

**PAGES
MISSING**

Dominion Churchman.

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THURSDAY, DEC. 14, 1876.

THIRD SUNDAY IN ADVENT.

The triumphant hymns contained in the chapters for this Sunday are very properly referred, by most commentators, to the transactions which shall take place in connection with the future and more glorious appearing of Messiah, when it shall be said: "Lo, this is our God; we have waited for Him, and He will save us; this is the LORD; we have waited for Him, we will be glad and rejoice in His Salvation." The whole prophecy indeed is wonderfully corroborative of the Divine Nature of Him for whose coming the Church is waiting; and this portion of it especially is referable to the time when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ; when the Lord God Almighty which is, and was, and is to come, shall take to Himself His great power, and shall reign; and when the voice as of many waters, and the voice as of mighty thunders shall resound the praises of the Lord God Omnipotent. In the twenty-sixth chapter the attitude of the Church is beautifully represented as one of waiting for the approach of Messiah, and also of waiting for Him in the way of His judgments—availing herself of every dispensation of God's providences to increase her borders, to fructify her virtues, and to advance towards the state and position in which she shall be fit for the reception of her Lord from Heaven.

The COLLECT composed by Bishop Cosin, with a special reference to the Advent Ordination, compares the Ministry of St. John the Baptist, as preparatory to the Incarnation, with the Ministry and stewardship of the mysteries of the Kingdom of Heaven, as preparing the way for the Second Advent; so that when the Great Judge Himself shall come, there may be found a people prepared to welcome him coming from the clouds of Heaven. The two objects of the Christian ministry are recognized—its effect on the people, and its securing the honor of Messiah. The Collect is full, and impressive—as worthy of the subjects suggested by the season as the two preceding ones.

The EPISTLE gives the Scriptural authority for the position claimed for the Christian ministry in the Collect.

"Ministers of Christ, and Stewards of the mysteries of God"—subordinate to the Head, and to Him alone, called, appointed, sent by Him, entrusted to do His work, to minister His spiritual bounties." As the word translated *stewards* suggests, they are in His absence, the rulers of His household, the church, the dispensers of the mysteries contained in His word and sacraments. And therefore the responsibility attaching itself to their office, is one which requires the account they have to render to be given only to Him who gave them their commissions. Their judgment, then, is to take place when the Lord shall come, "Who both will bring to light the hidden things of darkness and will make manifest the counsels of the heart:" that is the works His ministers have done for Him which may not have come before the world; and the hidden desires, intentions, and motives of the soul—none of which may be cognizable by their censorious earthly judges. And when that time shall come, every man shall have the praise or blame from God that he may deserve; which shall be according to his works, and according to his fidelity in executing the trust committed to him. Christ is here brought before us as the great Heart-Searcher, and therefore as Divine. The grandeur of the position St. Paul assumes for himself, and for the other ministers of Christ is also remarkable. Much as he desired the good opinion of the Corinthians, in order that his labors on their behalf might be successful, yet, after all, the judgment they might pass upon his labors and upon his fidelity was really a very trifling matter compared with the judgment to which all his work had respect—the judgment of the Lord, to whom alone he was responsible. It is also worthy of note that, in the fourth verse, St. Paul uses the term *justification* in a different sense from that elsewhere employed; as it relates, that is, to absolution from final condemnation, and our approbation as righteous at the last day. Our first justification is through the faith of Christ, that is, our full reception of the whole Christian system; our final justification will be according to our works.

The GOSPEL refers to John as sending two of his disciples to enquire of Christ if indeed He was The Coming One—doubtless for their satisfaction, not for his. It contains Christ's testimony to the character of John, and also to his position in reference to the Christian system; as the Gospel for the succeeding Sunday has John's testimony to Messiah. The main subject of this Gospel is the character of Christ's ministry on earth as one of healing, and also as one intended to embrace the whole mass of fallen humanity, without regard to any privileged class as either learned or rich. In the testimony Christ gives to the Baptist, as the Elias which was to come in the character of Messenger of

the Lord of Hosts, it is not necessary to suppose that Christ meant to exclude the idea of the personal appearance of Elijah the prophet, before the great and terrible day of the Lord come. But, as Lord Bacon remarks, many prophecies, perhaps most of them, seem to have "a germinant accomplishment;" and therefore we find them receiving at first a partial fulfilment, and one in a lower degree; afterwards, a fuller, a more literal, and a more glorious one. We find the principle in our Lord's own prophecies relative to His second coming, some of which had a partial fulfilment in the destruction of Jerusalem, while we look for their complete accomplishment when Himself shall come again the second time. And in this way all the early Church understood the prophecy of Malachi relating to the re-appearance of Elijah. Justin Martyr, Theodoret, and others, understand the Lord Himself as intending the same thing, when He said that, "Elias cometh first, and shall restore all things;" nor does there appear to be anything in the New Testament forbidding such an interpretation. The ministry of John the Baptist was indeed a great one, but as the lowest office-bearer in the Christian Church is greater than he was, so his ministry shall be infinitely surpassed in splendor and importance by Elijah the Prophet.

"THE MAN OF SIN."

Of this very extraordinary personage spoken of by St. Paul in the second chapter of his second epistle to the Thessalonians, many and various opinions have been hazarded. The account given by this apostle in his first epistle, of the second coming of Christ, not in lowliness, but in pomp, appears to have confirmed those, to whom he wrote, in the general belief of the speedy approach of the Second Advent. Christ Himself, when on earth, had referred to His coming again as the Great Judge, and had apparently connected that event with the destruction of Jerusalem, which doubtless prefigured it; and the canon of Holy Scripture closes with the startling announcement: "Surely I come quickly." It has, ever since, been made use of as an argument against the inspiration of the early Church, that they were mistaken. Eighteen centuries have passed away, and the signs of the accomplishment of this great hope of the Church are hardly more discernible, than when St. John penned the last sentences of the Apocalypse.

"Age after age has gone,
Sun after sun has set;
And still, in weeds of widowhood,
She weeps a mourner yet."

One of the objects therefore, St. Paul appears to have had in writing this second epistle was to correct the widely spread error on the subject of Christ's speedy appearance in the clouds of heaven; and he shows that he himself was perfectly aware that the day of

Christ would not be yet. He says: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

The "falling away" is to be of so definite a character, and on so large a scale as to be called, by way of distinction, "the apostacy"—not a minor defection, not a petty schism, not the most widely spread heresy; but that great apostacy—the repudiation of Christianity by a vast mass of those who have formerly professed Christ. And this view of the matter is abundantly borne out by the Lord's own statements:—"Because iniquity shall abound, the love of many shall wax cold." "When the Son of Man cometh, shall He find faith on the earth?" that is, He shall not find faith on the earth. "All the tribes of the earth shall mourn," when they shall see the Son of Man coming in the clouds of Heaven.

The Man of Sin is to oppose himself to all that is called God—he is to exalt himself above every other object of worship. He will not represent himself then as the Vicar or Agent of Christ, nor will he profess to be the Paraclete or Comforter Christ promised to send down upon His people. He will not come merely as a great reformer, to call us back to primitive purity of worship, nor will he be merely a great leader of heresy and schism. St. Paul's idea is evidently that of a mighty potentate who is to have nothing to do with the worship of any God at all, but is to oppose himself to every other object of worship, and claim to be above all the gods, whether true or false that have ever been adored in the world. Now it is perfectly clear that no such individual has ever yet appeared on the face of the earth. So terrible a development of impiety—so fearful a leader of a true apostacy, has never yet appeared to blacken the page of history. Many forms of error have grown up in the world; blasphemy and impiety have cursed the richest and the fairest lands of the earth; and have converted the loveliest paradise into the abode of fiends. But so monstrous a form of evil, has never crossed the face of the Universe, as a blot upon God's creation, since the day when the Prince of fallen angels "put to proof the High Supremacy of Heaven, and defied the Omnipotent."

St. Paul further adds that, "he as a god, sitteth in the Temple of God showing himself that he is a god." If any thing more were needed to show that the Man of Sin has not yet appeared, this part of the description is conclusive. The Temple, in Holy Scripture, when spoken of literally, always means the Holy Temple, at Jerusalem. It never means the Ka-aba at Mecca, St. Peter's at Rome, the Church at Wittenberg, or the meeting houses of the Puritans, as some have supposed. Now the Temple at Jerusalem was destroyed about fourteen years after St. Paul wrote this epistle—and has not since been rebuilt. Until then the Temple of God at Jerusalem shall be rebuilt, the Man of Sin will not appear. When he shall come, he

must as a god, sit in that Temple of God, showing himself that he is a god.

This great apostacy then headed by the Man of Sin will be a total falling away from Christ, not in practice only, but in profession also. It will include a renunciation of Baptism with its vows and obligations. It will involve the denial of Him who is the Great God and our Saviour; while the leader of this giant apostacy shall, with all power and signs and lying wonders persuade his followers that he is the great power of the Divinity. Not Romanism—not even Puritanism—not all the heresies and schisms that have appeared in the Christian community, are for a moment to be compared with this great apostacy. This stupendous development of evil prophesied of by St. Paul, which will be the summation, the final embodiment of all the evils that have ever sprung up in connection with the Church.

Some have supposed that St. Paul referred to Mohammed, but this false prophet answers fairly to none of the marks the apostle so distinctly points out; and especially is the description inapplicable which St. Paul gives in the ninth verse, where the coming of the Man of Sin is said to be "with all power, and signs, and lying wonders;" for it is well known that Mohammed made no pretension whatever to working miracles.

Others have supposed that the Popes of Rome are intended. This is the most absurd opinion of any. St. Paul refers to one man—not to a succession of men; and scarcely any of the other marks will apply to the Roman Church. Schism and heresies in abundance have from time to time been developed in that community; but apostacy from Christianity is not a sin for which she has to answer.

One or other of the reformers in Germany, and one or two leaders of sects in England, have been fixed upon by some interpreters. But, although these men were guilty of causing division, and of spreading errors of various kinds; yet, neither in their case, does apostacy—that terrible crime against the Christian religion, appear to be chargeable on any one of them.

After the revelation of that Wicked one, St. Paul says: the Lord Jesus "shall consume him with the Spirit of His mouth, and destroy him with the brightness of His coming." These great events will not take place in a corner. Their magnitude will fill the earth. And as all tribes of the earth shall mourn, when they shall see the sign of the Son of Man coming in the distant heavens; so shall all the nations of the world speedily learn the achievements of Messiah, when He Himself shall come in His kingdom to reign with all His ancients gloriously.

The tendency of the present age is towards infidelity—its tendency is to make theology, the oldest and best established of the sciences, bend to the newest and crudest guesses in physical science, and to make the testimony of every past age submit to the verifying faculty of the present. The progress of this subtle system,

which carries with it a show of learning, is becoming fearfully rapid; and it may, for aught we know, be preparing the way for "the apostacy," headed by "That Wicked one" referred to by St. Paul.

THE CEYLON DIFFICULTY.

There are some other facts than those we lately mentioned which may serve to elucidate this question. It appears, among other things, that at Badulla, the Tamil Coolie congregation memorialised the Bishop of Colombo to instruct the Catechist to reinstate them in the Church. The Bishop is said to have complied with their request, telling the Catechist that he might hold services in the School, but that such services must be supplemented to those in the Church. The Bishop wrote to Mr. Clark telling him what he had done; and Mr. Clark countermanded the Bishop's order! From this statement it would appear that the Bishop's action in the matter was the result of a direct appeal from native converts to preserve to them a privilege they had learned to value so highly. In fact, every additional item of news on the subject only tends to increase the conviction that the Bishop has consulted the interests of the Church and the privileges of his people in the steps he has taken.

