

# Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, MAY 23, 1878.

[No. 21.]

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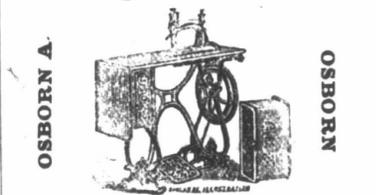
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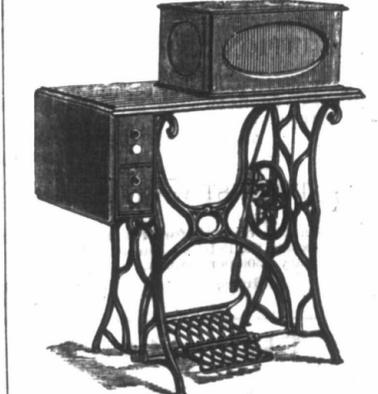
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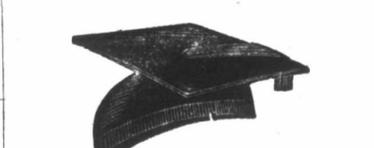
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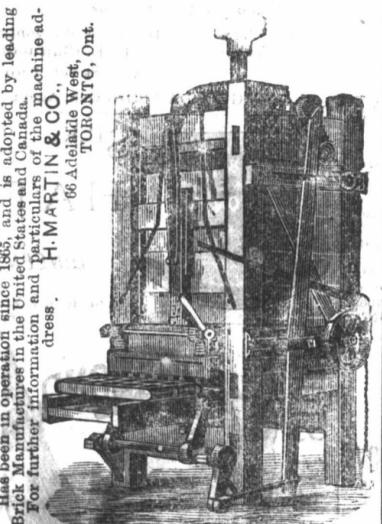
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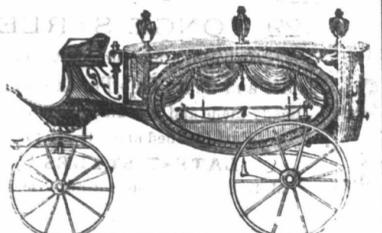
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## THE WEEK.

THE enthusiasm manifested by the troops from India, who have been ordered to Europe for military service, is quite as strong as it was expected it would be. It is said the native soldiers are completely captivated by the idea. It appears also that the native army is now composed of materials very different from those of which it was formed prior to the Mutiny. The old Bengal army was almost entirely recruited from high-caste men, who were forbidden by their religion to cross the sea, and who naturally, therefore, showed intense reluctance, if called upon, to fight out of India. The present army is, on the contrary, to a great extent recruited from the Sikhs, Pathans, and Punjab Mussulmans—all enlisted for general service and shackled by little or no caste prejudice. These are men to whom fighting is as the breath of their nostrils, and who have been for a long time chafing under the severe restraints imposed upon their bellicose instincts by protracted peace. The prospect, therefore, which has now been opened out to them of being employed in active service, under conditions of honour and confidence, to which the native soldier is keenly sensible, has awakened a spirit of emulous enthusiasm, showing that England possesses in India a reserve of military strength, of which, till now, she appeared hardly conscious. This reserve, if scientifically organised, is capable of raising England to a first-class military Power, were it only from strength of numbers. The enthusiasm is not confined to the Bengal army. Immediately the news of Indian troops being ordered to Malta became known at Mhow the native officers of the 23rd Regiment, after the roll was called, advanced to the colonel and expressed their eager desire to be engaged in active service. Shortly after, the men collected in crowds round the colonel's bungalow, and on his coming out with the native officers a scene of the wildest enthusiasm is said to have occurred, the private soldiers with loud cheers taking up the request of the native officers. A telegram from Madras states that when volunteers were asked for from the 15th Madras Native Infantry to join the 25th, under orders for Malta, the whole regiment came forward. This regiment returned only six weeks ago from three years' foreign service in Burmah, the men having been settled in lines for only fourteen days. Many out of the 100 who were selected have not even seen their families since their return. They marched away nevertheless in excellent spirits, elated with the prospect "of going" as they described it, "to some place near England to fight the Russians."

The *Morning Post* (not however the most reliable authority in the world) now states positively that Dr. Colenso has been invited to the Pan Anglican Synod! It also adds that he has accepted the invitation. If this

is true, the duty of every sound Church Bishop intending to be present is clear.

News from China respecting the famine continues to be of the most alarming character. The latest accounts state that fifty millions of people are suffering, while actual famine is pressing upon fifteen millions. The great want appears to be means of transportation into the stricken districts, which comprise the Provinces of Shansi, Chihli, Shantung, Shensi, Honan, Izhnew, and Kansu. The food can only be conveyed into the parts affected by the famine on waggons, or pack animals, so that a long time has to elapse before it can be taken there to be of any service. It is stated that the Chinese officials have been exceedingly energetic in doing all that can be done to save the famishing. The Chinese generally have been in the habit of classing opium and the missionaries together as the causes of all the evils to which the country has been lately subjected. The missionaries, however, are now winning favor in consequence of the help they have afforded. The accursed traffic in opium is no doubt one of the evils to be largely deplored, and for which, there is no doubt, the British Government is partly responsible. Numerous refugees from the famine district have found their way to Peking and Tientsin. In Tientsin, a house made with mats for the accommodation of suffering women and children, was recently burned, and a hundred and fifty lives lost.

Little appears to be known as yet as to the progress of the negotiations on the Eastern question—indeed the actual nature of them has been kept pretty nearly a profound secret. The rumors circulated a day or two ago about the failure of the negotiations and the certainty of war are now contradicted. At least they are shown to have been started without foundation; and all that is now supposed to be authentic is the current rumor that the two years' term of the occupation of Bulgaria may be shortened, the number of troops diminished, a European Commission instead of a Russian appointed, and a new scheme adopted for paying the indemnity. The warlike feeling has been steadily increasing in Constantinople for some time; although the feeling there is of very little consequence. The question will not be settled there. In Vienna, considerable uneasiness is manifested at the prospect of an agreement between England and Russia, and unfavorable rumors from that quarter are regarded as very natural. In Berlin, much incredulity is shown as to the success of Schouvaloff's mission; and notwithstanding the pretended attempts at mediation on the part of Germany, it is rather safely conjectured that a disagreement between England and Russia would not be regretted in Berlin. On the other hand, the facts that Schouvaloff had an interview with the Emperor of Germany and subsequently with Prince Bismarck, are con-

sidered to be favorable indications of the meeting of a Congress, which will doubtless settle the questions at issue without an appeal to the sword.

The First Encyclical of Leo the 13th was published on Easter Sunday. It is not so outspoken in style as those of the late Pius Nono. The Pope commences by deploring the accumulation of evils with which, from the first day of his Pontificate, he beheld mankind afflicted. The chief cause of so much evil lies, he is convinced, in the denial of the holy and august authority of the Church, and the contempt in which it is held. Hence the enemies of public order carry on a continued attack against the Church, and the dignity of the Roman Pontificate is especially assailed. Referring to the temporal power, the Pope says that in order to maintain above all, and to the best of his power, the rights and freedom of the Holy See, he will never cease to use every effort to preserve the obedience due to his authority, to remove the obstacles which interfere with the free exercise of his ministry and his power, and to obtain the reinstatement of that position of affairs in which the dictates of Divine wisdom had formerly placed the Roman Pontiffs. The Pope calls upon his venerable brethren to be earnest in spreading the holy light of religion among the flocks confided to them, and in instructing them to reject all opinions which might be contrary to the teaching of the Church. The condemnations and censures by his predecessors of current errors he confirms. The religious education of youth, he insists, should commence in earliest years, and he condemns civil marriages as a cause of marital infidelity and filial disobedience. There is no allusion to the Government of Italy.

Captain Burton, commanding the expedition for the survey of mines in the land of Midian, has returned to Cairo. He travelled five hundred miles by land, and brings back twenty-five tons of specimen ore, comprising gold, silver, copper, tin, and lead. He found three sulphur centres, three turquoise mines, extensive deposits of gypsum, saltpetre, and rock salt. He is going to England in order to arrange as to working the mines for the Khedive.

In a French comment on the Encyclical of Leo XIII, which demands the re-establishment of the temporal power, the writer speaks of it as "only a protest *pro forma*." The tone of the document is regarded as dignified and grave, and altogether different from "those outbursts which came from the inflamed and irritated mouth of Pius the Ninth." Leo the Thirteenth, on the contrary, "while maintaining the reserve which is imperative upon him, realizes the expectations which were based upon his reputation and moderation." The new Pope "must say" that the temporal sovereignty was necessary

to the independence of the Pope. But history contradicts him, and shows that it was never anything but a cause of dependence and servility. As to the "personal liberty" of the Pope, does any one, this writer asks, "regard as serious the legend about the captivity of the successor of St. Peter?" And as to the independence of the Roman Church, he says, "we are obliged to repeat for the hundredth time, that never has the papacy been more free, more arbitrary, more violent, more domineering, than since it had no longer to take precautions respecting its temporal possessions." These remarks may seem very convincing, but the writer has evidently left out of his consideration the dictum of Cardinal Manning, that "an appeal to history is heresy." The living voice of the Church must be paramount in its authority, or the Roman claims would be nowhere.

#### ROGATION SUNDAY—

THE Fifth after Easter—the Sunday preceding the three Rogation Days, days of special prayer to Almighty God, immediately before Ascension Day. The origin of the practice of setting apart these days may be enveloped in some obscurity, as far as regards prayer for deliverance from some calamity, or in connection with the exercise of God's Providence in securing the fruits of the earth in their season; but the peculiar appropriateness of the custom is apparent in its connection with the Ascension of the Lord, because it was when he was declaring the necessity of His departing to the Father that He so particularly urged upon His disciples the duty of prayer, and especially of prayer in His name: "Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full." The practice of prayer in itself supposes the existence and exercise of God's Providence; and a providence can be of no service to the Christian man unless it is a particular providence. And the reason why a belief in God's providence is of the very essence of the Christian life is that it sends us to God's feet in prayer. The very breath of the Christian life, the spiritual movement which shows, like the action of the lungs in the life of the body, that the Christian lives, is prayer; and prayer is impossible when there is no belief in a Providence. Prayer to a destiny, prayer to a soul of the world, prayer to a hierarchy of laws, prayer to an intelligent force, or to an impotent intelligence, or to a capricious omnipotence—such prayer is impossible. Prayer is the expression of love and trust in a personal Being Who is at once all powerful and all good. Deny His freedom or deny His benevolence, the result is the same: prayer is useless. And when men cease to pray, they cease in any spiritual sense to live. They may still obey a certain social and moral code with exactness, even with enthusiasm; but of the One Being, Who is alone on His own account worth knowing and loving and living for, and in Whose knowledge and love and service is eternal life, they know alas nothing, or they imagine something that is worse than nothing. Belief in

a providence is the very soil in which the Christian faith naturally takes its root. Of such belief the truths of the Christian creed are the highest, the consummate expression. The one culminating proof of God's loving care for man in the whole course of human history, is the incarnation, the birth, the life, the example, the crucifixion, the resurrection, the ascension into Heaven, the perpetual intercession of Jesus Christ our Lord. "God so loved the world that He gave His only begotten Son" (that is the proof of it), "that whosoever believeth in Him should not perish but have everlasting life." And therefore, to us Christians, providence is no mere abstract attribute: Providence is a living Person. Jesus Christ Himself—God and man—is the Providence of the Christian Church; and He is the Providence of the Christian man.

#### THE ASCENSION OF CHRIST.

THE Messiah of the New Testament was not only a Man of Sorrows and acquainted with grief: He was the triumphant Conqueror of sin and death; and to complete the manifestation of His triumph He ascended from the scene of His earthly pilgrimage far above all heavens to the throne of the universe—that He might fill all things. Indeed, even during the whole period of His abode on earth there were abundant rays of glory continually spreading themselves over and among His lowliest humiliations. No sooner was He humbled in a manger than the meanness of the locality was removed by the glory of the attendance, in the ministrations of angels. His submission to circumcision was ennobled with the public attestation of Simeon concerning Him. His fasting and temptation had another ministrations of angelic beings. His baptism was attended by a voice from the Excellent Glory in the heavens. When He underwent the infamy of crucifixion and death, then did the universal frame of nature give testimony to His divinity—the temple rending, the sun darkening, the earth quaking, the whole creation sympathizing with His passion. And when afterwards he seemed to be for ever bound in the kingdom and dominion of death, he soon confuted and destroyed the dishonor of death by an astonishing resurrection; and now at last most abundantly and in the most glorious manner, proved the divinity of His Person and the truth of His claims in a miraculous ascension.

