which he was deficient. But in saying this, they are taking advantage of the double meaning of the word faith, and playing off the occasional use of it as a bare assent to the truth, against St. Paul's far deeper use of the word, when it is only in the latter use of it that any would assign this guest's exclusion to his wanting faith. If we were required to decide between faith and charity, as that which was intended by the wedding garment, we must unquestionably accept the former, as infinitely the deepest and truest, since the flower may be said to be contained in the root, but not the root in the flower, and so charity may be said to be contained in true faith rather than faith in charity. St. Ignatius called the two, "the beginning and the end of life: faith the beginning, and charity the end."

The wedding garment then is

righteousness in its largest sense, the adornment of the new and spiritual man,—including the faith without which it is impossible to please God, and then holiness without which no man shall see Him, or, like His guest, shall only see him to perish at His presence:—it is the faith which is the root of all graces, the mother of all virtues; and it is likewise those graces and those virtues themselves. "Let us contemplate this guest," says Archbishop Trench, "as a self-righteous person, who is making and trusting in a righteousness of his own, instead of believing in a righteousness of Christ's, imputed and imparted,—or let us see in him a more ordinary sinner, who with the Christian profession and privileges is yet walking after the lusts of the flesh in unholiness and sin, in either case the image holds good:—he is rejecting something, even the true robe of his spirit, which has been truly given to him at his baptism; and which, if he has since let go, he may yet, on the strength of that gift, freely at any moment claim:—he is a despiser, counting himself good enough merely as he is in himself, in the flesh, and not in the spirit, to appear in the presence of God."

THE PROPHET DANIEL.

This was the man greatly beloved under the old dispensation, as St. John was the beloved disciple under the new. To the one was communicated besides other revelations, the most definite prophecy of the time of Messiah's first appearance on earth, and to the other the fullest account of the events in the Christian dispensation, that shall immediately precede the manifestation of the "latter day glory." It is most likely on account of the fact that his prophecies point to the exact period when Jesus appeared as the Christ, the Anointed One, and that he therefore gives the most incontestable proofs that they must have rejected the Messiah, that the later Jews do not reckon Daniel among the prophets. In this respect however, they contradict the statements of the more ancient among them. Josephus calls him "one of the greatest of the prophets," and says that he not only foretold future things, which was common to him with other prophets, but also prefixed a time for their coming to pass." To a Christian, our Saviour's authority is decisive in the matter. In St. Matt. xxiv. 15, he expressly calls Daniel a prophet, wherein he likewise, without a doubt, spoke the belief of the Jews of that day. And if we consider the greatness and importance of some of his prophecies, wherein he plainly points out the time of Christ's coming and of his sufferings, and the large extent and grandeur of his other prophecies; as when he gives an account of the four great monarchies of the world, we can have no hesitation in considering him to

be justly placed among the first of the prophetic order. His prophecy was written partly in Hebrew, and partly in a dialect, now called the Chaldee, which is simply a slight variation from the Syriac or Aramaic. See also Dan. ii. 4. It has also been suggested that the Aramaic portion was intended to have been entered on the public registers, although the language does not coincide with what we should suppose to have been the court language, as it is found in the arrow headed characters, on the monuments of that age.

In the preface to his commentary on Daniel, St. Jerome tells us that Porphyry had the boldness to affirm, that the prophecies of Daniel referring to the Kings of Syria and Egypt, were written after the time of Antiochus Epiphanes. This was certainly admitting the truth of the relations therein contained, as is remarked by St. Jerome; and the falsity of this assertion clearly appears from hence, that this prophecy was translated into Greek before the time of Antiochus; and that translation was in the hands of the Egyptians, who had no friendly feelings towards the Jews or their religion. And moreover, the prophecies of Daniel, relating to the great successes of Alexander, were shown to Alexander himself by the Jews, who in consequence, obtained considerable privileges from him. Josephus, Antiq. xi. 8.

Daniel was of the seed of Judah, and was the only prophet who enjoyed a great share of worldly prosperity. He was carried into captivity at the age of twenty. Near seventy years elapsed from the date of his first prophecy, (ii. 1,) to that of his last (x. 1), in the third year of the reign of Cyrus, when he was about ninety four years of age.

ALL SAINTS.

This festival is not of the highest antiquity. It is, however, one that is very dear to the hearts of all Christians. It is rendered one of the most affecting of all the holy days of the church, as well by the nature of the service for the day as by the meaning and origin of it. For when the number of martyrs increased so rapidly as it did in the great persecutions, Christian propriety would dictate that such a feast as that of All Saints should be observed, as well as special days of commemoration for the more illustrious witnesses for God and His Christ. The festival may be regarded as one wherein are gathered up the fragments of the one bread of Christ's mystical body, that nothing be lost of the memory and example of his saints. First among the "cloud of witnesses," are they of the army of martyrs clothed in white robes, whose names are not noted in the records of the church, but are for ever written in the Lamb's book of life. Next would come a multitude of those who are called to wait with St. John, rather than to follow their Master with St. Peter, but who not the less are numbered among the saints of God Most High. Among that holy company are some whose names are dear to the

memory of the whole church; bishops and priests whose flocks will rise up in the day of retribution, to call them blessed; saintly men and women, whose lives have been devoted to the cause of the church, though they did not minister at her altar; as well as hidden saints of God, whose works were confined to the narrowest circle on earth, but who will shine like stars in the firmament around the throne of God in Heaven. When the church thanks God for all His departed saints, it will be profitable that the name of many a one should be remembered, and expressions of faith should be presented, that all loved and honoured ones departed, will abound in the light, peace, and refreshment which the presence of Christ bestows in the Paradise of God.

THE ARCHBISHOP OF CANTERBURY'S CHARGE.

The Archbishop's second quadrennial visitation commenced in his Archiepiscopal Cathedral on the 20th ultimo. His Grace delivered the first part of his charge *extempore*, which he said would be devoted to the duties which at this time devolve upon the members of the Church of England as an established church. A considerable portion of it, however, is of general interest, and equally concerns those members of the church where there is no ecclesiastical establishment. He reminded his clergy that a National Church is a national protest for God and for Christ, for goodness and for truth; and said that if the National Church in England was not making this protest, no one else certainly makes one: no other body in the country can claim that commanding influence over the thought of the age which by God's blessing is assigned to the Church of England: no other religious body in the country has the power of influencing the whole nation which is still reserved to her. Some may think lightly of the vast sums of money which of late years have been poured into the treasury of the church for the re-edification of the buildings, they may think lightly of the vast sums which have been contributed by the members of the Church for the instruction of their poor brethren, thinking that, after all, it is not on the silver and the gold, but on the precious doctrine of the Lord Jesus Christ, and the purity and holiness attending the true profession of that doctrine they have to rest their claims. But still, his Grace remarked, even the outward signs of the influence God has vouchsafed are not to be despised; because they show how great and widely extended is still the influence of the church, and how great therefore is the responsibility resting on her members rightly to fulfil their part. For ourselves we may well be thankful for the progress of the church in the mother country; although, it is but with faltering steps, and at an immense distance in the rear that we are able to follow. Here we have no national church: the state itself, as such, scarcely acknowledge a God at all; while we

ourselves have been despoiled of revenues which just as much belonged to us as does the private property of any citizen in the Dominion belong to himself.

The Archbishop reminded his clergy that "this is an age in which there is a great deal of uneasy thought seething throughout the nation. It is a time when, more than any other, serious and earnest learning is required to meet the wants of those among whom we live." For this purpose, his Grace congratulates the church in England on her Cathedral establishments, securing quiet leisure for those disposed to be studious. He also remarked on efforts that have been made in connection with some of the Cathedrals for the further instruction of the younger clergy, and states that in one Cathedral, the special office of the Chancellor has been revived, and that he delivers lectures to the younger clergy.

Perhaps the suggestion of his Grace might be carried out even in Canada. It is true that we have no Chancellors in connection with our cathedrals; but as there appears to be no indisposition for the multiplication of titular officials, some of them might soon be created. Until this is done, there are Deans and probably some score or two of Canons, who, as such, appear to have nothing else to do, and might undertake the work, and thus meet one of the crying demands of the age.

Another of the subjects on which the Archbishop made a practical suggestion is in reference to the difficulty of finding a due supply of ministers to work in the church. The difficulty is one which is more or less felt in all parts of the church; and passing over, with no notice whatever, the fact that multitudes of the clergy already ordained meet with manifold discouragements and even persecutions, in the faithful discharge of their duty, from those who ought rather to aid their honest endeavours, his Grace advises that it would be well for those who are at the centre of the Diocese, to be looking out for young men, who show such an aptitude for the ministerial office, that if proper advantages were afforded to them, they would be likely to prepare themselves for the ministry. He says that much good has been done in this way, as to missionary effort, by looking out for young men who are likely to become missionaries, and training them with a view to direct all their thoughts to missionary work. Due recognition is made of the services rendered in this way by St. Augustine's College, at Canterbury, and of the successful efforts made in the Diocese of Salisbury; and he contends that a country which produces in a short time thirty millions of pounds sterling to restore the outward fabric of the churches, will not fail to respond to any appeal when made for the funds which may be wanted to assist those who cannot otherwise provide themselves with a due education that they may be fitted for the ministry.

Another matter pressing upon the church in England as well as the church

in Canada, is in reference to the clergy who have worn out their best days and are left in very humble circumstances, as old age and weakness come on. The subject of the orphans of the clergy was also alluded to by his Grace, who stated that the clergy orphan school was more full than it had ever been before, and still there were twice as many applicants for admission as there were places to admit them to; and he stated his conviction that some system more complete than has ever been attempted before, must be organized for meeting these requirements, the want of which must have its influence upon the supply of candidates for the ministry.

The Archbishop states his decided belief that the controversy of the present day is not with superstition, but that it is with a growing infidelity; and that if the clergy of the church are not equal to the emergency, some great catastrophe will befall not only the church, but the nation; and he says that "a learned clergy was never more wanted than at the present time—a learned and zealous clergy—a clergy understanding the wants of the age, and ready and able to meet them." He would have his clergy study thoroughly and thoughtfully their Bible, and next Bishop Butler; not overlooking at the same time the importance of the great historical agreement supplied by the very facts of existence, and the influence of the Bible and the church. It is even true that Christendom itself is one of the weightiest evidences of Christianity. The Archbishop's remarks on this subject are opportune. For some years the "evidences" have been unduly depreciated and neglected; and they have not regained all the esteem that belongs to them.