BISHOP OF PETERBOROUGH'S CORRECTION.

The Bishop of Peterborough has accepted Canon Ryle's correction of the stigma he cast upon the Society which has carried on the assaults upon the so-called Ritualistic clergy. It appears somewhat strange that if the Bishop thought it worth his while to notice the thing at all, he should not have made the correction himself at an earlier date. However that may be, his Lordship says these are the words he used: "Prosecution in these days is reduced to a science, and is carried on like many other enterprises, by joint-stock companies, with limited liability." He says that the word "persecution" may possibly, and if so very pardonably, have been substituted by mistake, for the word "prosecution," in some reports of his speech; and this may have given rise to the incorrect version which he has frequently seen, without thinking it, however, of sufficient importance to call for public correction. As the Bishop evidently used the one term or the other in an opprobrious sense, and with the intention of conveying a reflection on the Society to which he referred, we cannot see that it matters much whether he used the term "persecution" or "prosecution," understanding by the latter, the employment of legal means to annoy and worry clergymen, for purposes of mischief. His Lordship clearly has the same impression; and there are considerable numbers in England who were present at the time, and who assert they have a distinct recollection that they heard the Bishop use the term at first reported.

ANOTHER CORROBORATION.

Evidences of the truth of the statements about the Bulgarian outrages is continually accumulating. Sir George Campbell has visited that country in person. He found that, with reference to the report, published by the press, of the outrages, the massacres, and the plundering of property, there had been no exaggeration. Of many of these things, plenty of ocular proof was still left. The pro-Turkish party had endeavored to make out that a large proportion of those supposed to have been killed had returned to their villages, but Sir George Campbell had ascertained there was not the least foundation for this statement. He was perfectly satisfied that no such atrocities had been committed in modern days. He says that, in the district round Philippolis, the French Consul states that not less than fifteen thousand had been killed. Sir George thinks that, while England does not take the position she ought, in actually securing that such occurrences shall not again take place in Turkey, Russia is perfectly justified in the course she has so far pursued.

A NEW ASPECT OF THE EASTERN QUESTION.

Is the power of Europe so far weakened that what was possible and was done in 1860 is impossible now? This is the substance of a question proposed by the *Times* in discussing the subject of English interference in Turkey. The leading journal remarks that at that time Palmerston was Prime Minister, and was not predisposed to favor the designs of Russia; but, instead of leaving outraged humanity to the protection of that power, he joined England, France, and Russia together, and Turkey had to yield. Lord John Russell was Foreign Secretary, as proud of the honor of his country as any man. These two had come to manhood at a time when England faced an embattled world, and neither of them would for a moment think of anything that could detract from the memory of that matchless generation. In the aforesaid year of 1860 there was a frightful massacre of Christians in Syria. The number killed was not so great as those lately slaughtered in Bulgaria—not many more than four thousand males having been murdered. The "conscience of Europe" was horror-stricken then, however. At first the crimes were attributed to the sectarian fanaticism of the Druses overpowering the local force of the Turkish Government, but afterwards it was discovered that they were perpetrated by the Turkish soldiery themselves. The Turkish commander, Othman Beg, acted in Syria precisely as Shekret Pasha has done in Bulgaria, in treacherously entrapping Christians to their doom. But within three months from the date of the first murder, the British government, acting with France, Austria, Russia, and Prussia, had secured the signature of the Sultan to a convention pro-

viding for the immediate despatch of European troops, not exceeding twelve thousand, to Syria, to re-establish tranquility. The Emperor of the French was to send at once six thousand to the scene, and if more were necessary they were to be furnished by the other powers. The Sultan sent his foreign Minister, Fuad Pasha, as commissioner-extraordinary to execute justice on the offenders; and the five powers sent special commissioners to inquire into the origin of the disturbances, to alleviate the sufferings of the Christians, and to make arrangements for the future government of Syria. Lord Dufferin was the British Commissioner. Under the pressure exerted by these commissioners Fuad Pasha hanged the guilty governor as if he had been an unknown Druse. The Turkish Minister tried his hardest to get him off, magnified the danger of outraging the sentiments of the fanatical Mohammedans, and offered to sacrifice any number of the rank and file instead. But the commissioners were inexorable. The troops of France were at hand, the governments of Europe were in earnest, and therefore justice was done; and, moreover, Lord Dufferin did not hesitate to attribute the outbreak to the dissatisfaction the Turkish Government entertained on account of a certain amount of self-control those provinces had. The result was that peace was restored, and the commissioners somewhat increased the "autonomy" previously existing; so that from that day to this there has been comparative peace in those parts—that is, as much as could have been expected under the most wretched, mismanaged government ever known on the face of the earth.

In this way then were things arranged no longer ago than the year 1860, by men from whose political principles we should scarcely have expected so much. But now the cry is raised that the Turk must not be interfered with in the exercise of his undoubted right to govern just as he likes, because the "integrity of the Turkish empire" is not only a foregone conclusion, but must also be received as an axiom in diplomatic statesmanship. On this view of the case the *Economist* well remarks, that the emancipation of the negro was a great feat to accomplish, and so was the Irish Land Act, as well as the disendowment of the Irish Church, and the Abolition of Purchase in the army; but the idea of sending out a commissioner to maintain the integrity of the Turkish Empire under present circumstances, immeasurably surpasses all the rest in the sublimity and grandeur which the achievement would attain!

THE PRESIDENT'S MESSAGE.

President Grant's annual message has been delivered, published, and pretty generally commented on. It being the last he will have the privilege of sending to Congress, he recapitulates the principal events of the last eight years that have been connected with

his position as President; at the same time he appears to have done this by entering as little as possible into such an examination of some of the subjects as might commit him to the adoption of any definite course during the rest of his Presidential career. The message appears to have given but little general satisfaction, partly because he refers so scantily to the great question now agitating the country—the election difficulty in connection with that bungling but much vaunted instrument, the Constitution of the United States. There are also other points which have caused considerable disapprobation in certain quarters.

The President very candidly confesses his own lack of political experience when he was elected to the highest political office in the country, and he admits that he has made mistakes, but contends that they have no right to be called by that most abhorrent name of all, in the estimation of Talleyrand—blunders.

He says the appointments to the civil service, bad as they may have been, should not be charged upon him, as they are really dictated by the people's representatives in Congress. The reconstruction of the South, also, he contends was not his business to look after, as the devising of means for that end rested, he says, with Congress, and all he had to do was to administer the law as he found it.

During his double term of office, the principal war-debt has been considerably reduced, and on a considerable portion of it lower rates of interest have been substituted for higher rates.

He states that the balance of trade has been changed from one hundred and thirty million dollars against the country in 1869 to more than one hundred and twenty million in its favor in 1876, showing that a great commercial revolution has been going on.

The President speaks of relations with foreign powers as satisfactory; and the business of the Alabama Claims' Court and of the Canadian boundary Commission are said to have been satisfactorily done. A future communication to Congress will state the condition of the extradition question with Great Britain. A treaty with Hawaii has been ratified; Mexico is disturbed, and American citizens on the border have suffered violence. An acknowledgment is made of the services of Sir Edward Thornton as umpire in the Mexican Claims' Commission.

The naturalization of foreign-born citizens is still under consideration. The evil of fraudulent naturalization demands a remedy. It is suggested that perfect uniformity in records and certificates might do much to abate the evil. It is also recommended that foreigners who do not know English should wait a while before being naturalized. At this, the Germans have taken considerable umbrage, and they say that they can give an intelligent vote, at least, as well as the Irish.

The extra duty of the army involves

an extra appropriation. The navy is pronounced to be tolerably effective; and although more powerful than ever before, has actually in comparison, fallen behind the superior armaments of Europe.

Postmasters in the Southern States have expressed apprehensions of personal safety. The deficiencies in this department are fast decreasing. The progress of agriculture is noticed, and over-production is deprecated.

A recommendation is made for a building in Washington to continue the exhibition of the country's products, as supplemental to the Centennial. The support of free schools should be made compulsory. The President thinks the scheme he proposed for annexing San Domingo would have been for the general good, and suggests that a great deal too much United States money goes to Cuba and Brazil.

NEW FISHING GROUNDS.

Professor Hind has discovered immense fishing grounds in Northern Labrador. The discovery is considered to be of very great importance to the whole fishing interest of North America. It furnishes, he says, a comparatively new field for that kind of enterprise and industry in which Newfoundland is so distinguished, and from which she annually derives so much wealth. The seasons are sufficiently long to permit the Newfoundland fishermen to arrive on the Northern Labrador coast from the tenth to the thirtieth of July, and to return again from the tenth to the twentieth of September.

A WELCOME RETURN.

The numerous friends of our highly esteemed citizen, Mr. Henry Rowsell, will be pleased to learn that he, with Mrs. Rowsell, have returned to Toronto in improved health, from their visit to England.

Mr. Rowsell is one of the oldest and most universally respected men of business in the Province. It is now upwards of forty years since he commenced business in Toronto; and during that long period he has diligently devoted himself to one of the most important and most useful professions we have. Few men in the Province are better known or more respected for his strict integrity, obliging disposition, and readiness to respond to any benevolent claim that might come under his notice.

As having provided the sole Depository for Church Literature in this part of the Dominion, as publisher to the Church and to the Law Society, and as Bookseller to the Universities, at times when less worthy men would have faltered, he has exhibited a great deal of enterprise, entitling him to a large amount of gratitude from the community, and securing him the esteem of a wide circle of personal friends.

In connection with the Church in Canada it is sufficient for us to say that she does not own a more steadfast, sound, and liberal son.

After an absence from his native land of eight and twenty years, he must have found sad changes; but we are pleased to learn that he enjoyed himself much among his numerous relations, many of whom occupy distinguished positions.

We publish in another column, from an English paper, a notice of the marriage of a niece of Mr. Rowsell's. We are sure it will be read with interest.

OBITUARY.

It is our melancholy duty to announce the death of Mr. Henry Darling, third son of the Rev. W. S. Darling, Rector of Holy Trinity Church of this city. Mr. Darling was a young man of marked ability. He had chosen banking as his vocation, and at once displayed such aptitude for the work and such application to his duties that while yet a mere lad he was appointed to the responsible position of Paying Teller, and though he was barely twenty-four years old at his death, he had for some time held the position of manager of the Dominion Branch Bank at Oshawa. His superiors had long ago marked him out as one who was sure to rise to the foremost place in his profession. But the All-wise Disposer has chosen other things for men. Mr. Darling had been married just five months ago to the eldest daughter of Mr. M.C. Cameron, M.P.P., of this city. To the young wife so sadly bereft, and to the sorrowing father and mother, and brothers and sisters of the deceased, we desire to express the condolence of a very wide circle of sympathizing friends.

NOTES ON INFIDELITY.

THE LAST DAYS OF HUME AND ST. PAUL COMPARED.

Mr. Hume, when drawing near that awful crisis, which even the best of men behold not with indifference, employed the last few weeks of his life in reading the jokes of Lucian, playing cards, and amusing himself with anticipating the conversation that would take place between himself and Charon, the fabled boatman of the river of Hell. And this man, though he wrote recommending his disciples to commit suicide, as being the shortest way of getting rid of the cares and troubles of the world, and argued that the commission of adultery was necessary to the complete enjoyment of earthly happiness, is represented by his biographer, both in his life and in his death, as approaching as nearly to the idea of a perfectly wise and virtuous man, as perhaps the nature of human frailty will permit.