St. Paul tells us that He that descended is the same also that ascended far above all heavens—in which passage he doubtless refers to the Divine nature of Christ which descended, not by a local motion, but because it united itself to a nature on earth; in regard of which union to an earthly nature, it might metaphorically be said to descend to the place where that nature resided. St. Paul's statement unmistakably shows the union of the two natures of Christ; since the two several actions are ascribed to the same Person, both of which, it is evident could not be performed by the same nature. His human nature could not descend from heaven,

for that received its first existence upon earth. His Divine nature only could be said to descend, just as the omnipresent God is said to move from one part of His vast dominions to another, by the peculiar manifestation of His Presence in different places; and His ascending was clearly in His human nature, properly and literally; so that the statement that it was the same Christ who both ascended and descended, is a proof of the union of the two natures in one Person.

Christ, by His ascension received from the Father unspeakable honor and dignity in His human nature, which was elevated to the Throne of the Universe and sat at the right hand of God. The Man of Sorrows now wields the sceptre of heaven and earth, and wears the imperial crown of the universe. Heaven is His Throne and the thrones of kings are his footstool. He shines at the head of that glorious army of martyrs; and wearing the trophies of conquered sin and death, He possesses the kingdom of the Universe by the unquestionable titles of conquest and inheritance. The whole train and retinue of nature are subservient to his pleasure, and instruments of His purposes. The stars fight in their courses under His banner, and subordinate their powers to the dictates of His will. By His elevation to the Throne of the Father, His human nature also is said to fill all things; for otherwise it could not be said that He ascended in order that He might possess that attribute. It was His prerogative after His ascension, not before, while His omnipresence having always belonged to his Divine nature, could not be said to have been conferred upon it on His ascension—it having always been inseparable from it: so that one great result of His ascension, in fact, the one result which intimately concerns us, as well as the gift of the Spirit, is that His local presence has become changed for the universal presence of the Man Christ Jesus. The union between the two natures is intimate and indissoluble. There is a commensuration of the one to the other, so that wheresoever the Divine nature is present His human nature holds the same relation to it, as a thing joined with it in one and the same subsistence. And more especially in the celebration of the mysteries of the Lord's death we are taught to believe that then most emphatically is the human nature of Christ present, that it may be communicated in all its fulness, to the faithful recipient of these holy mysteries.

#### KEBLE COLLEGE.

THE London Times has sometimes been spoken of as the fourth estate of the realm (perhaps by mistake, because itself had spoken of the press in that way). It is doubtless, as our neighbors would say, a great institution; but notwithstanding this, it makes blunders as great, adopts as narrow a line of thought, eats its own words as much and as often as any institution the world has ever yet seen. Only a short time ago, it wrote of the celebrated Keble as a man "who had produced by accident a certain quaint, odd book, full of faults, but curiously

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enough with marks of genius about it; but who after that, did nothing but what was mischievous, and wrote nothing but what was dull." On the 25th of April a great assembly, however, met together at Oxford, and a grand celebration took place on the occasion of the completion of a magnificent undertaking conceived some twelve years ago, (as says the *Guardian*) "to build a college which should vie in magnificence with any but one of the famous foundations of Oxford, in memory of a man who, in his lifetime had won no honor, who had lived in the shade, and who, though he had written words which strangely touched the hearts of all that speak the English language; and though he was the object of boundless love to the few who knew him, had also been the object of boundless contempt or pity to the great world of his day, and of vile insult and abuse from foul-mouthed partisans. He was but a poor dreamer and poetaster, a narrow-minded enthusiast in the eyes of the one; he was a traitor, a palterer with his faith and his vows, according to the others." But mark the contrast—"In twelve years after his death, the world may look upon a monument to him, such as has been raised to the memory of no other man . . . for many generations."

To celebrate the completion of this magnificent enterprise, great men and noble met together on the day we have mentioned, and expressed their deep sympathy with the objects and intentions of Keble College, as well as their cordial agreement with each other on this subject, in a way and to an extent that could not have existed in reference to any other subject in the whole circle of science and literature. Canon Liddon has given to the public important information as to the motives which led to the formation of Keble College about a dozen years ago. He says the idea dates from the day of Keble's funeral at Hursley. When all was over at the grave, one of his dearest friends, overwhelmed with grief, retired to a bedroom at the Park, when the suggestion of founding a college was made to him. He immediately adopted it with the greatest eagerness. In the afternoon of the same day, the first practical steps were taken in the enterprise. The governing motive was to do honor to Mr. Keble's name—to his genius as a religious poet, to his learning as a divine, to the saintliness of his life, as well as to the beauty and generosity of his character. The proposal is believed to owe its astonishing success to a number of favorable circumstances. Already several schemes of University extension had been mooted, and were under discussion at Oxford, and the enthusiasm of Mr. Keble's friends offered to one of these schemes, or to an adaptation of it, a chance of passing from the region of theory into the world of fact. The kindness of the Archbishop of Canterbury added much to further the scheme; and so it came to pass that events showed in an unmistakable manner that "if John Keble had not lived and died, no such college would have been built in Oxford; and the first reason of its existence is that it may force on the attention of Educated Englishmen, in the days to

come, the revered name of the author of the *Christian year*."

The first stone of the College was laid on St. Mark's day, in the year 1868, by the then Archbishop of Canterbury, one of the most loved prelates who ever filled the Archiepiscopal Throne; and on the 26th ult., a large body of the most honored names of England assembled to perform a solemn act of adoration to Almighty God for His goodness in suggesting, superintending and permitting the completion of so noble a range of buildings, 245 feet long, with College, library, and dining hall—erected in loving memory of one of the brightest spirits of the age, than whom "there was no man of his generation more distinguished as a scholar in the highest sense—in the sense which is peculiarly English;" for "no man would have borne more emphatic witness, had he been alive, than Mr. Keble to this—that religion is the groundwork and centre on and around which ought to be grouped and based every accomplishment, every construction that can tell upon the development of human nature, and its full equipments in every one of its gifts and faculties."

#### FUTURE PUNISHMENT.

BY E. S.

(Continued.)

LASTLY, I have to notice a very grave fact in connection with Mr. White's translation of Psalm 104. And here I am obliged to regard it as a wilful corruption of the original text in order to support a hypothesis. He says that the Mosaic narrative of God's "breathing into man's nostrils the breath of life," no more favours his immortality than that of the animals. In proof of this he quotes Psalm 104: "Thou sendest forth Thy Spirit, they are created; Thou takest away Thy Spirit, they die, and are turned again to their dust."

Now, such a rendering is utterly unjustifiable. The text is *ruchan*, "their breath," not *ruchaka*, "Thy breath," or Spirit. But here is both a false *exegesis* and a false translation. The scope of the Psalm tells us that David is speaking of God's all pervading Providence in the care of His Creation, and not of the *inceptive* act of its first production. Here David asserts that the preservation and propagation of the various animals is due to the direct interposition and agency of the Almighty: Biblical Theism, as opposed to Rationalistic Pantheistic Evolution in Nature. This is an important fact, and points to a great error, as the Psalm is quoted by Mr. White. His alteration of the inspired text is a much more serious matter, as it is utterly unjustifiable. I now refer to some passages of Holy Scripture which we may fitly connect with the Mosaic narrative of the Fall, inasmuch as they are logically related thereto. It is from Gen. ii. 17-19 that the definition of the terms in the agreement is to be declared, and on that definition our *premiss* must be grounded. Mr. Meriton says truly, "all admit that the words 'death' and 'life' are the crucial words of the whole controversy." The passages to be considered are Acts i. 25

and Rev. xxii. 11, 12. Other passages might be mentioned, but these are sufficient. Taken in connection with an intuition of man's moral nature, to the same effect, they tell us this at least, viz., that he is more than mortal. He is *not* one in character or in destiny with the brutes that perish. Here is positive evidence from Scripture, as there is from Nature, against the theory of Development, and negative argument, at least, in favour of natural immortality. This leads me to a brief consideration of the Psychological theories of the advocates of Conditional Immortality. Mr. White admits that "the Geological record is in favour of the creation of groups by successive acts of the Divine power, or at least by successive acts of the plastic power of nature, whatever that may be," (Pantheism). To the like effect is the physiological evidence, which tells us of a clear distinction between genus and genus in the animals. In fact, an impassable barrier between them; this Mr. White acknowledges. Page 30 and 31. Mr. Heard says "the distinction between reason and instinct was the starting point of the Cartlesion philosophy. On the assumed validity of this distinction, modern psychology has built its house, on what, we fear, must turn out to be a foundation of sand." *Tri-Partite Nature of man*, p. 148. He abandons the ground of distinction between the intelligence of animals and the mind of man as a ground of difference, and supports his theory of the Tri-partite nature of man by the assertion that the faculty of conscience, or God-consciousness, is the distinctive faculty, and that man has body, soul and spirit. The difference of *intelligence* between man and the animals, he leaves us to infer is but a difference in *degree*, not in *kind*. I am of opinion, however, that there is a difference, not *only* of degree, but *also* of *kind*. If the physiological evidence of a barrier between genus and genus in the animals is unimpaired, and this militates against the theory of development; it is decidedly against the *inference* arising from that theory, of either a physical or psychical identity of nature or being, or even a similarity. Mr. Heard says that "man is the true animal," and yet this *God-consciousness* of which he speaks *distinguishes* him from the animal race; but if an absolute separation can be traced between genus and genus in two animals, and there is indisputable argument for an essential difference between them and man, because of this God-consciousness, or conscience, be it *pneuma* or *spirit*; what is there to forbid the belief, upon such evidence, that the difference between *man's intelligence* and the *instinct* of the brutes, is just as absolute as the superiority of the moral faculty of conscience is to animal intelligence, and by which it is distinguished from it? The doctrine of a Tri-Partite Nature in man is but a theory, and the affinities which it discloses render it a very questionable one for a Scriptural Theist to receive or endorse.

There is a real contradiction in Mr. White's 9th chap. book 2, of what he had previously admitted. It is essential to their purpose to make out that there is an absolute fusion be-

tween the two (or three) parts of *man's* nature so that, as the *animal* organism is broken up, or destroyed in death, it is likewise true of *man*. There appears to be an equal inconsistency in the doctrine of Mr. Heard, as there is in that of Mr. White, with what I regard as Biblical teaching upon this subject.

Both are agreed as to the theory of a Tri-Partite nature in man, although they differ as to whether it is psyche or pneuma that is quickened in regeneration, and is the God consciousness or distinguishing faculty. That there is such a distinguishing faculty, seems to me a sufficient evidence, taken in conjunction with the teaching of Scripture, not only in favour of a *survival* of man, and so against the argument for his natural mortality, but also a *positive* evidence in favour of his *natural immortality*. I can but say that I do not agree with Mr. White when he says, p. 42. "We have no doubt after all one pains, between two conclusions, and know not certainly whether our ancestry is from the perishable life of the globe, or directly from the hand of Heaven; whether one destiny is to return *wholly* to the dust or to spend eternity with God.

Our nature bears traces of a *double* alliance, with earth and with heaven, and "we know not what we shall be," till we enquire at the oracle of Him that made us."

Still less do I assent to the alternative which he proposes, "Either man is non-mortal because he is immortal; or he is non-mortal because the hour is coming when all that are in the graves shall hear the voice of the Son of God and they that hear shall live."—p. 90.

I do not agree with it because it is an alternative which is based upon a false quotation. The passage is not they shall "live," but they shall "come forth." The question is not of a resurrection, but of a *survival* of the *soul*, and that whether by natural immortality, or by the impartation of the same by the act of Christ.

This *garbled* quotation would tell also against such impartation of immortality by Christ, (as they propound it) since it is affirmed of "all that are in the graves." I know he does not intend this, but the alternative which he so imposes, requires this interpretation.

The passage with which the *latter* part of Mr. White's quotation stands corrected is as follows:—"Verily, verily I say unto you, he that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death into life. Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live"—John v, 24-25. I here quote from Von Oosterzee, on Luke (p. 163): "It is of course understood that the Saviour hereby the first mentioned *nekroi* means the spiritually dead, and it at once appears how much, by the *double* sense in which the word "*nekroi*" is here used, the expression gains in beauty and in power. Here also in the use of language by the Synoptic and the Johannine Christ, there is

an admirable agreement." Comp. John v, 24-25.

I also quote from Steir on the above passage (vol. v, p. 107): "Yea verily, I am He whom ye wait for, the Son of God, the raiser of the dead. Thus begins the Lord anew with His third Amen, Amen. But I have told you before, and now tell you again, that this quickening of the dead by the voice of my Word, begins now already in the souls of believers; and that is the true Resurrection of *life*, without which there can be none in any future time."