THE BISHOP OF MANCHESTER AND "THE MISSION."

The Bishop of Manchester appears to be entering heartily into the system of "Missions" adopted in many parishes for the purpose of bringing more directly and more forcibly the claims and ministrations of the church before the masses. His Lordship has addressed a pastoral to the clergy and laity of the city of Manchester, in which he states that after much anxious thought, it has been determined to hold what is called a mission in that city for a period of twelve days, beginning on the 27th of January and ending on the 7th of February, 1877. The object of the mission is to awaken and enliven the spirit of true religion among us, and God helping the work, to raise to a higher and worthier level the standard of our daily lives, to make them more pure, more consistent, more earnest, more peaceful—that is, more Christian-like.

The means used are to be those ordinary ones on which God is wont to send His blessing, only quickened, it is hoped, with a livelier faith and love,—much prayer, frequent communion, practical instruction in the ways of godliness, combined with solemn appeals to the

conscience and the heart. It is stated by his Lordship, that it will be the desire of all those guiding and engaging in the work, that it shall be pervaded by a sober, calm, and reasonable spirit, equally removed from formality on the one side, and unhealthy excitement on the other; the "spirit of power," being felt to be essentially akin to the "spirit of love and a sound mind." It is felt, also, that if only a momentary impression is produced, no satisfactory work will have been done; and that the missionary will have failed, if all he leaves behind as the result of his visit, be as "the remembrance of a guest that tarrieth but a day." *Abiding* fruits of righteousness are regarded as the true seals of the success of an effort, such as has been made in other great towns, and which the Bishop proposes to make in Manchester.

Meanwhile, his Lordship recommends that the time should not be wasted; and he calls on every man and woman, who is of a willing heart, to assist in the work of preparation. In every parish in which the mission will be held, there will be an organization for the purpose. The aim is to be, to walk along those lines in which he remarks that all Christian work is best done; the lines of decency and order. For the time, the ordinary parochial limitations are to be laid aside, and the larger privileges of Christian brotherhood are to be cultivated. At the same time a spirit of restlessness is to be guarded against, so that people shall not be encouraged to wander from mission to mission in search of novelties. Where each one finds it good to be, there he is recommended to stay, in accordance with our Lord's direction to the seventy: "Go not from house to house"; for although we are doubtless called to liberty, yet an Apostle has warned us not to misuse that liberty. (Gal. v. 13). The Bishop trusts that many wanderers, by means of this mission, may be turned into the way of life, and that large measures of the wisdom that winneth souls may be poured upon those who bring the word of life among them, so that the glory of God may be promoted, and the kingdom of His dear Son extended.

The subject of the parochial mission is one of the first importance, and we are happy to present our readers with some further contributions on the subject, which will be found on another page.

BOARD OF MISSIONS, U. S.

This important organization, in connection with the church of the United States, should be attentively studied by us in Canada at the present time, both in reference to its past history and its present movements. We think too, that its constitution might, in several important particulars, be advantageously imitated by the Church Missionary Society in England; as we feel assured that the leading members of that Society can scarcely wish to over-ride the church herself, or to form an independent, and as such, schismatical body; although

some of the proceedings of that institution certainly point to one or other of these objects. From the *Episcopal Register*, of Philadelphia, which has recently called attention to the subject, it would appear that the Board originated in a society formed in the year 1816, in Philadelphia,—the city where the declaration of American independence was written and signed, where the first General Convention of the Church of the United States sat, and the first constitution of that church was adopted; where the United States Prayer Book was revised and set forth; where was established the first General Missionary Society of the U. S. church; and where the first missionary Bishop was elected and consecrated; and the city where the Centennial is now being held.

It would appear that the Rev. John Boyd, Rector of St. John's, Philadelphia, was the first to conceive of the project of forming a society for the purpose of extending the church beyond its former narrow bounds. The most active worker with Dr. Boyd was the Rev. Jackson Kemper, and the society was called "The Episcopal Missionary Association of Philadelphia." They sent immediately into the West, the Rev. Jacob Morgan Douglass, who survived until a few months ago in the present year; and soon they aided two clergymen from Connecticut, and one from New Jersey to remove to Ohio, which though now one of the most powerful, was then the *Ultima Thule* of the United States. One of the clergymen from Connecticut was their great pioneer, the Rev. Philander Chase, who became Bishop of Ohio, and afterwards Bishop of Illinois. The society also sent a catechist to Liberia, the first missionary to foreign lands from the church in the United States.

In 1820 a constitution was presented to the General Convention, and was adopted, the Association being named, "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

The membership consisted of the Bishops, the members of the House of Clerical and Lay Delegates of the General Convention, and of such persons as should contribute three dollars annually; a thirty dollar subscription constituting membership for life. The officers of the society at that time were, Bishop White, President; Bishops Hobart, Griswold, R. Channing Moore, Kemp, Croes, Bowen, Philander Chase, Brownell, and Ravenscroft. The Secretaries were Rev. George Boyd and John C. Pechin.

In 1822, there was scarcely a missionary of the church west of the Diocese of Ohio, then recently organized. There are also two other facts in connection with the society, which claim special attention. Of the patrons of the society in 1826, at the second triennial meeting, the only clergymen now living are the Rev. R. U. Morgan and the Rev. John Rodney, and excepting these, of all who attended that meeting, neither President, Vice-President, Patrons, Secretaries, Directors, Treasurers, nor Trustees of the Fund are now living.

The other fact is, that while yet but fifty years have passed away, the operations of this society of the church in the United States have gone on until the whole territory, from the Atlantic to the Pacific Ocean, from Canada to Mexico is covered with Dioceses or Missionary Jurisdictions.

A considerable change in the constitution of this society took place in the year 1835. Up to this time, except in the case of the Bishops and members of the General Convention, membership depended upon a subscription of a certain amount. But in that year the constitution was altered,—the Society should comprehend all members of the church, that is, we presume, all communicants. In the same year, a canon was adopted providing for the election and consecration of Missionary Bishops, and under this Canon, the Rev. Jackson Kemper was elected a Missionary Bishop, with jurisdiction in Indiana and Missouri. With Dr. Boyd, he had been the most active of those who organized the first society. He had also conducted missionary explorations in the Diocese of Pennsylvania. Bishop Kemper lived to see at least six Dioceses formed out of his extensive field of labor.

Since that time the work has expanded, and twenty-two Missionary Bishops have been consecrated, while in the domestic field there are two hundred missionaries; and it is earnestly hoped that during the present eventful year, greater advances than ever will be made in the missionary work.

It is upon the whole church the responsibility rests, for organizing and sustaining Christian missions, and with a full consciousness of this, the church in the United States has acted, at least, ever since the year 1820. The first missionary institution, the "Episcopal Missionary Association of Philadelphia," was in some respects a private organization like the Church Missionary Society in England. But unlike that society, it did not long remain so. Only four years elapsed after the work was begun, before it was under the entire control and management of the regular authorities of the church. It is true that it had not then existed long enough for its managers to feel that they had a kind of prescriptive right to the sole and entire control of its missionaries. But however that may be, the principle has the same force in either case; and the English Church Missionary Society will find the interests and prosperity of the church best promoted, by adopting a similar course, as soon as it can be shown that such a course is at all practicable. In the meantime they can show their readiness to do so, by making proposals to that effect in the proper quarter; and they can also make such arrangements at once as will place their missionaries under the direct control of the Bishops of their respective Dioceses. In no other way can that society be recognized as an institution of the church.

We, in Canada, have made a beginning, though a small one, in missionary matters. The subject must soon receive

more attention than it has done, if the church is to thrive among ourselves. It will soon become stagnant and drag along a miserable existence, a mere dying life, at home, unless we make some really strenuous efforts to extend its borders. The Church Missionary Society in England is in some respects a noble institution. Let us take warning from its failures and short-comings; while we follow more closely the example of the Board of Missions of the church in the United States, which is doing a great and noble work, and is also doing it in the regular and proper way, and is therefore so much the more likely to receive the Divine blessing.

THE LAST OF THE GREEK SCHOLARS.

The regrets expressed on account of the death of the Rev. R. Shilleto, recently announced, suggest reflections which are not altogether complimentary to the tendency of the age. Mr. Shilleto was pretty well known in England as the greatest Greek scholar she could boast of since the death of Gaisford. For about thirty years he did the work in Cambridge, which the Colleges neglected; and all the best scholars turned out of that University during that time, were taught by him. Through his pupils his great influence was exercised, both in Cambridge and in the public schools; and the best editions of classical writers published in England, have owed much to the notes signed "R. S.," notes which showed his wonderful familiarity with the usage of the best writers. But, after all, he has not left many proofs behind him of his extraordinary attainments. For a long time he cherished a scheme of a complete critical edition of Thucydides, which was to immortalize his name; but he was exhausted by the toil he had undergone, and had not sufficient energy left for so formidable a task, as that he had contemplated. It is believed, that had he been placed, in early life, in a position securing to him a moderate amount of leisure, we should have been able to boast of such an edition of the Greek Historian, as probably no living German and certainly no other Englishman could produce.

The *Athenæum* in its remarks on the subject, says:—"Such a change has taken place in modes of study, and the science of comparative philology has so much widened the horizon, that it may be doubted whether we shall ever again see a scholar possessing so complete a mastery of the language of a certain number of writers. People now-a-days read more widely, but also more hastily."

THE PAROCHIAL MISSION, No. 6.

IMPORTANCE OF DUE ATTENTION TO ITS EARLIER PARTS.

The Rev. William Baird in his excellent letters on the Parochial Mission, published in the *Literary Churchman*, December 1873, and January 1874, expressed the opinion that many missions

had been rendered ineffectual by the want of a proper attention to the earlier parts of the work, such as I have briefly described in the *DOMINION CHURCHMAN* of June 22nd, and in my little pamphlet, "The Parochial Mission as a distinct kind of work in the church."

I will now therefore offer a few words on the great importance of giving full scope and thorough attention to those parts; *i. e.*, the Initiation and the Preparation.

Doubtless there is much to tempt to neglect in regard to them. The "public work" of a mission attracts so much more attention, and its relation to the ultimate effects is so much closer, and apparently more forcible, than it is easy to fall into the mistake of supposing that in it lies all the efficacy of the mission. But, in reality, as it is in these earlier parts that the full Parochial Mission is most perfectly and clearly distinguished from the spasmodic revival, so it is in them also that the deepest roots, and the most effectual forces of its ultimate success and benefit lie hid.