Whilst the aged St. Paul, in the same near prospect of death by martyrdom, anticipating with eagerness that happy day when corruptible shall put on incorruption, and mortal immortality, his heart yearned to warn the friends he was about to leave, and his last thoughts were employed in pointing out the most effectual means of diffusing christian knowledge. In his last address to

Timothy, his beloved son in the faith, he thus speaks in anticipation of his death: "Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give to me in that day, and not to me only, but unto all them that love his appearing."

THE APOSTOLIC CHURCH.

My second reason for thinking that the Holy Spirit does not teach that the two Apostles "appointed elders in every church" is that it is not stated. The words are *kat' ecclesian*, requiring the passage to be thus translated:—"And when they had ordained them elders (i. e., Presbyter-bishops) through—(St. Luke viii. 39.) in (Acts xiii. 1.) or among (Acts xxi. 21.)—the church, and had prayed with fasting, they commended them to the Lord in whom they believed." And the question still remains to be proven, "Was there a plurality of elders in each congregation in the apostolic church? Probably not. Elders we know there were in Ephesus, but it is not stated that there were not congregations also. This we do know—that there was but one Apostle (now called Bishops) in charge of the Ephesian Church, viz., Timothy. And before you again call the large, populous, and extensive city of Philippi "a contemptible town on the outskirts of Macedonia," you ought to read the article "Philippi" and "Philippians" in Smith's Bible Dictionary, vol. ii., pp. 837-848 inclusive. One matter I must refer to before I close; you say, p. 31; "One Bishop is thought sufficient even for London, where professing Christians are numbered by millions, whereas—a contemptible town on the outskirts of Macedonia had a plurality of bishops. Paul in writing to that church addresses his epistle to the bishops and deacons." Here, you should have given us the reason why St. Paul does so. It was because Epaphroditus, their apostle, (Phil. ii. 23,) was himself, the bearer of the epistle. And here in this very epistle we have the ministry of the Christian church in its three orders most clearly and distinctly presented to our view: 1st, Epaphroditus the Apostle of the church at Philippi, possessing exactly the same ecclesiastical powers and authority as the Bishop of London, and that of Londonderry also, no more no less, and having under him and subject to his control,—2nd. THE BISHOPS (i. e., Presbyters or Elders) holding the same order and having the same powers and privileges as those held by the Priests (Presbyters or Elders) under the control and jurisdiction of the two Bishops I have named, neither more nor less.—While 3rd, The Deacons here mentioned were of the same order and subject to the same restrictions as the Deacons of the prelate mentioned.

Nor in all the epistle, nor indeed in all the New Testament, is there a single passage to be found to support your third principle, and I can say without fear of contradiction that in the apostolic church *there was not a plurality of Elders to each congregation.* I remain
T. G. P.

BIBLE CLASSES.

BY THE REV. EDWARD SOFTLY.

(Continued.)

Bible Classes are necessary and beneficial to those who have passed beyond the reach of the Sunday School, to retain them as scholars, or to those whom the Sunday School, for various reasons has not reached. They are an excellent preparative for the Confirmation Class, and a supplement to it, until the young people become married and settled; and by them, they may be made and retained as decided Christians, and intelligent members of our church. The method of instruction may be varied, according to the materials of which the class is composed. New matter of Ecclesiastical instruction, received in the same manner, and by the same rule, may be introduced; but always the great matter must be *God's Word.* With reference to the former I may remark, that with this object in view, I a few years ago prepared a Catechism, in which I embodied the teaching of our Church in contradistinction from that of the Papacy, in relation to the Church, and also the grounds for our Policy and Ritual, as distinguished from the practice of Dissenters, aiming thus at making our young people Scriptural, and intelligent Churchmen.

As to the study of Scripture by this method, I am glad to find that various classes of the community become interested therein, and thus in settled Parishes, there is an open door for a great work to be done, and such a division as that suggested and practised by Mr. Welsh may be practised with great advantage. Thus for young men and for young women, for married people, and for servants. In Missions however, (and I believe it should extend to them) the work must necessarily be limited to the young people, as a special object.

I am of the opinion, that if such practical matters were dealt with by way of a Clerical Conference, and more attention given to them in our Synods, it would be productive of the highest benefit to our Church.

I would suggest that the matter be taken up in a Clerical Conference, and after one discussion, a Digest and Report of the same by a committee after the approval of the Bishop, be recommended to the Clergy of the Diocese, or by vote of the Synod be put forth as a *Diocesan scheme* for general adoption in the working of the Church, and if so practised it would I believe be the greatest power for good that the Church as an organization, can hope to wield.

I may make here a supplementary remark. Many people have expressed to me, that the Bible Class has done their

souls more good than the public services of the Church or the sermon, and there are not a few whom I hope to meet in Heaven, who I believe have received their deepest impressions of religious truth, and felt the power of Divine Grace, for the first time, in the Bible Class.

Finally I may remark upon those by whom I believe this work is to be done. It is highly satisfactory to know that God has raised up and qualified, of the Laity, fitting men and women for this great and important work. I am sure that every faithful Minister of God's Word will whenever such a person appears, recognize his, or her gifts, and thankfully give to him, or her, the place of honour and post of usefulness for which the Great Head of the Church has fitted them; but I fear that such are few and seldom to be found. It is for the Clergy in the due and diligent discharge of the duties of their high calling, (to say the least) to help to furnish, such material. It is at the same time their highest honour and most painstaking and diligent, if not difficult duty, to be, what they are charged to be in our Ordinal, "*faithful dispensers of God's Word,*" as well as of the Sacraments.

See also that part of the Exhortation in the "*Ordination of Priests*"—For as much then as your office is both of so great excellency and of so great difficulty," *et caetera.*

Undoubtedly the unfolding of the Word of God, is the greatest dignity, and at the same time the greatest difficulty of our office, and whatever aid we may receive in the discharge of it amongst our people, the onus for the discharge of the duty must rest upon the Clergy of the Church.

It is for them to recognize both these facts: First the main work to be done, and Secondly the high importance of this agency as a means of doing it.

At another time, I desire your permission to say a few words upon a kindred topic.

BOOK REVIEWS.

A SERMON PREACHED IN THE CHURCH OF ST. GEORGE THE MARTYR, TORONTO, ON Sunday, November 19th, 1876, on occasion of the death of the Honorable John Hillyard Cameron, Q. C., Late Chancellor of the Diocese of Toronto. By A. N. Bethune, D.D., D.C.L., Lord Bishop of Toronto. Rowsell and Hutchison, 1876.

This Sermon from Rev. xvi. 18, is an admirable and worthy tribute to the memory of a worthy and illustrious man, by the Bishop of Toronto; who doubtless feels that he has lost the most reliable and judicious counsellor his Lordship could ever have had, and that the place he occupied can never again be adequately filled. We also feel that in the death of the Honorable John Hillyard Cameron, the Church in this country has sustained a loss, equally irreparable. The sermon bears abundant testimony to the late chancellor's purity and uprightness of intention, under many adverse and peculiarly trying circumstances. His uniformly sound and thorough attachment to the church began to manifest itself at an early period of his life; for it was, says his Lordship, nearly forty years ago, when the Diocesan Journal,

The Church, was under the Bishop's editorial charge, that Mr. Cameron sent a poetical contribution, referring to the Lord's Day, in which these beautiful lines occur:—

"O'tis a joyful thing to see the throng
Of cherub faces with their happy eyes;
To hear the words of God in breath of song
By young lips pour'd as incense to the
skies,—
To know that there is truth, to feel that
there,
From the heart's fulness, those sweet
accents come,
Like angel voices on the sunny air,
 wooing the wand'ring spirit to its home."

His Lordship remarks that "While the mind and spirit that gave utterance to these words evince an inward piety, his after-life gave proof that amidst the toils and cares and conflicts of the world, he had thoughts and hopes beyond the world's contaminations. He was rarely I believe absent from the House of God or the Holy Communion. He always manifested a deep interest in what concerned the welfare and prosperity of the Church. He has given weeks in aid of deputations in our missionary cause; traversing for that end remote parts of the Diocese; and in words of thrilling eloquence, pleading the duty of extending God's Kingdom, and making known, far and near, the great salvation which is the purchase of the blood of Christ. He also took a prominent share in the establishment and government of our chief training school of the church, the University of Trinity College; and his zealous interest on its behalf, and the ability and wisdom of his ready counsels, gained for him at once—on the demise of Chief Justice Sir John Beverley Robinson,—the highest office it could confer, the Chancellorship of the university. In the arrangement and settlement of the Clergy Computation Fund, he was indefatigable in his efforts. And while he gave his time and labor freely to place it on a secure foundation, and through his Parliamentary influence and exertions, acquired for it large amounts which, but for his efforts, would never have been obtained, he refused all remuneration, not only for his professional services, but for many expenses incurred. He took a leading part in the formation of the Diocesan, and the Provincial Synod, and was subsequently an active and useful member of both."

The last moments of a man to whom every Churchman in this country is so largely indebted, cannot be otherwise than deeply and sadly interesting. In reference to these, his Lordship says:—"It was a great satisfaction and happiness to me to have had the opportunity, after an absence of nearly a fortnight from town, of seeing him a few hours before his death. Although unequal to any conversation, he was quite conscious, and expressed very intelligibly his assent to the questions I addressed to him. This gave very comforting assurance of his resignation to God's will in the prospect of death so near; of his faith in the Divine Redeemer of the world; of his whole dependence upon Him for salvation."

"As a public man the loss of no one could be more deeply and widely felt. As a member of the church, to which with such fidelity and affection he always clung, none could be more missed, and none more lamented. But it is God's will, and we must meekly bow to it."

While we would express our convictions that the Bishop has not said one word too much in eulogy of the late Chancellor, we would only add that in this sermon there

is much instruction for every Christian man, expressed in a language which is marked with tender and pathetic beauty, suited to the subject. It cannot fail to have a very extensive circulation, were it only that "JOHN HILLYARD CAMERON" will ever be a "household" name, that will be known and esteemed, wherever and whenever the Church in Canada shall be spoken of.

LEGENDARY LORE; Its view of Nature and of Christ. By Mrs. Ozias Seymour, Milwaukee: Office of the "Young Churchman." 1876.

This little book, the substance of an article from "The Young Churchman," contains a number of beautifully expressed Legendary stories of the ancient Jewish Church, and of Christ. It is well suited for a Christmas present to the young.

CALENDAR.

- Dec. 17th.—3rd Sunday in Advent.
Isa. xxv; Rev. i.
" xxvi. 1-11; Rev. ii. 1-18
" xxviii. 5-19; " "
- " 18th.— " 1; Rev. ii. 18-iii. 7
" li. 1-19; Rev. iii. 7.
- " 19th.— " li. 9; Rev. iv.
" lii. 1-13; Rev. v.
- " 20th.—Ember Day. Fast.
Isa. lii. 13 and liii; Rev. vi.
" liv; Rev. vii.
- " 21st.—St. Thomas.
Job. xlii. 1-7; St. John xx.
19-24.
Isa. xxxv; St. John xiv. 1-8.
- " 22nd—Ember Day.
Isa. v; R. v. viii.
" lvi; Rev. x.
- " 23rd—Ember Day. Fast.
Isa. lvii; Rev. xi.
" lviii; Rev. 12.

Just Published,

A Sermon preached in St. George's Church, Toronto, on Sunday, November 19th, on occasion of the death of

THE HON. JOHN HILLYARD CAMERON, Q.C.,
By the Lord Bishop of Toronto.