Also on Matt. viii, 22-23 (vol. i, page 358): Who then are the dead? *Not those who are being mortals soon to die, reckoned as being dead, for then the contrast would here be lost.* The disciple to whom it is forbidden is himself one of such. No; the Lord speaks here, as in St. John v. 24-25, of spiritual death, according to the Spirit's usage throughout the whole New Testament. (I have italicized the second sentence.)

This quotation singularly enough directs us to the words, which Mr. Minton says ("The Way Everlasting," page 25) are "the crucial words of the whole controversy." Who are "*the dead*" here spoken of? What the character of such death? The answer of a sound exegesis will not favor the theory of a conditional immortality.

We may here make a few additional remarks respecting those passages before referred to, that is—Rev. xxii, 11-12, and Acts i 25, as giving evidence to the fact, that man is placed here *on trial for a future life*. These passages also place the future life, both of the righteous and of the wicked, upon the same basis, *with respect to duration*. Of Judas it is said "that he might go to his own place." In Rev. xxii, 11-12, it is said that the reward of the righteous and the punishment of the wicked consists (in measure at least) in their *continuing* in the possession of a righteous and of a wicked character.

The obvious inference is, that such duration, as is there spoken of, is at least indefinite, as it is continuous. This agrees with a deep moral persuasion that judgment or punishment follows the mortal death of the wicked, and both go to fortify the conclusion derived from the works and Word of God; in reference to the sin of our first parents, that the "death" spoken of had reference *primarily* to their *moral nature* and not to their *physical frame*. The animating principle, or moral nature, is in Scripture regarded as the man,—the *bias* of the governing faculty,—the *will*, whether it be for good or evil is the *man himself*; but, taken in connection with the affections, which, again, govern the will, as the will does the *habit of the life*. That course of life, in relation to God and to Eternity, which, upon knowledge and trial, is *chosen and followed* here, has all the probability derived from our intelligent moral persuasion of being continuous and perpetuated,—and such conviction is ratified in the strongest way by the testimony of Inspiration. Moreover, take away this truth, and you take away one of the very strongest *practical arguments* to deter from wickedness and to encourage in a righteous cause.

I will add, that we may here compare Rev. xxii, 11-12, and St. Matt. xxv. 26. The former teaches that the *natural* punishment of sin is *continuance of an evil character*.

The latter speaks of a *positive penal infliction* awarded by the Most High. This is described by Rolasin, aionion. That both speak of conscious suffering or *punishment*, and not privation of physical life, there can be no doubt. The former passage assures us of a continuance both of *life and character*, in the case of the wicked. The *extent* of such continuance, as a fact of Biblical testimony, rests upon the meaning in this place of the word aionios. If, in such connection, that word may mean aught less than eternal, then may the punishment of the wicked not be Eternal.

#### BOOK NOTICE.

THE VALLEY OF THE SHADOW. Eight Sermons on the Doctrine of Future Punishment. By Charles H. Hall, D.D. New York, T. Whittaker, 1878. Cr. 8vo., pp. 180.

These sermons, preached in the Church of The Holy Trinity, Brooklyn, in the months of February and March, were educed by the statement of opinions delivered by Mr. Beecher, of "Plymouth Church," and by the sermon of Dr. Farrar, in Westminster Abbey. The parallelisms in the views here presented, and those of Dr. Farrar, will readily be seen by any who compare the two works.

If the present treatment, in this and other works, of the doctrine of the eternity of punishment had merely the effect of suggesting to the reader proper lines of study and reflection leading to a clearer conception of the views held and taught by the Church Catholic, we should not object to the multiplication of books or the repetition of arguments which, though differing in phraseology, yet are similar in kind.

"These sermons," as the author states, "make a broad issue with the common doctrines of hell and its endless torments." "And," probably in a sense the author did not intend, "the reader will judge for himself whether they give him anything useful and satisfactory in place of them." We fully believe that "some will resent them" as false to the venerable teaching, which claims the grand title of orthodox." We do not so readily accept the assertion that "others, who have long lost all faith in the old, may discover that their doubts have grounds in reason and Scripture."

Whatever may have been Calvin's views of the Augustinian doctrines and the "new forces" received in America by Jonathan Edwards, Hopkins, Emmons and others, it is rather a strong assertion to say that the opinions expressed by them, and not always in temperate or guarded language, form "to-day the real sub-structure of the common dogma."

Necessarily the author dwells somewhat at length on the meaning and reception of the terms *Sheol, Hades, Gehenna, Tophet, hell, damnation or condemnation*, but neither here nor in the case of *aionios, eternal, everlasting, forever*, is there anything new presented.

Dr. Hall summarises his belief as set forth in the sermons, that the doctrine of Hell is not found in the Old Testament, though it may be true, none the less, only it is not found there. He, in common with almost all systems of true Catholic theology, does not believe that the soul of the righteous man goes to heaven at death, or the soul of the wicked to hell at death, and that the saints are in joy and felicity. He believes the necessity and certainty of the judgment, and the scenery of it, as revealed in the Bible, to be for good reasons, poetic, representative or symbolical. He finds no faculty in him that makes it possible for him to reason about the idea of absolute eternity. He knows nothing about it.

As to the restoration or annihilation of the wicked or anything else, as an affirmative thought about them, he confesses he does not know enough to have an opinion, nor any faculty

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to form an opinion. In concluding he asks "Are you dissatisfied at this oft-repeated confession of my ignorance? This, in my judgment, is the half-shadow of Scripture, and here we may safely declare that faith ends in thick darkness. My commission is, as I think St. Peter saw his to be, to teach the Gospel on its positive side. The justice of God is now true and perfect, and beyond our grasp. The length, and breadth, and depth, and height of His love now pass our knowledge. The judgments of the last day will be thorough and final and perfect, as all else is with Him; and the scenery is designedly full of warning. Let our work be so to live that we may have the light of God in our hearts and escape the disease of horrors, which always gather around the thought of evil. Thus we may learn to entrust our beloved ones to the bosom of the Infinite Father, and wait till in His light we can see light.

CONCESSIONS OF "LIBERALISTS" TO ORTHODOXY. By Daniel Dorchester, D.D. Boston: D. Lothrop & Co., 1878, 8 vo., pp. 343. \$1.25.

If the last few years have wonderfully developed activity in the religious and the scientific worlds, and we have been at times startled or even troubled at the opinions expressed, which appeared as likely to upset all hitherto received and tenaciously grasped truths, as Sir Wm. Logan's discoveries in Canada unsettled some of the so-called "facts" of geology, yet we find wherever truth and faith have been assailed advocates and defenders have been equal to the emergency.

Though, as the wise man said, "of making many books there is no need, and much study is a weariness of the flesh," yet the pleasure in the birth of a really able work must be no mean compensation to the author, more especially when the work is appreciated, as was the case with this book—originally delivered in the form of lectures—which received the warm commendation of the Faculty and students of the School of Theology of Boston University, with a request for their publication.

The object of the author has been to gather out and present in a convenient and available form the utterances, in their more candid and lucid condition, of the profound convictions of the hearts of those who, when beneath the influence of the evil genius of doubt, were led into the speculations of wildness, inspiring desperate and revolting utterances, and who, by their admissions, in their better moods, often go far to corroborate the essential truth of Christianity, lauding that system of faith they once ridiculed and denounced. The concessions are also drawn from the utterances of editors of denominational periodicals, or of persons authorized or assuming to speak for their respective societies. In all cases the parties quoted are the representatives ecclesiastically of those who are, more or less, opponents of that sound and true theology which has been especially subject to the assaults of speculation and unbelief, under the specious designation of "Liberalism."

This work will be found to be a convenient and useful hand-book upon those controversies which centre around such subjects as The Deity of Christ, The Atonement, and the now commonly discussed question as to the Eternity of Punishment.

The great change which is taking place in so-called Unitarianism encourages us to hope that by the enlightenment of the Holy Spirit the members of that body may be led to the acceptance of the orthodox faith of the ancient Church. Take for example an extract quoted on page 168, "For ourselves, then, we believe, with the great body of the Church of all ages, that the cross of Christ was necessary in order to the salvation of mankind; that man could have been redeemed, ransomed from the dominion of sin, restored to God, entirely reconciled and at one, his heart thoroughly cleansed from evil affections, and filled with filial love—a new creature, created anew in Christ Jesus, after the holy image of God—only by a suffering Redeemer."

The part dealing with Future Retribution and Restorationism is interesting and suggestive.

OUR PARISH AND WHAT HAS COME OF IT—ST. STEPHEN'S, MONTREAL.

CHAPTER V.

But to return from this digression to our narrative, it is proper to remember and fair to repeat that there was a member of the congregation a curiosity in his way, whose memory should be accounted precious by long-winded preachers, for he was singular and, I believe, honest in his opinion. No one had met with his like. He really seemed serious though he occasioned much merriment by saying that sermons to his taste could not be too long. However, his influence was as feeble as his opinion was absurd, and consequently he remained in a minority of one.

A good many young men used to attend our church, perhaps because our parson did not always loudly and uninterruptedly beat the monotonous tom-tom of some disputed or some accepted dogma. On the contrary, he assumed that the habitual attendants at church were generally in accord with the faith and teaching of the Church. Hence our parson was more prone to dwell on the duties of the life that now is, as a fitting school wherein to qualify for the life that is to come. His sermons included a good deal of ethical teaching, while his theology had a strong working man's back bone in it, for it was healthily interlaced with the philosophy of common life and every day duty, and such preaching was pressed home by the consideration that all have to bear one another's burdens. There was a strong human element in his sermons, which, though always plain, were never coarse. They were the honest offspring of a mind that seemed generally to be occupied with generous and charitable thoughts. The young men who had drifted to St. Stephen's might, I think, have been turned to useful account had parish guilds been revived at an earlier date, for they had reason to rejoice, alike in their youth, and were in a condition to blossom into earnestness. They were generally students at law having some taste for letters and some aptitude for writing. Many were "Scribblers after their kind," a small corps of "fellows in foolscap with ink facings," exclusive of Dr. Wright who has since taken Holy Orders. The group consisted of Mr. Penny, thereafter proprietor of the Montreal Herald and now a Senator of the Dominion; Mr. Chamberlin and Mr. Lowe, afterwards proprietors of the Montreal Gazette; Mr. Fennings Taylor, whose writings some of us have read; Mr. McGregor Allan, whose name we meet with in English papers; Mr. Alfred Welch, our chief musician; Mr. Sanborn, and others. Mr. Chamberlin has associated with Mr. John S. Hall as churchwarden when the historical address was presented to the Incumbent in 1852.

Before honour is humility. Mr. Chamberlin was one of the sympathetic waifs who strayed into the poor parish church of St. Stephen's. He was content to remain and to do the useful work that came in his way. We, on our parts, did not dream of the metal that was in tune. However, our quiet and unobtrusive church warden rose to be a member of the Legislature, an active officer of the militia, a reliable frontier commander, a colonel, a C. M. G., and the recipient of a sword publicly presented for distinguished services by the Governor General of Canada. This personal incident has a place, if not in our parish annals, in the recollection of some of our old parishioners.

Speaking of militia men, I am reminded of the regular forces. It so chanced that some of the officers of the Garrison, as a matter of choice, found their way to our church and were by no means indifferent members of the congregation. Incidentally I may mention that the "surplice question" had exerted a disturbing influence among the Churchmen of Montreal. The community was a good deal divided by the black and white factions, but somehow the trouble did not disquiet us. We were too stupid to understand why a clergyman should be obliged to read the scriptures in one gown and expound them in another and hence we did not succeed in vexing ourselves very much about the matter. However, the subject was not thus calmly viewed elsewhere. An officer of artillery, the son of a Devonshire magistrate informed me that the question was by no means an indifferent one, but rather "a burning one" where he was born. "My father," he

said, "is the lord of the manor, and in virtue of his family rights occupies the transept pew in our parish church. He takes no pains," he added, "to conceal his dislike of 'Henry of Exeter,'" as he called the Bishop of that Diocese. "I can tell you," continued the young lieutenant, "that my father comes down heavy on the Bishop on the surplice question, and you may depend on it that no one is allowed to preach in our church in any other than a black gown, for my father sticks to the old lines—he is very conservative." Then I answered, "You have no troubles at Easter." "Hav'n't we though?" said my artillery friend, "I should think we had; for our vestry meetings are managed with difficulty." "How's that?" said I. "It arises from the separation of the sexes." "The separation of the sexes!" said I, "is that a feature of your ritual?" "Oh, yes, that's been observed in our church far beyond the memory of man. We have the farmers' pew and the farmers' wives pew, then the farmers' sons' pew, then the farmers' daughters' pew, and so on to more remote degrees of affinity. The difficulty, it seems, was occasioned by the overflow of any of these grades; whether the crowded out fathers, for example, should displace their sons, or take lower seats." The story was suggestive and to me surprising, but it illustrates a remark that is worth remembering that the ritual of the Church of England is not uniform in England. My friend added that his father, a typical Churchman of "the good old times," would neither submit to surplices in the pulpit nor long sermons either, for when the preacher arrived at his seventeenth minute his father made his gold hunting watch snap like a steel trap. Two minutes after this caution were then allowed to elapse, when, if the preacher did not bring his discourse to a close, this fine hater of innovation rattled his private fire place with the poker, and kept up the row till the "Amen" fell on the velvet cushion. I fancy, on this point, the old squire is entitled to a good deal of lay sympathy; at all events the deed is approved, whatever may be said about the means, by a very large class of long suffering hearers. The father is now succeeded by the son, who has left the army, and is now a Justice of the Peace, but whether, with the estates, he has inherited the propensities, as well as the poker, of the old squire, is not known to

AN OLD PARISHIONER.