It is in these that the Parochial Minister—who ought never to underrate the public work of his own mission—has the chief part of his distinct work in it. In them a foundation of deep spirituality is laid, and the continued progress and widening extension of that thoroughly spiritual character is provided for. Thus the whole work is placed most simply and truly under the guidance and operation of the Holy Spirit of God, as its great source and most effective agent.

In them the Parochial Minister gathers about him the more earnest minded of his people for united prayer, meditation, and consultation. Thus he draws out the spiritual life of his parish to its special activity for the work of the mission; and he leads it on through the earlier stages, so as to secure its continued influence to the end, as that which gives character to the whole.

In them, those of his people who are suitably disposed, are thus brought into active co-operation; they learn more and more fully the many ways in which they can assist in the good work; and they have their spiritual affection warmed and increased, and elevated, making them willing, aye, desirous to do all they possibly can to promote the spiritual welfare of their neighbours.

In them the mission is placed upon such a footing, and led through some stages in such a manner, as may best help to prevent it from producing a mere passing excitement, and may provide for its ultimate effects being deep and abiding—a true reviving of life—a real increase and enlargement of spiritual energy and vigour in the whole parish.

In them preparation is made for drawing into contact with the influences of the "public work" all who can be won, to give it attention and attendance. By following out such considerations as these, it will fully appear, that to give thorough attention, and to assign a full course to the earlier parts, "The Initiation" and "The Preparation" of a Parochial Mission, are of the greatest im-

portance in relation with ultimate success as an instrumentality of true and lasting spiritual benefit. The roots of the work lie here. The "public work" of preaching and teaching has its value and necessity; but the character and the permanence of its influence and effect depend, after all, upon the deeper spiritual agencies that cluster around, and spread forth from the quickened, energized spiritual life of a people, if at first but two or three, who lift up themselves to earnest seeking of, and communion with the Lord, in united prayer.

Mount Forest, Oct. 14, 1876.

PLAIN LECTURES ON THE PRAYER-BOOK.

BY DIAKONOS.

LECTURE No. 15 continued.

As these lectures have in view not only instruction, but also the correction of those unfair criticisms that are so often directed against our beloved church by those outside her communion, it will perhaps not be amiss to show the inconsistency of those who make light of our public profession of belief.

I shall therefore here recite to you the belief or creed, which every person baptized by the preachers of the Methodist persuasion about us, is expected to make before the people.

I take it from "the Methodist Episcopal Book of Discipline. If any of you have access to that book you will find my extract on page 94 in what is called "The Ritual of the ministration of Baptism to infants and to such as are of riper years."

Question. "Dost Thou believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ His only begotten Son our Lord, and that he was conceived by the Holy Ghost, born of the Virgin Mary, that He suffered under Pontius Pilate, was crucified, dead and buried; that he rose again the third day, that he ascended into heaven, and sitteth on the right hand of God the Father Almighty, and from thence shall come again, at the end of the world to judge the quick and the dead? and dost thou believe in the Holy Ghost, the Holy Catholic Church, the communion of saints, the remission of sins, the resurrection of the body, and everlasting life after death?"

To this the candidate is to answer "all this I steadfastly believe."

You see they take the apostles' creed as accepted by the church, from which they, contrary to the advice and wish of John Wesley, went out. They leave out one clause—he descended into hell—thus deliberately ignoring the following passages of Holy Scripture, Acts ii. 8. "He (David) seeing this before spake of the resurrection of Christ that His soul was not left in Hell (Hades) neither did his flesh see corruption." *St. Luke* xiii. 43. "To day shalt thou be with me in Paradise."

St. John xv. 17. Jesus said unto her, touch me not, for I am not yet ascended to my Father, but go to my brethren and say unto them I (do) ascend unto

my Father and to your Father, and to my God and your God."

Eph. iv. 9. "Now that He ascended, what is it but that He descended into the lower parts of the earth."

1 *St. Peter* iii. 19. "By the which also He went and preached (proclaimed) into the spirits in prison."

I say to this (mutilated) creed, they ignore all the passages of Holy Scripture which refer to Christ's descent to the place of departed Spirits, Hades.

So they take from the xxxix. articles of the Church of the Reformation such as suit their new doctrines, and without remorse cut away all others.

Thus for instance in this same book of discipline, you will find, the third article of the church simply ignored. The article thus left off the list reads thus "as Christ died for us and was buried; so also it is to be believed that he went down to hell." I have endeavored to explain in a former lecture what is the meaning of the word hell or hades, that it refers to the place of departed spirits including paradise or Abraham's bosom or under the altar, that place from which the souls of all shall come to be remitted to their bodies and to stand before the judgment seat of Christ.

People talk largely about the sin of the Romanists keeping their people in ignorance, and it is a great sin, but remember that John Wesley, who was a Presbyterian, or priest, or elder, (all meaning the same) of the church of England was no party to this "cutting and carving" of those 39 articles which the Reformers drew up and sealed with their blood.

Before leaving this subject—painful, but I feel necessary to be touched, let me call your attention to a fact creditable to their leaders, that in this *creed* to be professed before the whole congregation on the solemn occasion of baptism, no other clauses are excluded, neither "The Holy Catholic Church," nor "the Communion of saints."

Yet this thought occurs to my mind, if they believe in the Holy Catholic church, why do they go out from the Communion?

Is it any wonder that when people once begin to cut and carve the work of the Reformation, from them again should go out, as soon as this or that doctrine did not suit, a dozen, nay a hundred other sects, splitting the unity of the Church, rending the Lords body—each professing a purer doctrine than his neighbor—from the sect that has no sacraments to the schismatic who has seven.

Let us return to a more congenial topic, a further consideration of that dear old prayer book, which has lived for so many years through storm and sunshine, and which I trust and believe will yet stand firm against extreme Ritualists and no church, against bigoted churches, and broad churches, and against the hostile batteries of enemies from within and from without.

And why will it stand? Because it is founded upon the Apostles and Pro-

phets, Jesus Christ Himself being the corner stone.

To be continued.

"HOLY IS THE SEED TIME."

We present our musical friends with a small piece of music which we give on another page. It is new to this country; and for professionals we need say nothing about it, while for non-professionals we say that it is a beautiful little gem. It will be found suitable for harvest festivals and thanksgiving services. Copies may be had at the DOMINION CHURCHMAN Office, at the rate of 25 cents per dozen, or 75 cents for 50 copies.

GOOD FOR CANADA.—It is with pleasure we notice that the Dominion Organ Co., of Canada, situate at Bowmanville, Ontario, have competed successfully with our best makers, having been awarded the highest prize, —The International Medal—the only one given to any Organ Company on this Continent, outside the United States. We congratulate this company on their success, and should they continue to manufacture instruments of such superior quality of tone, workmanship, and finish, they will certainly have a large trade.—*From the Music Trade Review, New York, Oct. 3, 1876.*

BOOK REVIEWS.

THE IMMORTALITY OF THE SOUL; being a critical investigation of the Doctrine of the Immortality of the Soul, as set forth in the Old Testament. By Jacob M. Hirschfelder, Lecturer in Oriental Literature, University College, Toronto. Toronto: Rowsell & Hutchison, 1876. Price 25 cents.

Dr. Hirschfelder states that he was induced to enter upon the examination of the Old Testament view regarding the doctrine of the immortality of the soul—which forms the subject of this lecture—by several earnest appeals made to him, both verbally and in writing, inquiring whether the doctrine is actually contained in the Old Testament writings. These appeals, he says, have been accompanied by the broad assertion that, in their opinion, judging at least from the authorized version—they having no knowledge of Hebrew—no such dogma is there taught, or at least not distinctly enough to satisfy their minds on the subject. The Professor holds that the doctrine of the immortality of the soul is unquestionably taught in the Hebrew scriptures; but that, as most of the Hebrew terms as well as many entire passages, bearing upon the question, are altogether mistranslated in our version, it is not surprising that the English reader of the Bible should experience some difficulty in perceiving how clearly that doctrine is enunciated throughout the Old Testament. His criticisms on the passages of the Old Testament Scriptures which he adduces for the proof of the doctrine in question, are remarkably just and conclusive. That on the celebrated passage in Job xix. 25-27, is particularly good.

In one of Professor Huxley's recent lectures in the United States, he sneeringly referred to what he termed the *marvellous flexibility* of the Hebrew language, which in its account of the creation can employ language equally susceptible of what he calls the *Miltonic chronology*, and also of

that contended for by modern geologists. The fact is, words which state a fact or an event, but which make no allusion to time—whether they are Hebrew or Greek—will, so far as duration is concerned, have a flexibility so marvellous as to be absolutely infinite. It must also soon become a question whether theologians in the present day are not conceding a great deal too much to scientists. Science has its province; but it must not be allowed to usurp the province of history, the claims of which are no more to be ignored than those of physical science. Professor Hirschfelder's pamphlet if attentively perused will surprise many of its readers, not so much at the marvellous flexibility of the Hebrew language, as its marvellous precision.

CALENDAR.

- Oct. 29th.—20th Sunday after Trinity.
Ez. xxxiv; 1 Tim. vi.
" xxxvii; St. Luke xx. 1-27.
Dan. i; St. Luke xx. 1-27.
" 30th.—Wisdom vi. 1-22; 2 Tim. i.
" vii. 22-vii. 15; St.
Luke xx. 27-xxi. 5.
" 31st.—Fast.
Wisdom vii. 15; 2 Tim. ii.
" viii. 1-19; St. Luke
xxi. 5.
Nov. 1st.—All Saints.
Wisdom iii. 1-10; Heb. xi.
88-xii. 7.
" v. 1-17; Rev. xix.
1-17.
" 2nd.—" ix; 2 Tim. iii.
" xi. 1-15; St. Luke
xxii. 1-31.
" 3rd.—" xi. 15-xii. 8; 2 Tim.
iv.
" xvii; St. Luke xxii.
31-54.
" 4th.—Eccles. i. 1-14; Titus i.
" ii; St. Luke xxii. 54.

To CORRESPONDENTS—"A Churchwoman," Algoma, unavoidably postponed till next week; also "Story on the First Commandment," "Notes on Infidelity," "The Parochial Mission," "A Churchman," Ontario.

NEWFOUNDLAND.

