

**PAGES
MISSING**

Dominion Churchman.

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THURSDAY, OCT. 19, 1876.

NINETEENTH SUNDAY AFTER TRINITY.

The fourteenth and eighteenth chapters of Ezekiel are two of the most instructive in this remarkable book. The fourteenth sets forth that every man who is self-willed enough to rebel against his God, and set up himself as his own lawgiver, becomes self-deceived, his eyes are blinded to the character and enormity of his sin, and God Himself permits this infatuated blindness to go on until utter destruction ensues. Noah, Daniel, and Job are brought before us as three of the most eminent men who had borne witness for God in the midst of a perverse and rebellious people; but that in the judgment overtaking the Jewish nation, these eminent Saints could not deliver their own souls by their righteousness. The allusions made in this chapter to the patriarch Job are legitimately brought forward in support of the belief that he was a real individual, and not as some suppose, a mythical person, merely introduced into the sacred narrative of the book that goes by his name to support a character. He is here mentioned in connection with two individuals, Noah and Daniel, about the existence of whom there has never been any doubt among those who believe the Bible at all. With the names of these eminent Saints, God's sore judgments are mentioned, and in such a way as to show that these visitations are providential dispensations, and as corroborating the principle involved in the question:—"Is there evil in the city and the Lord hath not done it?"

The eighteenth chapter establishes the righteousness of God's dealings with the children of men, and from the truth that he visits with death the workers of iniquity, and rewards with life the followers after righteousness, he appeals to the house of Israel to turn from their evil ways, so that they may obtain that life which God alone can bestow. This chapter may be taken in connection with the thirty-third chapter, which not only dwells upon the fact that the Divine Being can have no pleasure in inflicting death, but also states more distinctly and more emphatically than in any other part of the Bible, the conditional nature of God's promises. In the face of the plain declaration of this latter chapter it is strange there should be found in any part of the Church, men professing to believe either that the Bible is the Word of God or that it is the expression of that Word, and should yet hold one of the most dangerous and soul-destroying doctrines that have ever been known in Christendom—a personal and unconditional election to eternal salvation. The prophet Ezekiel speaking in God's

name is most precise and emphatic. He even says that when God has positively promised to the righteous man that he shall surely live, if he trust to his own righteousness and commit iniquity, he shall nevertheless die, notwithstanding that God had before promised him life. That there should be no mistake about the matter and as if to intensify the Divine statement of the principle that even God's most positive promises and threatenings are conditional, he goes on to state:—"When I say unto the wicked, Thou shalt surely die; if he turn from his sin and do that which is lawful and right . . . he shall surely live, he shall not die." What terms can be more express? It may be safely stated that no language found on this earth can be less liable to be mistaken.

The COLLECT, EPISTLE, and GOSPEL, may all be considered as referring either to the prevention of sin or the forgiveness of it. The Collect asks for what alone can prevent its commission—both the direction and the governance or rule of the Holy Spirit. That man without the direction of the Divine Spirit cannot know the nature of that which he should avoid as sin is evident; because sin is the transgression of a Divine Law, and we cannot possibly know what God's Law may be, until He Himself has told us. And even after he has made a revelation of His Law, the instances of the Jews and of multitudes of Christians show that an application of the truth of that law by the same Spirit is needed, both in the ministrations of the Church and also in the hearts and consciences of her individual members. And when the principles of the law are duly apprehended, the whole man must, by the influence of that spirit be placed under its governance, or every thing else will be of no avail. The Epistle presents a striking picture of the life of sin engendered by heathenism and indulged in by the corrupt nature of un-renewed man, while it also refers to the Holy Spirit as the great agent of our redemption in its practical and individual application to ourselves. The Gospel deals specially with the forgiveness of sin, and shows two things—first that forgiveness of sin is attainable on earth, by the weary and heavy laden pilgrims, —in opposition to the opinions of many, who imagine that this balm of consolation can only be obtained when this mortal has put off immortality, and the spirit has entered the unseen world. And so we are taught that when, in the creed, we say that we believe in the forgiveness of sin, Holy Scripture warrants us in looking for that supreme blessing of the Gospel before we enter the dark and dreary valley of the shadow of death. And secondly we learn from the Gospel that the human nature of our blessed Lord had both the power and the authority to forgive sins; and that the principle involved in the

question of the unbelieving Jews:—"Who can forgive sins but God only?" was the natural outcome from the perverse and rebellious hearts which rejected the Messiah, notwithstanding the clearest tokens of Divine authentication.

ST. SIMON AND ST. JUDE.

The Collect for this Festival is one of the richest and most beautifully expressed in the Book of Common Prayer. It is eminently worthy of that noble branch of the Church to which we belong, and precisely indicates the position she claims, and to which we doubt not, she is fully entitled. Its teaching combines a protest against all papal assumption with a protest equally firm and decided against all sectarian and denominational schism.—"Who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the head cornerstone."—Then, according to this, the Church was not built on St. Peter; and when Christ said, "On this rock will I build my Church," He did not mean on that one Apostle alone. He doubtless meant the whole infant Church then assembled—Himself and His twelve chosen ones, of whom St. Peter was but a solitary individual. This may be gathered from the words Christ Himself made use of; for the Church was to be built on a rock, *petra* (feminine), while St. Peter was only *petros* (masculine), a stone, part of a rock. And further, according to this also the Church must be historically connected with the Apostles and Prophets, upon whom, with Christ, the Church is built—thus excluding all unauthorized, self-made, schismatical bodies. The rest of the Collect opens up in a succinct form and in expressive language, the teaching of the Church in reference to unity, on which we have not space at present to say more than that the epistle of St. Jude unequivocally lays down the same principles in reference to unity, and gives equally distinct warnings against schism with those which so eminently characterize the writings of St. Paul.

The epistle of St. Jude contains two very remarkable passages; one relating to Enoch's prophecy of the Second Advent, and the other in reference to Michael the Archangel disputing with the devil about the body of Moses. These passages are contained in two apocryphal works—the Book of Enoch and the Assumption of Moses. It is not necessary to suppose that St. Jude quotes from them. He may have embodied some ancient tradition, or have quoted from some older works not now extant. His epistle is remarkable for the force and energy of its composition and style.

ROMISH VERACITY.

We have, several times, had occasion to put our readers on their guard in reference to statements made by Roman-

on 12th, 1876.

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ists, boasting of the number or the distinguished positions of their converts; many of which statements, though positively false, are greedily seized upon by an ultra-Protestant press, as though nothing could delight them more than to celebrate the triumphs of Rome as much as possible. An instance has just occurred of Roman boasting, which, at least, equals in audacity anything we have met with for some time. The Bishop of Minorca, in a pastoral lately published, to his "beloved diocesans," congratulates himself on the faithfulness of his flock to their religion and their Bishop. After contrasting the antiquity of the "Catholic faith" with the comparative truthfulness of the faiths of Luther, Calvin, the Methodists, the Evangelicals of the Berlin conference, etc., the Bishop called on his flock to say a *Te Deum* as a token of gratitude for the disappearance of the leprous plague of heresy, and "in recognition of the grace thus vouchsafed by the most holy Mary." He went on to say that:—"The way to Catholic reconciliation is still open by the way which has been traversed by so many Englishmen, especially by the Marquis of Ripon, and now, last of all, by one of the sons of the Right Hon. W. E. Gladstone."

This bold assertion made by the Bishop of Minorca was corrected as soon as a definite and explicit denial could be received authenticated by Mr. Gladstone himself, in such journals of the Spanish press as would admit his letter. It is said that, of the four sons of Mr. Gladstone, whatever may be the attitude of their ecclesiastical positions, the correspondent of the *Manchester Guardian*, who alludes to the statements, says he is assured that "not one of them manifested the slightest tendency to leave the communion of the Church of England for that of the Church of Rome."

We are glad to meet with this contradiction of what would appear to be a base slander. It would not, of course, be impossible for a son of Mr. Gladstone, or for any one else thoroughly trained in the principles of the Church of England, to go over to the Church of Rome; and it cannot be said that no instances have occurred of men, similarly and equally-well trained, having done so. And yet, as we remarked some time ago, the great majority of instances have come originally from the ranks of the other extreme section of the Church. The statement may not be relished by some; but facts confirm it, and that ought to be sufficient. We suppose it will be replied, with more meanings than one:—"so much the worse for the facts."

CANADA AND THE WEST INDIES.

We hail with much satisfaction every attempt to extend the commerce of Canada beyond the territories of our own immediate neighbors. Last week we called attention to proposals made for trade with Australia, and we hope the exhibition there in April next will not be forgotten. On one or two form-

er occasions we have endeavoured to point out the advantage of commercial intercourse with the West Indies, as we have very reliable authority for stating that the openings there are of incalculable value. Cultivating intercourse with Australia and the West Indies will help very materially to bind together the most important colonies of Great Britain, as well as go very far in saving us from the fluctuations to which we are so liable from our intimate relations with the United States. The subject of trade with Canada appears to be exciting considerable attention in Jamaica, and we sincerely trust the subject will be taken up in real earnest. This appears to have been caused by something in the shape of the deputation of Mr. Mason, as representative of the merchants and manufacturers of Ontario, on the subject of a reciprocal trade. The *Kingston Gleaner* states that the trade of Jamaica alone with the mother country and the United States exceeds ten million dollars per annum, which it thinks is something worth obtaining on the part of any country. The advantages they calculate on, are these two:—The shorter distance between Jamaica and Canada when compared with that between Jamaica and the United Kingdom; and second, the likelihood of the trade being more satisfactory than with the United States, inasmuch as restrictions on account of a protectionist spirit, find no favor in the Dominion of Canada at present. They say that in return for sugar, rum, coffee, pimento, tobacco, wool, hides, fibres, fruit, dye woods, and a multitude of other tropical products, Canada can supply tweeds, boots and shoes, hats and caps, calicoes, brushes, brooms, pails, lumber (rough or planed, grooved, tongued), framed houses, clocks, sewing machines, malt, lucifers, machinery, screws, paints, flour, meal, kerosene, butter, cheese, lard, pork, etc., etc., all which goods, they say compare favorably with those of the United States, both in quality and price. They are also aware of the fact that an effort is being made to open up communication between Canada and Australia, and they mention that a large cargo was ready at the end of last month, and was then about to be shipped to Dunedin in New Zealand.

If a line of steamers were established between the two countries, the passage direct would occupy only nine days, Halifax being made the winter port, and Montreal and Toronto the summer ones. At present their business with the United States requires at least seven days, while with Europe it takes twenty days. They point with satisfaction to the fact that unlike the people of the United States, the ruling powers of Canada do not believe in protection tariffs, being determined to follow in the path of England, which has made such mighty strides in wealth and power by the aid of her free policy. This seems to be the view taken of the matter in Jamaica. We are not ourselves quite sure, however, whether we do not get too much credit for our fiscal policy. As we stated on a former occasion, we

believe in absolute free trade with Great Britain, and between Great Britain and all her colonies and dependencies, and in reciprocal trade with all the rest of the world; and we are confident that the interests of this country, whether material, social, or anything else, would be very considerably promoted by an attention to these two principles. But Canada has not exactly adopted either of them. Her commercial arrangements with the mother country, are much too restrictive for her own interest, and with the United States much too free, for the furtherance of the same purposes.

We rejoice to meet with such sentiments as these coming from Jamaica:—"Next to, if not co-equal with the trade between us and the mother country, should be a trade with our sister country," Canada. "It is but natural that this should be so, and we must do everything in our power to favor and foster it. We and they are one people—one in race and language, with the same institutions founded on the same common law, and the same Bible, and it is almost impossible to strain the bond of relationship too far."

We sincerely hope these sentiments will be heartily reciprocated, especially in Ontario. We dwell upon the subject the more readily, because we are persuaded that it has important social and religious aspects, as well as commercial and political ones.

PLAIN LECTURES ON THE PRAYER-BOOK.

BY DIAKONOS.

LECTURE No. 13 continued.