Diocesan Intelligence.

NOVA SCOTIA.

The triennial meeting of the Diocesan Synod of the Church commenced on the 14th. The session began with morning prayer and celebration of Holy Communion, in St. Luke's Church. At 2.45 p.m. the Synod met for business in the same church. His Lordship, the Bishop, presided.

The following clergymen were present:—Reverends John Abbott, W. J. Ancient, H. W. Atwater, F. J. Oxford, Ed. Ball, J. L. Bell, C. Bowman, R. F. Brine, P. Brown, C. Croucher, W. Cruden, W. L. Currie, Canon Dart, G. B. Dodwell, J. C. Cochran, J. Edgecombe, W. Ellis, P. J. Filluel, W. E. Gelling, Canon Gilpin, G. P. Greatorex, O. N. Grindon, W. H. Grover, Charles Grover, H. Hamilton, Dr. Hill, James Hill, H. Howe, A. D. Jamieson, A. Jordan, J. A. Kaulback, A. C. MacDonald, J. Manning, Canon Maynard, G. McCawley, A. Merkle, J. T. T. Moody, D. C. Moore, Dr. Nicholls, J. W. Norwood, J. Padfield, S. R. S. Parkinson, J. D. Ruggles, J. P. Sargant, R. Shreve, C. M. Gills, D. Smith, H. Stamer, H. Sterns, A. J. Townsend, Canon Townshend, R. J. Uniacke, R. Uniacke, jr., Dr. White, L. M. Wilkins, R. Wyllie.

P. E. Island.—G. W. Hodgson, T. Johnston, O. S. Noonham, A. Osborne, T. Richey. The following lay delegates, presented credentials and took their seats:—Bridgetown, J. Taylor Wood; Bridgewater, Enos A. Vienot; Charlotte town, P. E. I.; Ed. J. Hodgson, W. Morson; Cherry Valley, P. E. I., W. S. Cotton; Chester, O. W. McNally; Cornwallis; R. Starr, Wm. Smith; Dartmouth; Aylwin Creighton; Digby, Hon. Judge Savary; Falmouth, Hon. P. C. Hill; Glace Bay, C. B., S. Shreve; Halifax, St. Luke's;

Wm. Silver, J. T. Wilde; Halifax, St. Paul's, T. A. Brown; Horton: J. Aldons, Thos. Tuzo; Hubbard's Cove, Henry Pryor; LaHave, Peter Lynch; Liverpool: Thos. Brown, W. H. Keating; Londonderry, Wm. Hutchinson; Louisburg, J. Godfrey Smith; Mahone Bay, B. Zwicker; Maitland: Hon. A. M. Cochran, Thomas Clarke; Manchester, Wm. Gossop; Newport, J. F. Cochran; Petite Riviers, Enos Teel; Port Medway, F. W. Merrill; Pugwash: D. A. J. Cowie, C. Crane; River John: C. B. Bullock, J. W. Marling; Sackville, G. Peveril; Seaforth, W. M. Brown; Ship Harbor: R. J. Stevens, Dr. Jamieson; St. Clements, R. J. Wilson; St. Margaret's Bay, Edward Grono; St. Mary's: E. J. Lordly, R. Tremain; Summerside, P. E. I., Hon. F. De St. C. Brecken; Sydney, C. B., M. A. Shaffer; Truro, George Reading; Turn's Bay, R. J. Yeaden; Weymouth, W. B. Vail; Windsor: Col. Poyntz, J. A. Shaw; Yarmoutk: J. W. K. Rowly, Thomas C. Moody.

His Lordship the Bishop delivered an eloquent address, explaining his reasons for summoning the Synod at the present time, so as to enable them to attend the Conference to be held at Lambeth on the 2nd of July. He referred to his visit to the Montreal Synod last September, regretted the presence of so small a lay delegation, and suggested that in future only those who are able to attend be elected as delegates. His Lordship entered somewhat minutely into the details of the business transacted there. He also referred to the pressing need of an Academy for young ladies, controlled by Episcopalian authorities, and regretted that while the Baptists had their institution at Wolfville, and the Methodists theirs at Sackville, the Church was, as yet, only talking about one.

His Lordship, in eloquent language, referred to the troubled times in which we live; to the terrible business depressions, and the dark clouds hanging over the European horizon. He recommended that special prayers should be offered for peace. He was thankful to be able to leave them in peace among themselves. Difference of opinion would always arise in reference to church management and religious doctrines, but no man should arrogate to himself personal infallibility. He urged them all to work together, and bid God speed to every effort for the extension of Christ's Kingdom.

The following resolution previously passed, was taken up for confirmation: "That in case it shall happen that the Bishop shall withhold his assent to any act or resolution of the Synod, the same may be brought up again at the next Session: and if it shall then be passed by a majority of two-thirds of each order present and voting, and shall again be dissented from by the Bishop, such majority shall have the right to appeal to the House of Bishops in General Assembly in Canada, whose decision shall be final."

After being discussed by the Revs. Dr. Hill, Dr. Nicholls, Dr. White, Messrs. Ed. J. Hodgson, P. C. Hill, J. W. K. Rowly, W. B. Vail, and others, it was withdrawn, and the following adopted on the motion of the Rev. Dr. Hill: "That the House of Bishops of the Ecclesiastical Province be respectfully requested to inform the Synod of this Diocese if, in the event of an appeal made by them on a subject dissented from by the Bishop, their Lordships would be ready to receive an appeal and give an opinion thereon."

The following resolutions were unanimously confirmed:—"That each Parish represented in this Synod be assessed for the purposes of this Synod; that the assessment be due from each Parish as soon as the amount assessed is announced to the Rector thereof, and that no representative shall be allowed to take his seat, as long as the dues of his Parish or District shall be one year or upwards in arrears." "That the following regulations shall be observed in the election of Delegates to the Provincial Synod": "If more than the required number of Delegates has been nominated, then the clergy shall ballot for the clerical delegates, and the laity for the lay delegates. The required number of candidates having the highest number of votes shall then be put, the clerical delegates to the laity and *vice versa*; and each house must accept or reject the election of the other as a whole." Confirmed. "The substitutes shall be elected in the same way, after the declaration of the names of the delegates elect."

WEDNESDAY.

Morning prayers were offered at nine, and the

Synod resumed their sittings at 10 o'clock. The following additional Lay delegates took their seats:—Blandford, H. Y. Clarke; Crapaud, P. E. I., D. W. Palmer; Dartmouth, J. G. Foster; Eastern Passage, P. Shiels, P. Himelman; Rosette, Chas. Spurr; Tangier, George R. Anderson; Turn's Bay, Dr. W. B. Slayter.

The report of the Board of Foreign Missions was presented by Rev. D. C. Moore. Reports of Home Missions and Widows' and Orphans' Fund were also presented, after which the following motions were taken up and passed:—

"That every Parish or Mission in this Diocese is expected to make at least an annual offering both to its Home and Foreign Missions, and that not later than on the second day of each Session of this Synod, at such hour as the Bishop or Chairman shall see fit the Secretary shall read out the names of all Parishes and Missions, with the amount (if any) paid by them into the respective Treasurer's hands."

That clause 10 E. D., Act read:—

"Advocates shall be allowed on both sides at the pleasure of the parties, provided they are clergymen of the Church of England, or laymen who declare themselves to be members of said Church, and to belong to no other communion."

"That the Executive Committee be requested to prepare an outline of the duties and rights of Rectors, Church Wardens and Vestries within their Parishes, to the intent that uncertainties and doubts now existing on these subjects (or some of them) may be set at rest by a rule of our own."

An attempt was unsuccessfully made to include in this, the rights and privileges of the Bishop in the pulpits, and otherwise, in the parishes.

An important addition was made to section 7 of the Church Act, requiring Church Wardens to send an annual return of all real and personal property of the parish to the Registrar of the Diocese.

The following passed at last Synod, was confirmed.

"That no vote in confirmation of an alteration in the Constitution, regulations, rules of order or Canons of the Synod shall be taken, except at an ordinary meeting of the Synod."

The following motion was laid over until next session at the request of the Rev. J. Norwood:—

"That this Synod practically discountenance the pew system, that the placing of parties according to rank and wealth is destructive to the Catholic truth of equality of membership in the body of Christ, and that it is in direct opposition to Scripture and primitive usage of the Apostolic Church."

The session adjourned at one, and resumed at half-past two o'clock. An amendment to Sec. 4 of the Church Act, substituting "thirty" for "twenty" days, was adopted.

Section 4. was further amended by adding:

"All the real and personal property belonging to any Parish corporation shall hereafter be and become vested in the Rector, Wardens and Vestry of the Parish, in their corporate capacity."

Rev. D. C. Moore, moved an addition, declaring that the Rector be, and is declared to be, in possession of the Rectory and grounds during his incumbency, was lost by non-concurrence of orders.

An amendment to section 8 was under discussion, when the Session adjourned at 6 o'clock.

On re-assembling in the afternoon, the first business was a motion to define the Bishop's powers in any parish. After discussion the motion was put and lost.

Hon. A. M. Cochran tendered his resignation as a member of the Church Endowment Fund Committee.

The Synod then took up the proposed alterations to the Church Act, and passed a number of amendments thereto, which occupied the whole time until the hour of adjournment arrived. The time of notice or election of a rector was extended from twenty to thirty days. The words, "and for the transaction of other parochial business," were added to the clause in reference to the notice for the annual meeting. The wording of the property investment clause was made to read "that all property be vested in the Rector, Wardens and Vestry." After each annual meeting the Wardens are to forward to the Registrar of the Synod a return of all money invested, and property, and

the rate of interest, &c. The all important clause—"Who are entitled to vote at Parish meetings?" occupied the time until the meeting adjourned. It was ably discussed by both lay and clerical delegates.

An amendment proposed, to alter the time for holding the annual meeting to May instead of Easter Monday, was voted down.

Adjourned till 10 o'clock Thursday.

THURSDAY MORNING.

The committee on Temperance reported; laid over to be taken up later. The discussion of the Church Act was then taken up, and resolutions passed deciding who should be entitled to vote at Parishioners' meetings.

An address was presented to his Lordship the Bishop on his proposed attendance at the Lambeth Conference, and his Lordship replied.

Vacancies in the Temperance Committee and Board of Foreign Missions were filled.

A public meeting in connection with the Board of Diocesan Missions of the Church of England was held in Freemasons' Hall. There was a good attendance. The Bishop presided. After devotional exercises he briefly addressed the meeting, referring to the importance of missionary work, the success of missions in various parts of the world and the encouragement to further efforts.

Rev. Theo. Richie, of Charlottetown, P. E. I., moved, and Rev. Mr. Parkinson, of Liverpool, seconded the following resolution: "That the command of our Great Master, and also practical experience, teach us that missionary work is necessary to the life of the Christian Church."

Mr. Geo. Reading, of Truro, moved, and Mr. E. J. Hodgson, of Charlottetown, P. E. I., seconded the next resolution, as follows: "That the number yet lying in heathen darkness demands every effort on our part to convey to them the light of that truth which we ourselves enjoy."

The third resolution was moved by Rev. Mr. Townend, Garrison Chaplain, and seconded by Rev. Mr. Owen, of Lunenburg: "That while recognizing the claims of those who are beyond our own border we feel that it is not less our duty, by every just means, to sustain and increase the work which the Board of Diocesan Missions is now doing in this diocese."