THE Rev. Charles Jeffery of Flower's Cove, has been appointed to the mission of St. George's Bay, vacated by the removal of the Rev. Alfred C. Warner to Lower Island Cove.

AFTER much discussion, and the proposal of several other measures, it was unanimously resolved, on the 26th September, to ask the Archbishop of Canterbury, the Bishop of London and the Bishop of Newfoundland, to select a clergyman of Great Britain, being a graduate of one of the English Universities, for the office of Co-adjutor Bishop, with right of succession; and the Synod pledges itself to elect such nominee. The Synod felt that the passing of the above resolution prevented any necessity for the resignation of the present Bishop, and, rising, they with grateful hearts sang the "Doxology."

THE following prospectus has been issued on the subject of a memorial to the late Bishop Field:—

Memorial to the late Bishop Field.—A very general desire has been expressed in the Diocese of Newfoundland that there should be some Memorial, of a permanent character, of the life and labours of their late Bishop. This wish, it is believed, will be echoed by many personal friends of Bishop Field in England, and by a much larger number who have learned to rever-

ence a character of such singular simplicity, and admire a life of such unceasing toil spent in the service of the Church. It has been suggested that the completion of the Cathedral at St. John's by the addition of a Choir, Transepts, and Central Tower, to the existing Nave, would be the most suitable way of expressing gratitude to God for Bishop Field's long Episcopate of thirty two years, so abundant in labours, and so fruitful in results. Designs for the entire building were furnished by Sir Gilbert Scott, and have been very justly admired as a noble specimen of early English Architecture.

The population of the Cathedral district in St. John's (for it is also a Parish Church), has now far outgrown the accommodation provided by the portion already built; and in addition to this, each Spring and Autumn, some hundreds of Church members from the out-harbours visit St. John's on business, who naturally look, but too often in vain, for room to worship in the Mother Church of the Diocese. The necessity for an enlargement of the Cathedral forced itself upon the mind of the late Bishop; and in the last sermon which he preached in St. John's, he commended this work to the zeal and liberality of the Church of Newfoundland. The estimated cost, however, is too great to be wholly borne by the members of the Church in this Colony, and another appeal is consequently made to the oft-proved sympathy of the Church in England. When a sum of £10,000 Stg., has been raised, the work will be proceeded with, and any contribution towards this fund will be thankfully acknowledged by the Bishop of Newfoundland, S. P. G., 19 Delahay St. Westminster, S.W. Contributions may be paid, in England, to the S. P. G., or to the Newfoundland Cathedral Building Fund, at the London and Westminster Bank, Lothbury, E.C., or in Newfoundland to the Commercial or Union Banks, who have kindly consented to receive subscriptions.

J. B. NEWFOUNDLAND.

St. John's, Newfoundland, Sept. 1876.

NOVA ECOTIA.

THE Committee on Temperance of the Diocesan Synod, have addressed the following letter to the Clergy of the Diocese:

DEAR SIR,—The Committee appointed at the late session of the Synod to organize a Church of England Temperance Society, have prepared a constitution, and propose to hold a public meeting in this city, on Thursday, Nov. 9th, for the purpose of completing the organization of the Society.

The Committee beg to draw your attention to the following extract from the Report of the Committee on Temperance, adopted by the Synod, and to respectfully request that you will kindly comply with its terms by preaching a sermon on behalf of the Church of England Temperance Society, and by taking up a collection in aid of its funds, on the first Sunday in November:

"Your Committee recommend that the Synod request the clergy of this Diocese to preach sermons advocating the claims of the Society, on some Sunday to be named by the Synod, and to make collections to raise a fund for the necessary preliminary expenses." Yours truly, ALFRED BROWN, Sec'y. Halifax, October, 11th, 1876.—*Halifax Church Chronicle.*

FREDERICTON.

THE Lord Bishop administered the ordinance of confirmation at St. Martin's Church, Shediac, on Tuesday, Sept. 12th, when Dr. Jarvis, the Rector, presented twenty-seven candidates. On the following day, St. Andrew's Church, at the Railway station was duly consecrated. The latter church is under the ministry of the Rev. S. Boyd, M.A.

MONTREAL.

DUNHAM.—The Parsonage and out-buildings were burnt here on the 5th inst. Loss about \$2000, insured for \$860.

SOUTH ELY.—On the 7th inst. the Bishop paid a visit to this Mission and confirmed three candidates. Mr. Tucker the incumbent is working among the French.

FRELIGHBURGH.—His Lordship the Bishop held a confirmation in Trinity Church in this village on the 9th inst., when seven candidates were presented to him for the rite of laying on of hands.

ST. MARTIN'S CHURCH.—The ladies of this church are engaged in preparing a large and grand stock of pleasing articles suitable for Christmas presents which they intend to dispose of on the 7th and 8th of December next.

MISSIONARY MEETINGS.—We have been holding those meetings in the present month, earlier than formerly, as an experiment. Another new feature is that each member of a deputation, chose his subjects some weeks before the meetings and thoroughly prepared his address. This has evidently been the means of good results.

WATERLOO.—On the 11th inst., the members of St. Luke's Church, presented Mr. J. Henry Robinson with a handsome present in the shape of a dressing case, on the eve of his departure for England to complete his education in music. A very pleasing address signed by the pastor and numerous friends accompanied the present.

THANKSGIVING.—On the 15th inst., our diocesan thanksgiving for the gathering in of the harvest, was celebrated. Many of our rural churches were very handsomely decorated with ripe grain and other products of the fields. The large attendance and the heartiness of the services show more life and meaning in our thanksgiving than formerly.

CITY OF MONTREAL—TRINITY CHURCH.—On the 17th inst., at a meeting of the congregation of Trinity Church a resolution of sympathy for the Rev. Dr. Bancroft in his severe illness was passed assuring him of their love and tender feelings toward him in his trouble. The resolution was signed by all present. Dr. Bancroft has been for eighteen years connected with this congregation.

BOLTON CENTRE.—A new church has been opened here lately; Mr. Clayton the incumbent has earnestly prosecuted the work of its erection in the face of trying difficulties, but the people show more than ordinary zeal in taking hold with him in every way they can render help. This mission lies along the very picturesque lake Magog.

A meeting of the clergy of the Deanery of Bedford took place here on the 10th inst., for the purpose of adopting a constitution for the Dunham Ladies' College. The Bishop was present. His Lordship was elected president and visitor of the College. Rural Dean Lindsay vice-president, and Rev. Wm. Henderson, rector of Dunham-Warden. The college is built of brick, a fine imposing building on a very nice site looking down on the beautiful village of Dunham.

GLEN SUTTON.—This is a new mission, it borders on the State of Vermont; it is embraced between the ranges of Mountains. The people being thus isolated had but few

privileges compared with their neighbors, only now and then a clergyman visited them, but their case having been brought to the notice of our good Bishop, he immediately sent Mr. Smith, an earnest missionary, among them for three months to see what could be done for them. Mr. Smith was very successful, and was God's instrument in making the people feel the great necessity of living more for eternity than they had done. Rev. J. Ker is now following up the work begun, and has bright prospects before him for doing a noble work. Preparations are being made to build a church, and a large number of the people are being instructed for baptism.

ONTARIO.

BELLEVILLE.—The Rev. J. R. Jones, who has accepted the Incumbency of St. George's Church, preached his inaugural sermon on Sunday morning last from 1 Cor. ii. 2.

CHRIST CHURCH.—The wardens failing to secure the services of a clergyman for last Sunday, the Rev. J. R. Jones kindly officiated at 8 o'clock.

St. JOHN'S CHURCH.—The Rt. Rev. J. T. Lewis, D.D., LL.D., Lord Bishop of the Diocese will D.V. open this church on Sunday, 5th Nov., the Rev. R. S. Forneri having accepted the Incumbency.

EDWARDSBURG.—A handsome fence is being placed about the churchyard of Christ's Church. It consists of posts with Gothic capitals, shewing a trefoil in each face, the spaces between the parts being divided into ecclesiastical patterns, by horizontal, diagonal, and circular pieces. It is to cost about \$115, and was designed by the Incumbent, the Rev. K. L. Jones. The church, which is a very pretty brick building, of the early English period of Gothic architecture, and consists of nave, chancel, porch, and vestry, and was designed by Henry McDougall, of Toronto, architect, is now out of debt, the last instalment having been paid last summer. The building was commenced while the Rev. G. A. Anderson was Rector of Iroquois church, Edwardsburg, and owes its existence not only to his zeal, but also to the liberality of T. W. Benson, Esq., the founder of the Edwardsburg Starch Factory. This earnest churchman not only subscribed handsomely to the building fund, but also advanced money for the completion of the building, and together with Mrs. Benson, helped on the work in every way. The money for the stained glass of the beautiful East and West windows was collected by the Benson children. The parishioners of Christ's Church have decided to begin a parsonage fund next winter, and to commence building as soon as a suitable lot can be obtained.

CHRIST CHURCH OTTAWA.—On the 12th inst., Archdeacon Lauder held a thanksgiving service and Festival. On entering the sacred edifice it was apparent that nimble hands and warm hearts had labored assiduously, for the pillars, gosseliers, side gas jets and arches were all gracefully embellished with fruits, wreaths of flowers and leaves, small sheaves of grain, vegetables, fir sprays and other nature's gifts. The baptismal font was becomingly neat and chaste in the adornments it had received at the hands of Mrs. Remon and Miss Wright. Enveloped in festoons of choice flowers, on a white ground, it fittingly represented the emblem of innocency. The window recess, close by, was filled with moss, and further embellished with red, black, and green berries, a cross being formed on the green back-

ground by the red berries. Passing up the centre aisle to the chancel, further proof of the good will and skill of the ladies was observed. The lectern was nicely dressed in green and coloured leaves, in the form of a Cross, encircled by a wreath of pansies, and sheaves of wheat and oats intermixed were placed at each side of the choir stalls.

The altar was naturally and correctly made the centre of adornment. On the centre of the table a large group of fruits was displayed, surmounted by a miniature sheaf of wheat, and grouped around this were four magnificent bouquets of cut flowers, the choicest obtainable. Resting on the re-table and filling the three window recesses immediately above was a foundation of moss overlaid with dark fir leaves. The left and right of these recesses had the letters "A" and "O" (Alpha and Omega) in red berries, and in the centre recess immediately above the altar were the letters, "I.H.S." in white, over which was laid a handsome wreath of flowers. Round the large stained glass chancel window was the appropriate extract, "Thou openest Thine hand and fillest all things living with plenteousness," cut in large letters, and formed entirely of leaves of various trees, from the slightly tinged to the deepest lake red, or rather that indescribable rich tint, assumed at this season of the year.