The Resurrection of the body—or of the flesh. Bodies have been raised—God heard the voice of Elijah, for the dead child of the widow of Sarepta "and the soul of the child came into him again, and he revived." (Kings xvii. 22).

And with Elisha—in life God gave him power to raise from death the child of the Shunamite, and after his own decease, when they were burying a dead man they "cast the man into the sepulchre of Elisha, and when the man was let down and touched the bones of Elisha, he revived and stood upon his feet." When the daughter of Jarius was dead, Jesus said unto her "Damsel arise," and straightway she arose. When he came nigh to the gate of the city called Nain, there was a dead man carried out, the only son of his mother, and she was a widow. The Lord came and touched the bier and "he that was dead sat up and began to speak." (St. Luke vii. 12). Again when Lazarus had been dead four days, and so buried that his sister said of the body, "by this time it stinketh," Jesus cried with a loud voice, "Lazarus come forth, and he that was dead came forth." These are as it were preambulatory proofs of the last and general resurrection—aid, in God's mercy, given to our feeble faith. But the most glorious proof, and earnest of our resurrection is that of Christ the Lord of life. As St. Paul puts it to the

Corinthians, "If Christ be preached that He rose from the dead, how say some among you that there is no resurrection from the dead." 1 Cor. xv. 12. And for what shall be the general resurrection? For the judgment. Thus God hath determined, and hath revealed the determination to raise the dead, and hath confirmed that revelation by the actual raising of several persons as examples, and of Christ the highest assurance which could have been given unto many that the doctrine of the Resurrection might be established beyond a possibility of contravention. That the same body which died and no other shall be raised to life, that the same flesh which was separated from the soul at the day of death, shall be united to the soul at the last day is not apparent out of the word of God.

This is God's work, and no work of man. "With Him all things are possible." "Hath He said and shall He not perform?" Hear what Job said so many thousand years ago, and before the brighter Light of the people had shone upon the world. "Though after my skin worms destroy this body, yet in my flesh (in *flesh* showing the reality; in *my* flesh showing the personality) shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another." (xix. 26). St. Paul tells us "For *this* corruptible shall put on incorruption, and *this* mortal shall put on immortality." 1 Cor. xv. 53. Yes, this very *body* which dies and corrupts must put on the incorruptible soul, and this body, dying mortal, must put on the soul undying immortal.

Again, hearken to the description of the places from which the same bodies shall rise. "They which sleep in the dust of the earth" Dan. xii. 2), which "are in their graves." (St. John v. 20). "The sea shall give up the dead which are in it, and death and the grave deliver up the dead which are in them" (Rev. xx. 13). "We must all appear before the judgment seat of Christ, that everyone may receive the things done in *his* body according to that he hath done whether it be good or bad" (2 Cor. v. 10).

He that sinned in *one* body shall be punished in *that* body and not in another, he that pleased God in his own flesh shall see God with the eyes of the same flesh which pleased God.

Furthermore we know that some bodies will never die. This we know as to Enoch and Elias, and there are those whom Christ shall find alive at his coming; when the last trump shall sound. "The dead in Christ shall rise *first*, then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord."

Notice those that have risen, rose in the same bodies. The saints which rose and came out of their graves at the awful crucifixion of the Lord, appeared to many in Jerusalem. Had they not risen with the old bodies, none would have recognized them and it would never have been known that they who thus appeared had ever been in their graves.

Christ Jesus rose in the same body. "Behold my hands and my feet, that it is I myself" (xxiv. 39). For "He shall change our vile bodies, that they may be fashioned like unto his glorious body (Phil. iii. 21).

This is what has been called Catholic or universal resurrection, and a wondrous sight it will be, glorious, awful. Awful to the condemned, awfully sublime to the saved in Christ. Our Saviour has left us His record, "The hour is coming in which *all* that are in their graves shall hear His voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation" St. John v. 28, 29.

"When the son of man shall sit on the throne of His glory *all* nations shall be gathered before him (St. Matt. xxv. 32). "We shall *all* stand before the judgment seat of Christ (Rom. xiv. 10) "that *every one* may receive the things done in his body, according to that he hath done, whether it be good or evil."

We are fond sometimes of allowing our thoughts to lose themselves as we sit and contemplate the wondrous infinity, of "for ever and ever." This idea of "ever and ever" we can never touch, much less grasp. Let us cease the useless contemplation; rather think of that number, which great as it is, yet hath a boundary; *all* that are in their graves; *all* from the beginning that have ever lived or died.

Should Christ come to-morrow (and why should He not?) there would be one hundred millions of living creatures to stand about his judgment seat. How many millions think you will there be, when all that have ever breathed, shall together at one time and one place, stand about the great white throne.

You will be there and so shall I—upon which side—right or left? Among which class the goats or the sheep? Nay let us work it well, the words are strong, but oh, so important for each to consider now; among the *saved* or among the *lost*?

There is great necessity that the Christian should be clear in his mind as to the resurrection of the flesh.

First.—For the glory of God.

Secondly. That we may thereby acknowledge the great end of our redemption, in that the "Saviour of the world abolished *death*, and brought life and immortality to light through the Gospel" (2 Tim. i. 10.)

Were it not for Him, our Lord Jesus Christ, "that liveth and was dead and is alive for evermore." Had not He one Head "the keys of hell and of death" we could never hope to break through the bars of death nor pass the gates of Hades.

Thirdly. To strengthen us against inordinate fear of our own death and immoderate sorrow at the death of our friends.

The apostle tells us that he "will not have us ignorant concerning those that are asleep, that we sorrow not as men which have no hope" (1 Thess. iv. 13).

The sentence of death passed upon us for our sins, would horribly affright us.

were it not that we by faith can look forward to life after death.

The departure of our friends, perhaps when we had just learned to prize them and to love them most, would overwhelm us with grief and pain, were it not that the Christian who would be agonized by total loss, is soothed by the thought that there will be a trysting place—a time to meet again.

Fourthly. This belief is necessary to keep us from sin.

How can a man commit deliberate sin, when he thinks that he must rise and stand before the judgment seat and give an account of his works? What pleasure will entice you to sin, when you pause and say, 'I believe in the resurrection of the flesh: if I take this momentary pleasure, I incur eternal rejection.'

How can a man defile the body by intemperance, gluttony, or other lust of the flesh, when he remembers, 'I believe in the resurrection of the flesh: that this body of mine will never be raised to glory except it here become the temple of the Holy Ghost.'

This is the work of a true belief, an everpresent persuasion concerning the resurrection of the body; and he who constantly reminds himself, or she who constantly reminds herself, that he, or she, *must rise again*, will be ever striving to purify the body, in thought, word, and deed. As St Paul tells us, "always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

This glorious belief does encourage all our drooping spirits, this does sustain our fainting hearts, this sweetens all present miseries, this lightens all heavy burdens, this encourageth in all dangers, this supporteth in all calamities.

Yes—are you poor, and another rich? are you in trouble, and another apparently at peace? are you in grief, and another in joy? are you weak and sickly and feeble, and another hearty, strong, robust? Is the world a world of cares and troubles, and your life apparently made up of domestic trials and family afflictions—of work, work, work, morning, noon and night?—remember you are very foolish to kick against the providence of God. If there were no future, then might you reasonably despair, lie down and starve and die—yea, die like a dog; but do you believe in 'the resurrection of the body?' do you believe in a future state, in which all things will be righted?

O, remember your troubles last for how long? for twenty, thirty, sixty, aye eighty years, and what is that to you who believe in the Resurrection of the body?

This body, vexed, wearied, harrassed, for three score years and ten, shall dwell, a glorified body, in the presence of the Lord God Almighty, of the dear Saviour, Jesus Christ, of all the holy angels, and of all the glorious saints, for ever and ever.

Compare this and that—you who believe in the Resurrection of the body. *This* world with all its cares, *that* with endless joy. And, O, never forget, to

the glory of God and the joy of yourself, that you "Believe in the Resurrection of the Flesh."

And the life everlasting. The initial will be the resurrection of the flesh, and the joining thereto of the soul, and then life shall be everlasting—without end.

For this reason we may reckon with the Apostle, "That the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us," knowing that "our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Let us then look, "not at the things which are seen, but at the things which are not seen—for the things which are seen are temporal, but the things which are not seen are eternal," (2 Cor. iv. 17-18.)

BOOK REVIEWS.

ALGOMA MISSIONARY NEWS AND SHINGWAWK JOURNAL.

We are glad to see this interesting little journal for October, giving an account of church work in the Diocese of Algoma; that is, *our* Missionary Diocese. Every churchman in the Dominion ought to have a copy. It is printed by young Indians in the Shingwauk Home, is published at the Sault Ste. Marie, and the price is only 25 cents per annum for 4 copies.

PROFESSOR HUXLEY IN AMERICA.

Such is the title of a pamphlet published by the New York "Tribune," and which contains addresses and lectures delivered by Professor Huxley, during his recent visit to the United States. The subjects are: Impressions of America; Testimony of the Rocks; University Education; The direct evidences of Evolution,—three lectures delivered in New York.

It is only to the second and last of the above subject that we shall refer.

We are somewhat struck with the absence in these addresses of any new matter, if we except the reference to Prof. Marsh's discoveries. However much the American public may have been impressed, we are disappointed at the evident fact, that Prof. Huxley does not appear to have advanced much beyond theories and assertions, some of them made several years since. Perhaps one result growing out of the celebrated Belfast controversy has been to make scientific men more cautious in their statements, and hence we may perhaps explain the more than usually temperate language in the lectures before us.

In addressing a mixed audience some of whom must naturally be supposed to be unacquainted with the processes by which certain results have been attained, it would, we venture to think, be well to explain some of the terms and phrases used, which, whilst they may clearly represent ideas and facts grasped by the speaker, may not be so clearly apprehended by the audience. For instance, Prof. Huxley speaking of geological evidence says, it "shows us that the ancient history of the world prevents no sudden appearance of animal and vegetable formation—no great catastrophes or deluges, but a slow and even and gradual progress, extending through periods of time of which it is almost impossible for even the most vivid imagination to form an adequate conception." And again, "There is no trace of cataclysm, of great sweeping deluge, of sudden destruction of organic life." Now, without here discussing the theory of

gradual upheavals and corresponding subsidences, it has been held by geologists of no mean eminence, that fearful cataclysms have been the result of sudden displacements of vast bodies of water and the accompanied upheaval of continents.

It is rather amusing to notice the manner in which Prof. Huxley disclaims the charge of exaggeration. "I know," says he, "it is thought very often that men of science are in the habit of drawing largely from their imagination, but it's really not so." Despite the disclaimer there are too many recorded instances of scientific men having a tendency to "see a little, presume a great deal, and so jump to the conclusion," for us thoroughly to accept the Professor's assurance.

Of course he makes the most of the evolution hypothesis from his own point of view. Speaking of the animal and vegetable worlds "if traced back," he says, "we should find preceding what now exist, animals and plants not identical with them, but like them, only increasing their differences as we go back in time, and at the same time becoming simpler and simpler, until finally we should arrive at the gelatinous mass which, so far as our present knowledge goes, is the common foundation of all life." Nor does he end here, but adds, "the tendency of science is to justify the speculation that that also could be traced further back, perhaps to the general nebulous origin of matter."

This is but tracing up man to an ascidian origin, and making his very existence to "have depended upon a jelly bag sticking to a stone, and sucking up water." And here we may compare the extract above with one from his "Lay Sermons," (page 245). His words are, "In these groups there is abundant evidence of variation—none of what is ordinarily understood as progression; and if the known geological record is to be regarded as even any considerable fragment of the whole, it is inconceivable that any theory of a necessarily progressive development can stand, for the numerous orders and families cited afford no trace of such a process."