Price 10 cents, or \$1 00 per dozen.

ROWSELL & HUTCHISON,
King St. East, Toronto.

To CORRESPONDENTS.—Received—Meeting of Mission Board, Ontario; S. P. C. K. Psalm and Service Book; Fasting Communion, etc. Part of our Huron correspondence is unavoidably held over till next week.

ERRATA.—In our issue of Nov. 30th, page 199, line 2 from the bottom, read "Sir Peregrine Maitland"; also column 2, line 12, read "D^r Mewburn."

NOVA SCOTIA.

The Bishops of Nova Scotia, and Newfoundland have gone to spend a short time in England.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

KNOWLTON.—The Rev. Chas. Bancroft, Rector, is going South for the benefit of his health.

SABREVOIS.—The French School in connection with the English Church, under the management of the Rev. B. P. Lewis is well filled this term. Seventy scholars are attending.

CLARANCEVILL.—The Rev. G. G. Hepburne, who has charge of the Parish in the absence of the Incumbent, Canon DuVerne t

is awakening much interest by holding a Bible Class on Sunday evenings. The Rev. Canon is away on account of ill-health.

WATERLOO.—On Monday evening, the 27th ult., The Rev. D. Lindsay, rector, delivered an able lecture, on the present aspect of the Temperance question, before the St. Lukes' Church Temperance Association. This was the opening lecture of the season and is to be followed by a brilliant lecturer from a distance.

MONTREAL.—On the 26th ult., the circular from the Archbishop of Canterbury was read from the pulpits of the Anglican churches throughout this city on Sunday, with reference to mission work. In accordance with the provisions of the circular, service was held in most of the English church edifices on Thursday morning next, at nine o'clock, and in the evening there was a service for all in the cathedral at eight. The object is the furtherance of the mission work of the Anglican church throughout the world.

On the 19th ult., the Bishop of Algoma preached in St. George's Church, Granby, and in the evening of the same day in St. Luke's Church, Waterloo. On the following Monday evening he preached at Knowlton. At each place His Lordship was gladly welcomed, and the account he gave of the work in his Diocese excited deep feelings of interest. Perhaps it does not seem to pay at first sight, to have a bishop go into villages to tell the story of the Gospel's progress in a new Diocese—it may not pay, the Bishop who does it in money, but it certainly does good to the congregations he visits, by arousing them to more earnest work and broader Christian charity.

ONTARIO.

NEW EDINBURGH.—The Offertory in the church of St. Bartholomew, at the service on St. Andrew's Day, the Day of Intercession, amounted to \$48 for Algoma. It included a double Eagle, \$20.

PORTAGE DU FORT.—On Friday evening, the first instant, a number of the members of St. George's Church, Portage du Fort, and St. James's Church, Bryson, met at the Parsonage, and presented their pastor, the Rev. T. Motherwell, with a sum of money. By request, Mr. Rimer read the following address:

REV. AND DEAR SIR.—"On behalf of your congregation here, and their friends in Bryson, I am requested by Mrs. Cowley and Mrs. Scott, to ask your acceptance of the enclosed sum as a Christmas present. Although Sir, the amount is small, yet it shows that there exists the feeling that should be between a pastor and his flock. We all wish you and your estimable lady a merry Christmas; and that you and yours may be spared to enjoy many happy returns of the same is the earnest wish of us all.—"Mr. Motherwell replied that this was a surprise indeed, as he had not received the slightest hint of it. He also expressed himself most grateful to Mrs. Cowley and Mrs. Scott, and his congregations, for the very substantial expression of their kindness; and added not only on special occasions such as this, in which he was the recipient of marked tokens of their kindness and good feeling, but that every week brought with it some expression of kindness from one or more members of his congregations, and concluded by returning his sincere thanks for the kind mention of Mrs. Motherwell in the address. After spending a very pleasant evening, the party dispersed, not only having enjoyed themselves, but feeling that they had done a good deed.

NAPANEE.—On the 30th ult., the Church of St. Mary Magdalene was used for Divine Service, preparatory to its Consecration by the Bishop. From the Napanee Standard, we learn that the church is a very handsome structure, substantially built, convenient, well-proportioned and large. It is a stone building, and measures outside 44 by 125. A tower and spire, not yet completed, are on the south-west corner. At the north-east corner is a portico having an entrance into the basement, and also into the church. On the north-west corner is another entrance. The entrance on the west side is by an inclined walk instead of steps; and on entering, the first thing that impresses the beholder is the stained glass windows, with the inscription, "How amiable are thy dwellings," and "Enter into his gates with thanksgiving." The general appearance inside is much superior to the external character of the structure. On the north side is the Baptistry, in a recess, lighted by three arched memorial windows, given to the church by Mrs. John Bowey, in remembrance of her son Thomas Robert; by Mr. Wason, of New York, in remembrance of his brother Alonzo Seabury; and by Mrs. Peter Bristol, in remembrance of her son Joseph Frederic Cull. The whole has the inscription, "One Lord, one Faith, one Baptism." The altar was presented by J. Gibbard & Son, is Gothic in style, and is excellently finished in black ash. The wood-work of the nave is of white pine, varnished. There are fifty seats in the nave, and four in the chancel. All the pews have pockets for prayer books, and also kneeling boards. The arched roof is ornamented with frame work of white pine, the ends resting on stone corbels, six feet from the floor. The roof of the chancel is beautifully decorated with wood work, and the walls finished with splashed skirting ten feet deep. The fold stool is not yet completed. The lectern is to be on a raised platform. The vestry is in the tower, the stained glass window having the inscription:—"Let Thy priests be clothed with righteousness." There are eighty-eight windows. The dormers in the roof are of beautifully stained glass. The Catherine wheel window in the north was given by Dr. Rutan, was made in England, and cost \$200. On the east side is a memorial window, from R. G. Wright, Esq., in remembrance of his daughter, Edith Morgan. Two windows are on the east side, by the Rev. W. B. Carey, of Kingston; one in memory of his father, and the other of his wife. The figures were executed by J. C. Spence, of Montreal. The organ-chamber is in the south-east angle of the church, communicating with the chancel. The basement will be used for Lectures and for a Sunday School.

There were present at Morning Prayer, the Very Rev. the Dean of Kingston; the Venerable Archdeacon Whittaker, Provost of Trinity College, Toronto; the Venerable Archdeacon of Ontario; the Revs. J. D. Cayley, Toronto; R. Garret, Barriefield; C. P. Mulvaney, Milford; E. Loucks, Picton; R. Harding, Adolphustown; E. H. M. Baker, Tyenadaga; J. H. Nimmo, Bath; D. F. Bogart, Selby; F. Prime, Pittsburgh; I. J. Christie, Amherst Island; W. B. Carey, St. Paul's Kingston; W. Roberts, Shannonville; and J. J. Bogart, the Incumbent. Mattins were said by the Rev. J. D. Cayley, and the Rev. I. J. Christie. The lessons were read by the Rev. J. H. Nimmo, and the Rev. F. Prime. The anthem skilfully rendered, was from Hab. ii. 20. The Dean said the Antecomunion service, collected the offertory, and pronounced the benediction. The Rev. R. Garret read the Epistle, and Arch-

deacon Whitaker read the Gospel, and preached the sermon, with his usual eloquence and fervor, from Lev. x. 8. The offertory amounted to \$114.75.

Evensong was said by the Rev. R. Garrett, and the Rev. F. Prime, the lesson being read by the Dean of Kingston, and Archdeacon Whitaker. The Anthem was from 1 Chron. xxix. 11. The sermon was from 1 Chron. xvi. 29, by the Rev. J. D. Cayley, who riveted the attention of his audience by the interesting manner in which he opened out the exhortation of the inspired writer, in language equally remarkable for its perspicuity and for its impressiveness.

Mrs. Bogert sustained her reputation at the organ. An excellent luncheon was given in the basement of the Church; and after evensong, tea was provided. Short speeches were made by several of the clergy and laity, and a letter was read by Sir J. A. Macdonald, to the Rev. S. Givens, regretting his unavoidable absence.

Thus closed a day which the present generation at Napanee will never forget; and we trust the services which were attended by large numbers, will be productive of great good in the neighborhood.

On the following Tuesday evening the Rev. J. W. Burke, of Belleville, preached, and on Friday evening, the Rev. W. B. Carey, of Kingston. On Sunday, the 3rd, the Lord Bishop administered the sacred rite of Confirmation, at which there were twenty-three candidates, and one hundred and twenty communicants. At 3 p.m. the Litany was said, and the Rev. Rural Dean Givens gave an interesting account of the early history of the Church in Napanee; in the evening the Ven. Archdeacon of Kingston preached, and on Monday evening the Ven. Archdeacon of Ottawa. The total offertory amounted to about \$400.

NIAGARA.

(FROM OUR SPECIAL CORRESPONDENT.)

HAMILTON.—On Sunday, the 10th inst., in his Cathedral church, His Lordship the Bishop of Niagara ordained the following gentlemen:—Mr. Robinson Gardiner, Deacon, and the Rev. Chas. E. Whitcombe, Missionary in Binbrook, Saltfleet; Rev. W. R. Clark, B.A., Missionary at Palmerston; Rev. Wm. M. Tooke, Missionary in Maryborough, and the Rev. Joseph Fennell, Missionary in Grantham and Queenston, Priests. The sermon was preached by one of the Bishop's chaplains the Rev. Canon Dixon, B.A., Rector of Guelph. The very Reverend the Dean of Niagara, the Rev. Canon Dixon, the Rev. W. S. Speers, assistant minister of the Cathedral, and the Rev. W. Walsh united with the Bishop in laying hands on those advanced to the Priesthood.

HAMILTON.—The Mission services held at "St. Thomas' Church" have been well attended, and have proved most interesting. The Rev. Mr. Bonham, of England, who having left everything of home and association to devote himself to the work of Evangelizing, is a man of most extraordinary enthusiasm and power—so wonderful are his powers of endurance as shown in his continuous work, and so fluent is he in presenting the language of the Bible in its exhortation to man for seeking salvation. The writer has had the pleasure of meeting the Rev. Mr. Bonham on two occasions before, in the United States, and can testify to the excellent result of his preaching, and the more extended interest for holy things which his impassioned pleading created, where for a week or more at a time he fulfilled his appointments thoroughly, by

preaching the word of God day after day, not in one, but three sermons, each. Without appointment or salary, this earnest man subsists upon what he may receive from those who appreciate the sincerity and devotion of his efforts, and is content, if he but win souls, to live as God may send.—HAMILTON.

NIAGARA.—It may not be uninteresting to your readers in addition to the short sketch sent you of the work of the Rev. J. W. Bonham, Evangelist at this place, the week last past, to have presented the labors of this earnest man of God at other points in Canada.

The Mission in *Christ Church Cathedral*, Montreal, continued ten days. The Metropolitan, the Dean of Montreal, the Rector of the Cathedral, and others took part in the services. There was a good attendance on week days, and very large congregations on Sunday. This first Mission in Montreal will probably prepare the way for others.

A few days after the close of the Mission in the Cathedral, the evangelist commenced one in St. Jude's Church, Montreal, which lasted twelve days, and the services were well attended. The Rector, Rev. J. H. Dixon, Dean Bond, and Canon Baldwin took part in the services. At the closing service on Sunday evening, a large number of persons remained for the after-meeting. To awaken an interest in Parochial Missions in Toronto, the Evangelist preached in Trinity Church, St. Peter's Church, St. George's Church, St. Matthias' Church, and in St. James's Cathedral. At the Mission in this place, Mr. Bonham, preached the first and last of the week-evening sermons, and twice on Sunday,—closing the Mission by a sermon on the great awakening in the Church of England, and the Missions now in progress, the Archbishop of York Chief Evangelist.