At the service there was a large congregation, consisting of ordinary members and a number of strangers. The Office commenced by the choir singing the German Choral to "Now thank we all our God," the clergy entering the church during its rendering. Canon Jones intoned the prayers; the Rev. A. W. Cooke, and the Rev. G. N. Higginson respectively read the lessons, whilst Canon Johnstone preached from Exodus, c. 3, vs. 16 and 19. He showed how in ancient times the priest first cut a portion of grain in the field and took it into an outer chamber of the Temple where it was threshed, and afterwards presented to God by the priests with solemn ceremonial. The grain was subsequently made into dough and used in the Temple services. The venerable Canon was glad that such holy ceremony had not been forgotten or discontinued. Harvest festivals were held by the earliest Christians, and were in harmony with the genius of Christianity.

After the conclusion of the impressive discourse Archdeacon Lauder pronounced the benediction, and the congregation adjourned to the social festival in the basement. The musical portion was efficiently rendered by Mr. Mills and his choir, and embraced the following programme:—Opening Hymn, Versicles, Proper Psalms, Cantate and Deus, Anthem, Hymn, Closing Anthem. The verse parts in the cantate and Deus were rendered by Mesdames Kirby, P. E. Sheperd, More, and Mesars. Blyth, Orme, and Humphreys.

The collection realized a handsome sum, and will be devoted to the poor and needy of the parish, as will also the proceeds of the festival.

The following were the clergymen present: Archdeacon Lauder, Canon Johnstone, Canon Jones, L.L.D., Revs. G. Jemmet, (Rochesterville); G. A. Higginson, (New Edinburgh); W. W. Fleming, (March); S. McMorran, (Huntley); C. P. Emery, (Smith's Falls); J. W. Forsyth, (Kitley); T. Garret, (Belleville), and A. W. Cooke, (Pakenham).

The decorations were entirely carried out by Miss Mann, the pupils of the Church schools and their teachers, Mesdames Sheperd, C. E. Anderson, Remon, and Misses Powell, Wright (2), Lewis (2), and L. Chesley. The refreshment tables were under the management of Mesdames

McNab, Pito, Chepmell, J. B. Lewis, A. Lindsay, W. R. Wright, and Godfrey Green, who formed the committee of ways and means in this department. The entire service was a success, and all concerned deserve the highest praise.

TORONTO.

ASHBURNHAM.—At 3 p.m., the Bishop held a confirmation in this parish, lately set off from Peterboro', where the fruits of the earnest labours of Rev. W. C. Bradshaw are beginning already to show themselves. In the short space of three months he has been enabled both to gather together a goodly assemblage of former adherents to the church, and to draw in a number of those not belonging to her communion. St. Luke's, Ashburnham, was full to overflowing; and the Bishop in his address expressed his high gratification at the evidences of good and true work afforded by the number of candidates—thirty-four in all, twelve of whom were of adult years, and several of them formerly Methodists or Presbyterians. A most pleasing feature of this confirmation was that no less than twenty-nine of the newly confirmed received the Holy Communion with about thirty other members of the congregation. A faithful, hard-working clergyman is pretty sure to find his zealous efforts appreciated, even by those alienated from the church, by circumstances of birth and education, and chiefly hostile to her through the prejudice caused by ignorance of her evangelical teaching.

Sunday, the 15th October, will be a day long to be remembered by churchmen in Peterboro' and its neighborhood; it is not often one sees anywhere out of a Cathedral an assemblage of fifteen clergymen. The Rector of Peterboro' purposes to avail himself of the presence of the Bishop and several of his reverend brethren, who can remain over, to hold a missionary meeting this evening, Monday, Oct 16th.

PETERBORO'.—The Lord Bishop of Toronto held, on Sunday, 15th October, his annual ordination in the Church of St. John the Evangelist, Peterboro'; when four Deacons were advanced to the Priesthood, and four candidates admitted to the Diaconate. The names of the new Priests, in the order of examination merit, are: William Cartwright Allen, B.A., lately Curate of Peterboro', and recently appointed one of the masters of Trinity College School, Port Hope; George Horlock, Student of St. Augustine's College, Canterbury, England, Incumbent of Bobcaygeon; George Ledingham, missionary in West Mulmur; and Alexander Burnside Chafee, B.A., missionary in Vespera. The names of the Deacons, likewise in the order of their examination, are: Edward Soward, appointed to Norwood, Westwood and Belmont; John Edmund Cooper, missionary in Township of Stanhope and parts adjacent; Philip Harding, missionary in the Townships of Oshanos and Anstruther; and Joseph Gander, missionary in the Townships of Cardiff and Monmouth. The interesting rite was witnessed by a large congregation, and a number of the neighboring clergy assembled for the occasion. Besides the Bishop, and the Venerable J. Wilson, M.A., Archdeacon of Peterboro', who presented the candidates, there were present Rev. W. Stennett, M.A., Rector of Cobourg, Examining Chaplain; Rev. J. W. R. Beck, M.A., Rector of Peterboro'; Rev. Vincent Clementi, B.A., late of Lakefield; Rev. F. Burt of Minden; and Rev. Wm. Jupp, missionary of Haliburton. The Bishop preached an admirable sermon from Rom. x. 14, and administered the Holy Communion to the whole of the clergy present, and a large number of the members of St. John's congregation. In

the evening the Archdeacon delivered an excellent discourse from Ps. cxxii., impressing forcibly the duty and advantage of cultivating peace and charity. The church was as full as it was in the morning service.

THANKSGIVING AFTER HARVEST.—To the Clergy of the Diocese of Toronto.—Rev. and Dear Brethren.—The Lieutenant-Governor of this Province having appointed **THURSDAY, NOVEMBER THE SECOND**, as a Day of Thanksgiving to Almighty God for the recent abundant harvest, and the other manifold blessing which we have received at His hands, I have to request that you would earnestly call the attention of your respective congregations to the duty of solemnly and religiously observing that Day. If, in some places within the Province, there has been a deficiency in the Harvest returns, as compared with those of several preceding years, there is still an abundance for our reasonable wants; and no Christian people would withhold the expression of their thankfulness to Almighty God for benefits received at His hands, because these have not in a solitary instance come up to their expectations. By such partial withdrawal of His bounties from time to time, He may design to awaken in His people a more lively sense of their dependence upon Him, and a more careful obedience to His laws and will. And He may design, too, thus to teach His people to consider more faithfully the duty of rendering back to His cause and service upon earth a more fitting proportion of the gifts He has so freely and bountifully vouchsafed to them. In announcing this Day of Thanksgiving, I must request your bringing earnestly before your several congregations the claims and the need of the Mission Fund of this Diocese, and the appropriateness of the occasion for making liberal offerings in aid of that fund. I remain, Rev. and dear brethren, faithfully and affectionately yours, A. N. TORONTO.

Toronto, October 18th, 1876.

N.B.—The form of Prayer and Thanksgiving hitherto adopted, can be had at Messrs. Rowsell & Hutchison's of this city; and the collections are to be sent as usual to the Secretary-Treasurer of the Synod of the Diocese.

Correspondence.

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

ORDERS AND MISSION.

The Editor of the DOMINION CHURCHMAN.

Sir,—An article in your paper of the 5th October, headed Orders and Missions contains the following sentence:—"The Roman Schism in England possesses the continuous ministry; but it is not therefore a true Church of God, nor would it be if in other respects it were clear of error." It is here asserted that a church though it be free from erroneous doctrine, and though it possess apostolic succession, is not a true church of God if it commit some particular fault, which from the whole tenor of the article appears to be intrusion where there is a church already occupying the ground possessing apostolic succession. It is curious to follow out the consequences to be deduced from this principle. One of them is this: The Church of England has sent ministers to officiate in France, in Italy, in Malta, in Brazil and in many other parts where there was a previously existing church having apostolic succession; therefore she can't be called a true church of God. What right had Bishop Mountain to come out to Quebec and exercise episcopal functions where there was already a

duly consecrated bishop? and was it not the duty of every good churchman on landing at Quebec to attend the services of the Episcopal church which had occupied the ground there for centuries, and not to give his support to an intrusive church like Dr. Mountain's, which consequently ought not to be acknowledged as a church of God? The results flowing from this principle are very interesting and are worth investigating. The great question in this connection seems to be this. In a church which can prove to its own satisfaction, that it is a true church of God, and that it is more entitled to the appellation than any other, inasmuch as it holds purer doctrine—is, or is not such a church justified to send ministers to any part of the world to preach the gospel, and administer the sacraments in accordance with its views of what is right and scriptural whether or not there be already a church in possession of the ground? S.

ENGLAND.

The materials of St. Mary's, Newington Butts, which has been replaced by a handsome church on another site, have been sold for £538. The remains of some 500 persons have been carefully removed; two bodies were taken from under the altar, and the inscriptions on the coffins showed that they were Bishop Horsley and his wife, who died in 1805 and 1806.

The Bishop of Chichester has issued a letter to the clergy of his Diocese requesting them, as soon as possible, to make a collection in their respective churches for the Christians in the East; expressing his conviction that the horrible slaughter of the Bulgarian Christians, and the destitute condition of such as have escaped the sword of the oppressor, must have deeply moved the people of his diocese.

"POPERY" IN A DISSENTING MEETING HOUSE.—The *Eastern Daily Press* states that on a recent Sunday, at Princes street Congregational meeting house, Norwich:—"The Communion table was very elegantly adorned with choice flowers and plants, while evergreens were arranged round the Communion." It seems the congregation was keeping high festival on the occasion of the return of their pastor from a two months' visit to the United States.

The very important and difficult office of Bishop of Calcutta and Metropolitan of India has been offered to the Venerable Edward Ralph Johnson, M.A., Archdeacon of Chester, and is likely to be accepted by him. Mr. Johnson was formerly a Minor Canon of Chester Cathedral. He was presented to the Rectory of Northenden, Cheshire, by the Dean and Chapter in 1866, and was made Archdeacon by the present Bishop of Chester in 1871. His kindness, tact, and never-failing willingness, have made him very acceptable and useful in the Diocese of Chester.