In support of "the demonstrative evidence" of evolution, Prof. Huxley selects "one of our most familiar domestic animals—the horse," and taking the feet, fore arm, leg, and teeth of the "recent equus, and comparing them with those of the Pliocene pliohippus, and the protohippus (hipparion); the Miocene miohippus (anobithierium) and mesohippus; and the Eocene orhippus, he proceeds to show, that "so far as present knowledge extends, the history of the horse type is exactly and precisely that which could have been predicted from a knowledge of the principles of evolution. And the knowledge we now possess, justifies us completely in the anticipation, that when the still lower Eocene deposits and those which belong to the cretaceous epoch, have yielded up their remains of equine animals, we shall find first an equine creature with four toes in front, and a rudiment of the thumb. Then probably a rudiment of the fifth toe will be gradually supplied, until we come to the five toed animals, in which most assuredly the whole series took its origin." This same argument was brought forward in his address to the Geological Society in 1870, where, by the way, he also says, "It is no easy matter to find clear and unmistakable evidence of filiation among fossil animals; for, in order that such evidence should be quite satisfactory, it is necessary that we should be acquainted with all the most important features of the organization of the animals which are supposed to be thus related; and not merely with the fragments upon which the genera and species of the palæontologist are so often based." Upon the point of the pedi-

gree of the horse, Archdeacon Pratt well observes, "it is clear to me that his leading idea, in itself an assumption, influences his judgment, and induces him too easily to turn resemblances into proof." The genus Anobithierium, appears in the upper eocene and the lowest miocene. In the middle miocene appear the two genera, Hipparion and Anobithierium. In the upper miocene appears the genus Equus, which from certain resemblances is assumed to have grown out of the other two in succession. But how natural selection can have changed a large part of a genus it is not easy to see. Natural selection would affect individuals, and not even whole species, since birth or origin runs in lines of individuals. The only creatures which have any influence upon the nature of an animal are its two parents; other members of the species, much less of the genus, have no effect whatever upon it. Hence, if divergence does take place by natural selection, the shades of resemblance would have been countless, and of gradations almost imperceptible."

Upon the present position of the Niagara Falls, and the slow rate at which the water is cutting its way back, the calculation is made that at the rate of about one foot a year, it has taken 30,000 years to retreat to its present location, or from Lewiston say 85,000 thousand years. But this calculation is based upon the assumption, that the present rate of recession is that which has been going on since the waters burst through and swept away the dam which confined them at Lewiston. Now it is far more reasonable to assume that when the mighty body of waters, then about forty feet higher than at present, burst through their barriers, it carried in its tremendous tide drift-deposits and materials which by their terrific force, velocity, and grinding weight would cut a channel with comparative ease and rapidity.

Of course he "Biblical hypothesis" of the present condition of things is referred to, but Prof. Huxley prefers to speak of it as the "Miltonic hypothesis." He says, "the doctrine of creation, or "the Biblical doctrine" or "the doctrine of Moses are certainly much more familiar than the title of the Miltonic hypothesis of creation, because his present business is not with the question as to how nature has originated, as to the causes which have led to her origination, but as to the manner and order of her origination." "It is quite true," he proceeds, "that persons as diverse in their general views as Milton the Protestant and the Jesuit Father Suarez, agree in giving the first chapter of Genesis the interpretation as adopted by Milton. It is quite true that that interpretation, unless I mistake, is that which has been instilled into every one of us in our childhood; but I do not for one moment venture to say that it could properly be called the Biblical doctrine. In the first place, it is not my business to say what the Hebrew text contains, and what it does not; and in the second place, were I to say that this is the Biblical hypothesis, I should be met by the authority of many eminent scholars, to say nothing of men of science, who in recent times have absolutely denied that this doctrine is to be found in Genesis at all. If we are to listen to them we must believe that what seem so clearly defined as days of creation—as if very great pains had been taken that there should be no mistake—that there are not days at all, but periods that we may make just as long as convenience requires. We are also to understand that it is consistent with that phraseology to believe that plants and animals may have been evolved by natural processes, lasting for millions of years, out of similar rudiments. A person who is not

a Hebrew scholar can only stand by and admire the marvellous flexibility of a language which admits of such diverse interpretations." (This was greeted with "applause and laughter!!!") "Assuredly," he continues, "in the face of such contradictory authority upon matters upon which one is competent to form no judgment, he will abstain from giving any opinion, as I do; and I have carefully abstained from speaking of this as a Mosaic doctrine, because we are now assured upon the authority of the highest critics, and even of dignitaries in the church, that there is no evidence whatever, that Moses ever wrote this chapter, or knew anything about it. I don't say—I give no opinion—it would be an impertinence upon my part to volunteer an opinion upon such a subject. But that being the state of opinion among the scholars and clergy, it is well for us, the laity, who stand outside, to avoid entangling ourselves in such a vexed question. So as there is a doubt, and as happily Milton leaves us no conceivable ambiguity as to what he means, I will continue to speak of it as the Miltonian hypothesis." [Applause.]

We can give but one more extract, as we have exceeded the limits we had intended. "Now then to test that hypothesis (the Miltonian). For my part I have no prejudice one way or the other. If there is evidence in favour of this view, I have no sort of theoretical difficulties in the way of accepting it, but there must be evidence. We men of science get an awkward habit—no I won't call it that, for it is a valuable habit—of reasoning so that we believe nothing unless there is evidence for it, and we have a way of looking upon belief which is not based upon evidence, not only as illogical, but as immoral." This last characteristic enunciation needs no comment.

In perusing these lectures, we cannot but feel a degree of sadness that so good an opportunity could not, from want of sympathy on the part of the lecturer, be taken advantage of for settling doubts, and recognizing the hand of the First Great Cause. Far different is the spirit of Hugh Miller. "Geology," says he, "furnishes us with no clue by which to unravel the unapproachable mysteries of creation; these mysteries belong to the wondrous Creator, and to Him only. We attempt to theorize upon them, to reduce them to law, and all nature rises up against us in our presumptuous rebellion. A strong splinter of cone bearing wood,—a fish's tooth or skull,—the vertebra of a reptile,—the humerus of a bird,—the jaw of a quadruped,—all,—any of these things, weak and insignificant as they may seem, become, in such a quarrel, too strong for us and our theory; the puny fragment in the grasp of truth forms as irresistible a weapon as the dry bone did in that of Samson of old: and our slaughtered sophisms lie piled up, 'heaps upon heaps' before it."

I FEEL the tear that falls and the sigh that is heaved! Do I take from thee that beloved one? I will never leave thee! I am ever with thee.

"HAPPINESS no more depends on station, rank, or any local or adventitious circumstances in individuals, than a man's life is connected with the color of his garment. The mind is the seat of happiness: and to make it so in reality, nothing is necessary but the balm of Gospel peace and the saving knowledge of the Son of God. As for those who know what is good by the teaching of God's Word and Spirit, and the earnest cry of whose heart is, 'Lord, lift thou up the light of thy countenance upon us,' they know that every good is laid up for them in Jesus Christ; ordinances, providences, and even crosses, shall work together for their present and eternal good."

CALENDAR.

- Oct. 22nd.—19th Sunday after Trinity. Ezek. xiv; 2 Thess. ii.
- " " xviii; St. Luke xvi.
- " " xxiv. 15; St. Luke xvi.
- " 23rd.—Zech. x; 2 Thess. iii.
- " " xi. St. Luke xvii. 1-20.
- " 24th.—" xii; 1 Tim. i. 1-18.
- " " xiii; St. Luke xvii. 1-20.
- " 25th.—Crispin, Mar. Zech. xiv; 1 Tim. i. 18 and ii. Mal. i; St. Luke xviii. 1-31.
- " 26th.—" ii; 1 Tim. iii.
- " " iii. 1-18; St. Luke xviii. 31-xix. 11.
- " 27th.—Fast. Mal. iii. 18 and iv; 1 Tim. iv. Wisdom i; St. Luke xix. 11-28.
- " 28th.—St. Simon and St. Jude. Isa. xxviii. 9-17; 1 Tim. v. Jer. iii. 12-19; St. Luke xix. 28.

NEWFOUNDLAND.

THE Synod has left the selection of a Coadjutor Bishop with the Archbishop of Canterbury, and the Bishops of London and Newfoundland.

MONTREAL.

MONTREAL.—MISSION SERVICES IN THE CATHEDRAL.—On Wednesday evening, October 4th, a series of mission services was begun in Christ church cathedral. The series has been arranged by the Rev. Canon Baldwin of the cathedral, and was conducted by the Rev. J. W. Bonham. The opening services were very successful. A large congregation was present, and took part in the exercises. A brief service was led by Canon Baldwin, and a sermon by the Rev. Mr. Bonham from St. Luke xv. 10.

MONTREAL.—The forty-third annual meeting of the Montreal Ladies' Benevolent Society was held on Tuesday afternoon, 3rd inst., at the home in Berthelet street. His Lordship, the Metropolitan, occupied the chair, and after he had addressed the meeting, Dean Bond read the annual report, which shows that, notwithstanding the commercial depression, the treasurer had been handed \$2,911 from the gentlemen collectors, Messrs. Thomas and Cramp. Sixty-four persons had been admitted to the benefits of the institution during the year, namely: 11 women, 32 boys, and 21 girls. A few of them were only in for a short time. Thirty-one boys had left during the year, out of which number only three had been bound out by the Society, their friends having taken the management of the few who were old enough for employment; but the greater number of both boys and girls who had gone out were under nine years of age; twenty one girls had left; five to situations, the remainder to friends. Seven women had left who had received a temporary home, from ten days to three and four months; two had been sent to another institution, and six had died during the year, four of them very aged—eighty-eight, eighty-six, eighty-two, and seventy-six years of age. The Society had lost by death two of their oldest friends, namely, Miss Armour, who had been an active and kind friend to the society since its formation, and until the day of her death; and the Rev. Dr. Taylor, who, for more than twenty years had advocated the claims and aided the society in every way in his power. Arrangements had been made with the ministers of the city, for their visiting the Home for one month in turn.

The thanks of the society were given to all who had aided it, whether by money or otherwise. During the year Mrs. Molson (1st Directress), Mrs. Allan (2nd Directress), and Mrs. P. R. Johnson (secretary for the children), had unavoidably resigned, and in the places of the two first named ladies, Mrs. Vanneck and Mrs. Wheeler had been elected. Ald. McCord read the school committee's report. It stated that the School Committee had a satisfactory report to give of the school, which had been well taught by Miss Convery, during the past year. Most of the elder children had been sent out to suitable situations. There still remained ninety-six in the school, several of whom were mere infants. The treasurer's report showed the permanent fund amounted to \$1854 61. Besides assets amounting to \$5,841 61, the Society holds 22 shares Montreal Bank stock, one share Merchants', and one share City.

ONTARIO.

MADOC.—The Rev. A. F. Echlin, sailed for England on the 14th inst. by the Moravian, having obtained two months leave of absence from the Bishop. He crosses the water we understand upon a very interesting errand.

NIAGARA.

PALERMO.—On Tuesday, the Rev. W. S. Speirs held a meeting, preached, and delivered an address.

OMAGH.—On Wednesday, a meeting was held at Omagh, and was addressed by the Rev. W. S. Speirs, after evening prayers.

MILTON.—On Friday night a meeting was held, and after service addresses were made by the rector, the Rev. Rural Dean Holland, and the Rev. W. S. Speirs, the rector, and Captain Rixon.

OAKVILLE.—On Monday the 2nd, the Rev. W. S. Speirs, read prayers; and addresses were made by the Rector, the Rev. Canon Worrell, the Rural Dean, and the Rev. W. S. Speirs.

ST. CATHARINES.—A series of missionary meetings were held by the Rev. Rural Dean Holland of St. George's Church, St. Catharines, and the Rev. W. S. Speirs, Assistant Minister of the Cathedral, Hamilton, during the first week in October.

HORNBY.—On Thursday the Rev. W. J. Mackenzie, Rector, read prayers; the Rev. W. S. Speirs reading the lessons. After service the congregation was addressed by the Rev. W. Massey, the Rev. Rural Dean Holland, the Rev. W. S. Speirs, the rector, and Captain Rixon.