All the speakers gave excellent, practical addresses, some of them really eloquent, which were listened to with great attention. The Bishop made a few remarks enforcing the terms of the last resolution; a verse of the National Anthem was sung, and the meeting was dismissed with the Apostolic Benediction. The collection taken amounted to \$45.

There was a general meeting of the Board of Diocesan Missions on Tuesday evening, 14 inst., at 8 o'clock, in the National School Rooms.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

WOODSTOCK.—The Deanery of Woodstock met here on May 8th. There were two services in St. Luke's church, at 10 a.m. and 7 p.m. After Mattins, the Rural Dean celebrated the Holy Communion. The congregation was not large, but nearly all communicated. The preacher was the Rev. R. M. Edwards, a clergyman of the American Church, and an honorary member of this Deanery. Text, Mal. iii. 16. At evensong the congregation was much larger, the sermon was by the Rev. Le B. W. Fowler, from 1 Thess. viii. v. 5.

At both services the prayers of the congregation were asked for the safe voyage and return of the Lord Bishop of the diocese who had begun his journey to his native land to attend the Lambeth Conference.

The choir of St. Luke's, faithful to their duty were present morning and evening. But the merits of this choir have been too long and too well known to need remark here.

In the afternoon a very pleasant and profitable meeting was held at the Rectory. The Rural Dean, the Rev. Thomas Neales, M. A., Rector of Woodstock, presided. The other clergy present were the Rev. Messrs. Alfred H. Weeks, B. A. Rector of Queensbury, Leopold. A. Hoyt B. A. Missionary of Andover, Joseph E. Flewelling, missionary at Wicklow, Le Baron, W. Fowler B.

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A. Rector of Prince William, Henry H. Neales, S. A. C. Rector of Richmond, and R. Miller Edwards, Rector of Fort Fairfield, Maine. Mr. William J. Wilkinson, B. A. who as Lay Reader is assisting the Rector of Woodstock, was also present.

During the meeting a letter from the Rev. G. G. Roberts, Rector of Fredericton was read concerning the establishing of a Theological Chair at Fredericton in connection with the University of New Brunswick. An animated discussion on the subject followed, most of the clergy expressing themselves favourable to the proposed plan. Some however, prefer making King's College, Windsor, Nova Scotia, the Theological College of this diocese. A very interesting paper was read by the Rev. J. E. Flewelling, on "Ritualism," for which the Deanery tendered the writer their cordial thanks.

The 12th Chap. of 1st Cor. was read in the original, and discussed, after which some time was devoted to a discussion of the "Sentences," at the beginning of Morning and Evening Prayer; 1st. as to how many and which of the sentences are appropriate for use at each of the several seasons of the Christian year; and 2nd. as to how they ought to be read.

The Deanery is to meet again at Canterbury, August 7th.

LE B. W. FOWLER.  
Sec'y, Rural Deanery.

QUEBEC.

(From our Own Correspondent.)

The anniversary meeting of the Church Society was held in the Music Hall, on the 10th. The attendance was very large. The chair was taken at 8 p.m. by the Lord Bishop of Quebec, and upon the platform were also seated the Metropolitan, the Lord Bishop of Fredericton, Revd. Messrs. Housman, Rawson, Fothergill, Richardson, Mitchell, Von Iffland and Smith. Revd. J. S. Sykes was also present, as also Revd. Mr. Wilson, of the Cathedral, Kingston, and R. W. Heneker, Esq., of Sherbrooke. The meeting was opened by prayers by Rev. M. M. Fothergill, followed by the singing of the hymn, "The Church's one foundation."

His Lordship introduced to the meeting the Lord Bishop of Montreal and Metropolitan, expressing the good fortune of those present to hear the last words in Canada of that eminent servant of God, whom he regretted was now about to leave the country.

The Metropolitan trusted that after the painful ordeal he had passed through during the last week in parting from his beloved diocese, those present would not expect from him a carefully prepared address, but would be satisfied with a few words of kindly advice. He had never lost sight of the kindness which had been offered to him in this diocese on his first arrival in the country, and had learned so to love and respect its Bishop, that next to his own beloved diocese, that of Quebec ranked first in his affections. Upon arriving in the country he was struck with the inadequate salaries paid to clergymen. But he was glad to see that an improvement was taking place in this respect. Quebec had well led the way, and now the diocese of Montreal was also increasing the salaries of its clergymen. He gladly bore testimony to the improved missionary spirit in this country, and knew that he left behind him in Montreal a gallant company of earnest and devoted missionaries. In the diocese of Montreal he felt that the lesson had been learnt, that although great prudence was necessary, yet little was to be effected without a bold venture being made. He rejoiced to see that there was now considerable eagerness manifested to plant the Church wherever it was possible, and described the opening a short time ago of a new mission at Glen Sutton, by the clergyman of a neighboring parish, who spent nearly three months in visiting the people who had no settled minister. He found there 90 families, not one of them being Church people, but believing it in their interests to establish a mission amongst them, he invited the Bishop to meet him on a certain Sunday and hold mission services amongst the people. This was done, and the people expressed their desire to have a resi-

dent minister. A student was sent from Montreal to hold Sunday services for a few months, but now there were a consecrated church and a resident clergyman at Glen Sutton. His Lordship felt that he owed an apology for speaking so long of his own diocese, but it was very near his heart, and at such a time he could scarcely think of anything else. To-morrow he would probably bid adieu to Canada for ever, and why had he so resolved? It was not that he was tired of the work, but that he thought it could be better done by a younger and more vigorous Bishop than himself. He trusted that the same spirit of unity which prevailed in Montreal and in this diocese would long continue, and that all Church people would learn to serve their God in singleness of heart. It was not then because he was tired of the work in Canada, or sighed for a more temperate climate, or wearied of the mantle of snow which far so many months covered the country. Of one thing he was certain, that if it pleased God to spare him till next winter, he would often pine amongst the damp, misty hills of old England for the clear atmosphere of Canada, and the bright blue firmament overhead. His Lordship, who was visibly affected during a portion of this farewell address, concluded by invoking a blessing upon those who heard him, and assuring them that he had much more upon his heart than he could then give utterance to.

The hymn, "Jesus shall reign where'er the Sun," was then sung, after which the Chairman introduced to the meeting the Lord Bishop of Fredericton, who said that "he found it very difficult to address an audience on subjects with which it was familiar, and still to retain its interest. Some years ago he had visited Quebec and staid beneath the Apostolic roof of the late Bishop Mountain, and had formed one of the five bishops—the only now surviving one—who in this very city had at that time decided upon the plan of church synods which had since become universal in the Church in British North America. The young people might say that they had nothing to do with what had occurred so long ago, but he reminded them that all were interested and required to assist in the work of preaching the Gospel to every creature. The Metropolitan had spoken of the inadequate salaries paid to clergymen, and it was the duty of all church people to ask if a proper provision had been made for them or for their widows and children. He spoke of the pain which it must cause a clergyman to think of the possibility of his widow and children being left dependent upon public charity. He often wondered with respect to his own clergymen how so many of them could keep body and soul together, and why it was that they were not overwhelmed with debt. Without proper education being provided for clergymen's children, they had to commence life lower in the social scale than their parents, and therefore not in a position to continue the work in which their fathers had been engaged. The Church in Canada would never be so happy as when it was in a position to say to the societies of the mother country, "We are now a self-sustaining church, and have no desire to draw upon you for our support." He considered that it was the duty of all good Church people to seek to hasten this independence of the Church in Canada. With respect to the system of giving, he contended that it was not fair for a rich man to give but the same proportion of his income to God as a poor man, since he would still have remaining an unproportionately large amount compared with the other. Men of business contended that they could not subscribe so much in times of depression as in prosperity, and perhaps the Almighty does not expect that they should, but though it might be they did not make so much money as a few years ago, yet he asked whether they had deprived themselves of any luxuries in consequence, or whether their pictures, servants, carriages, &c., were not as grand now as some time ago. In regard to missionary enterprise, he knew that there were many people who asked where was the necessity for sending missionaries to convert the heathen while there remained in their own midst so many unconverted and irreligious people. His Lordship remarked that if Our Saviour and St. Paul and St. Peter had talked thus, we would yet have been all heathens. He showed the success which had attended missionary efforts in India,

where the converts maintained their own clergy without aid from the Church in England. The preaching of the Gospel was attended now with the same results as in the Apostolic age; some embraced it, others refused, but wherever it took root and grew, it produced the same fruit. His Lordship gave a very interesting account of the establishment of a Church of England congregation and place of worship in a Danish settlement of his Diocese, which was in charge of a Dane in deacon's orders, who administered all the ordinances of the church in his native language. In conclusion the Bishop testified to the healthiness of the Canadian climate, and the friendliness of the people to the Church of England, averring that he felt better now than when he entered on his work in this country thirty-four years ago.

ONTARIO.

GLoucester.—Sunday, 12th May, will long be remembered in this new Mission Parish as the day of the first administration therein of the Apostolic rite of Confirmation. The twenty-six candidates, thirteen males and thirteen females, representing in about equal numbers the congregations of St. James' (Cowans), St. George's (Taylorville), and Billing's Bridge, assembled in the Division Hall at the last named place at 4.30 p.m. The congregation was very large. After the authorised shortened form of evening prayer had been said by the Rev. T. D. Phillips, the candidates were presented by the Incumbent (Rev. H. B. Patton), who employed the usual form, "Rt. Reverend Father in God, I present to you these persons here present to receive the Apostolic rite of Confirmation." The Bishop then addressed the candidates. The offertory was in aid of the Building Fund of the church now in course of erection at Billing's Bridge. The impressive service was brought to a conclusion by the congregational singing of the hymn "Abide with me," &c., and the pronouncing of the benediction by the Bishop. The musical parts of the service were heartily rendered by the choir and congregation. Miss Billings presided at the organ. The congregation are much indebted to Mr. Derinzy for the beautiful flowers which he so kindly and thoughtfully provided.

BELLEVILLE.—At the Evangelical Alliance meeting held in the Baptist Meeting House on the evening of the 18th inst., the Rev. J. R. Jones of Christ Church delivered an address on "Christian Liberality," which was very favorably received. We regret to learn that the Rev. S. Foster, of Shannonville, has been very ill. He is recovering rapidly.

Presentation.—One of those pleasant occurrences which take place now and then, and diffuse pleasure among the participators, was the presentation of a number of articles to the Rev. J. R. Serson, B.A., Incumbent of St. John's, Crysler, by the members of his congregation. The ladies' gift took the form of a purse, the gentlemen offered a set of valuable harness; and as the children of the Sunday School would not be behind in their expressions of regard, a beautiful whip testifies their esteem. To be the successor of a worthy and estimable clergyman in a country parish is a rather difficult task for a young minister, but these presents are sure tokens that the rev. gentleman has secured the good will of his flock by his ministrations, and it is hoped he will long continue to discharge his sacred trust with acceptance. A black silk stole was also presented as an Easter offering, by a lady of the congregation.

TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending, May 18th 1878.

MISSION FUND.—Special Appeal.—R. H. Bethune, on account of subscription, \$50.00. Parochial Collections.—Richmond Hill, \$49.00; Grace Church, Markham, additional \$13.60.

DIVINITY STUDENT'S FUND.—April Collections.—Toronto, St. James' \$5.00; Holy Trinity, \$22.70; St. Stephen's \$7.74; Trinity College Chapel, \$13.75; Trinity College School Chapel, Port Hope

\$11.50; Credit, \$2.02; Dixie, \$1.85, Port Credit, \$1.40; (Charleston and Cataract) Campbell's Cross, \$2.00; Charleston, \$1.25; Cataract, 75 cents; Alton, 67 cents; Boston, \$2.03

*Grace Church.*—We are glad to learn that pew rents are to be abolished here.

*All Saints.*—On Sunday morning about thirty people were confirmed by the Lord Bishop. His Lordship addressed the candidates for confirmation in his usual appropriate and impressive manner. Afterwards assisted by the Rev. Dr. Scadding, and the Rev. A. H. Balwin, administered the Holy Eucharist to the newly confirmed and to a large number of others.

*St. Bartholomew's.*—On Sunday evening his Lordship the Bishop held a confirmation in this church.

*OSHAWA.—St. George's Church.*—The Bishop of Toronto held a confirmation in this church, on Sunday morning the 12 inst. The church was crowded to its utmost capacity, the aisles being filled up with benches, and many being obliged to stand. Morning prayer having been said by the Incumbent, Rev. J. Widmer Rolph, the Bishop proceeded with the communion office as far as the Nicene Creed, when 21 candidates, 3 male and 17 female, were confirmed. His Lordship sitting in his chair behind the altar-rails. He then preached a beautiful and impressive sermon from the words, "The Lord is my Shepherd," which was listened to with great attention. The celebration of the holy communion was then proceeded with, all the newly confirmed, and forty-two others of the congregation, partaking of it. The Bishop was hospitably entertained by F. W. Glen, Esq., one of the churchwardens, who drove him in the afternoon to Bowmanville, where the rite of confirmation was to be administered that evening.

#### NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

*DRAYTON.*—The regular quarterly meeting of the Wellington Ruridecanal Chapter was held in Drayton on Tuesday and Wednesday, 13th and 14th inst. There were present the following clergymen: Rev. H. L. Yewens, R. D., of Elora; W. E. Grahame, of Harriston; R. Corder, of Mount Forest; W. J. Pigott, of Moorefield; G. H. Hooper, of Arthur; and P. L. Spencer, of Palmerston. Rev. W. G. Pigott, in whose mission Drayton is situated, took advantage of the meeting for the purpose of dedicating, for public worship, a hall lately purchased by the Church people of the village, and fitted up by them for Church purposes. At the first service, Rev. H. L. Yewens preached from the text, "This is none other but the House of God," and ably pointed out the distinction between the uses to which the building had formerly been put and those only which it may serve henceforth. On the following morning the Holy Communion was celebrated at an early hour, and in the evening a second service was held. At the latter short addresses were delivered by the clergy present on topics connected with the subject of public worship. These were listened to with marked attention, and evidently proved interesting and instructive. The congregation on each evening was large and the service most hearty. The offertory collections were devoted to the liquidation of a debt incurred in giving the hall ecclesiastical arrangements. The Church people of Drayton number scarcely more than half-a-dozen families; but their enthusiasm is great and their determination strong, and so, under the leadership of their energetic pastor, they are certain to make the influence of the Church felt and valued in that community. The other business of the Deanery consisted chiefly of the study of a portion of the 1st chapter of Gen., and the consideration of the desirability of the Diocese holding Church Conferences. All the clergy present were in favor of the latter proposal.

*GUELPH.*—On Sunday, the 4th after Easter, there was a series of very interesting services in St. George's Church. At the early celebration of Holy Communion, the Rev. C. R. Lee, B. A., assisted Canon Dixon in administering the sacrament to a large number of communicants. At the mid-day service, T. Rixon, of Milton, was ad-

mitted to the diaconate, his examination having been conducted the latter part of the preceding week by Canon Dixon, the Bishops' Examining Chaplain. His Lordship preached an admirable sermon on the pastoral office, to a very large congregation, impressing also on the laity the duty of co-operating with and upholding their pastors. Then there was another celebration of the Holy Communion for which a large proportion of the congregation remained. At 3, p.m., there was a Sunday School service in the church, Mr. Rixon read prayers and the singing, which was chiefly conducted by the boys of the school, was very well rendered. The Bishop then delivered a very interesting catechetical lecture, the children entering heartily into the spirit of it, and answering correctly in general. In the evening Mr. Rixon read prayers and the venerable Archdeacon Ellwood, of Goderich, preached an eloquent sermon on the "penitent thief."

We are rejoiced to find that the noble liberality of Mr. George Elliott and Miss Elliott has been heartily responded to, and this noble church is now free from debt.

*NELSON.*—The Rev. W. Crompton, from the Diocese of Algoma, having been requested by his people in Muskoka to visit some of their former friends and acquaintances, preached four sermons (taking two entire services) in this township on Sunday last. In the morning at Lowville, afternoon at Nassagaweya and Kilbride, evening at Carlisle. The congregations were very good, and the responses to the Rev. gentleman's earnest appeals on behalf of the new log church now building at Aspdin were very satisfactory. Mr. Crompton expects to return to Muskoka, May 27th.

#### HURON.

(FROM OUR OWN CORRESPONDENT.)

*ST. THOMAS.*—The Rev. J. P. Renaud has written declining to accept the appointment as Rector of Trinity Church, and the present Rector, Mr. Des Barres, persists in his resignation, though still officiating.

Vestry assuming the control of a Sunday School. At the annual Vestry Meeting of Trinity Church, Blenheim, Messrs. J. K. Morris and Ira Rowe were appointed Church Wardens, Mr. W. Nichols, Delegate to the Diocesan Synod, and Mr. R. Johnston, Superintendent of the Sunday School. In our old-time ecclesiastical lore we had learned that to the Apostles and to them who received from them the sacred commission, it was commanded to feed the lambs of the fold. Is such an encroachment on episcopal and clerical prerogative to pass unrebuked?

*LUCAN.*—The Rev. T. Magahy, late of Burford, has been appointed Rector of Trinity Church, Lucan, vacant by the superannuation of Rev. W. Logan, a young man, and but a few years ordained, and now dying in the dawn of useful ministerial labor.

*Western University.*—A meeting of the senate of the Western University was held in the chapter house on Thursday, the 16th inst., for the purpose of completing the corporation. A large number of members were present, and resolutions were passed appointing the Right Rev. the Bishop of Huron, Chancellor of the University, and the very Rev. the Dean of Huron, Vice-Chancellor.

*Helmuth Ladies' College.*—Monthly Missionary Meeting. The usual monthly meeting was held in St. Anne's Chapel, on the 11th inst. After singing a hymn prayers were offered up by the Bishop, and another hymn was sung. The Bishop then called on the Committee for the offertory for the month. This amounted to \$23.54.

In his address to the meeting the Bishop said that it was the motive and organization which must be considered, although that is satisfactory. They should not be discouraged because their work at present was not more extensive. We referred, as an illustration, to the Colonial and Continental Church Society, which has now the clergy in connection with it all over the continent of Europe and through the whole colonial empire of Great Britain, but which began with one small school in Newfoundland. We urged the mem-

bers of the Association that it was not to be forgotten that all their work must be done for the glory of God.

Rev. A. Brown, of Nova Scotia, also addressed the meeting in very felicitous terms. The meeting closed with singing the hymn, "From Greenland's icy mountains," and the Benediction.

*WINDSOR.*—We had the pleasure of hearing of the continued prosperity of the Church in Windsor. Financially it has felt the depression that has affected the country at large, but notwithstanding the hard times the church has succeeded in more than meeting their liabilities, so that All Saints' Church is nearly relieved from the incubus of debt that has for some time pressed them so heavily. The Rector, Rev. Dr. Canfield, has not abated aught in his zeal and energy, and the fraternal relations existing between this extreme western parish and the Diocese of Michigan, bear testimony that differ as the political status of the nations may, the Church is one.

*SARNIA.*—The church of St. George has been found of too limited dimensions for the increasing congregation. A committee has, consequently, been appointed to devise the plans and obtain the necessary funds for its enlargement. This is one of many instances in which the growth of the Church has greatly exceeded the expectation of the builders of the sacred edifice. This is sometimes partly owing to an increase of population, but we see that the increase of Church members is in general proportionately greater than that of the people at large.

*STRATHROY.*—Rev. James Smyth preached his farewell sermon in church of St. John, Strathroy, at evening service, on Sunday, the 5th instant. He has accepted the Mission of Shelbourne in this diocese, instead of going to Bobcaygeon, Toronto diocese, as he at one time thought of doing. The ladies of St. John's Church presented him with a purse of money, on the eve of his departure. At the Easter Vester Meeting, Messrs. W. J. Dyas and Allison were appointed Church Wardens, and Mr. Ewar, Delegate to the Synod.

*INGERSOL.*—St. James' Church Workers' Association. An association under this title has been formed in connection with St. James' Church. They undertake, according to their ability, work of the church in its several branches; as lay helpers they make better known their principles and position, and endeavour to induce others to become members.

*Financial Notes from the adjourned Vestry Meetings.*—The receipts by the Church Wardens of St. Paul's, in the past year amounted to \$7,264.09; pew rents, \$3,951.57; ordinary collections, \$1,501.72; special collections, \$1,129.95; and offertory, \$120. The church assets are placed at \$76,000, the liabilities at \$9,847.78. In addition to the above assets there are pew rents due, \$475. There was expended for thoroughly overhauling and repairing the church the sum of \$1,132.43.

*Memorial Church.*—In this church the pews are free and unappropriated. The receipts during the year, \$3,934.82; leaving a balance in Bank of \$370.43.

*St. James Church, Westminster.*—Receipts from all sources were \$10,951.21. The assets of the church amount to \$9,164.27; being \$3,978.67 in advance of the liabilities.

*PETERSVILLE.—St. George's.*—Receipts during the year, \$867.52; leaving a small balance in hand. The assets are \$2,910.63, while the liabilities are \$1,205. The sitting accommodation is now quite unequal to the demand, making it necessary to enlarge the church. It is proposed to add to its length one-half the length of the present building, but no plans or estimates have been prepared and no definite conclusions arrived at.

*STRATFORD.*—We are pleased to learn that the health of Rev. E. Patterson, Rector of St. James, is improving so much that it is hoped he will be able soon to resume his clerical labors.

Three things to think of: Life, death and eternity.

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Pray

AN INCIDENT IN THE RECENT TEN DAYS' MISSION AT NORTH SHIELDS AND THE SURROUNDING DISTRICT.

The following narrative of one portion of the work may not prove without considerable interest to some of our readers. The service attracted great attention, even in a land where pits and pitmen are matters of no special attraction, save as they fill the mine owners' pockets. Whitley is on the very outside of the Northumberland coal-field, and possesses one solitary mine. Its chief attraction is the glorious sea and its unsurpassable sands.

It was the Wednesday afternoon of the Mission week. That something unusual was going on at the colliery was evident from the strange faces which might be seen gathered around the pit shaft. There were some three or four clergymen and a few other gentlemen—able workers in the Mission—to be seen on the top of the screens. As we stood talking about the scene around us, and watching the tubs of coal being rapidly brought to the bank top, our eyes fell on a large group of women—wives of the pitmen—who were wending their way homewards from the colliery cottage in which Miss Bazett, from London, had been speaking to them words of hope and comfort, and had been trying to lead them to thoughts of holiness and peace—peace through the alone merits of Jesus their loving Saviour. Just then Mr. Rutherford, the resident viewer of the mine, was seen hastening up, and on his arrival the needful arrangements for the descent of the party were soon made. In less than half a minute after the start we found ourselves 240ft. down in the earth.

Stepping out from the cage, headed by Mr. Rutherford, every other one of the party carrying a candle stuck in a bit of soft clay, we began to grope our way along the workings. The cabin in which the barometer is placed was quickly reached, and there we halted for a few minutes, while our friend the viewer went on to see that all was clear and ready. Following our leader and receiving information as we went as to the mode of working the coal, sending it to the surface, and other like matters—very interesting to those of the party who had never been down a mine before—after groping along the gallery of the mine for some minutes in dirt and darkness we found ourselves in a tolerably large cavern. A rough table had been prepared. Temporary seats were formed by cutting away parts of the shale and rock, and placing a board on the ledges so formed. It was a strange, weird place. Whitley Pit is free from explosive gas, and so, illumined by the dim light of a few paraffin lamps and our candles, we could make out that the workings extended far away from where we sat.

The party of Missioners and the kind helpers who accompanied them were alone. On the table a pitman had chalked in letters of large size, opposite where the Missioner, the Rev. E. B. Trotter, vicar of Alnwick, was to stand to address his very unusual congregation, the words, "Pray in Faith." On the other side, in letters equally large, so that the people could read, were the words, "Prepare to meet thy God." We had been seated some three or four minutes, and our eyes had become accustomed to the darkness made visible, when, creeping out from the very bowels of the earth, grim forms began to appear, their black faces being just made visible by the light falling on their clear bright eyes. Now they came creeping up by twos and threes, now by sixes and sevens. Some of the miners' wives, and some young lasses, who hoped to be wives in their turn, had obtained permission to be present. It is needless to say that their appearance and presence added not a little to the strangeness of the scene.

At length all were assembled. We numbered about 150. The candles were stuck here and there against the rocky sides of our cavern chapel: we needed but little light, and there was ample for our purpose.

The vicar of the parish, the Rev. R. F. Wheeler, gave out the first hymn, "Jesus, lover of my soul." A hearty tune was struck up by some of the pitmen, and loudly and strangely did those galleries resound with notes such as most probably had never there been heard before, and never may again.

Prayer was offered up by the Rev. G. Howell of

Everton, Liverpool, one of the Missioners, and then Mr. Trotter began his address. After reading from Romans v. 6-10, he took for his text, "A lump of coal," illustrating his subject from the matter around. Coal, once a living tree, bright with its leaves waving in the warm winds of summer—a very beautiful object in its fern-like form. Then a dead tree, buried out of sight, no use for any purpose till the time came, but meant in God's good, far-seeing providence for a definite and most valuable purpose in after times. Once more raised to earth's surface it became a living power, the fruitful source of energy to nearly every human industry.