THE CHURCH CONGRESS commenced its sittings on the 3rd of October at Plymouth. Two official sermons were preached. Canon Miller preached in the parish church of Stoke Damerel, Devonport; the part of the congress, however, betook themselves to the church of St. Andrew, in Plymouth, when the Bishop of Winchester drew from St. Paul's image of the body and its members, (1 Cor. xii. 12), some useful and eloquent inferences on the value of organization. The congress was held in the new guild hall. The mayor, in his robes of office assumed the chair; and after welcoming his guests and expressing a hope for the success of the congress, formally

resigned it to Bishop Temple. We purpose to present our readers next week with a further account of the proceedings of this Congress.

A VERY successful effort has been made in the Carlisle Diocese (1) To aid the parents of promising boys to obtain for them a higher education as the first step to fit them, if qualified in other respects, for becoming clergymen; (2) To assist and direct young men in obtaining a university degree with the same ultimate objects; and (3) To help young men in their more immediate and direct preparation for Holy Orders. The Duke of Devonshire gives £50 a year, and four other laymen give similar sums, while Mr. Whitwell, M.P., and others contribute smaller donations. The laity of Cumberland and Westmorland are very unwilling, as a rule, to give large sums to central societies, but are munificent contributors to good works within their own border. Three or four young men are already training for orders, and last week the committee were able to accept five more applications. Canon Prescott is the Secretary.

THE following is from an appeal made in reference to the Cornish Bishopric:—"The passing of the Truro Bishopric Act, and the conditions attached by Lady Rolle to her munificent endowment of £40,000, place the Church of England in a critical position. The Government, acting on the earnest solicitation of churchmen, has given the church full power to erect the new see. The Bishop's relinquishment of £800 per annum has been legalized. £25,000 has been raised by voluntary subscriptions chiefly within the diocese. Lady Rolle is prepared to hand over £40,000 to the Ecclesiastical Commissioners, when the small sum now remaining to be raised shall have been promised or guaranteed. If this sum be not raised within a limited period, the Act will become a dead letter, and the church will incur the discredit of having sought and obtained legislation, and then failed to provide the sum necessary to give force to the Act. The condition attached by Lady Rolle to her generous endowment is a fair and honourable challenge to all churchmen: 'Raise a sum equivalent to £1,000 per annum for the new bishopric during my life-time, and then I will add my £40,000.' She offers £1,200 a year to meet £1,000. Ought there to be any delay in fulfilling her conditions? £4,000 still needed."

IRELAND.

OCTOBER 2, 1876.—The Archbishop of Armagh has fixed the 25th of October, for the meeting of the synod of Armagh; and on the previous day will preside at a meeting in support of the new scheme of religious education, under the sanction of the general synod. His Grace has just completed a tour of confirmations, during which he administered the rite to 105 candidates at Mullaghbrach, to 161 at Castleblaney, to 62 at Carricknacross, to 250 at Chones, to 160 at Lisnaskea, and to 162 at Fivemile-town.

On the 20th the visitation and synod of *Kilmore* diocese took place in the parish church of Cavan. In his address the Bishop referred to the satisfactory state of the diocese, to the increase of church members appearing by the report of the rural Deans, and to their financial safety as certified by a professional actuary. The proceedings, which were marked by entire unanimity, closed the same afternoon. Equally brief and harmonious was the

annual meeting of the Bishop with his clergy and laity, of the little diocese of Elphin, which took place at Boyle; and also that of Ardagh diocese, which took place at Longford on the 15th inst.

THE customary visitation of the Dublin diocese will not, it is stated, take place this year. The Archbishop of Dublin has not recovered completely from the effects of the painful accident, which has interfered so largely with his discharge of duty for many months past; his Grace has been, however, equal to the exertion of travelling to his country residence in Wicklow, where he is now sojourning. Bishop Knox, on the 17th inst., embarked for Rathlin island, an outlying and remote spot, dimly visible from the Antrim coast, and visited by few. On the following day he gave an address to a crowded congregation in the little church, and confirmed 85 young persons, on the same afternoon returning to the mainland, rough weather notwithstanding.

Amongst the minor items of Church intelligence are the following:—A handsome brass lectern has been placed in Fivemiletown Church, in memory of the wife of the Vicar, and other improvements in the same church have lately been made. The little church of Malin, in the diocese of Derry, stated to be the most northerly church in Ireland, was built in the darkest architectural epoch; and it has just been completely transformed, and finished with all things necessary for the decent performance of service, the re-opening being on Sunday the 3rd of September.—A mission took place with the assent of the Bishop, during the last week of September, at Letterkenny.—During the present week the synod and visitation of Derry take place.—At the cathedral parish of Lisburn improvements in the organ are being made at a large expense. Sir R. Wallace, M.P., the lord of the soil, contributing handsomely, as is his wont.—In the Cathedral of Kilmore a large west window, containing many illustrations of events in Scripture, and wrought in the studio of Ward and Hughes, of Soho, has been placed in memory of the late Bishop Carson.—The church of Kilkeevan (Galway), was reopened on the 6th, after extensive improvements with new seats, pulpit, and chancel fittings.—The venerable church of St. Andrew, Dublin, has also been reopened after re-decoration; but it is questioned whether this and certain other of the city churches will be required when Christ Church Cathedral (which is in their vicinity) is completed and again used for service.—In the Cathedral of Cork, a handsome throne for the Bishop, designed by Mr. Burges, is to be at once commenced. This work, involving an expense of £500, is an illustration of the way in which the churchmen of Cork maintain their honorable leadership.—The ancient and highly interesting Cathedral at Killaloe, has been visited (at the request of the Dean) by Mr. Street, a circumstance which seems to indicate some revival of life and movement. Nothing can be more dismal than the present state of this primitive and curious structure.—*Guardian.*

AUSTRALIA.

On Tuesday, August the 8th, the diocesan Synod of Brisbane assembled: his Lordship the Bishop presiding. We extract from his opening address the following statements contained in the *Australian Churchman*:—
"Mention has been made to me, in warmly commendatory terms, of the scheme for establishing a General Church Fund for the diocese, similar to those institutions or organizations which exist in all the other

Australian dioceses; and which, in most of them, are known under the name of the Church Society. As regards the necessity for such an organization:—having now visited, I may say, all the chief centres of population, and having been through many of the outlying districts of the diocese, I am more than ever convinced of the absolute necessity for such an organization. In fact we *must* have it, if the Church of England body is to discharge, with any degree of efficiency, the duties of that high and holy office to which God is calling it in this land. In attempting to express my sense of the importance of the work before us, I am oppressed by a feeling of the entire insufficiency of language to convey to you one half what I desire to impress upon your minds, concerning the magnitude of that work, and its vital importance to the happiness and future welfare of the people of this country.

"In a certain address which was presented to me here in Brisbane by the laity of the diocese, allusion was made to "the many places in this vast territory calling out for the ministrations of the Church." These are indeed solemn words; words of sad and terrible significance. And they certainly do not seem to me to be less sad nor less terrible since I have ascertained for myself that they are true to the letter. The fact declared is indeed a sad one; but a still more sad state of things might have revealed itself to me during my journeys. I might have found, in those places where no clergyman of the Church of England has ministered for years past, that the people had ceased to call out for such ministrations; that they had become apathetic, or at least indifferent, and ceased to desire those privileges which have been for so long a time beyond their reach. A state of things such as this would have been terrible indeed. Thank God, however, this is not the case. In every place which I have visited, where there are no ministrations of a clergyman, the people are earnestly desiring such ministrations. The population in this colony has increased with such amazing rapidity, that it has altogether outrun the ministrations of religion and the means of grace. Our Church has fallen altogether behind in her work, and nothing but extraordinary exertions, and a resort to measures which may be regarded as exceptional, will enable her to recover her lost ground, and to resume her proper position in this country. It will be needful, no doubt, to recruit the ranks of the clergy here by means of fresh ordinations; and, as regards the mother country, and the means of obtaining men from thence, whether already in holy orders or wishing to take orders, I shall be glad if any of you, or your friends here who keep up a home correspondence, will make our wants known as widely as possible. I shall be glad to furnish any one who will apply to me, with the directions of my commissaries in England, to whom all communications should be addressed. I attach considerable importance to this mode of operation. There are, no doubt, many people in England who feel very acutely for their friends, or members of their families out here, when they hear that they are deprived of the ordinary ministrations of religion. And we may believe that such persons would gladly take some little trouble in seeking for men fit for the work of the Church in this colony. I must by no means pass over the difficult questions which have reference to the aboriginal race of this country, and to the Islanders and Chinese who have come amongst us from their own lands. I introduce the subject in order that it may be fully understood that the Synod regards these questions as of great and primary importance.

As regards the aboriginal race, His Excellency the Governor has been pleased to renew a Commission for inquiring into the condition of the natives, which commission had been previously in existence for some years. His Excellency has done me the honour to place me now upon the commission, and when I was at Mackay I visited one of the native camps formed by Mr. Bridgman in that neighbourhood. Mr. Bridgman's work comes up fully to the expectations I had been led to form of it. He has not, as yet, included in his plans any attempt to evangelise, or even to give school instruction to the natives.

The proceedings of the Synod were of a purely local character.

GREECE.

MR. GLADSTONE has received a telegram, dated at Athens, Sept. 24th, stating that at a public meeting held by 700 Cretans, residents in Athens, the following resolutions were carried unanimously:

"1. That the denunciation by eminent and noble-minded Englishmen, of the fearful atrocities upon Christians in Turkey, the exertions of such men in favor of the liberation of the Christians from the Turkish rule, and the ready and sympathetic response to their call by the English people, through public meetings and the press, deserve the grateful recognition of the Cretans, who, since their uprising in 1821, and up to this day, have often suffered at the hands of the Turks from the same horrors which have now fallen to their Bulgarian brothers, and who are in constant danger of suffering the like again, if civilized Europe does not extend over them, as well as as over the other Christians in Turkey, her protecting arm.

"2. That Cretans residing in Crete, not being allowed by their foreign rulers to give utterance to such sentiments, it behoves their countrymen residing in free Greece, to tender on behalf of the Cretan people their heart-felt thanks to those Englishmen who have taken the lead in the vindication of the cause of the Christians of the East, and to the English people for having espoused that cause, and to express the wish that the strong voice of England may be heard in favor of the rights of their sorely tried island.

"3. That these resolutions be forwarded by telegraph to Mr. Gladstone, and a select committee be intrusted with the task of giving fuller expression to these sentiments and opinions in an address."