OPPERTOWN.—The first Harvest Thanksgiving Festival was held on Thursday, 5th inst. Divine service was held in St. Paul's Church, which had been suitably and tastefully decorated for the occasion. Prayers were read by Rev. C. E. Whitcombe and Rev. John Osborn; the lessons by Rev. Wm. Belt, Incumbent; and Rev. Canon Read preached an impressive and earnest sermon. The Rev. Rural Dean Oeler was present in the chancel. After Divine service, an adjournment was made to a hall, where ample refreshments had been provided. To the luncheon an admittance fee was charged, which was placed to the credit of the Building Fund.

Thursday being the day named by the Bishop of Niagara for the annual missionary meeting, addresses on behalf of the Mission Fund of the Diocese were here delivered by the appointed deputation:

Rev. Dr. Read and Rev. C. E. Whitecombe, and also by the Rev. Rural Dean Osler, Rev. W. Belt, and Rev. Jno. Osborn. The claims of missions, and especially that of the Diocese of Algoma, were earnestly set before the assemblage, and an offertory was made on behalf of Algoma Mission Fund. The amount collected was, in proportion to the numerical weakness of the parish, most satisfactory.

MARVILLE.—A festival in aid of the Organ Fund of Christ Church, Township of Garafraxa, was held in the Agricultural Hall, Marsville, on Friday evening, October 6th. Although the day was gusty with light showers of rain, the sky having cleared towards evening, and the sun shining brightly, quite a large company assembled, notwithstanding the muddy roads. After the partaking of refreshments, which were most bountifully provided, the Incumbent, Rev. W. E. Grahame, who presided, delivered a short address, congratulating the members of Christ Church congregation, on the progress in church affairs they had made during the last two years, especially in the matter of music, pointing out how desirable it is that the musical portion of the services should not be neglected, and contrasting their position now, in this respect, with what it was when he came amongst them a little over two years ago. He proceeded to say that they ought to learn from what they had accomplished, not to despond in the future, and far from resting satisfied with what had been done, they should feel it their duty to bestir themselves to new exertions, so as to effect the church work that still lay before them. The remainder of the evening was very pleasantly spent in listening to a varied and most interesting programme, consisting of vocal and instrumental music, with short addresses by Rev. Messrs. Caswall, Henderson and Massey, and humorous readings by Mr. Cremour of Fergus. Members of the choirs of Orangeville and Fergus rendered valuable assistance. The musical part was principally as follows:—Messrs. Petrie, brothers, on the cornet and organ were loudly applauded, as was also Miss Whaley who sang very sweetly, "The harp that once through Tara's Halls;" then followed Rev. Mr. Caswall with a solo, "Charity;" Rev. Mr. Caswall and Mr. Cremour sang "Larboard Watch;" Miss Caswall sang "Her bright smile haunts me still;" Mrs. Ohryaler and Miss Carrol followed with "Fair Canada," solo and chorus; then Mr. Portlock sang "The death of Nelson;" Mr. Caesar and Miss Ingraham sang a very amusing duet, which was encored; Mr. Stoke sang "Tyrol's lovely dawn;" Miss Whaley next sang, with fine effect, "Far Away," and received an encore; Mr. Martin sang "The Maple Leaf for ever." The Incumbent, on behalf of the congregation, having thanked the visitors from a distance for their kind assistance, in contributing to the evening's entertainment, the National Anthem was sung, which, with three ringing cheers for the ladies, brought the proceedings to a close.

TORONTO.

BOLTON.—In the notice given of the Harvest Festival lately held in this parish, Miss Maud Murphy's name was omitted, in the list of the members of the girls sewing society. This young lady is one of the most active of the youthful members of the congregation, and deserves all praise for the way in which she strives to do her duty. Miss Murphy read the address presented to Mr. Clarke.

GRACE CHURCH, TORONTO.—On the 9th inst., a public reception was given to the

Rev. C. R. Matthew, M.A., who has recently been appointed to the incumbency of Grace Church, in the place of the Rev. Henry W. Jones, resigned. Vice-Chancellor Blake presided; and there were present the Revs. S. Jones, R. W. Greene, A. Sanson, with Professor Wilson, Messrs. Ball, Graham, Fleming, and others. Speeches were made, and Miss Brokovski sang selections of sacred music.

WEST GWILLIMBURY.—On Monday evening last, the members of the West Gwillimbury and Bradford Churches, to the number of about 200, met in Trinity Church, in this village, to say good-bye to their pastor, and for the purpose of making a presentation, which consisted of an address and a handsome gold watch, to that worthy gentleman. The warmth of feeling on the occasion must have been highly gratifying to the recipient. The Rev. Mr. Fiddler, of Aurora, read evening prayers, after which the committee appointed for the purpose, Messrs. Robt. Wood, W. D. Stoddart, and J. W. H. Wilson, made the presentation. Mr. Fiddler and Mr. Wilson, made a few well-timed remarks. Mr. Paterson replied verbally, in a very feeling manner, and the meeting was dismissed by him with the benediction. The following inscription was engraved on the watch:—*Presented to the Rev. T. W. Paterson, M. A., by the congregations of West Gwillimbury and Bradford, 11th Sept., 1876. "We took sweet counsel together, and walked in the house of God as friends."*

S. MATTHIAS', TORONTO.—LITERARY AND MUSICAL ENTERTAINMENT.—On Thursday evening, 28th Sept., N. F. Davin, Esq., gave a series of readings at the Parsonage, selected from his repertory of Shakespeare, Tennyson, Samuel Lover, Mark Twain, etc., Miss Lindsay varying the programme with piano solos. There was a large audience, notwithstanding the threatening weather during the day, and the programme was excellently rendered by both participants, with the enthusiastic applause of those present. In opening the proceedings, the chairman, Rev. R. Harrison, explained that this entertainment arose from the necessity of meeting emergencies not contemplated in the regular offertory. The offertory was the ordinary means of meeting ordinary expenses, but necessity sometimes compelled them to call in the aid of friends outside the congregation, who, by consenting to entertain or be entertained, as the case might be, materially helped those who were already doing their utmost through the offertory.

The Harvest Thanksgiving Services, commencing on Sunday, 1st October, and closing on the 8th inst., were remarkably well attended. On Sunday there were early and late celebrations of the Holy Communion, with the special sermons by the Right Rev. the Bishop, and Rev. R. Harrison, Incumbent of the church. On Monday there was celebration of the Communion at 6 a.m., (sunrise), and evening service at 8 p.m., with sermon by Rev. A. Williams. The same order was followed on Tuesday, the sermon being preached by Rev. J. H. McCullom. On the following Sunday the special closing service consisted of a Children's Harvest Thanksgiving, in connection with the Sunday Schools of the Parish. On this occasion the children formed in procession on the grounds of Gore Vale, by Mr. Bickford's kind permission, and marched, bearing banners and bouquets of flowers, into the church, between the lines of the surpliced choir and clergy, singing, "Brightly gleams our banner," and "Onward, Christian soldiers." In the course of the service an address was delivered by Rev.

H. Wilson of Kingston Cathedral. Offerings were then made of money for the library fund, and flowers for the "Sick Children's Home." The latter were delivered on Monday, by a deputation of teachers and children. The bright musical service in this handsome church, amid the harvest decorations, was thoroughly enjoyed by all present. The church edifice excelled itself in decorations with fruits, flowers, leaves, &c. The *coup d'œil* on entering the west door could scarcely be surpassed; and, the greatest wonder is how a building so handsomely arranged by the architect, especially in the interior, could be so much improved. In such buildings there is need of great taste in decorating, lest the handiwork of the builders should have its outlines marred, but the ladies of St. Matthias' parish seem to have been equal to the occasion. Each rafter of the nave was ornamented with a banner, and each corona of gas lights bore a pendent basket of flowers. Immediately in front of the choir seat was placed a temporary screen of light and graceful proportions duly trimmed with flowers, grapes, berries, etc., on a background of evergreens. The passage into the chancel was appropriately occupied by a stone font, chiefly decorated with white berries and flowers, while around the pedestal were arrayed ferns, fruit, etc., the whole surmounted by a cross-topped pyramid. Over the screen, pendent from the chancel arch, and gracefully grouped about the Rood or Cross on the screen were three handsome baskets of flowers. Within the screen, the decorations were elaborately carried out on and around the altar itself; several floral crosses of exquisite taste, occupied the screen, altar frontal, and reredos, while two heaps of nicely arranged vegetables of all sorts, were placed on the north and south corners of the altar platform. Vases of flowers, grapes, &c., were arranged along the altar, and two magnificent standards of Indian corn, bearing their fruit, stood north and south of the chancel. Monograms occupied the blank spaces on either side of the east wall, and banners hung on either side of the east window. Amid such surroundings the services were rendered cheerfully and heartily by large congregations, led by a choir of rare ability.

COOKSTOWN.—A Harvest-Home Festival and Pic-nic, in connection with St. Luke's Church, Pinkerton's Corners, recently united to the mission of Cookstown, was held on the Festival of St. Michael and All Angels or Michaelmas, the 29th ult. The windows of the church, the reading-desk, pulpit, chancel rails, but more especially the altar, were beautifully decorated with the "kindly fruits of the earth" and the prettiest flowers of the season. Divine service commenced by the choir singing from Hymns, "Ancient and Modern," "We love the place, O God." The opening of the service to the end of the Psalms (which were proper for the service) were sung by Rev. W. W. Bates, Incumbent of Ivy. The lessons and morning prayers by Rev. T. Ball, Incumbent of Bondhead. At the end of the 3rd Collect, hymn 224 (A. & M.) was sung, and at the end of morning prayers, hymn 360. The Rev. W. C. Clarke, Incumbent of Alliston, was the preacher, who selected a text most appropriate to the day and the occasion: "The Harvest is the end of the world, and the reapers are the angels." The sermon was most impressive, and was listened to with the deepest attention by the large congregation, the church being filled to its utmost capacity, and many having to remain outside. Miss Law presided at the organ with her usual ability. The service closed by the children of the Sunday School singing the

hymn 884, "Onward, Christian soldiers," while leaving the church with their Sunday banner preceding them. The picnic was held in the church shed. The tables were abundantly supplied with all good things, and ample justice was done them by all assembled. The Cookstown brass band enlivened the proceedings. Eloquent addresses were delivered by the clergy who were present.

Cookstown, of which S. Luke's is an out-station, is evidently making rapid advancement under the very able management of its new Incumbent, Mr. Baker, who is indefatigable in his labors for the church, and who is very highly esteemed by his clerical brethren in West Simcoe, as well as by his own parishioners. He is expected to be the preacher at the next Rural-Deanal meeting of this Deanery, which will be held, D.V., at Collingwood, on the 17th and 18th inst. The Rural Dean of West Simcoe, and Rector of Collingwood, with his usual hospitality, expects all the clergy at the Rectory on the above days; and whenever a meeting of the kind is held at Collingwood, it is seldom that any of the clergy are absent. Indeed, Dr. Lett is a great favourite in West Simcoe. Nor is it any wonder, for he is exceeded by none in urbanity, hospitality, real kindness of heart, and attention to the discharge of his duties. If his presence is at any time required in any of the parishes or missions in West Simcoe, either to attend a business meeting, or settle any difficulty that may have arisen, he comes at once, and, what is still better, his efforts are invariably successful.

HURON.

REV. E. GRASSETT, Rector of Simcoe, is appointed to be Canon of the Cathedral of the Holy Trinity.

THANKSGIVING SERVICES.—By appointment Sunday next will be observed in this Diocese as a day of thanksgiving in the various churches. Collections will be taken up in aid of the missionary Diocese of Algoma.

PORT STANLEY.—On Sept. 19th (Tuesday) the Bishop went to Port Stanley, where he confirmed eleven candidates in Christ's Church. These had been carefully prepared for the solemn rite of the imposition of hands by the diligent Incumbent, Rev. A. Zimmerman.