Its powers dormant and hidden while in the earth, now when above, mighty for good. Still the coal had no power of itself alone. The spark of fire must be brought to it ere the mighty force could be developed. Surely this was a good and true type of man by nature. Dead in trespasses and sin, no power for real good till the life-giving Spirit came and the spark of the Divine life was quickened within the soul.

Then the pitman himself was no unapt type of the same idea. He puts on his working clothes, already soiled by previous labor. He descends into the earth, far from the light of heaven. Everything he comes in contact with only tends to bodily defilement. He is in constant danger. The frequent explosions and loss of life from the many accidents to which a miner is always exposed, like the terrible accident a few years ago at the Hartley pit, only a short distance from where we were; then the accident in South Wales last year, when eight men were entombed for days shows this. Still the miner goes on, determined to win the coal and bring it up to the light of day. So Jesus left the glories of heaven, came down to earth, where there was "gross darkness." He was not only willing to die, but gave Himself, and did in very deed lay down His life for us. He humbled Himself, and took upon Him the form of a servant. How thankful were those entombed miners in that Welsh pit when they heard the sounds of the pick growing louder and louder, as those bent on rescuing them worked with all their strength for their liberation, and when the last barrier was broken down, and they were able to come forth, how grateful were they! Shall we be less so? Have we been brought from the horrible pit, out of the mire and clay, our feet securely placed on the Rock of Ages? Surely this calls for a new song. We love Him because He first loved us. He loved me and gave Himself for me:—

"Thy love unknown  
Has broken every barrier down;  
Love so amazing, so divine  
Demands my life, my soul, my all."

The Pitman wins the coal from the dark bowels of the earth to the light of day. Jesus wins the sinner from the darkness of sin to the light of God's truth.

When brought to the surface, to how many purposes can the coal be put! It is used to work the steam engine, to bring warmth and comfort to our homes, to make bright colours for our clothes, to produce the gas which lights our streets and our houses. Warmed, it drinks in the oxygen of the air almost as a living thing; it sheds a blessing on all around. So the sinner rescued by the blood of Jesus, becomes a source of good everywhere, spends and is spent for its Master's service. He gave Himself for me. I leave myself to Him. He died for all that they which live should not live unto themselves, but unto Him that died for them and rose again. This afternoon's service can never be forgotten. In your daily work, as you win the coal, think of the love of Jesus. Ask yourselves, "Have I been born and found in Him?" If not, at once decide. No life till brought to the light. If you have been brought, remember the coal is lifted to the bank for a special purpose. It is not brought up to remain there a useless heap. So God has saved you to do His work, to glorify Him, to be a blessing to all around you, to your fellow-workmen, your homes, your neighbours. What a matter of rejoicing would it be if every pitman and pitlad was found, and henceforth in his daily life witnessed of the love of Jesus!

The preacher's voice dies away. A moment of silence, then a brief prayer by the Rev. R. F.

Wheeler. The hymn, "Rock of Ages, cleft for me," was given out. The stone walls by their echoing sounds seemed to join in the spirit-stirring strains which with heart and voice, the pitladdies joined in singing. A few words of brief address by the Rev. R. F. Wheeler, and the presentation of copies of the Special Mission Hymn-book to the hearers as a memento of the service, to be treasured by them and to serve as a means of bringing back the loving words they had just heard, perhaps long years hence, concluded the service. Copies of the Gospel of St. John were subsequently given to all present. A vote of thanks to Mr. Rutherford, the viewer, for his help and the interest he had taken, was responded to by every voice and heart in the congregation.

Then we sought once more the cheering light of day. Some took away a lump of coal, to be treasured up as a remembrance of this never-to-be-forgotten service. Then careful by careful we were carried aloft, singing, as one of the pitmen has described it in verse:—

"Singing tunes in lively strain,  
Trusting that the meeting there  
Will never be forgot,  
Until we are safely landed  
Where sin can harm us not."

Truly were the Missioners rejoiced and strengthened for the work which yet was before them, in evening services at Whitley Church and Cullercoats, and happy did we all feel that the grace of God which bringeth salvation has been so freely proclaimed, so lovingly received.

Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication. We are not responsible for opinions expressed by correspondents.

THE APOSTOLIC CHURCH WHICH IS IT?

DEAR SIR.—In your issue of the 16th inst., I find two communications in reply to mine of the week previous, as to "many," of the English clergy being paid by state. "D. C. M." (I hope this is not "Doctor of common law") presumes I am aware "that 20 years gives possession," and states that "of Withred &c., gave tithes to the church—these tithes &c., since then have belonged to the church." I presume that D. C. M. is aware that Withred and other kings of England not only gave tithes but make laws or dooms commanding all their people to do the same, and this not as private individuals, but as supreme in the state as being in fact the state in person. The argument of D. C. M. will hardly stand the test of examination. "If 20 years gives possession, why does not every Bishop or Rector who has held any temporal emolument in the church for '20 years' or over claim them as their own as being in their possession. Again, why has every bishop to do homage to the state in the person of the Sovereign if the temporalities of his See belonged to the Church not to the state. If D. C. M. would study the matter of homage, and "Ecclesiastical investiture," he would see that "20 years does not give possession."

In reply to "CHURCHMAN," I would state that the acts and dooms from which I quoted were too long to include in an article for a weekly paper, and would occupy more space than you could afford, therefore I did little more than refer to them. Had I given the portions left out of my last, "CHURCHMAN" would have seen that instead of being gifts from the "private purse" of the king, they were grants of the tenths of all living and growing things in the state—under certain restrictions and for certain purposes—and to show that the king was unreserved and honest in the grant, he commands that "first of all" the tithes should be paid out of his own personal property, and then that the Reeves &c. should see that the rest of the nation did the same. For proof of this, I would refer to "Thorne's Ancient Laws and Institutes of England," or to the appendix to "Brogdin's Catholic Safeguards Vol. III." I find also that these tithes were originally paid to the Bishop before the present system of parochial divisions came into use and when what are now

parish churches were simply "Chapels of ease," dependent upon the Cathedrals and served by itinerant clergy at the Bishop's discretion, and the apportionments of the tithes were made to these chapels as he thought proper. Some of the rural churches obtained by episcopal concessions, the privileges of burial and baptism, and with these a fixed share of the tithes which seems to imply a resident clergy. The same privileges were gradually extended to the rest until near the time of the Conquest a complete parochial division was established. For these tithes and other emoluments the Bishop was required to do "homage" before he was "invested" with the right to their use, and to the present day the Bishop does homage for these tithes which the parishes in his diocese receive as well as the other "temporalities" of his see, which recognizes their coming from the state. This is but a small matter to take up your space about, I trust, therefore, that I shall be excused replying to objections based upon misconceptions of my own words and quotations. If proof be given that my statement is untenable, I shall be the first to bow to it.

I remain, very truly yours,  
Hillsdale, May 17th, 1878. T. G. PORTER.

#### DIOCESAN FUND.

DEAR SIR:—I read in your Toronto contemporary of the 11th. ult. the following: "Acknowledgment—The Honorary Treasurer of the Church Association acknowledges with thanks the receipt of forty-seven dollars thirty-eight cents, being amount of collection at St. Peter's Church for the Students and Mission Fund." Now, inasmuch as all clergymen ordained in this Diocese, or entering it from another Diocese are required to sign a declaration saying that they will obey the rules and Canons of the Synod, and inasmuch as the Synod requires amongst other things, a certain number of collections to be taken up annually in every church, it appears to be only right and just, that that clergyman and congregation who deliberately decline doing so: or further, mis-appropriate such collections by sending them to any other person than the Synod's duly appointed Treasurer, should be liable to some kind of penalty. In such case it behoves the Synod to exercise the power which it apparently possesses, namely, to forbid any seat in it to any Clergyman or Lay Delegate who represents such a recalcitrant congregation. Any congregation which refuses to take up the collections required by the Synod certainly has no right whatever to send representatives to that Synod to vote away the collections of other congregations. If it is not perfectly clear that the Synod has such power to refuse seats in such cases, some member should move a resolution at the next sitting to do away with such an unjust anomaly.

JUSTICE.

### Family Reading.

#### THE PENNANT FAMILY.

##### CHAPTER XL.—"FOUND DROWNED!"

"Found drowned!" was the verdict passed by the coroner at the inquest held on Lord Penruddock. No one appeared to be in fault. His lordship had returned from the Mediterranean in his yacht, accompanied by Sir George Walpole and a competent crew. They had been cruising about the Welsh coast, and had finally determined to visit Craigavon Castle. In making for the nearest port they had to pass the Bays and quicksands already alluded to, which Lord Penruddock supposed he knew well, and with the situation of which the pilot was also acquainted. Although the wind had risen, and the evening was advancing, his lordship resolved to row to the castle, and left the yacht with two of his crew, in the boat. Both Sir George and the pilot tried to dissuade him from this, but in vain. He said he had particular reasons for wishing to be at home without delay, and as there was no anchorage for the vessel in Ton Bay, and danger if she made for it off the quicksands, he preferred taking to the boat. The yacht and her boat therefore parted company at about five o'clock in the afternoon. The yacht was much tossed about by winds and waves, and made little way before nightfall. Then as we

know, the beacon on the Esgair was extinguished and she was unable to pass that point. The false fire kindled by the wreckers drew her towards the quicksands, and hence the signals of distress heard on land. Caradoc had put out the fire, and so saved her from actually striking, but she was in the midst of rocks and shoals as dangerous as the sands. When Caradoc, Davie Jones, and the others reached her, the pilot was in despair; but Davie managed to put her about, knowing, as Caradoc had said, the coast as well by night as by day. So the earl's purposes were again defeated by Caradoc, and had the Esgair light remained, there would have been no peril to ship or boat.

The fate of the boat was made clear by the terrified sailors. They had weathered the gale till evening deepened, and had seen the beacon which had warned them from the quicksands. But when it suddenly disappeared, and the gale increased, they could do little but lie upon their oars. Lord Penruddock encouraged them by the assurance that they were surely drifting towards the landing-place in Ton Bay, but a light appeared in the distance, and his lordship, who was acting as steersman, moved the helm towards it. Soon afterwards the boat struck, capsized, and the sailors knew no more of the hapless Lord Penruddock. They could swim, and he was at best a bad swimmer; it was dark and they lost sight of him altogether. They managed to cling to the keel of the boat until day-dawn, when they saw the yacht at no great distance. They had previously heard her signals. Happily, a sailor on the look-out saw them also. Caradoc and his crew were on board the yacht, their boat alongside; so the boat was put out and saved them. All saved, except the young lord! Inquiries concerning him resulted in Caradoc and the boatman returning to Monad to institute immediate search, while the yacht having righted, her boat cruised about in the vague hope of finding him. The rest we already know.

"Drowned by the judgment of God!" might have been the coroner's verdict. But Caradoc Pennant, who had found the body, and helped to remove the earl, was silent concerning the awful facts that he and Daisy alone knew. Not even to one another did they admit that the wretched Earl of Craigavon had been the instrument in drowning his only son; and when it afterwards slowly and secretly evolved, as such things will, it was through no word of theirs, but through hints of wreckers, and men who served, but did not love, the miserable lord of the manor.

And where was he during the solemn, silent, melancholy days that succeeded the event? He laid upon his bed and neither spoke nor moved. Caradoc, who, by tacit consent, attended him, was sure that he was conscious, but he noticed no one. They kept the flickering flame of life alight in him as best they could, but by no agency of his. Whispers passed around him concerning what was going on in the castle, but if he understood, he made no sign. While his son lay in state in a state chamber, he lay in despair in his lonely tower. He no longer superintended the locking up of doors, for all was open in the haste and awe of the moment. If there was the hush as of death in his tower, there was the movement of life where death really was, for, as we said the young lord lay in state. And this meant that the mortal remains were placed on a catafalque draped in white satin, in the centre of a state apartment, also hung with white; that tapers burnt, and watchers watched, day and night, while people from far and near, passed and re-passed the white motionless form, to see what remained of him so lately endowed with the elasticity of youth and health.

On the night preceding the funeral Caradoc sat up with the earl. Believing that his lordship really slept, he sent his valet to bed, and remained alone with him. Towards morning he grew restless, and, to his doctor's great relief, began to mutter; then slowly opened his eyes. Caradoc went to him.

"I will rise," he said. "Bring my clothes; I shall attend the funeral!"