SAMUEL SHARPE recommends travellers to copy the Sinaitic inscription on the sides and peak of Serbal. He says they are older than those which have been copied.

COLONEL GORDON reached Magungo, on Mwanan Nyanza, on the 19th of July, and proposed to start for Mtesa's capital, and leave a garrison of 150 men, by special desire of the King.

THE Canadian Pacific Railway surveyors have obtained, by a series of spirit levels, carried all along from the sea, the heights above the sea-level of the following lakes:—Lake Winnipeg, 710 feet; St. Martin's Lake, 737 feet; Lake Manitoba, 752 feet; Lakes Winnipegosis and Cedar, 770 feet; and Lake of the Woods, 1,042 feet.

THE 81-ton gun is exciting considerable attention in England. It has been removed from Woolwich to Shoeburyness for active trial. There, it has only broken windows and wrecked cottages by the shock of its explosion, and made spectators feel uncomfortable when its 1700 lb. shot went spinning over the waves on the "twist," promising no good to some steamers miles away.

AUNT JESSIE.

CHAPTER IV.

Esther had by this time recovered sufficiently to return to her situation; but this attack had given additional proof of her delicacy, and made Mrs. Lang feel that it would never do to suffer her for the future to run the risk of such exposure to the weather as she had had in her long walks to and fro to business; especially as it might be avoided by her going into the "house" altogether. So she had gently unfolded to her niece her plan, which was that Esther being provided for in the matter of a home, she, as her sight had by this time altogether departed from her so that she could not manage to get on alone, even if the small parish pay had been enough for both board and lodging, should take shelter for a time in the workhouse.

Esther started as she uttered the last words, and was prepared to make strong resistance to them; but her aunt laid her hand on her arm to stay her, and in her own quiet way showed that there was no other course for the present. So Esther—seeing that to show how much she felt the trial, and how her young spirit was inclined to rebel against it, would only cause more pain to the sorrowful heart which she knew must be bleeding and shrinking at the thought of what lay before them, even though she tried calmly and patiently to meet it—held her peace, and endeavoured to speak hopefully of the time—though, alas! it seemed so very far off—when she would begin to receive a salary, and they might be able to afford a little room together again.

And now the last day in the little home had come; and though it was but one poor humble room, it had been so peaceful and happy to those two, that it was impossible to quit it without keen sorrow and pain.

Esther was to be spared from business for a couple of hours or so that afternoon, that she might come and fetch her aunt, and lead her to her new place of sojourn. And now Mrs. Lang sat alone awaiting her.

Everything had been put ready. The rent, which had got behindhand, and for which the kind-hearted landlady had never pressed, saying to herself that even if she did lose it, "Why, there! like enough 'twould be made up some other way," had been paid by the sale of some of the few remaining bits of furniture; so that nothing was now left except two or three articles, from which it would have cost the widow much to part, and which the good woman who kept the house had said she would take care of for her until she should be able to have a little room of her own again.

It was almost time to go now. Esther would be coming in about half an hour, as she knew by the clock striking. She had only that brief space remaining of quiet for solitary thought, in which she had been so accustomed to indulge, but which now perhaps would often be interrupted by the perpetual presence of others.

She cast her sightless eyes around the room, as if taking a farewell glance at everything; and then an expression of pain stole into her face for a moment, as if she were realising the fact that she had already taken her last look on earth at every beloved object of whatever nature. She rose, and as though in default of a parting look, she passed her hands slowly, with a sort of lingering, loving touch, over each article one by one: the old arm-chair which had always been her husband's seat; the little table which had always stood beside it; and the chest of drawers in which she had laid by her wedding dress when she had come, a happy bride, to the little home in which she had taken so much pride, but which she had been forced to

leave for something lower-rented after her husband's death. In another drawer she had sorrowfully and very tenderly, in by-gone days, laid aside certain baby garments, when the first and only child that had been granted her, had spread its little wings and soared upwards, as if in haste to prove its heavenly birth and nestle in the arms of love Divine.

She had put by these mementoes of her darling in that drawer, which she had kept locked, and had opened sometimes with tearful eyes and aching heart. But those treasures were not there now. She had given them all away, years ago, to a neighbour even poorer than herself, who was in need of everything; and the much-prized little garments, which her affection had prompted her to hoard, but her higher nature had told her to give, had been worn out and cast aside long since by the healthy active child who had lived and flourished, and grown up robust and healthy.

She could not help a few silent tears falling as thought went over all this; but there was no bitterness in those tears; and as, passing her hand along the top of the drawers, she came to the old Bible, which had been her husband's, and on the fly-leaf of which were inscribed the dates of the birth and death of her child, as also the day on which her husband had entered into his rest, her courage seemed to revive. Taking the book in her hands, she went back with it to her seat, where Esther found her a little later, with so calm and placid a look resting on her face, that had she not known her aunt as she did, she would have fancied that the parting after all had not cost as much as she had feared, and that she need not have dreaded it so much.

"I can't see to read it any longer, Esther," she said, holding up the Bible; "but I should like to take it with me."

"Let me carry it for you, dear aunt Jessie."

"No, thank you, dear; I think I'll carry it myself. To feel I've got firm hold on it seems to help me somehow. And now let us go."

And so they went: Esther giving her arm to her aunt, and guiding her carefully through the crowded streets. The Union lay outside the town; and soon they reached the open country, where the pure fresh breeze blew upon their cheeks, bringing with it the scent of flowers, and the sweet notes of the singing birds.

They walked slowly; for the one was becoming old and feeble, and the other had not yet fully recovered her strength after her illness. Besides, they would willingly prolong this last quiet walk together.

Esther could not prevent the tears every now and then making their way into her eyes, and even rolling down her cheeks; but she did not heed them so much, as she knew they could not be perceived by the other. Her chief care was to keep her voice firm and steady, but in spite of herself a sorrowful quaver made itself heard at times. It caught the listening ear of the other, and made her long to give some comfort before they should part.

"You'll be able to come and see me sometimes, Esther."

"Oh yes, aunt! and you may be sure I shall come as often as ever I can."

"And you won't fret about me, my child?"

A moment's pause, and then came the answer, with a sob which could not be kept back, "How can I help it, aunt? Oh, how can I help it?"

"Because there's no need, darling—no call for it at all. I'm in good hands, Esther, and so are you. You feel that, don't you?"

"I scarcely know what I feel, it all looks so dark—so dark!" murmured the girl, with

a sudden burst of sorrow; but, vexed the next moment that she should have given utterance to the words, she went on, "I'll try and think of all you've said and taught me, Aunt Jessie; and I dare say in time it'll all seem right. But oh, aunt"—and again her feelings overcame her self-control—"if your sight could only have lasted another couple of years or so, and we could have scraped on through that time, then it wouldn't have been quite so hard to bear; for we shouldn't have been obliged to part; and you wouldn't have had to go to the—"

She broke off. She could not utter the word which, to her, spoke only of misery and humiliation.

"But why should I not go there, my child? If the path to the home above leads by there, and if that is the gateway by which I'm to enter, should I murmur at having to pass through it, and say it looks low and narrow, when I can catch glimpses beyond it of the mansion the Saviour has got ready for me. A workhouse now—but only for a little bit of time at most. A seat in heaven afterwards for a long time—for ever and ever. Have I anything to complain of?"

"Ah, Aunt Jessie, how good you are! You take everything so meekly. I wish I could bear troubles like you."

"It's harder for young things, who may have a long life before them; but at my time I feel it can be but a little while; for it sometimes seems I've waited long—so long it can't be much longer—to go to all my dear ones who are watching for me."

"Oh, aunt, don't talk of going! don't leave me—oh, don't leave me!" cried Esther, in sudden anguish, as she looked upon the pale face beside her, and thought it appeared paler and thinner than even its wont, whilst the sweet peace which rested on it she felt was not of this earth—as indeed it was not. A fear, which somehow or other had never arisen with such force before, had suddenly taken possession of her.

"You won't ask to be taken, Aunt Jessie, will you?"

"No, no, my child; for your sake I'd be glad to stay as long as ever the Lord sees fit; for 'twould be a sore parting, Esther. But we needn't look on to trouble before-hand."

"For you've enough to bear in the present, poor Aunt Jessie!" said Esther, tenderly.

"Not one bit more than I can well bear, because, dear, I'm not left to bear it alone. And may-be the trouble seems greater to you than it does to me. For comfort comes with it, Esther. Now that it's all dark without, it seems all bright within; I see things I never saw when I had my eyesight."

"What things, auntie?" whispered Esther.

"I see my Saviour closer than I ever saw Him before. I see to see His tender face looking down on me, oh so compassionately! and he seems to put out His hand, and tell me to hold to it, and He will guide me, so that I shan't stumble. You know how He took the blind man by the hand, and led him out of the town, when He was going to heal him; and sometimes I feel I'm exactly like that man. I'm being led aside by Jesus, and I know as well as the man did that I'm going to have my eyes opened some time, and that then, just like the blind man, the first sight they will look upon will be my Saviour. But that will be in heaven—not here; only I can very well wait: I wouldn't have it a minute sooner than He sees fit."

"Dear Aunt Jessie," murmured Esther. It was all she could say.

"So don't fret about me, Esther; it's all well. If God takes away a blessing with

one hand, it seems to me He's always ready to give two with the other. 'Tis so with me: the light that streams from His face is better than the brightest sunshine, and it seems to come straight into my heart now. If I can't look upon you, Esther—and yours is the only dear face left to me—I can look upon Christ, and when I look I want nothing more."

After this the two walked on in silence for a while.

The sun had suddenly burst through the clouds which had been hiding him all day, and which, when the two had started on their walk, had made everything look cheerless and gloomy. But now all the landscape was flooded with a golden light, which shed a rich beauty over everything; whilst the sky in the west seemed to have kindled into one great blaze of glory. Esther's eye was caught by it, and as she gazed, the words came into her mind, "At evening time it shall be light." She found herself repeating them half unconsciously, over and over again, "At evening time it shall be light."

But now an abrupt turn in the road brought them within sight of the workhouse. Esther involuntarily slackened her pace. Her aunt noticed it, and immediately guessed the cause.

"You'll try and be happy, Esther, won't you, dear? I dare say you'll miss at first coming home at night, for home is home, and nothing makes up for it; but you'll be with kind people; for I'm sure Mr. and Mrs. Webbe will do everything that's right by you; and you'll get accustomed to it in time."