ALYMER.—On Tuesday, Oct. 3rd, the Bishop held a confirmation. After morning service, nineteen candidates were presented to the Bishop in Trinity Church, by the Incumbent, and were appropriately and affectionately addressed by his Lordship.

DURHAM.—Trinity Church has recently been burned to the ground. We regret to hear that the building was not insured. Parishes, generally, should take warning from this unfortunate occurrence, and the Wardens should see to it that the Church buildings are duly insured.

TUSCARORA.—On Tuesday, 26th ult., a large gathering of Indians and others took place at the Council House, for the purpose of presenting their late pastor, the Rev. A. Elliott, with an address and some tangible evidence of their appreciation of his long and faithful services among them, as their pastor and friend.

MORPETH.—A very interesting service was held in Trinity Church, on Tuesday evening, October 3rd, 1876. The Bishop held a confirmation, and forty-five persons

were received into full communion with the Church. They were of all ages, from the youth of fifteen to the venerable sire of eighty-two, and all received the Holy Communion at the Bishop's hands. The service was a most impressive one throughout, and the candidates seemed duly sensible of the solemnity of the vows they were assuming. The highest praise is due to the Rev. J. Downie, the faithful and zealous pastor of the church, for the careful way in which he prepared this large class for receiving this solemn rite, and making their public profession of faith in Christ. The candidates were presented by the pastor, and the Bishop was assisted in the confirmation service and administering the Holy Communion by Rev. D. Deacon, B.A., Rural Dean of the county, and the Rev. J. W. P. Smith, R.D. of London.

WESTMINSTER.—ST. JAMES'.—Tenders have been called for the building of the new church. The parish of St. James is only three years old, and such has been the progress of church work during that time, that it is now found necessary to have a church of more than twice the capacity. Then it was said, "A church to seat 200 is much larger than you need." Now a church for 500 worshippers is needed. Accordingly, a new one is to be built on the site secured some months since, east of the old church ground. The present building will be devoted to Sunday School and other parish purposes. The church is to be of the Gothic style of architecture; it will be built of white brick with stone foundation, and will cost \$8000, half of which is already subscribed. Of this sum Mr. Beatty, one of the churchwardens, to whom the church has ere now been indebted for many large donations, gives \$500.

WATERLOO.—The members of this Deanery, met the Venerable Archdeacon Sweetman at Galt, on Monday the 18th ult. Reports of the condition of the Parishes and Missions in the Deanery were made to the Archdeacon; and these reports were generally of an encouraging nature. Beginning with Trinity Church, Galt, of which the Rev. W. H. Curran is Rector, an encouraging statement was received of the healthy and prosperous condition of this important and growing church. Every pew in the church is rented, and the liberal contributions of the people to the work of the church in their parish exhibit a most liberal and commendable spirit. They have just had built at Montreal, a beautiful organ, at a cost of \$1500, which is to be placed in the church this week. We are glad to learn that the Rector is also encouraged by the condition of his Sunday school, into which he has introduced a successful course of systematic Scriptural instruction for every Sunday in the ecclesiastical year. From Berlin, the Rev. E. W. Murray, who has lately become the Incumbent of the Church of St. John the Evangelist, in that important town, also brought to the Deanery encouraging reports. In that church, also, almost every pew is rented, and the congregation has been increased this year by the accession of some families and individuals who have not heretofore attended our services. At a considerable expense the parsonage has lately been repaired and is now made very comfortable. The Wardens, and a committee appointed by the Vestry, are about placing beneath the church a coal furnace, at a cost of about \$225 or \$250. In addition to the services held in Berlin twice every Sunday, and every Wednesday evening, the Incumbent of this church holds services every two weeks in Waterloo, an adjoining town. We are encouraged to hope that in this town a

permanent mission may be established. A good choir has been formed by an efficient lady member of our church living in Waterloo. The Lutherans have very kindly loaned us the use of their church building for the present. St. James', Wilmet; Christ Church, Hayesville; and St. George, Hamburg, were represented by Mr. O. D. Brown, who as lay reader has conducted the services in these missions for the last six months. These three churches have heretofore been served by our clergyman, but have been vacant almost the entire spring and summer, although now acceptably served by Mr. Brown on Sundays. These three missions united, form an interesting field of labour for an active clergyman. The Rev. Edward Softley has been appointed the Incumbent, and is about entering upon his duties in this, to him, new field of labour. Mr. Brown who has many friends in these towns, and who was most acceptable as a lay reader, is about leaving for Huron College to complete his studies preparatory to receiving Deacon's orders. "The harvest is ripe, but the labourers are few." "Pray ye, therefore, the Lord of the harvest, that He will send forth more labourers into His harvest." Wherever the earnest minister of our Church goes into this Diocese he is gladly received, and many fields are ready to welcome our Scriptural and edifying services. We hope for new accessions to the ranks of our clergy, but in the meantime let us who are already here, go out into the fields around us, as we have time and opportunity, and with the blessing of God, we shall have many new missions springing up in our Diocese.—Huron Recorder.

(FROM OUR OWN CORRESPONDENT.)

PETERSVILLE.—OPENING OF ST. GEORGE'S CHURCH.—On Sunday, the 17th after Trinity, St. George's Church, Petersville, was opened for Divine service. Long and ardently had the completion and opening of this church been looked forward to by the members of the church in the village and its vicinity, and well and joyously has it been observed. There were morning, afternoon, and evening services. At all there was a large attendance, the church well filled. The happy faces and warm congratulations, as friend met friend before or after service, bore testimony to the deep heart-felt pleasure now felt by those who had toiled with untiring zeal and energy for the erection in their midst of a "house of prayer" of the beloved old Church of England.

St. George's Church stands on a gently swelling knoll on Wharnciffe Road, (the main street of the village), and corner of Ann street. It is a very handsome Gothic structure of white brick, quite an ecclesiastical edifice. The nave is 27x42 feet, and the chancel, east of the main building, 20x17 feet; the height of the church to the top of the belfry is fifty feet. North of the chancel is the vestry-room, and south an organ chamber, with an organ of great sweetness and considerable power. The east windows, over the Communion Table, are of stained glass, in the centre of each is a handsome representation—in one of a cross and the crown, in the other of the Lamb bearing the banner. The nave is fitted up with pews for 180 persons—more can be crowded into it. The site of the church has been generously presented by Mrs. Peters. The cost of the building was \$1800. The Church of St. George will continue for some time in connection with "old St. Paul's," whose Rector, Rev. Canon Jones, has for the summer officiated in both churches, and performed all the parish work.

His Lordship the Bishop of the Diocese was prevented by illness from opening the

church himself, or even being present at the opening services, his medical adviser having forbidden him leaving his room. Rev. Mr. Young, of Huron College, officiated and preached at morning service. Mr. Young, in congratulating the members of the church in Petersville on the result of their exertions, in the handsome and commodious edifice in which they were assembled said, as a stranger coming from the old country, he felt no little surprise at the life and vigor of the church, thrown upon her own unaided resources. Their attachment to the beloved old Church of England had not abated, and it was worthy of all their love. The Church of England, he said, was, above all others, the church of the people. Neither in Roman Catholic Churches, nor in those of any other denomination, had the people so large a share in the service of the house of God. The acts of worship are of the people as of their minister. He was astonished at the growth of the church in Canada and the United States. In Philadelphia alone they had ninety-seven houses of worship; in New York over one hundred. He trusted that the day was not far distant when the building they now met to dedicate to the service of God, would have to give place to a larger house. The preacher then preached an excellent, practical sermon, taking as his text 1 Cor. xvii. 18.

Afternoon service, Rev. Canon Innes officiated, and Rev. Evans Davis, St. James', Westminster, preached an earnest, forcible sermon, concluding by invoking the blessing of Him to whom the house was dedicated upon the worshippers therein, and upon those who had given and laboured for its erection.

Evening service. Rev. Canon Innes officiated and preached, Mr. Young officiating in his stead in St. Paul's.

The chancel windows, from the Louse of R. Lewis, London, are a gift from the Petersville Church Sunday School.

On the day of the dedicating of the church, Mr. Joseph Marshall, for many years a resident of London Township, presented to the church a handsome silver communion service. In the inscription on the service, Mr. Marshall, now over ninety years of age, appropriates the testimony of the royal Psalmist: I have been young and now am old, yet have I not seen the righteous forsaken nor his seed begging bread. While congratulating the members of St. George's, they, no doubt, are ready to say, "Not unto us, O Lord, not unto us!"

On next Sunday, the 18th after Trinity, the new church in Teeswater will be dedicated by his Lordship the Bishop of the Diocese.

ALGOMA.

AN APPEAL FOR INDIAN GIRLS.—Those who are acquainted with the Shingwauk Industrial Home for Indian Children at Sault Ste. Marie, are aware that it is our purpose by God's help to erect a second institution for girls, confining the present building entirely to boys. But in saying that it is our purpose—we mean this, and this only, that our Committee in England have decided on the desirability of the girls being received into a separate institution, and hence have taken steps to raise a fund for the purpose, and that we for our part will do all we can to aid in its establishment. But let me earnestly urge upon our Christian friends both in England and Canada that this is Ladies' work. The poor little bright eyed Indian girls—many of their parents leading lives of sin,—and many of them destined as they grow up to the same evil course of life,—call for a rescuing hand,—the tender loving hand of a

sister in Jesus,—one of the same spirit that will lead to the battle field to tend the wounded and dying,—of the same spirit that gives energy and determination to establish a hospital for sick children, and an orphanage, or a Refuge for the fallen,—works that have already been accomplished by ladies. We call for a sister in Jesus who will throw up the world and its attractions, and become a true Missionary to those of her own sex among these poor neglected people. Little is known (except just by missionaries and their wives) of the true condition of the Indian women and girls of this country. We venture to say that a true Christian lady, of earnest philanthropic spirit, who would take their case up, would soon become appalled at the many terrible disclosures, and thrilled with compassion for them, and we believe that by the Grace of God, her feelings for them would be communicated to the Christian Sisterhood far and wide through the country,—and an interest aroused for these poor creatures such as never has been felt before. Enough for us that, by the help of God, we work the Home for Boys. We love our boys,—our hearts are wrapt up in them,—and we see with the utmost pleasure the signs of a better life beginning, and a prospect of their permanent improvement. But the girls want a lady,—one who will give up her whole time and energy and heart to the work,—one who will go round to the Indian Reserves and hunt up the orphans and the unprotected, and save them from a life of sin,—and clothe them, and care for them, and fit them for a useful Christian life. Let this lady, as soon as her spirit is stirred within her by God to give herself to the work, begin at once. The first thing we did for this Boys' Shingwauk Home was, with much prayer to collect money for building it. At that time we had no certain income secured to us. While in the thick of the work collecting, an anonymous letter came, promising £100 a year towards our salary. This was soon supplemented by another £100. Thus has God opened the way for us, and all our wants have been supplied. It shall be the same with the Girls' Home. A work undertaken in faith, and its dependence on God cannot fail.—If it be of men it will come to nought, but if it be of God it must prosper. EDWARD F. WILSON, Shingwauk Home, Oct. 6th, 1876.

P. S.—The total cost of the Girls' Home is to be \$3,500 (£700) and about \$1,000 (£200) will be required annually, besides \$75 for the board and clothing of each girl, or if clothing be supplied, \$50.

SUBSCRIPTIONS ALREADY RECEIVED.

By Mrs. Malabar, Miss. Leaves Assoc. £88 2s.; The Lord Bishop of Durham, £20; Mrs. F. E. Wigram, £10; Miss Judith Wright, £10; Miss Gibbins, £10; Mrs. Maxwell Lucas, £10; Miss Oldham, £5; Mrs. Moody, £5; Miss Wollaston, £5; Miss Jenkinson, £5; Lady Hardy, £2; Miss Orlebar, £1. 10s; Mrs. Darroch, £1. 1s; Col. C. Purvis, £1; E. F. W. £20; H. Rowell, £10; A friend, Sault Ste. Marie, \$5;

Communications may be sent or subscriptions remitted, in England,—to Miss M. L. Wilson, 9 Barnsbury Park, Islington.