Mr. Bonham, left Hamilton, for London, on Tuesday, to fill an appointment to speak in the Cathedral.

HAMILTON.

TORONTO.

TORONTO.—ST. LUKE'S WORKING MEN'S BIBLE CLASS ROOMS.—This building which has been erected, mainly by the exertions of the men themselves, was opened on Saturday last. The service consisted of the Litany, with suitable collects, hymns, and addresses.

The Incumbent, the Rev. J. Langtry, gave a brief account of the origin and history of the class, which began two years ago with only five men, and now numbers over forty. The growth of the class imposed the necessity of erecting a building large enough to meet their growing needs. Hence the effort which had issued in the present erection. All were earnestly urged to use their best endeavours to increase the class, and so extend to others the blessing which by their own confession, and that of their families, so many had denied from their connection with the class. Archdeacon Whitaker spoke at length of the character of the work, and the authority for it. He urged that work done, as this was, with the sanction and under the direction of the clergy, was in perfect harmony with the intentions of the church, and the teaching of holy scripture. He claimed that the church never intended to impose her whole work upon the clergy, and that she never would be able to accomplish half her task, unless the laity would come forward and help in such works as this. He urged upon all their individual responsibility, to use for God the influence which they all possessed.

Rural Dean Givens said that what he

had seen and heard to-day, was new to him, and made him feel what great things might be done if our own laity would come forward to help. He felt that if we only could get all our adult members together to be instructed in a Bible Class, far more definite and permanent work would be done, than often was done by our preaching now. He had lately learned that there was in the city an association of Infidels, who meet together every Sunday to build one another up in their unbelief, and prepare themselves to propagate with more fatal efficacy their poisonous opinions. What pains therefore, ought we not to take to build ourselves up in our most holy faith, and do what we could to convince gainsayers, and bring others to a saving knowledge of the truth.

The meeting throughout was full of interest and life, and cannot fail to have a most beneficial effect in stirring up the members of the congregation to new interest and new effort in the church's work.

HURON.

(FROM OUR OWN CORRESPONDENT.)

CONFIRMATION SERVICES.—His Lordship the Bishop of Huron, has since the first of November held Confirmation Services in parishes, viz:

KANYEAGEH, Nov. 2.—St. Paul's Church; Rev. Jas. Chance, Incumbent. Sixty-one candidates—Six Nation Indians confirmed.

MOUNT PLEASANT, Nov. 3.—All Saints Church; Rev. A. C. Hill, Incumbent. A class of candidates confirmed.

SOUTH ZORRA, Nov. 10.—Rev. W. A. Young, Incumbent. A class of thirty-nine confirmed.

WALKERVILLE, Nov. 19.—Rev. N. H. Martin, Incumbent. His Lordship confirmed ten candidates.

COLISTON, Nov. 21.—Christ Church; six persons confirmed, and same day,

KINGSVILLE.—St. Johns; six persons confirmed. Rev. R. W. Johnstone is Incumbent of Christ Church and St. Johns, and of Trinity, North Ridge.

PROSPECT HILL, Nov. 28.—Trinity Church; the Bishop confirmed thirty-two candidates, consecration of churches and burial places.

SANDWICH, E., Nov. 19.—His Lordship the Bishop, consecrated St. Stephen's Church.

ONONDAGA, Dec. 1.—The Church of the Holy Trinity, and the church-yard, were consecrated by the Bishop.

CHRISTMAS PASTORAL.—TO THE CHURCHWARDENS AND MEMBERS OF THE DIOCESE OF HURON:—MY DEAR BRETHREN,—With the near approach of that happy season of the Christian Year in which we commemorate the Nativity of our blessed Lord and Saviour Jesus Christ, and thank God for this His inestimable gift, I would call to your remembrance the appropriate custom that has for some years prevailed in this and the neighboring Dioceses of devoting the Christmas Offertory to the benefit of those who are laboring amongst you in the name of the Lord. These, the Apostle has declared, should be esteemed very highly in love for their work's sake; duly setting forth their claims upon the sympathy and consideration of those to whom they have been called upon to minister.

I need scarcely remind you how very inadequate are the stipends of most of our clergy, and how welcome, in many instances, would be a generous and spontaneous expression of your affection and sympathy at this period, when the increased expense of living is pressing especially hard upon

those whose limited incomes, under the best of circumstances, would barely be sufficient for their wants and claims. I feel sure the members of the Church in your Parish only need to be reminded of their privilege in respect of this matter to respond in a liberal and becoming manner; thereby testifying their gratitude to their Heavenly Father for a Gospel fully and faithfully preached, and encouraging their pastor to more earnest efforts on their behalf by this substantial expression of their appreciation and good will.

Commending you and your families to the loving and gracious care of Him who, as at this season, helped us with the precious and priceless gift of His only beloved Son, and desiring for the members of the Church in your Parish the manifold gifts of the Holy Ghost, I am, my dear brethren, your affectionate friend and Bishop,

I. HURON.

Chapter House, London, Ont., Dec., 1876.

PETERSVILLE.—The Sacrament of the Holy Communion was administered in the new church on Advent Sunday. It was the first invitation given within its walls to "draw near with faith and take this Holy Sacrament to your comfort." The service was peculiarly solemn. It seemed as if all felt that a new life had commenced in the members assembled. There were twenty-nine communicants, and, while some had only a few months previously been admitted to full Communion of the church "by the laying on of hands," the old man of more than fourscore years and ten knelt beside his daughter and granddaughter. The Rev. Canon Innes, who had preached at morning service in St. Paul's, and officiated and preached in the afternoon at St. George's, officiated again at evening service, administering the Sacrament and preaching. Taking for his text the words of the Prophet Amos; "By whom shall Jacob arise?" he portrayed the Church in England before the awakening, and her present life of zeal and earnestness. To the question of Amos applied to her—"By whom shall the Church of England arise?" there can be but one answer—By the fiat of him who said in the beginning Let there be light, and there was light. The preacher told "in words that burn" of the revival of the Church of England in England, and of the preparatory measures taken by those having authority in the Church, the months of prayer and communion, and then the Mission Services throughout the great metropolis, where minor differences and separating lines that should never have existed, and names and badges were all forgotten, and every day the churches were crowded, and the glad tidings proclaimed to the thousands and tens of thousands whose eyes and ears were opened in answer to the prayers of this faithful servant to Him who had visited his people and by whom they had now arisen.

The Church and Sunday School of St. George's are flourishing. The congregation now numbers about one hundred and fifty.

Correspondence.

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

To the Editor of the DOMINION CHURCHMAN.

W. AND O. FUND.

SIR,—The statements of amounts at which the City Parishes have been assessed for the W. and O. Fund, and the returns made, as published in last week's CHURCHMAN, manifest an indifference to this most

worthy cause, on the part of many of these Parishes, which is most disgraceful. On what principle, it may reasonably be asked, is the assessment based? for we find that seven of these City Parishes, and some of them containing many wealthy members, are assessed at the small sum of *seventeen dollars*, while many town and country Parishes not representing a tithe of their wealth are assessed at far larger amounts. But small as the amount is, only *three* out of the seven have returned the assessment—but mark! *not one cent more*—and *three* others of the seven have sent into the Synod office the sum of ONE DOLLAR each. What an amount of preaching, exhorting, begging and collecting must have been done to achieve this magnificent result—about a *quarter of a cent* to each family. Alas! the poor widow and orphan! hopeless is their case, if they have to depend on such Christians (?) as these: they ask bread and they receive a stone—a chip from the flinty hearts who mock at their destitution. And these are the people to whom we are to entrust (in a worldly sense) the care of those whom we love, when the time of our departure has come! We have indeed need of faith in our Heavenly Father—the God of the fatherless and the widow—"for vain is the help of man." Yours &c., CLERICUS.
December, 7th 1876.

THE WIDOWS' AND ORPHANS' FUND.

To the Editor of The DOMINION CHURCHMAN.

DEAR SIR,—I notice in your last issue, a return of the recent collections for the above fund made in twenty of our city churches, and I must say, I feel grieved, and as a churchman, somewhat humiliated to see how far short of the assessed amount the actual return exhibits, (with two honorable exceptions.) I would fain hope that this return is not a finality, but that it may be supplemented by additions. To think that such a fund as the one in question should be allowed to languish, and that the intended recipients of the proceeds should suffer—which they necessarily must, if the required amount be not forthcoming—is simply disgraceful to us; that the widows and orphans of those who have labored for the good of souls, and who have died in harness—should from the default of churchmen, in the consequent withdrawal of the promised pension, which in a majority of cases is their *main* if not *only* dependence, would be cruel: it would be, to say the least—a breach of contract, if not a reflection affecting our honesty.

Can nothing be done to bring the people to a sense of their duty in this matter, or are we to advertise to the world—that we are so poor—or so indifferent to our obligations, as to allow a gross injustice to be done to those, whose only alternative is *submission*, which involves privation and hardship, to those who have a strong claim upon us to shield them from such a calamity? And what a cheerless prospect is thereby held out to those who now labor in the Lord's vineyard, and who may have to leave a widow and orphans "to fatten on this moor" of a Diocese—taking the "return" to which I allude as a criterion of the faithfulness with which we discharge our obligations! Yours faithfully,
Toronto, 2nd December, 1876. J. H.

To the Editor of The DOMINION CHURCHMAN.

SIR,—I would like to ask why your paper is so barren of correspondence? There is no portion of a news-paper read with more avidity. And why, when any correspondent has ventured to ask a question through your columns, relative to some point of theology or ritual, has no one taken the trouble to answer it? And when no one

else does so, why does not the editor himself suggest the answer? As an instance in point: some one asked, "Was it a custom in our church to give the Communion before breakfast?" At first sight one smiles at the simplicity of the question, and considers it not worthy of notice; for the asker has only to make an inquiry of his own pastor, and he will probably hear from him a reply in the affirmative. He will be told that it is an ancient and, pretty nigh, universal custom to partake of the Holy Communion fasting, where it can be done, and therefore where it is convenient an early hour is desirable for various reasons. But while his pastor may thus inform him, or he may soon learn for himself—a few lines from the editor appended to the correspondent's letter might have answered every purpose. Besides, what is a church paper for, but to educate, and assist the clergy in educating the people in these matters?
W. R. B.

THE SURPLICE QUESTION.

To the Editor of the DOMINION CHURCHMAN.