"But I don't want to get accustomed to being away from you, Aunt Jessie."

"And we'll hope to be together again some day," continued the other. "And now, dear, are we near the door?"

"Yes, Aunt Jessie. Are you tired?"

"Rather. And now kiss me, my darling, and promise to keep a good heart and not fret."

They turned and kissed each other, but neither could speak for a few minutes.

"God bless you, my child, my own Esther," came at length in faltering tones from the sightless woman, as she gently stroked the soft brown tresses of the young girl. "God bless you! I never can tell you all the comfort you've been to me! But I know I don't leave you alone, or I couldn't tell how to bear it."

They reached the door, and then Esther turned away to retrace her steps alone, with an aching pain at her heart, but inwardly repeating, as if some voice within her were saying the words rather than she herself, "At evening time it shall be light." At evening time! Not till then, perhaps—but assuredly then."

Meantime Mrs. Lang found herself left among strangers. She could not see the inquisitive glances turned upon her—her whole appearance being so different from that of most of the inmates of that place, that they appeared astonished at her presence there—she could not look into their faces, and thus find out what sort of people these, her new companions, might be: she could only judge of them by the tones of their voices and the words they spoke; and these seemed not overfull of either kindness or gentleness. She still seemed to feel Esther's arms clinging round her neck; whilst in thought she pictured her taking her solitary way back to the town. Her heart was full, not so much of her own troubles, as of tender solicitude for the child of her love. But she knew where to seek comfort, and she sought and found it.

CHAPTER V.

Whenever Esther could get time to come so far, she paid a visit to the workhouse.

And she seldom came empty-handed, for Mrs. Webbe generally managed to send a little packet of tea, or some other small gift, which she begged Mrs. Lang to accept, with her love.

Thus the months rolled on with nothing special to mark them, until one day Esther presented herself at the workhouse to see her aunt, not alone, but accompanied by a sun-burnt middle-aged man, whose countenance, which had once been and indeed still was good-looking, bore unmistakable marks of suffering, either mental or physical.

Esther seemed in a strange flutter of excitement, and the first words she spoke showed her aunt that she was not like her usual self. The stranger had sat down at once without uttering a sound, but he was gazing with a look of pain and tenderness upon the peaceful quiet face, so pale and calm, so full of love and gentleness. It had aged more than he had expected since he had last seen it. Had he anything to do with the lines which came had left there? However that might be, some deep emotion seemed to stir within him as he gazed, for once or twice he covered his eyes with his hand, whilst his lips seemed to quiver.

"Did I not hear some one come in with you, Esther dear?"

"Oh, aunt, how queer your ears are! Yes, some one did come in with me; some one who has come to see you. Guess who it is, Aunt Jessie. It is some one you would like to see—I mean to meet again."

"I can't tell who it is, for I've no one now besides you, Esther; all the others are gone. Your father was the last; and you know we never heard from him after he went away to Australia when you were a baby; and report came some time afterwards that he was dead. Oh, how often I've wept over him; for he was our only brother, and we had all set such hopes on him!"

"But what if the report shouldn't have been true, auntie?"

Esther had no need to say more. With a little low cry Mrs. Lang rose from her seat with outstretched arms, and the same instant found herself pressed against her brother's heart.

"I've come home, Jessie, to ask to be forgiven."

"Frank, dear Frank!" was all she could say.

"Can you forgive me? Can you and my child here, ever forgive me the wrong I have done you?"

There was no need to ask the question again; the loving faces which looked up into his—the warm kisses which were printed upon his cheek, answered it plainly enough.

Then sitting down beside his sister, with his arm round his daughter, who stood hanging over him, he told his tale, which, however, would be too long for us to relate here.

He wound up by saying, "At last I had a long illness, when I was brought down to death's door; and then it was conscience fastened upon me, and showed me what sort of a life mine had been. It all looked very black, Jessie—so black that I must have despaired if I hadn't at the same time come to see One who once shed His own blood that all my stains might be washed away, and I made pure and white. And now I've come back to tell you, as I've already told my Saviour, how it cuts me to the heart to think of all the past, and the suffering I've caused you and those who have gone away where they are beyond the reach of all the love I would have shown them now to prove my sorrow for the way I behaved to them."

His voice broke down at these words, and Jessie, who had seen one patient sister after another pass away to her rest, with only

words of love upon her lips for the brother who had caused her latter days to be spent in one long struggle with poverty, who had heard the young wife murmur, "Lord, forgive him, and grant us both to meet again." Jessie replied, "They all forgive you; and God himself has made it up to them. He has wiped away all tears from off their faces, and satisfied them with His love."

"God bless you, Jessie, for those words!" said her brother, in faltering tones, as he tried to master his emotion.

"But now," he went on, "I will spend the rest of my life in trying to make what amends I can to you, Jessie, and my own Esther. But how can I ever repay you, sister, for all the care and love you have bestowed upon her? how can I ever thank you for having made her what she is? I never can do it; but the God I've lately learnt to know, He will reward you!"

It was a happy trio that left the workhouse that afternoon; Jessie leaning upon the arm of her brother, whilst Esther clung to her father on the other side. Deep joy shone on all their faces; and as they walked they discussed future plans. For the present they would go to a lodging, until they could look about and meet with a permanent home. Frank Grey's suggestion was, that as he had come back possessed of sufficient capital to start a little business, he should seek for something in which Esther might help him; and so they would all three live together.

The idea met with no opposition from either of the others, who declared that it far exceeded their utmost dreams of happiness. Esther's eyes beamed with joy; whilst her aunt's glad smile and softly uttered words of thankfulness, showed how deep and full was her rejoicing.

And Esther thought of the burst of glory which had caught her eyes that sorrowful evening when she was bringing her aunt to the workhouse; and once more the words came into her mind, "At evening time it shall be light."

THE END.

GIRLS, HELP YOURSELVES.

There is real nobility in the power to help one's self. A genuine girl, in these days, ought to be above the accidents of changing circumstances. There may be foolish butterfly girls, who care supremely for dress and admiration, and who float on the sunlit current of to-day, as though no storm could ever come. To them a word of advice and warning may seem as an idle tale. To the girl whose bright eyes have at all occupied themselves in looking about her, and seeing the events which befall people every day, it will appear otherwise. You may be living now in elegance and luxury, the petted darling of your father's spacious house, without a visible thorn or brier of care to prick you, but it may not be long before you are called on to face misfortune. The problem of how to live may stare you in the face, as it has stared others. If you are rich and well to do, you have a great advantage over those whose limited means gives them no power of choice. The destruction of the poor is their poverty. A poor girl cannot look about her and say, "There is this work which invites me, which I would like, which is congenial. I will take time and prepare myself to enter upon it." She must do what first comes to hand, whether or not it be agreeable, and be content with her wages. On the other hand, the young woman who is comfortably and pleasantly established can take her time and arm herself against the day of necessity by the acquiring of some useful art, trade, or accomplishment.

THE DANGER OF WINE.

I had a widow's son committed to my care. He was heir to a great estate. He went through the different stages of college, and finally left with a good moral character and bright prospects. But, during the course of his education, he had heard the sentiment advanced, which I then supposed correct, that the use of wines was not only admissible, but a real auxiliary to the temperance cause. After he had left college, for a few years he continued respectful to me. At length he became reserved. One night he rushed unceremoniously into my room, and his appearance told the dreadful secret. He said he had come to talk with me. He had been told during his senior years that it was safe to drink wine, and by that idea he had been ruined. I asked him if his mother knew this. He said no; he had carefully concealed it from her. I asked him if he was such a slave that he could not abandon the habit. "Talk not to me of slavery," he said, "I am ruined, and before I go to bed I shall quarrel with the bar-keeper of the Tertine for brandy or gin to sate my burning thirst." In one month this young man was in his grave. It went to my heart. Wine is the cause of ruin to a great proportion of the young men of our country.

THE FAMILY BOND.

Family ties are formed of the innumerable ramifications composing all the direct and indirect affinities between heart and heart, and preserve to the widest circumference of the increasing circle a portion of the temperature which warmed and illumined the first fireside.

The same blood drawn from the same veins; the same milk, imbibed at the same breast; the same name borne by each, and of which each is bound to maintain the honor (whether obscure or illustrious signifies nothing), and which cannot be tarnished or exalted in one without reflecting on the rest; the common fortune which bestows affluent or narrow means, as it is amassed or subdivided amidst the inheritors, according to the number of children; the same paternal mansion, whether in town or country, whose roof has sheltered heir cradles during infancy, and the shadowy remembrance of which is impressed on the mind to the last moment of existence; the same traditions, that common consent of mind which binds together the religion, customs, manners, and innate sentiments of the hereditary group; finally, the same remembrances of lessons, conversations, hospitalities, ease, weariness, happiness, tears, births, deaths, hopes, and disappointments—sad and joyous secrets of the domestic hearth—all these form, unknown to ourselves, around, our hearts an atmosphere of ineffaceable impressions, which pervades equally our moral and physical senses; from the influence of which escape is impossible, and which, though it does not bear the cold sternness of legislation, displays the irresistible force of nature.—Lamartine.

It was not as the Lord revealed Himself at the end, but as He "opened the Scriptures" to the two Emmaus friends by the way, that their hearts burned within them; and the same thing sets hearts on fire still.—E. Bradbury.

Live for something. Do good, and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love, and mercy, on the hearts of thousands you come in contact with year by year; you will never be forgotten. No, your name, your deeds will be as legible on the hearts you leave behind as the stars of heaven.—Chalmers.

Holy is the Seed-Time.

ALBERT LOWE.

Ho - ly is the seed - time, when the bur - ied grain .

ORG.

Sinks to sleep in dark - ness, but to wake a - gain . . .

Ho - ly is the spring - time, when the liv - ing corn, . . .

Burst - ing from its pris - on, ris - eth like . . . the morn.

II.

Holy is the harvest, when each ripened ear,
Bending to the sickle, crowns the golden year;
Store them in our garners; winnow them with care;
Give to God the glory in our praise and prayer.

III.

Holy seed our Master soweth in His field;
Be the harvest holy which our hearts shall yield;
Be our bodies holy, resting in the clay,
Till the Resurrection summons them away.

IV.

Glory to the Father, who beheld our need;
Glory to the Saviour, who hath sown the seed;
Glory to the Spirit, giving the increase;
Glory as it has been, is, and ne'er shall cease!

NOTE.—The Small Notes are for the Organ only.