In Canada,—to Rev. E. F. Wilson, Sault Ste. Marie.

The Canada Sewing Machine Company made a very fine display of their Webster Machines at the Provincial Fair, held in Hamilton last month. They caused considerable excitement from a novel mode of selecting a lady who should obtain a magnificent specimen inlaid with pearl, each lady signing her name in a book and the mayor naming the page and line without seeing the book.

BRITISH COLUMBIA.

ADDRESS TO LORD DUFFERIN.—In consequence of the unavoidable absence of the Bishop of Columbia during the first week of Lord Dufferin's visit, and the departure of the latter for the North and Mainland, the formal presentation of the address of the Clergy was postponed till yesterday, when his Excellency received the Bishop and Clergy of the city and neighborhood at Government house.

To The Right Hon. Sir Frederick Temple, Earl of Dufferin, Governor-General of Canada, and Vice-Admiral of the same, &c., &c., &c.,

May it please Your Excellency:—We, the Bishop and Clergy of the Church of England in British Columbia, desire to present to your Excellency our address of respect and welcome, and to offer to you, the distinguished representative of the British Crown, the assurance of our steadfast loyalty and devoted attachment to the throne, the person, and the rule of our most gracious Queen. We hail the presence amongst us of the viceroy of our Sovereign as a pledge of the interest taken by the Imperial Government, and by the Government of which you are the Executive, in the best welfare of the Province. And when we know that an enlightened statesman, direct from the Imperial Councils is presiding over us, and taking personal trouble to understand the circumstances and the feeling of the Province, our confidence remains unshaken in the principles of the British constitution so applied, and we are inspired by the firm hope that not only what is just and right in temporal progress will be extended to us, but that every encouragement will be given to the promotion of public morality, religion, and virtue. For ourselves, though of the Established Church of our Mother Country, but here having no such connection with the State, we humbly trust, by faithful discharge of our duties in preaching the Gospel, and ministering the sacraments of Christ, according to the principles of the Church of England, to contribute our part in promoting those higher objects of religion and virtue which are as essential to orderly government and the elevation of nations as they are necessary for the consolation and the happiness of individuals. The knowledge that we have in her Majesty both a support and an example in these great and enduring objects increases our love and veneration for our Queen. We desire to offer our cordial and respectful wishes for the health and happiness of your Excellency and Lady Dufferin, whose presence adds so greatly to the interest felt by every member of the community in your Lordship's visit to British Columbia.

HIS EXCELLENCY'S REPLY.

My Lord and Gentlemen,—I beg to thank you for the loyal address with which you have been good enough to welcome me as representative of the British Crown, and for the assurance it contains of your devoted attachment to the throne, person, and rule of our Most Gracious Sovereign. I note with especial satisfaction that you regard the presence of the Governor-General of Canada in the Province as a pledge of the interest taken by the Imperial Government, and also by the Government over which he himself presides, in the welfare of this most important portion of Her Majesty's Great Dominion; and, although I am precluded by the wise maxims which regulate the march of a constitutional Government from intermeddling with the conduct of public business, except with the advice of my Ministers, I am entitled to assure you that no pains shall be wanting on my part to acquaint myself with the

wishes, and to assist as far as may be the desires of the inhabitants of this Province. Still less shall I fail to take every opportunity that may be afforded me of promoting the cause of public morality, religion, and virtue. As a member of the Church of England, I am glad to think that her tenets and offices should be disseminated, and administered under such satisfactory auspices as those which attend the ministrations of her clergy in this Province; and I can well understand the affectionate and grateful veneration with which you point to the noble example afforded by our Sovereign, both in her domestic life and in the performance of her public duties. In conclusion, let me thank you on behalf of Her Excellency, for the very kind manner in which you have been pleased to allude to her arrival in the Province.

Victoria, Sept, 18th, 1876.

ENGLAND.

TWENTY-FOUR gentlemen resident in Truro, including the Mayor, have guaranteed that the whole of the remaining sum necessary to secure Lady Rolle's munificent grant of £30,000 towards the Cornish Bishopric Fund shall be forthcoming.—*Globe*.

THE *British Chimes* of 22nd July learns that on Thursday evening last, the Rev. A. Rutledge, in addressing his congregation, informed them that, after mature reflection, he had decided to resign his connection with the Wesleyans, with a view to taking orders in the Church of England.

Among the deacons ordained on Sunday, by the Bishop of Worcester, were Mr. Kentish Bache, formerly for many years Minister of the Unitarian Chapel at Moreton Hampstead, Devon, and Mr. Arthur Wentworth Wiggins, formerly a Minister in the Moravian Church.—*Pall-Mall Gazette*.

THE *Western Morning News* states that Lord Beaconsfield has bestowed the very valuable living of Toppesfield, near Halstead, Essex, on Professor Brewer, of King's College, London, and preacher at the Roll's Chapel. "Professor Brewer was formerly editor of the *Standard*. He has of late years done good work at the Record office in editing the state papers. His chief claim upon the present government has been his able pamphlets and letters in defence of the Irish Church. They were probably the ablest productions on that side of the controversy. The living is worth £900 a year, though the population is scarcely over 1,000. Professor Brewer is sixty-six years old."

THE Bishop of Rochester, in reply to an invitation to attend a meeting at Halstead, on the recent outrages of the Turks, wrote:—"There can be only one feeling among Christian people—that of intense sympathy with suffering, and horror at the infliction of it. The expression of this feeling will, I trust, so affect the future policy of this country, that we may be freed from the painful sense of complicity in these barbarous outrages, and also render effectual help in their repression. This is the hope and endeavor of men of all parties and persuasions, and to this end I hope the meetings which have been held throughout the country will have largely contributed."

THE annual meeting of the Carlisle Diocesan Church Conference has been held at Carlisle. The Bishop of the diocese, in delivering his opening address as president, said they had met together at a time when the mind of the country was very much

agitated by recent events in the Turkish Empire, and he suggested that the Conference should present a memorial to the Queen, setting forth their feeling of disgust and horror at what had taken place, and petitioning her to use her great influence in the Councils of Europe, to put a stop to such barbarities and prevent the possibility of their recurrence. Referring to the Education Act of last session, he expressed the hope that it would not be regarded as a political reaction against School Boards, but as an honest attempt to forward education in places in which School Board machinery was found to be unsuitable. In allusion to the Bishop of Lincoln's tract, "Eirenicon Wesleyanum," the Bishop said he was of the opinion that there was no desire on the part of the Wesleyans for union with the Church of England. The Wesleyans had, as a matter of fact, drifted away from the position which John Wesley designed for them, and had become distinctly a body of Dissenters. He confessed he did not see any good that was likely to result from any formal overtures being made to them. Referring to Dr. Tristram's letter, the right Rev. Prelate denounced it as a "Monstrous Job," and expressed a hope that the subject of fees would be dealt with next session.

IRELAND.

THERE is a postponement of the Diocesan Synod of Tuam to a later day by reason of the sudden and lamented death, last week, of Mrs. Seymour, wife of the Dean of Tuam, whose difficult labors in there building of the beautiful little cathedral there entitle him to the esteem and to the sympathy of all Churchmen.

At a recent meeting of the *Diocesan Council of Meath* resolutions were passed, and a committee appointed, for the purpose of perpetuating the memory of the late Bishop of Meath by the foundation of a new professorial chair in the Divinity School of Dublin, with which school the late prelate was long and honorably connected.

EARLY in October the Diocesan Synod of Meath will be convened, and the day fixed for the election (by both clerical and lay members of the synod) of a Bishop, is the 17th of October. An earlier day could not well have been appointed, by reason, it is understood, of the Primate's engagements in his dioceses of Armagh and Oglough during the month of September.

THE *Guardian* says:—It is remarked that, in his lately published letter to the Bishops of the Anglican communion, the Archbishop of Canterbury does not directly refer to the Irish Episcopate. Yet there cannot be a shadow of doubt but that his Grace includes the Bishops of the Church of Ireland in his invitation; and it is, perchance, intended as a compliment that they are not mentioned, but rather comprised under the phrase which refers to the Episcopate of England. Their presence at Lambeth may certainly be counted on, although the lapse of two years may possibly bring about some change. As to the vacant see of Meath, there has been an undue amount of speculation and of newspaper controversy during the recess. The columns of at least two of the Dublin journals have been largely occupied with letters openly, or indirectly, recommending the synodmen of Meath to exercise their new and most important privilege in this or the other way. Briefly, there are four eligible clergymen which are "mentioned" so frequently, that it can hardly be that the choice of the synod shall not finally rest

upon some one of the four. These are as follows:—The Rev. Lord Plunket, whose position in the church is simply that of precentor of St. Patrick's, and whose abilities and character are widely known; Archdeacon Reichel and Dr. Bell, both leading clergymen of the diocese; and, lastly, Dean Daunt, now of Cork. Three out of the four are comparatively young men, and their elevation to higher rank in the Church may, humanly speaking, be regarded merely as a matter of time; while the merits of all four are so well known that it was clearly superfluous, as well as in questionable taste, for impetuous friends to sound their praises abroad by means of letters in the *Express* and the *Mail*. Several of the letters referred to describe the spacious and inconveniently placed Episcopal Palace of Ardbraccan in Meath as a kind of white elephant, likely to be ruinous to any occupant whose private means are limited. Evidently a palace containing fifty bed-rooms, with commensurate gardens, stabling, &c., is wholly unsuited for a disestablished Irish Bishop, with an official revenue of, at the most, £1,500 a year. Such a building ought to be at once got rid of, or else devoted to educational or other purposes, otherwise there may be too strong temptations in the minds of synodmen to select as their Bishop one whose private income is the largest, and to select him on that special ground.

CEYLON.

The *Ceylon Times* has an article in its issue of August 19th, in which, after accusing Dr. Copleston's opponents of coarse and shameless statements, scurrility, falsehood, and misrepresentation, it concludes by saying:—"The best answer to those designing men who for their own sectarian purposes have raised the alarm of Ritualism, is to be found in the fact that never were the congregations at the cathedral, and various English churches so regular and numerous as they are at the present moment. We shall find in the end that this present trouble will work to the final advantage of the Church, realizing the truth of the passage, 'Out of evil cometh good.'"

NEW ZEALAND.

We learn from the *Australian Churchman* that the next triennial meeting of the General Synod is appointed by the Primate to be held in the third week in January next, at Nelson, the place appointed by the last general Synod. The clerical and lay members of the seventh General Synod must be elected before the close of the year 1876. The second General Synod held its session in Nelson, in the year 1862.

We have to announce with very great regret that the right Rev. the Bishop of Waiapu has been compelled by the state of his health to place his resignation in the hands of the Primate. After the attack of paralysis with which his Lordship was visited on the 25th of March, he was peremptorily ordered by his medical advisers to abstain from all business for at least a twelve-month. Although, as Bishop, he will be greatly missed, and it will be very difficult to fill his place, yet for himself, and still more for his many relatives and friends, we will indulge the hope that, by the mercy of God, this enforced rest may tend to the prolongation of his life, and that the remaining days of his sojourn on earth may be blessed with tolerable health and abundance of peace. Bishop Williams is one of the primitive fathers of the New Zealand Church, in some respects the very chief among them. His dignified and venerable presence, his kindly manner, his sagacious and prudent counsels, his manly

and straightforward utterances, will not easily fade from the memory of those who have had the privilege of being associated with him as members of the General Synod. The good Bishop has since been visited with another stroke of paralysis.

VICTOR EMMANUEL.

The New York *Observer* tells the following story:

"King Victor Emmanuel finds it somewhat dangerous to sleep in a house that was once the dwelling-place of Popes and the seat of Popery. When he went to Rome he took lodgings at the Quirinal. According to Signor Ferruccio, he had not been long in that palace before he discovered a trap-door in his bedroom. It communicated with a vast gallery, in which the King and his attendants walked for twenty minutes without finding an outlet. It seemed, however, to lead toward the Castle of St. Angelo. His Majesty declined to investigate, and ordered the trap-door to be bricked up. Soon afterwards he discovered a secret door in the wall, which communicated with a narrow staircase leading up to the roof. It too was bricked up, but since this second discovery, whenever his Majesty sleeps at the Quirinal, two huge black dogs also sleep at the foot of the royal bed. These faithful servitors obey no one but the King, never bark, and would strangle without any parleying the first person who entered the room.