A little breeze has sprung up in certain ecclesiastical circles in Montreal, relative to the use, in some churches, of the Surplice instead of the Black Gown in preaching. One would have thought that no strife would arise about such a question at the present day. But it seems otherwise. There are those in Montreal who are so far behind in their education on church matters as to say that the surplice is the badge of Ritualism, and the black gown of Protestantism. Perhaps the latter is the badge of Protestantism, if it has any at all. But one would suppose that orange or scarlet would have that rank in the eyes of those at least who are in opposition to the surplice. The *Montreal Witness* mentions as the leaders in this opposition, T. R. Johnson and Mr. Savage. The former has made himself notorious in Synod as a rider of a favorite hobby, viz: the revision of the Prayer Book, after the model set by Lord James Butler. He has also tried to form a schism in Montreal. He it was who introduced one of the Bishops of the so-called Reformed Episcopal Church to a Montreal audience. "If to such a man," to cite the words of a lay delegate, "Dean Bond and the clergy concerned, succumb on this question, they have belittled themselves." But, it has been said by one of the party interviewed, the request to have the surplice worn, has come from the Bishop, who desires the cooperation of the Churches against a certain very ritualistic Church in the city. Here the cat is out of the bag. Now every one knows what church is meant, viz: The Church of St. John the Evangelist, and whose minister is Rev. E. Wood, and perhaps a little item of history in connection with this Church will not be inopportune at the present time. Some years ago, before the decision was rendered in England on the Vestment question, T. B. Johnson visited this church as a spy and to gather evidence as to whether the Vestments were worn. He found they were. He made a report to the Bishop. The Bishop, ever ready to listen to single complaints, at once requested their discontinuance. The Pope's reply was, in substance, that the decision then about to be made in England on the matter would be obeyed by the pastor. As soon as that decision, which pronounced the surplice, and *it alone* as the ministerial vestment, was rendered, the Incumbent obeyed; never wearing at any time the stole or scarf. This was an example of obedience followed by no one else either High or Low. And this is an instance of obedience overlooked by the Bishop and others. The judgment, obeyed so literally, prohibited the Black Gown. Every body

knows that very few of those who favor that funeral garb, gave it up in obedience to that law. Not one in Montreal did so; and they are only doing so now at the urgent request of the Bishop, who desires their compliance, that he may more readily work his wish on the Minister with whom he is not in sympathy. At least, so says Mr. Savage. And T. B. Johnson, who was so desirous to have Mr. Wood obey the law, calls upon Dean Bond to persist in breaking that law, otherwise he would leave and form a R. E. Church!! Verily Mr. Johnson had better do so any way, and then, perhaps, he may find rest for his troubled soul. But this is doubtful. And is not T. B. Johnson making himself a Ritualist by attaching so much importance to a robe?

OBSERVER.

FUNERAL SERVICES.

To the Editor of The DOMINION CHURCHMAN.

SIR,—However much we may look with supercilious eye on the United States, I cannot but feel that, especially in church matters, it would be well sometimes to take a leaf out of their book. Read the following account of the funeral service at the interment of Dr. Venables, the late Lord Bishop of Nassau, who died last month in Hartford, Conn. :—

At 11.30 the procession left the rectory in the following order: the surpliced choir of twenty-eight men and boys, then many clergy of this and other dioceses, in surplice and stole, followed by the president and faculty of Trinity College in robes, and by the whole body of the students. Arrived at the church, the opening sentences of the burial office were said by the rector, the two psalms sung to a Gregorian tone, and the lesson read by the Rev. Francis Goodwin of Hartford. The Holy Communion followed, the rector being the celebrant, assisted by the Rev. A. O. A. Hall, of Oxford, England, and the Rev. John McCook, of Hartford. After the creed, the hymn "Brief Life is here our portion," was sung, and after the blessing, the *Nunc Dimittis*. The Eucharistic hymn, which in the American Office follows the Consecration, was No. 184 of the Hymnal :—

Behold the innumerable host
Of angels clothed in light,
Behold the spirits of the just,
Whose faith is changed to sight;
Angels and living saints and dead,
But one Communion make,
And join in Christ, their vital Head,
And of His love partake.

The retrocessional hymn was No. 104 of the Hymnal :—

Jesus lives; no longer now
Can thy terrors, death, appall us.

At the grave the service was said by the Rev. President Pynchon, of Trinity College, and the Rev. A. O. Hall.

The departed prelate lies buried in the college lot at Cedar Hill cemetery, the use of which was kindly and thoughtfully offered by the College authorities.

Compare with this the funeral which took place on the 17th ult., and bear in mind that it was the funeral of a High Ecclesiastical Dignitary, the Chancellor of the Diocese, next in rank to the Bishop. I make no further remarks. Your readers can draw the contrast, and make their remarks.

When the clergy and the laity from the back woods go to the Episcopal City to attend a union service they hope to see everything correct, "all things done decently and in order." Hitherto they have been disappointed.

Rus.

WIDOWS' AND ORPHANS' FUND COLLECTION.

To the Editor of the DOMINION CHURCHMAN.

SIR,—I abstained—and perhaps you and others have done the same—from making any comments on the return published in your newspaper of the 30th ult., of the collections made in the Toronto Churches for the above fund, in the hope that some corrections or additions would be made in the following issue; but to my great disappointment nothing appears this week but a letter which complains of the scale of assessment, but does not in any way explain the deficiency in the receipts. Let us look, then, a moment at the figures. The nineteen City Churches are assessed collectively in the sum of \$1,465. The returns from fifteen amount, (including an offering from Trinity College Chapel which, of course, is not assessed at all) to only \$608 62! Supposing that the four churches at present marked with *nil* returns send in their full assessment, the deficit will be reduced from \$861.40 to \$514, still considerably more than one-third of the amount required. On looking at the details we find that three churches, St. Philip's, Church of the Ascension, and Grace Church, return the exact amount required, \$17 in each case. Two alone return more than their assessment—All Saints and St. Luke's—the first remitting \$20 and the latter \$19 in excess of what is asked of them. St. Paul's approaches within \$10 of its assessment of \$96, but most of the other churches are very much in arrears—notably so the two most highly rated: Holy Trinity sending only \$78 out of its very heavy assessment of \$192, while St. James out of \$427 demanded of it can only remit \$128.50! After the earnest and yet hopeful manner in which the subject was discussed in the last Synod, and considering that each congregation must have known the great straits to which this Fund is reduced, and the very pressing need that exists for a liberal response to the appeal for aid, the result is very discouraging and humiliating. About the necessity and duty of supporting the Widows' and Orphans' Fund, there can surely be but one opinion. Those keen-nosed partizans who scent false doctrine in every breeze must, one would think, be at fault in this instance. Why then this deficiency in the subscriptions to a fund in the support of which all churchmen may be assumed to be united? There must be something wrong somewhere. "Hard times" are not responsible for all of it. Out of the deficit of \$861 or \$514, (which ever it may prove to be) St. James is responsible for \$298.50! It is not exaggeration to say that to the most highly endowed church in the Diocese, and to a congregation probably richer than all the other churches in the city put together, the payment of \$427 a year to a charitable object is a mere flea-bite, while the actual contribution of such a pitiful sum as \$128 (unless it has been supplemented by subsequent donations) is, I must be allowed to say, disgraceful to a church that should delight in being in this Diocese *Ecclesiarum mater et caput* in all good works.

Your correspondent R. H. complains of the unfairness of holding up any individual clergyman as guilty of the misdemeanor of neglecting to make the quarterly collections ordered by the Synod; for, he says, if the people will not give, what can he do? This brings us to the question raised by Canon Brent, in last Synod, but not discussed, viz: the faultiness of the present plan of subtracting the average offertory before anything is forwarded to the Synod office. It does not seem to me at all wonderful that people are chary of giving to these Quarterly Collections, when they have no security that one cent of their con-

tributions will reach the object for which it is given, but that all may perhaps be taken by the wardens to pay a coal-oil bill or the sexton's salary. One of the many drawbacks of belonging to a church in a state of chronic insolvency is that one is practically debarred, under the present system, from contributing to any of the objects for which the Quarterly Collections are made, unless one goes to the trouble of sending the money direct to the Synod Office. In some cases it may, as R. H. says, be unjust in the clergyman to be personally held up as a defaulter, when his parish is too poverty-stricken, to meet the assessed claims upon it; but in several instances the fault does undoubtedly lie to a great extent, at the door or in the pulpit of the Incumbent. Anyhow he must share the reputation, be it good or bad, of his parish; and I hope that the list of all the parishes that are in default for any Quarterly Collections will always be prominently published in the CHURCHMAN.

M.

ENGLAND.

A RETREAT has recently been held by the Bishop of Ripon at the Training College. His Lordship invited a number of clergymen of all schools of thought. There were present about thirty-five. The Bishop being taken unwell, the large number of services had to be conducted by others.

AN immense impetus has been given to church extension at Sheffield, by the Mission which was brought to a close on Saturday, the 14th ult. The Archbishop of York has addressed on an average three meetings every day, and altogether several hundred services have been held. Several new churches have been consecrated—three at Selkirk, Handsworth, and Highfield, at a cost of nearly £30,000. It is now further announced that the parish church is to be restored at a cost of £12,000, given by one lady; that a local brewer will erect a church at Banmoor, to cost £13,000; another gentleman, who has already given over £100,000 to the church at Sheffield, has given land for another church, and that a building fund of £60,000 is being subscribed. The Mission week terminated by a great meeting of nearly 5,000 working men, who were addressed in the Albert Hall by the Archbishop. His grace ridiculed the materialism of the day, saying that its theories were wholly inconsistent with the impulse manifested by the human race to worship something, and the belief in a future state. The laws of education, said his grace, were of the most inadequate kind.

IRELAND.

THE Archbishop of Armagh's recent confirmation tour extended to thirty-five churches, and the number confirmed is estimated at 9,000.

ON the 25th ult., the Synod of the little Diocese of Glandelagh met, the Archdeacon presiding as Commissary of the Archbishop of Dublin. The report of the Council was presented by Canon Bagot. There is a church population of only 11,692, ministered to by thirty-two Incumbents and twelve Curates. The worshippers at morning service are about 5,000; at afternoon service 2,000; and the Communicants are set down at 1,000. The offertory collections are £8,467.

ON the 23rd ult., the members of the Synods of Dublin, Glandelagh, and Kildare, assembled in St. Patrick's Cathedral, when there was an administration of the Holy

Communion. Dr. West, Dean of St. Patrick's, took the chair in the new Synod Hall, and read a letter from the Archbishop of Dublin, which stated the inability of his Grace to attend, from physical infirmity. A resolution of the warmest sympathy with the Archbishop was passed. The Secretaries having been re-elected, and the standing orders re-adopted, the Rev. J. A. Galbraith read the report of the Diocesan Council, from which it appeared that the Sustentation Scheme had been working well, and that the outstanding arrears of payments to it are but small. The composition balances to the credit of the united dioceses on 31st December, 1875, were £74,557, and the balance to credit of stipend fund amount to £51,036. This makes a total capital of £344,240, which at four per cent., represents an income of £13,769; the subscription for shares taken by the parishes amounts to £17,106; this, with the interest on capital, amounts to an income of £30,774; the stipends provided for under the other plan, amounts to £28,300. There is, therefore a surplus of £4,574 of estimated income over estimated expenditure. Mr. T. C. French brought in a bill to provide for the performance of temporary duty, and to provide a stipend for the substitute; and also a second bill for defining and amending certain portions of the financial scheme which affected the incomes of clergymen who might hold chaplaincies to unions and other public employment; which, with amendments, was passed. Another topic under consideration was the education of children of church people.

FOREIGN MISSION NOTES.

INDIA.—INDORE.—The Mission to Indore, of which the population is estimated at 60,000, is entirely to the heathen, and outside Her Majesty's dominions. At the end of last year F. O'Neill was sent thither by Bishop Milman. He was accompanied by the Rev. Nehemiah Gorch, a converted Brahmin. His joining the church has been a great help in bringing the Mission into connection with the natives. Not much success, however, has hitherto attended the work. Mr. O'Neill writes a few months ago: "You might imagine with so much teaching we must have a great number of people preparing for baptism; but the truth is we have only *one* really satisfactory inquirer. Even he stipulated that if he comes to us for instruction, we should not use *force* to make him a Christian, and one of his serious enquiries was whether Christians *danced naked* in their churches. There is a wide spread fear that the intention of the English is to make people Christians by stratagem or force, and that the Missionaries are paid by the English Government. One day a native of Bajansvah came to us with earnest protestations of his sincerity to be received as a Catechumen. We explained the prayers and took him with some of his friends into the house. The rest stood outside. When I closed the door that we might have quiet, some of them outside began to call out, "a panic seized our little congregation—they all got up and fled."