"They who are acquainted with the outs and ins of a house in which the Mystery of Iniquity has had its chief seat of power, will understand that these subterranean passages—in one of which a man may walk twenty minutes without finding any end—are parts of those arrangements by which what was called the *temporal* power of the Pope was made to serve the *spiritual*. As these secret passages were of use for *egress*, so they may now be employed for *ingress*, and as the 'ways that are dark' are known in all their ramifications only to the *spiritual* powers, it is not safe for the King to sleep where he may be at any time of the night suddenly visited by emissaries from 'the unseen world' of Papal hate and cunning. Therefore, as a wise man, though he is no coward, he prefers to lodge out, and when he stays at home he has the company of a pet dog or two to guard his life."

A CRITICAL TIME.

When the children verge toward manhood and womanhood then, in most cases, the trouble begins, so far as keeping them in Sunday-school is concerned. That is the transitional period in the religious lives of many. Then they are bound to the school and to sacred associations, or they are severed from them, perhaps hopelessly. Upon the teacher's duty at this critical time for his pupils a competent emporary gives these wise words: "We are persuaded, from our own experience with an intermediate class of boys, that while there is no department in which work and hard work may seem more fruitless and more thankless, yet it is not in vain. Years after, it may be, the result will be seen in the lives of men and women bearing the impress of the teacher's influence. We would suggest to those in charge of boys and girls, especially from twelve to sixteen or even eighteen years of age, that they exert their personal influence over their scholars in social ways as much as practicable. If they are known well in their every-day life, the teacher's words in the Sabbath-school will be much more certain to be aimed more wisely to meet some need of the scholar."

THE CHRISTIAN'S WALK.

Christian! walk carefully—danger is near,
Work out thy journey with trembling and fear;
Snares from without and temptations within
Seek to entice thee again into sin.

Christian! walk humbly, exult not in pride,
All that thou hast is by Jesus supplied;
He holdeth thee up, He directeth thy ways,
To Him be the glory, to Him be the praise!

Christian! walk cheerfully—though the dark storm
Fill the bright sky with clouds of alarm!
Soon will the clouds and the tempest be past,
And thou shalt dwell safely with Jesus at last.

Christian! walk prayerfully—oft wilt thou fall
If thou forget on thy Saviour to call;
Safe shalt thou walk through each trial and care,
If thou art clad in the armour of prayer.

Christian! walk joyfully—trouble and pain
Cease when the haven of rest thou dost gain;
This thy bright glory and this thy reward,
"Enter thou into the joy of thy Lord."

FORTITUDE AND TRIALS.

Oh, never from thy tempted heart
Let thine integrity depart;
When disappointment fills thy cup,
Undaunted nobly drink it up;
Truth will prevail, and Justice show
Her tardy honors sure though slow,
Bear on, bear bravely on!

Bear on. Our life is not a dream,
Though often such its mazes seem;
We were not born for lives of ease,
Ourselves alone to aid and please.
To each a daily task is given;
A labor which shall fit for heaven:
When Duty calls, let Love grow warm—
Amid the sunshine and the storm,
With Faith life's trials boldly breast,
And come a conqueror to thy rest.
Bear on, bear bravely on!

BEFORE THEY CALL, I WILL ANSWER.

A Dutch minister, one evening, held a meeting in a strange city. While he was preaching and enforcing upon the hearts of his hearers the doctrine of the Cross, a police officer came into the room and forbade him to go on,—he even commanded him to leave the city. As he was a stranger in the place, and the night was dark, he wandered around the city gates. He was not, however, without consolation; for he remembered Him who had said, "Lo, I am with you always, even unto the end of the world." "Though I walk through the valley of the shadow of death, I will fear no evil, for Thou art with me; Thy rod and Thy staff, they comfort me."

He had long been in the school of Christ, and had learned to watch for the slightest intimations of His will. While he was thus wandering around, suddenly he saw a light in the distance.

"See," he said to himself, "perhaps the Lord has provided me a shelter there;" and in the simplicity of faith he directed his steps thither.

On arriving, he heard a voice in the house; and as he drew nearer he discovered that a man was praying. Joyful, he hoped that he had found here the home of a brother. He stood still for a moment, and heard these words poured forth from an earnest heart:

"Lord Jesus, they have driven thy persecuted servant out of the city, and he is perhaps wandering at this moment in a strange place, of which he knows nothing. O, may he find my home, that he may receive here food and lodging."

The preacher, having heard these words, glided into the house, and as soon as the speaker said "Amen," he saw his prayer answered. Both fell on their knees, and together thanked the Lord, who is a hearer of prayer, and who never leaves nor forsakes His servants.

THE THORN IN THE FLESH—A SERMON IN DISGUISE.

In the range of our common history we cannot fail to see the presence of this thorn in the greatest and noblest lives. It may be a thing, like Byron's club-foot; it shall torment, as if there were no greater misfortunes possible to man than to go halting all his days; or it may be as great a thing as Dante's worship of Beatrice, as he appears in the picture, with that face sad beyond expression, looking up to the beautiful saint whose "soul was like a star and dwelt apart."

Or it may be a great vice, like that which seized and held Coleridge and DeQuincy and put them down in the dungeon of despair. Or it may be like the dyspepsia that darkens the whole vision of Carlyle, turning his afternoons into a grim and lurid sunset.

In Luther it was a blackness of darkness that would come, defying both physicians and philosophy, and beating down the soaring soul as a great hailstone beats down a bird.

With one man it is every now and then a black day, like those that came to Luther; with another it is the bitter memory of a great sin, or a great wrong, or a great mistake. It is a pain in the citadel of life with another, which cannot be removed, in spite of all that the doctors can do.

With men like Edward Irving and Robert Hall, and Jonathan Swift it is the fine edge, as sharp as that over which the Mussulman dreams he will pass into Paradise, dividing transcendent genius from its saddest ruins. There is a man, whose name will stand high in our history, of whom it might be said, "he must be one of the happiest of men." But there is a pain which follows him like a shadow; not a bodily but a mental pain, which he will carry with him to his grave.

Nothing can reveal a more beautiful manliness or womanliness than quietness and steadiness through intense physical or mental pain. To see the patient face on which sorrow has graven its lines, reflecting an unconquered soul, is a royalty, to which the purple robe and acclamation are a vain show.

STUDY.

A teacher must be a learner. He who thinks he knows enough of the Bible to dispense with special study in preparation for the teaching of any portion of it, is not fitted to be a teacher. The best teachers are the closest and most persistent scholars. Dean Alford, in concluding his commentary on the New Testament, expressed his sense of inability to fully fathom the simplest text of the Word of God. Albert Barnes gave a similar testimony in closing his series of Notes. Prof. Calvin E. Stowe said at one time, that while he had been carefully and critically over the Old and New Testaments in their original tongues, verse by verse, more than a score of times, he had always found something fresh, and eminently valuable, in each new examination.

If thou would'st know who dwells within the heart, watch well at Lipgate.

A MAN may die at threescore and ten, and die all too early for his eternal peace. He has not wrought the will of God. On the other hand, a child may drop out of life, and not too soon; it had more true wisdom than the man of many years. The prediction of the prophet may be fulfilled—"and the child shall die an hundred years old." Years of time are not the measure of life. The truest life brings eternity into its embrace. There is a depth and broadness about it which time cannot span.

AUNT JESSIE.

CHAPTER II.—Continued.

The young girl kept her own counsel, and said not a word of how she had guessed the secret for herself, and how her heart had often bled, to watch the precious sight growing dimmer day by day. She had seen through the loving devices of the other to endeavour to spare her as long as possible, and had breathed not a word of her suspicions; but it had been hard at times not to break through the barriers of silence, and pour out the sympathy with which her heart had overflowed whenever she had seen the deepening look of care and sadness resting on the beloved face of her who had been almost more than a mother to her.

For they both knew what blindness meant in this case: not simply deprivation of sight—one of God's choicest blessings—but the means of earning a livelihood, scanty though that might have been, taken away, and nothing save deepest poverty, almost starvation, staring the elder one in the face, or, that greatest dread and fear of the poor, the workhouse. For Esther—willing as she was, and ready, in the depths of her grateful loving heart to work and toil as far as human strength and ability could carry her—knew to her sorrow, that she could do little more than she did already.

She had only lately obtained this, her first situation, in Mr. Webb's shop; and for the next two or three years she was to receive nothing, but to give her services in return for learning the business. She had her dinner and tea there, and indeed, could have lived altogether in the house; but it was her own wish and choice to come home every night, even though doing so involved a long walk through some of the worst parts of the city. But her aunt would have been lonely without her; and that aunt had toiled and striven for her ever since she had been left, a helpless infant, to her care. Esther longed so ardently to be able to repay some of that love and devotion; but circumstances had always seemed against her.

When Esther had been old enough to leave school, Mrs. Lang, thinking it would be a good thing for her niece, and might enable them hereafter to keep a little home together, had embraced an opportunity which offered itself of apprenticing her to a dressmaker who at that time was living in the same house, and, according to appearances, had a tolerably good business. To do this she had been forced to "live hard," as the expression goes—had stinted herself in every way, and had sat up a great part of the night, week after week, and month after month, working as fast as her fingers could go, at the shirtmaking, which was her only means of earning money.

The shop for which she worked had employed her for years, and she had received a constant supply, sufficient to keep her always occupied. But it was miserable pay—only enough, with all her industry, to provide them with the bare necessities of life, without which they must have perished, and making no compensation for the perpetual weary aching of back, and head, and eyes, which such close unremitting application entailed.

At length, when Esther's term of apprenticeship was beginning to draw to a close, and she was indulging hopes of being able in time to earn something, and thus be no longer a burden to her aunt, Miss Cooper's affairs suddenly appeared to be in inextricable confusion, she hastily threw up her business, quitted the place, and Esther was cast upon her own resources.

Nothing had offered, save this situation at Mr. Webb's—a linendraper's shop, in one of the busiest and most crowded of the

narrow streets of the old city. Esther had engaged herself, as they were honest respectable people, and, in time, there was the promise of a salary, though for the present her hopes of helping her aunt were disappointed.

She had hard work at her new post—had to be there early in the morning and late at night, with scarcely a minute's breathing-space through the day, and the additional fatigue of her long walk to and fro. And she was naturally delicate, and ill fitted to stand such a life. But she had a brave spirit, and tried to make light of all disagreeables, and be, as she had ever been, the joy and comfort of her aunt's declining years. But Mrs. Lang knew, and her niece knew, that with the former's sight would go her power of maintaining herself; and Esther not having yet attained to the summit of her wishes—namely, to be able to support them both—what could be done?

No wonder that the utterance of that short sentence—"I am getting blind!"—had struck with a chill sense of sorrow upon the young heart, confirming the fears which she had been struggling to put from her; whilst even to the other the sound of her own words seemed to place the fact beyond all doubt and question.

Esther took the rejected shirts—for there was no longer cause for concealment; she need no longer pretend not to see that the sight of the other was failing; and, trying to force back the tears which filled her eyes, she bent over her work for some time without speaking.

"It's all quite right, Esther," said the quiet voice of her aunt, at length—we are sure of that, aren't we?"

No reply, save a sort of stifled sob. "And if we should have to part for a time, and I seek a shelter somewhere else, it would still all be right and kind—we should be certain of that, shouldn't we?"

"Oh, Aunt Jessie! it seems so hard!"

"That's because we can't see aright, Esther. But whatever we do, don't let us doubt the loving-kindness of our Father. I have been faithless, I know; I've sat wondering and thinking what would become of us, and prayed the Lord to spare me my sight until you were able to be earning something; because I know your loving heart, Esther, and that you'd be glad to give me a share of anything you had."