DEPARTURES FOR MISSION FIELDS—October, 1876. Mr. George Brookes, of St. Augustine's College, Canterbury, has sailed for South Africa, there to be admitted into holy orders for work in the Diocese of Grahamstown. Miss Vizard sailed in the same ship for Mission work in the Diocese of Capetown. Mr. Lateward and Mr. Priestly left London by the *Suez* with a view of being ordained and undertaking Missionary work in the Diocese of Bombay. The Rev. G. Ledgard who has been in England on sick leave, sailed in the same ship for Bombay to resume the work

of his mission. Mr. Pink sailed from London by the *Duke of Lancaster* for Calcutta to take, in that Diocese, either school or itinerating work; and lastly Miss Dixon, who has volunteered for honorary missionary work in India, sailed in the *City of Venice* from Liverpool for Calcutta, to superintend the Girls' Orphanage at Cawnpore. It is desired that they who read of these *departures* will pray God to have them in His safe keeping, and to bless their work for Him.

The foreign committee of the Board of Missions of the Protestant Episcopal Church, U. S., reports the unpleasant fact that they close the year with a debt of no less than \$41,000. They add that they have tried all the means within their reach to relieve their treasury, and have failed, and recommend that a renewed appeal be made to the churches, and that meanwhile their scheme of expenditure must be confined within their anticipated income.

Japan.—Increasing activity is reported among the Buddhists. "Provoked to jealousy," says Bishop Williams "by the zeal of the Christians, on feeling that some new effort was necessary to regain their waning influence, they have started a religious newspaper, are building a large temple which will cost over \$200,000, they have determined to send two or three young men to India to study Buddhism at its original source, and they now propose to send Missionaries to Corea to spread their peculiar tenets." But the Bishops report is otherwise encouraging; "the Berean spirit exhibited in the diligent searching of the Scriptures by the Japanese is one very encouraging feature in our work," he writes. "In our school my Bible class, which is entirely voluntary, has been the largest class in the school all through the session; and in addition to this, ten or twelve of the more advanced pupils at their own request, have been instructed in the Epistle to the Romans two evenings in the week. We need, very much, good sound, concise commentaries, to lend to the Christians who frequently come to borrow the few we have.

"Another encouraging fact is, that some of the converts are awakening to a sense of their responsibility to "let their light shine," and are beginning to work for Christ. Two young men go a long distance twice a week to instruct a class of ten or twelve in the Catechism or the Creed, and another is instructing his mother and other members of his household, and a few neighbours who assemble at his house. It is hoped that others may be induced to "go and do likewise," and that much good fruit may spring up from the seed thus sown."—*Spirit of Missions*, Dec., 1876.

MARRIAGE OF MISS ROWSELL.

The *Paddington Chronicle* England, of Nov. 18th, gives an account of the marriage of a niece of Mr. Henry Rowsell of Toronto, some notice of which, we are sure, will be highly interesting to the numerous friends of that gentleman in this country. The ceremony took place on the 16th ult. at St. Stephen's, Westbourne Park, the Vicar of that parish being father to the bride, who was married to Francis Bertram Cunningham, Esq., of Bayswater. Miss Rowsell is widely known in Bayswater, from the part she has taken in various religious agencies at St. Stephen's, as well as from the reputation belonging to an eminent clerical name; and the consequence was that for more than an hour and a half, the capacious building was filled with a vast assemblage of well-wishers; the children of the schools being placed in the west gallery.

At half past eleven, the officiating clergyman, the Rev. T. Norman Rowsell, Vicar of Holy Trinity, Eltham, the Rev. Herbert Rowsell, and the Venerable Dr. Hesse, Archdeacon of Middlesex, appeared duly robed in the chancel. A bold rhythmic march was heard from the organ, when the surpliced choir marched down the nave to meet the bridal party, and conduct them forward with the processional hymn:—"The voice that breathed o'er Eden;" which was sung to a special setting in D by Mr. Blanche, organist of the church. The veiled bride was dressed entirely in white, the eight bridesmaids being attired in the palest blue silk, and two of them being very little girls, nieces of the bride.

The Service was semi-choral, and the music to the Antiphonal responses written by the organist. The *Beati omnes* was sung to a single chant. After the prayers preceding the address, Hy. 851, A. and M., was sung. When the benediction had been pronounced, the venerable Archdeacon Hesse addressed the large congregation from the chancel, in the course of which he stated that she who had just been bestowed upon another for his happiness and to be a help meet for him, was not only her mother's joy: she was her father's aid. At Stepney, at Tothbury, and there in that district, she had been his unspeakable help, not only teaching in the school, but visiting the sick, taking thought for the needy, and bearing the troubles of the poor as though they were her own. After the Archdeacon's touching address, the organ played Mendelssohn's Wedding March, after which the bride and bridegroom with difficulty made their way through the ranks of congratulatory friends to St. Stephen's Vicarage; and at three o'clock, they left for Tunbridge Wells. The presents to the bride were unusually handsome and numerous, one of the most valued being a clock, the offering of the children of St. Stephen's schools. A beautiful Silver Salver from St. Stephen's choir was also among the presents. The breakfast party numbered fifty-one, and included the Ven. Dr. and Mrs. Hesse, Rev. Dr. Barry, (cousin of Canon Barry;) Rev. Mr. Campbell, H. M. Inspector of schools; Rev. Norman Rowsell; Rev. Herbert and Mrs. Rowsell; Mr. and Mrs. Blakey, Mr. and Mrs. Brakespear, (both ladies *nee* Rowsell;) Mrs. Cunningham and the brother of the bridegroom; Mrs. Flews (*nee* Cunningham) Rev. Wm. Newton, late Curate of St. Stephen's; Rev. B. W. Day, etc.

MENEELY and Kimberly, of Troy, N. Y., shipped a bell a few days ago to a church in Freetown, Sierra Leone, Africa.

I WOULD fain know all that I need, and all that I may. But I leave God's secrets to Himself. It is happy for me that God makes me of His court, and not of His council.—*Bishop Hale*.

OUR success in life generally bears a direct proportion to the exertions we make; and if we aim at nothing we shall certainly achieve nothing. By the remission of labor and energy it often happens that poverty and contempt, disaster and defeat steal a march upon prosperity and honor, and overwhelm us with reverses and shame.

WHEREVER unselfish love is the main-spring of men's actions; wherever happiness is placed not on what we can gain for ourselves, but on what we can impart to others; wherever we place our highest satisfaction in gratifying our fathers, our brothers and sisters, our wives and children, our neighbors and friends,—we are sure to attain all of happiness which the world can bestow.

ONE LIFE ONLY.

CHAPTER VII.—Continued.

When at last the strain ceased, to the regret of all, Una asked Hervey Crichton if he had observed that during the whole time Miss Northcote was playing, some one was keeping up with the boat on the bank of the river, running along behind the thick alder bushes, so that the movement of their branches alone was detected.

"I did not notice any one," said Hervey. "Shall we steer rather nearer the bank and find out who it is?"

They did so, and just as they came close under the bushes, which dipped almost into the water, the leafy branches were parted by two dark little hands, and the wild beautiful face of a gipsy woman gleamed out upon them suddenly, the deep flashing eyes scanning every face, and settling for a moment with a peculiar intensity on that of Una. Mrs. Burton gave a shriek of affected terror, and they saw the white teeth shine between the curved lips as they wreathed themselves into a scornful smile. Then the hands dropped down, the branches were allowed to meet again, and the face disappeared.

"Who in the world is that?" exclaimed Mr. Knight, who had been nearest to the strange apparition.

"I have not an idea," said Hervey; "a gipsy, at all events, most certainly."

"I know who it is," said Will to Una in a rather low tone; "it is Ashtaroth, the wife of the man Edwards, whose history I told you."

"I am glad I have seen her," said Una. "She is strangely handsome, though it is not exactly a pleasant face. Ashtaroth, goddess of the Sidonians! What a singular name for any one to have in these days."

"Everything is strange about the Edwardses," said Will; "but, behold!" she continued, raising herself and looking out across the country; "I perceive in the distance a black horse approaching, known as one Night-hade, which has the honour of bearing on its back the Master of Atherstone. He is coming this way;" and in the course of a few moments Humphrey, followed by his groom, came riding along the bank close to the boat. He was near enough to exchange a few words with them as to the favourable weather and the prospects of the day, and then Rupert suggested that he should entrust his horse to his servant and join them for the rest of the way.

"We have plenty of room," he said; "and, in addition to other attractions, we have a little old man here who plays the violin wonderfully well, and will entertain you with music when our conversation becomes too dull."

Humphrey smiled and began a courteous refusal; then he paused, his eyes fixed themselves on the bright face of Una Dysart, who had turned towards him, and he wavered, hesitated, and finally seeming to make a great effort, he said, "I wish indeed I could come, Northcote, but I cannot—must not—though I am none the less grateful to you for the offer;" and lifting his hat, he touched his horse on the neck with his hand, and it instantly started off at a rapid pace, bearing him speedily out of their sight.

"Now if ever a man did violence to his inclinations, it was Humphrey Atherstone," said Northcote. "It was quite evident that he longed to take his place amongst us, and was held back by some grave obstacle in his own mind, which compelled him to leave us."

"I have quite come to the conclusion," said Crichton, "that my brother the rector

is perfectly right in his serious mistrust of Mr. Atherstone."

"What grounds can you have for making such an assertion?" exclaimed Una, turning upon him with a flash of indignation in her great brown eyes.

"Simply the logical fact which has become a proverb, 'that there is no smoke without fire,' and the no less certain truth that in these days, mysteries in the lives of individuals do not generally hide anything poetic or interesting, but rather something very discreditible to those who seek to shelter themselves behind them."

"Anyhow, it is utterly unfair to condemn persons on mere assumptions," she answered, for her own generous spirit rose in revolt at the injustice which, it seemed to her, was generally dealt out to Mr. Atherstone—and she allowed a feeling not only of dangerous compassion, but of instinctive championship on his behalf, to take possession of her from that moment. She made her first concession to it by turning her back on Hervey Crichton and occupying herself exclusively in talking to Will Northcote till they reached their destination. Crichton sat silent, looking vexed and uncomfortable, for Miss Dysart had been very friendly with him up to this time, and he was becoming painfully conscious of a daily increasing desire on his own part that they should go somewhat beyond being friends, and when they all disembarked he made a great effort to regain the place by her side which he had generally held when they met in society. But Una was not to be appeased—she somewhat maliciously took refuge with Mrs. Northcote, whom she very well knew the bold warrior would not dare to encounter. Hervey lingered at a little distance from her for a time, and then seeing she was determined to remain hostile, tossed his handsome head with a look of evident pique, and went off to Miss Northcote, who received him with such merry goodwill that he could not help enjoying himself in her society most heartily, in spite of his annoyance.