"Oh, how glad!" ejaculated Esther. "But He hasn't granted me that," pursued the other, "and so I know He has something better for me instead. If that had been the best thing, He would have given it."

Esther glanced up with a sort of veneration at the sweet face before her, marvelling at its patience and calmness; and as she looked, she inwardly acknowledged that she had still much to learn before she could yield up her will in such submission.

CHAPTER III.

Esther had been struggling with a severe cold ever since that tempestuous night when she had come in so wet, and had been so anxious to hide from her aunt's eyes the state of her boots, knowing that there was nothing forthcoming towards the purchase of a new pair, and that it would only vex and grieve her to find how much they were needed. At length she was obliged to yield to illness, and was confined to bed with a sharp attack on the lungs. Mrs. Lang was her only nurse; and night and day she watched beside her, doing the best she could, and sometimes making her sense of feeling take the place of seeing.

Mr. and Mrs. Webb were kind, and sent what help they could. But it was a hard struggle to pull through that time; and many a little possession which she had kept

and clinging to all these years was Mrs. Lang forced to part with to meet the daily needs. Her overtaxed strength, and sleepless watchful nights, moreover, told upon the feeble remnant of sight that was yet left; and by the time Esther began to recover her aunt saw clearly what was the only course left to her. But to gratify her niece, who wished it so earnestly, she would once more pay a visit to the oculist, and hear his opinion.

It was a bright spring day, warm and pleasant, and the doctor's house being at no great distance, and the way so familiar, she decided to go alone, though Esther tried to persuade her to find some companion to guide her. But she said she could see sufficiently in the bright sunlight not to mistake her way; and so she departed, leaving Esther sitting up, for the first time, that afternoon.

The oculist's verdict was—"No hope, no cure; it must end in total blindness." And the patient heart bowed to receive it meekly. With a simple "Thank you, sir," she turned to grope her way home again.

She had to pass over the bridge across the river; and feeling tired—for this was the first time she had been out of doors, save to the little general shop, since Esther's illness began—she stood a while leaning against the stone parapet, and looking down upon the flowing waters, which she could only dimly make out. But she knew well what their appearance was; she had so often stood there looking down when her sight was still good.

Though it was a bustling part of the city, and busy life seemed ever streaming and thronging across that bridge, she soon grew too much engrossed in her meditations to notice what went on around her. Even in that crowded part a fresh breeze fanned her cheeks, brought by the river, as it seemed to her fancy, from the sweet fields and meadows and open country through which its course lay before it flowed past the great city on its way to the sea.

One peaceful spot upon its banks she knew well; and as she stood looking down with almost sightless eyes, a vivid picture rose up before her mental vision. It was a picture of a substantial farm-house, long and low, with drooping creepers and sunny lawn in front, and meadows stretching down to the river's bank, whilst fruitful orchards lay on either side, and well-built hay-ricks and corn-stacks nestled behind—all combining to give an air of plenty and comfort. She saw a group of children playing about—girls mostly, with only one boy amongst them, and he the youngest of the party. They romped and were merry; but the games were always chosen by him, and it was his kings, not theirs, which always seemed to be consulted. And watching them at their sports, looking on calmly and smilingly, were the figures of a white-haired couple, who glanced continually with fond pride towards the bright comely lad.

But after a time those aged figures disappeared from view, and the laughing group of merry children was exchanged for one of sober women, whose faces often wore a look of care, which they seemed to share together, and which deepened as the days passed by, being always deepest when the brother's name was mentioned.

Then the scene changed again: that band of sisters was broken up and dispersed, having sacrificed their all—and each had had a moderate portion left her by the father—to save the brother from exposure and disgrace. They had gone to seek their fortunes, impoverished by the one on whom they had lavished their affection, whom they had made their idol, and the old home knew them no more. It had passed into other hands, after having been in their

family for generations; and strangers would sit in the rooms, and walk in the garden, where every nook and corner had some association with happy bygone days in the minds of these sorrowful sisters.

And of all that band their now remained only the almost sightless woman who stood seeing these pictures in the deep waters.

Then rose up another vision of a few brief years of happy married life with the sailor-husband; the settling into a snug little home which he had prepared for her; the way in which she used to stand on that bridge where she now stood, and fancy the flowing waters as they hastened to the sea were rushing to meet him on his homeward way, would kiss the vessel which bore him, and, lapping against its sides, would murmur their welcome to the brave sturdy seaman.

Then came the time when they had gone to meet the ship, and found that it had returned without a part of its precious freight—without the upright manly spirit which, though firm as a rock to resist evil, was as tender as a woman with the weak and sorrowing; whose bright though quiet example had been as leaven in the midst of that bold, daring, sometimes unscrupulous crew; and who had found a watery grave in the ocean, sending home as a last message to the faithful and faithfully-loved wife, that the God in whom they both trusted would one day gather his ashes again from the deep, and together they would walk in that land where "there is no more sea."

She had waited long for that day—she was waiting still—but come it assuredly would; and meantime she could wait.

Then, still looking back, she saw herself sitting in her sorrow and desolation, and a heart-broken young creature, with a sweet infant, coming in to throw herself upon her for sympathy and protection. It was the brother's wife, whom he had married thinking she had money, and then, finding how miserably small was the portion compared with the greatness of the pressing claims upon him, he had deserted her and her helpless infant, going off secretly to Australia, as he could no longer remain in England.

The little that the sister had was freely shared with the brother's wife. But the latter did not linger long; she passed away to that region above where all sounds of weeping are stilled, and broken hearts are healed, leaving her little Esther to the care of the widowed childless one, who had accepted the sacred trust, and faithfully discharged it. But that (her own part in the matter) was not what she saw; she was looking at the ray of sunlight which had been as a golden thread running through the picture which would otherwise have appeared sombre in its colouring—the love and clinging devotion of the blue-eyed child, who was now approaching womanhood, and from whom, for the first time in all these years, she was about to be called to part. She must let her go out alone to face the world which might have temptations enough in store for one so young and pretty and inexperienced, and from which she would gladly have sheltered her a little longer.

But what was she thinking? Why was she fearing? Would not He who never slumbereth or sleepeth be keeping guard over her? What need, then, for her to trouble and fret—as if she could take better care of her child than her own heavenly Father! Surely she could leave her to Him, and have not a single anxious doubt!

When she entered the little room, on her return, Esther looked up into her face with a glance which showed how many hopes and fears were hanging upon the result of this visit. Though Mrs. Lang

could not see the expression on the countenance, or the half-imploping look in the eyes, as though they were beseeching her to say there was hope, she knew by instinct the question the girl longed to put, and replied to it at once by a gentle shake of her head. That was enough. Then she sat down in her chair.

Neither of them spoke; but Esther rose, and coming across, knelt down beside her aunt, and putting her arms round her neck, clung to her in a close embrace. Then she laid her head down upon the shoulder of the elder woman, who silently stole an arm round her waist, and thus they remained for some moments. No need of language to speak their sorrow, which was more for each other than for themselves; no occasion to express in words the sympathy, and love, and tender unselfish affection, which each bore the other. They knew it all without words; but had they not done so, that mute embrace would have told more than the most eloquent phrases.

(To be Continued.)

A SCAR ON THE SOUL.

One of the most pleasant memories of early Sunday-school days is of a lad who, for a short time, was my pupil. My acquaintance with him began thus:

Being in the country for the summer, the first Sunday of my stay I went to a different church from that attended by the family with whom I sojourned. We came from a distance, and in the same carriage. Knowing it was communion at the church which my friend attended, to save them the trouble of calling for me after the morning service, I walked to a place where the horse and wagon were fastened under an elm-tree behind the church, intending to sit there until they should join me. Only two other vehicles were there, in one of which sat a boy whom I observed to be assiduously driving off flies from the horse, saying as he did so, "Poor Ned! poor Ned! next Sunday we'll have a new net. Pa won't forget to buy one this week, 'cause I'll help him to remember." His back was toward me, so he was unaware of my presence; but his kind words and acts so attracted me that I resolved upon further acquaintance. I walked back and forth a few times before taking my seat in the wagon, and soon had opportunity to observe the pleasing face and gentlemanly bearing of the little fellow. Presently I said:

"Your horse has a kind little master, I perceive."

"That's because father and mother think so much of Ned," replied the boy, modestly. "Besides, I don't like to have him so tormented by the flies. You see he has stood it all the time I was at church, and now I have come to help him."

"Then you were at church during the first service?"

"O yes, ma'am, and I went to Sunday-school at nine o'clock."

"I should think you would be tired being confined so long. Why not run about a little? Would'n't you like to?"

"Yes, ma'am; but then poor Ned would be so pestered. I'd rather stay."

"Then your father and mother did not bid you to?"

"No ma'am; but somehow I'd feel better to do so."

Kind little fellow; I said to myself; and then asked:

"What are you going to do this afternoon?"

"I'm going to read to blind Samuel."

"That will keep you confined, too."

"Yes, but I'll have my dinner first, and a little time to run about the orchard, too," he replied.

"Suppose you let me go in your place?"

"O, but I promised," said the boy quickly, and looking up earnestly.

"I could excuse you in some way."

"Please ma'am, I don't see how, because I'm not sick."

"But why be so particular, as long as Samuel is not neglected?"

"I can't explain it very well, ma'am," replied the boy, looking a little troubled—perhaps feeling disappointed in his new friend, who seemed apparently desirous to lead him astray. "I can't explain it, but it wouldn't be me reading to him. Besides, he would be disappointed not to see me; but that wouldn't be the worst of it."

"What would be the worst of it?"

"Well, ma'am, as you ask me I will tell you what my father and mother taught me—that to break my promise even in the smallest thing, is a sin; and every sin leaves a scar upon the soul."

I now commended the little fellow warmly, and told him that my questions were merely to enable me to become better acquainted with him.

"O, I am so glad!" said the child with a breath of relief; "because I was beginning to like you."

"And could you not have liked me otherwise?"

"No, ma'am; not if you wished me to do wrong," replied the child candidly.

Noble boy! His nice sense of right and honor increased with his years. He lived to become a fine and high principled young man, possessing a remarkable influence over others for good; his quiet example, and firm but unostentatious adherence to what was good and right, giving weight to his words. He died early, but lived long enough to make his mark on many souls, some of whom became converted through his instrumentality.

How true the words about the "scar on the soul!" Yes, every sin, even though subsequently repented of, leaves a disfiguring mark, as unsightly to the eye of God as a scar upon the face would appear to us.

MESSRS. NORRIS & SOPER, have made a wonderful reduction in the price of their Pianos and Organs. Intending purchasers will find it worth while to inspect their instruments.—See Advertisement.

THE Bible is now widely sown in Spain. Last year's circulation amounted to over fifty thousand copies. In Portugal the sales amounted to over eight thousand copies. In Lisbon there are several congregations of Bible-reading Romanists.

NEARLY forty thousand copies of the Bible, in the native dialects, have been distributed within a year by the North India Society, and three thousand copies of the Gospel by John are now in course of preparation for distribution in the zenanas.

THE *Spirit of Missions* states that education in Japan is coming more and more under Christian influences. The present Government director of the Imperial University at Tokio (Yedo) is HATAKEYAMA, a native Christian gentleman, who was educated in America, and who now wields an immense influence in his own country.

MARRIED.

At Green Hill Cottage, residence of William Leslie, Esq., Reeve of Puslinch, on the 11th inst., by the Rev. John A. Hanna, Incumbent of Perrytown, Charles Kilner, Esq., of Ononhin, to Miss Lizzie Mogridge, of Puslinch.

Upon the 18th inst. in the Church of the Ascension, Port Perry, by the Rev. O. C. Johnston, M.A., Incumbent, The Rev. R. S. Forneri, B.A. of Belleville, to Kate, eldest daughter of J.B. McDermott, Esq., Port Perry, formerly of Port Hope, Ont.