It was a pleasant scene on which the new comers looked. The field was crowded with persons of all ranks, wandering about in the sunshine and strolling in groups, or more often in couples, down the shady paths by the river-side. The match had been commenced, so soon as Atherstone and a few more of the great people of the county came on the ground, and was being played with great animation and excitement. Una had never seen a game of cricket in her life, and therefore it was to her as unintelligible as it was uninteresting, and she very soon discovered that even those who might be supposed to understand it were entirely occupied with their own concerns, and paid very little attention to it. Atherstone was the only person who seemed really to try to make the day pleasant to the cricketers and their friends, of whom there were many hard-working men and women bent on making the most of their only holiday in the year. Una's glance followed him from place to place, while Mrs. Northcote poured a dropping fire of heavy remarks into her ear, to which she found it was not necessary she should listen in order to make suitable answers, and she was struck by the gentleness and consideration he showed to the poor people for whose comfort he seemed so anxious. She could hardly have believed that his dark face could have been so full of sweetness as it was when he carried tired little children back to their mothers, or found a seat for some poor old woman where she could see her boy playing this momentous game—and he showed very evidently that it was not to mix with his acquaintances, but to do what he could

for the amusement of his tenantry that he had come on the ground.

While Una was standing very silently watching the whole scene, Mr. Northcote suddenly changed the current of her ideas, by exclaiming to his wife,—

"There is the rector talking to that fellow Edwards again. I must say I cannot understand his taking any notice of him. Whatever Atherstone may be, there is no doubt that man is a disreputable scoundrel."

Una turned eagerly in the direction to which Mr. Northcote pointed, and saw the Malay, standing half hid in the shade of a tree, talking with a cringing, furtive air to the rector, while he held upon his shoulder a tiny mite of a boy, whose gipsy face seemed sparkling with precocious intelligence.

Mrs. Northcote looked solemnly towards the group, and said, with the calm satisfaction which always accompanied her condemnation of her neighbours, "It may be, Mr. Northcote, that the rector thinks he has a better chance of inculcating morality on the low scoundrel, who makes no concealment of his guilt, than on the higher placed evil-doer, who shrouds his crimes, whatever they are, under a hard, impenitent reserve."

This evident allusion to Atherstone was a little too much for Una, and she started away from Mrs. Northcote, feeling that she could not trust herself to speak to her without indignation, and went in search of her father.

She found Colonel Dysart engaged in an examination of Atherstone's horse, which had been left under the care of the groom, in a corner of the field, and as Una came up to him he said, "I was just wishing for you, Una; I know how much you admire a fine horse, and this is really one of the most splendid beasts I ever saw." He began describing to her the various good points in the animal; and while she stood listening to him, she saw Atherstone, in the course of some arrangement he was actively making for a group of poor people, accidentally pass near the rector and Edwards. It was clear that he had not seen the Malay before, for the moment his glance fell upon him he stopped suddenly, and let a chair he was carrying drop from his hand. A few moments he stood silent and rigid, then, as Edwards slowly turned his malignant face and looked at him, Atherstone hurriedly said a few words to those around him, and then came with hasty steps to the spot where his horse was standing. There was a very strange expression on his face, a sort of mingling of sternness and misery; but it changed to a softened sadness when he saw Una. He shook hands with her and her father, and told them that he was unexpectedly obliged to leave the ground.

"What, so soon, Mr. Atherstone?" said Colonel Dysart; "I thought that your people always considered they had a right to keep you with them to the last on this day."

"So they have, and I have never failed them before; but this year all is changed. I cannot stay in this place to day." He mounted his horse at once, and saying to Una, with more earnestness than the simple words warranted, "I do trust you will enjoy yourself, Miss Dysart," he galloped off before she could answer.

Colonel Dysart looked after him, with a perplexed expression, and then turned to his daughter. "You have been desired to enjoy yourself, Una; how do you mean to accomplish that result?"

"Not by looking at the cricketers, at all events, and still less by rejoining Mrs. Northcote. I should like to find Lilith Crichton, as Will is clearly not accessible

just now. Have you any idea where she is?"

"I saw her going along the path by the river a short time ago," said Colonel Dysart; "but you must not expect me to join you in a search for her; it is much too hot;" and he flung himself down under a tree to rest himself, while Una went in quest of her friend.

She was walking quietly along the bank of the river, when Rupert Northcote suddenly appeared at a turn in the path, and came rapidly towards her. He seemed greatly disturbed and excited, and with a muttered apology for his haste, passed her, apparently in a vehement hurry, and disappeared. She went on, rather surprised, and a few more paces brought her in sight of Lilith Orichton. Una stopped with an exclamation of dismay when she saw her.

Lilith was standing upright and motionless, with her hands clasped tightly on her breast, as if to still some emotion that was stifling her; her lovely face was white as snow; her great blue eyes were wild with misery; and her whole expression was that of one who feels as if the agony of life could not be endured another moment.

Impetuous Una rushed towards her, and flinging her arms round her, exclaimed, "My dearest Lilith! what is the matter? I cannot bear to see you suffering so frightfully."

But her warm caresses seemed lavished on a statue; and when Lilith spoke at last, it did not seem to be in answer to her questions, but rather that the words were weighing on her heart and burst forth involuntarily—"Rupert—my poor Rupert!"

"He loves you, Lilith—you do not doubt that, surely?"

"No; oh, that I could!"

"But why, dear child? Forgive me for saying it, but I feel sure you return his affection."

"I have no wish to deny it," she answered, while tears gathered slowly in her eyes, and fell from them thick and fast.

"Then why are you so sad?" said Una, anxiously. "You will marry him, without doubt, and be very happy."

"I would sooner die!"

"Lilith, what do you mean? Rupert wishes to marry you, I am certain, and his friends all love you; why should you refuse?"

"I love him too well to tell you why," she answered.

"That is a very incomprehensible answer, Lilith. I want you to tell me, because I cannot but think you must be making yourself needlessly unhappy; and possibly, if you told me the reason of your refusal, I could help you. Perhaps you are too much agitated now; but promise me that you will tell me some day."

"Yes," she said, in a calm, strange voice, "I will tell you some day, Una Dysart."

That promise was kept—but in what an hour!

(To be continued.)

Does the efficacy of prayer, if admitted, conflict with the reign of law? Does it not rather establish, confirm, complement it? For if we suppose prayer—the highest frame, the loftiest enterprise of the human soul—to have no consequence in the spiritual universe, we have then a cause without a result, an aim without an end. All other states and acts of the mind are under the dominion of the law. Thought, reflection, analysis, the flight of fancy, the aspiration of all the higher powers of the intellect, have their commensurate revenue. Is prayer alone abnormal. Or is there anything inconsistent with a law-loving philosophy in these canons of the Christian's faith, "Ask, and ye shall receive;" "Draw nigh unto God, and he will draw nigh unto you?"

BE CAREFUL WHAT YOU SAY.

In speaking of a person's faults,
Pray don't forget your own,
Remember those with homes of glass
Should seldom throw a stone:
If we have nothing else to do
But talk of those who sin,
'Tis better we commence at home,
And from that point begin.

We have no right to judge a man
Until he's fairly tried;
Should we not like his company,
We know the world is wide:
Some may have fallen—and who has not?
The old as well as young:
Perhaps we may, for aught we know,
Have fifty to their one.

I'll tell you of a better plan,
And find it works full well:
I try my own defects to cure
Before of others tell:
And though I sometimes hope to be
No worse than some I know,
My own shortcomings bid me let
The fruits of others go.

Then let us all, when we commence
To slander friend or foe,
Think of the harm one word may do
To those we little know.
Remember, curses, sometimes like
Our chickens, "roost at home,"
Don't speak of others' faults until
We have none of our own.

SON, GO WORK TO-DAY.

If, concerning a mere enclosure of vines, one were to ask the question when there would be most hurry for the laborers, or when any call for them would be most peremptory, the answer would be swift and simple. All hands are needed at once; all hands are needed now, when the weather is favourable; all hands are specially needed when danger of any sort is menaced from dilatoriness or delay. "Go work to-day in my vineyard."

Others are at work. The system of agencies God employs is somewhat intricate. The plan of redemption embraces the entire planet. The nations of the world are in the hands of Providence. The great events of history are under divine control. And wherever mighty movements are in progress, then time and opportunity become impressive and solemn. Sometimes just a single man's life is freighted with vast and extraordinary value, because of the exigency of circumstances in which he happens to stand. And sometimes all our lives are charged with unusual worth and efficiency, simply because various other agencies are in exercise busily under the leadings of an Almighty Hand.

Such a period, we need hardly now to pause to prove, is that in which this autumn we are living. From every part of the city and country come the tidings of interesting activity and progress. The world is all alive. Events are hurrying. The earth abroad is full of confusion. All the forceful influences in use in upbuilding the kingdom of our Lord are in supreme vigor of advance. The word is spreading, knowledge is spreading to and fro, the gates of individual usefulness are wide open. "All things are now ready."

God is at work. The covenant of grace is active. The intercessory prayer is pressing and ready to fall. Sunshine of spiritual warmth streams broadly across many a verdured slope. Never was there one day in modern history, in which persistent labor for Christ was attended with so much promise of success as now.

The Father from the eternal throne seems bending his ear attentive to prayer. The Spirit of all grace is influencing mightily the hearts of men. The communities

are unusually devout. Many a believer is imploring for help. Times of political excitement like these have more than once been attended and succeeded by a grand outpouring of revival rain. It becomes the children of the kingdom to be on the alert in all such momentous days as these through which we are passing. "Son, go work to-day."

Evil is at work. The powers of darkness seem to have been let loose for a season. The wildest elements of discord are clashing in the midst of each community. Intemperance is rife. Moral maxims are at a discount. The mind of man is proud and impure. Those in high places of authority shine with the false light of their own immeasurable corruption. Law makers defy the law, and bullies of the prize-ring lead the parties and divide the offices as spoils. The death-throes of some few systems of wrong are violently lashing the seas into foam. Leviathan is in what whalers call the "flurry."

Now the effect of such terrific combat between right and wrong—and between wrongs fighting each other—is twofold; it threatens loss, and it increases labor. To return to our figure, it is like the rush of tempests among bowers of vines. It menaces the clusters, and it throws heavier burdens upon the husbandmen. These intense antagonisms of sin leave no place for a listless man to abide in. There is no room for any neutral territory on the continent. Sin is the one thing which never gives nor asks quarter. And now it seems to be making onset all along the line.

Calmly amid the confusion, while the world rocks with the tumultuous currents beneath the surface, comes the sound of the parent's voice to his children: "Son, go work to-day in my vineyard."

THEIR SILENCE.

The sin of cruelty to animals is aggravated by two circumstances. First, by the great obligation under which we lie to the dumb creation, which are our servants. We owe so much to the horse, the mule, the cow, the faithful watch-dog, and we ought to treat them kindly, nay, gratefully. The want of these and other animals would be a felt calamity. But we ought to remember that the sin is aggravated by their silence. They are dumb. If you are ill-used, you can cry for aid, and secure it. If you are hungry, you can beg for bread, and get it; but the poor dumb beast cannot ask for food, nor appeal for protection to the officer of a law-court. Hence the crime of the man who ill-uses his beast is aggravated by the meanest and most contemptible cowardice. If the bully or the blusterer, in a fit of passion, strikes his equal, he may receive a blow in turn, or he may be severely chastised for his fit of temper; or if his antagonist, through self-respect, only sees fit to administer a dignified rebuke, he still gets the worst of the encounter, but the ill-used beast cannot thus retaliate; therefore, the cruel monster who mercilessly abuses the beast he rides or drives is the very meanest and most dastardly of all cowards.

BIRTH.

On the 9th inst., on the Mayfield Farm, 10th Concession of Markham, the wife of Christian Reesor, Esq., of a daughter.

DEATHS.

McDONALD—Suddenly, of congestion, at her late residence, Brock Street, Toronto, Dec. 8th, 1876, Jane Morrow, beloved wife of Dr. Mitchell McDonald, Barrister.