Caradoc was careful to express neither surprise nor dissent, but simply obeyed. The valet, hearing voices, came in from the next room, and they helped the earl to leave his bed, and dress. He

seemed quite himself—stern and unapproachable, as ever.

"Let me know the hour, and now leave me," he said. And they did so.

He was ready when summoned, and followed his dead son as chief mourner, alone, for not even did Sir George Walpole venture to approach him. Although no invitation had been sent, the funeral procession reached from the castle to the parish church, and in the rear of the white-plumed hearse and lonely father, were all the aristocracy of the county and all the tenantry of Craigavon. Every one was anxious to express sympathy with a bereaved parent under circumstances so supremely sad.

The vault in the chancel of the old church had been opened to receive the heir of the Craigavons. The earl stood over it, rigid as a statue, stern as death. The burial service had no meaning for him, and he heard without realising the words, "I am the resurrection and the life!" Yet no one doubted that he felt, while all marvelled at his self-control. Many a sob echoed through the sacred building from the impressionable people who were assembled to witness the last rites, but neither sob nor tear moved the breast or bedewed the eyes of him who had lost all that he held most dear, and stood silently contemplating his coffin. Brutus was not calmer or sterner when he condemned his sons to die.

But when all was over the earl did not leave the tomb. The assembled multitude dispersed by degrees, carriages drove off, the mounted tenantry rode softly away, even the peasantry loitered at a distance to discuss the death and pageant, the nodding hearse vanished, and at last only one carriage remained near the church. This was drawn by four black horses, caparisoned with white plumes, and awaited the sonless lord. He stood almost alone in the chancel, under the painted window, gazing down into the vault that now held the mortal of his son. Beneath mouldered the dust of his ancestors, around their emblazoned monuments, but his boy! his beloved! he who should have represented the power, wealth, antiquity of his race, he was hidden from his sight for ever! Who shall paint the agony of the last Lord of Craigavon!

Mr. Tudor alone retained his place in the chancel, but even he withdrew to a distance from the stricken father. Sir George Walpole and Caradoc stood by the old carved screen, near the pulpit and reading-desk, which were draped in heavy black. An intense compassion filled their hearts, yet they dared not approach him. After a long silent interval, however, Caradoc thought he saw him totter, and went at once towards him. But for his support the earl would have fallen into the vault.

A heavy sob was the response; and they assisted the desolate man back to the mourning-coach, into which, unasked, yet unrepulsed, Caradoc Pennant followed him, with the whispered words, "Forgive me, my lord but you must not be alone!" He was right, for the earl relapsed into temporary unconsciousness, perhaps the happiest state for him, and Caradoc deemed it his duty to remain by him until he recovered. This his lordship did before he reached the castle, and his step was firm when he descended from the carriage.

"Thank you; I will summon you if I need you again," he said to Caradoc, and passed like a grim ghost, through his domestics.

They, clad in black, and really sorrowing for the gay young master they had lost, watched him disappear into his private tower, and heard him turn the accustomed key after him. For some hours they crept to and from his closed door, listening. It was a relief to them all to hear groans and footfalls within, but no one ventured to knock. At last his bell rang, and Morris answered it, for every one else held back. He was pacing his room.

"Bring me the effects found in Lord Penruddock's pockets," he said, his back to the door he had unlocked.

Morris went to Mr. Tudor, who, representing his brother as steward, had taken up his temporary abode at the castle. What had been found on Lord Penruddock had been carefully packed up and locked away. Mr Tudor took it himself to Lord Craigavon.

"Can I be of service my lord? he asked hesitating, as he placed the parcel on the earl's hands, "No, thank you," was the stern reply.

Before long the bell rang again. "Send Dr. Pennant!" was the command, given in a voice strangely different from that of the earl's.

"He has returned home, my lord," was the reply.

"Fetch him," said the earl, closing the door.

It was some time before Caradoc could be found, but when the messenger reached him he hastened to the castle. The earl admitted him at once, by an imperative "Come in!" His lordship was seated before a table on which were outspread a gold watch and chain, a diamond ring, a purse, a handkerchief, a few letters and papers, and a book. The latter was open beneath his face, which was covered by both hands. Caradoc stood a while, in sympathetic silence, opposite. At first he thought the earl's natural avarice had returned; but the purse was closed, and the valuables pushed aside. The book and papers were the points of interest. He spoke at least in a voice so husky that the words were scarcely audible, and Caradoc did not understand him. Then he pointed with his finger to the title-page of the book on which his eyes were fixed.

"Who—wrote—that?" he asked slowly, and with difficulty.

Caradoc moved, and glanced over his shoulder. He saw, to his surprise, the words, "Daisy Pennant," written in Daisy's clear round-hand, above the printed title—"Holy Bible."

"It is my sister's writing, my lord," he replied, his voice slightly changing with not unnatural emotion.

"You—mean—the foundling?"

"Yes, my lord."

"Bring her—to me. Now. At once."

"She may not like to come, my lord," said Caradoc hesitating. "Sir George Walpole asks to see you, and—"

"I will not see him. I cannot have him here. Tell the foundling I will not harm her. Bid her forget—" A sob choked the earl's voice. "Go; ask her!" he added, with the tremulous eagerness of an appeal.

"I will, my lord. But may I not help you—stay with you?" returned Caradoc, touched by the piteous sob from this stern immovable man.

"Thank you, no! Stay—on—at—the farm, at present. I may—need you."

Caradoc withdrew, scarcely understanding what was meant. It was Michaelmas-day, but the death and funeral of Lord Penruddock had stayed the intended move from Brynhafod—had, indeed, paralysed the neighbourhood. He sought Mr. Tudor, and repeated the earl's words. Mr. Tudor entreated him to advise his father not to leave the farm. Sir George Walpole was with the vicar, and Caradoc told him that the earl seemed to dread an interview with him. Sir George immediately expressed his resolution to leave the castle, and asked Caradoc, abruptly, if he thought his father and mother would give him a lodging for a few days, while he settled his future plans.

"I should wish to be near Lord Craigavon," he said, "in case of his needing me; but I will not remain here. I hear your house is a refuge for the destitute, and as I have no settled home just now I am of that class; I shall then perhaps see your friend Ap Adam, and I can give Lady Mona news of her father. She writes to me in great distress at her brother's death."

Caradoc said that Brynhafod was in confusion, owing to the contemplated move, but that he was sure his mother would manage a bed for him.

"I have been accustomed to rough it, and any kind of shake-down will do," replied Sir George. "I cannot leave an old friend in such a wretched plight; yet I know him too well to force myself upon him."

Sir George accompanied Caradoc to Brynhafod, and was received with the unaffected hospitality for which the Pennants were noted. They were seated at their early evening meal. The solemn scenes of the past week had worked a change for the better in David Pennant, whose morose anger towards the earl had merged into a tender pity. He had forgotten his own wrongs, and his continual cry was, "If only I could do something for his lordship!" and the power to receive Sir George seemed to him that "something."

When Caradoc told him and the others what the earl had said touching their continuing at the farm for the present, the hush of a deep thankfulness fell on all; and when the intelligence was followed by his lordship's wish to see Daisy—owing apparently to her Bible and her name—his surprise and emotion were heightened. An expression of awe had been left on Daisy's face by the sight she had seen on the beach; and a terror of the earl had sunk into her heart ever since their encounter on the cliff, increased, if possible by his dread lantern. When she heard that he wished to see her, she turned pale, and trembled, and no one but Caradoc fully understood why.

"Thou art not afraid, my Eye of Day?" said old Mr. Pennant. "May-be thou and thy Bible may comfort his lordship, as I pray you may both have comforted his son, for the Holy Word was his companion when he 'fell into deep waters.'"

"And a holy peace was on his countenance as he slept the sleep of death!" remarked Sir George, moving towards her, and standing at the back of her chair. "I think I have seen him reading your Book more than once, though he closed and concealed it when I drew near."

Daisy glanced up at Sir George, and tears were in her eyes. This "hero of a hundred fights" felt that his were not dry. He passed one hand before them, and laid the other on the head of the young girl who had strangely impressed him. There was a momentary silence, while all present turned involuntarily towards them; then Daisy rose slowly, still looking white and fearful, and said, "if you will be with me, Carad, I will go to his lordship, but I know not what I shall say."

"The Lord will give thee a mouth and wisdom, child, and may his grace be sufficient for thee!" said old Mr. Pennant.

So Daisy accompanied Caradoc, through the evening mists, back to the castle.

(To be continued.)

GOOD MANNERS.

Good manners bear something of the same relation to character that the flower does to the plant; though not necessary to its existence, it is needful to its full development and beauty; and though not itself of tough and enduring texture, it yet gives evidence of the strength of root and vigour of stem which gave it birth. It is a popular notion that manners are something only on the surface, something that, like dress, can be put on or taken off at pleasure, without affecting what is underneath. But this is not so. They are not a garment, wholly distinct from the nature, covering and perhaps hiding it, but are rather themselves its own surface, like the delicate skin which, by its bloom, speaks of youth and health and happiness, or by its pallor and wrinkles, tells of sickness, sorrow or age.

Thus, the finest manners, those which all instinctively admire and respect, are the natural offspring of dignity, self-possession, gentleness, benevolence, sympathy and tenderness. They presuppose a certain force of character and firmness of purpose, which invest the owner with composure and self-respect, and suffer him not to be driven about by circumstances, flurried and disturbed by trifles, or abashed by the presence of others. On the other hand, they also betoken a gentle spirit, a kindly heart and a broad sympathy. No one can simulate the manners which naturally spring from these characteristics any more than they can bring fresh and living flowers from a decaying plant, or place the ruddy bloom of young and healthful life upon a frame racked by disease, or enfeebled by the weight of years. No set of artificial rules, however elaborate, no code of social etiquette, however strict, can ever produce that true courtesy which, at once dignified and affable, is the natural and unstudied expression of a character that is both self-respecting and sympathetic.

Can we not, then, mend our manners if they are faulty? Cannot politeness be learned as an art? May not a gentle and courteous demeanour be acquired? Or must we be content to let the nature, whatever it be, express itself as it lists, and so let rudeness flourish unchecked because it is the native language of a hard heart or a coarse mind? Certainly duplicity can no

more succeed in manners than in anything else, and the man or woman who strives to hide a selfish soul under a bland and specious exterior will soon find the task an impossible one. Yet culture can do much in this regard without sacrificing truth.

THE GRACE OF SORROW.

There is no task so hard as that of blessing the chastening hand of sorrow—nothing so difficult to the natural man as to kiss the rod by which he has been struck, and to confess sincerely and without the affectation of formula that pain has been better for him than pleasure, and sorrow a kinder master in the end than joy. Yet if life means anything for us but eating, drinking and enjoyment, it means discipline; and this discipline comes only through suffering. To be sure, a few sunny, laughter-loving natures may be found to whom happiness is as essential as the air they breathe, as integral to their condition as the spring-time flower or the song of the birds. But, save these exceptions, sorrow for the most part not only purifies but enriches; not only disciplines but ennobles. By affliction we are made better friends and more sympathetic companions, braver to meet and stronger to bear, and moulded into a grander form throughout than we could ever have attained without this suffering, which has been our hard but benevolent task-master.

Without experience how can we understand the pain of others? We must suffer before we can sympathize; and when we have suffered then our own experience teaches us to be pitiful to others. We can handle best that sore of which we have felt the smart; and the burden which we ourselves have borne we can help to adjust on the shoulders of others with greatest knowledge of where the corners press. All the hardness of youth comes from want of experience; all the tender pity of age, the helpfulness of maturity, come from the foregone knowledge of pain. If sorrow does nothing else for us, it teaches us to be tender to others, and shows us how to alleviate by having taught us how to bear.

—Cannon Liddon in preaching at St. Paul's Cathedral on Easter Joy on Sunday afternoon, after pointing out that to the Apostles the Resurrection was practically Christianity, said:—"Without the Resurrection what was Christianity? A human system, or at least a system uncertificated by God; destined like other human systems to have its day, its day perchance of ascendancy, but also its day of decline, destined "to die away and cease to be." Without the Resurrection, what was Christianity? On the whole, it was a failure. Had Jesus been crucified, buried, and then subjected to the decay of death, His human life—we must dare to say it—would have been a splendid mistake. His miracles might have reckoned for successful juggleries. His strongest claims on the love and allegiance of men would have been resented as the language of a presumptuous self-assertion. His clearest predictions about Himself could have been set aside as the reveries of a dreamer. His death—if men still held it wholly undeserved—would have only illustrated the triumph of might over a cause that was partly right. His bones might perchance have been gathered by a distant generation, and reverently laid up in a shrine more ornate than any which has covered the relics of later men who have owned His Name; but St. Paul would still have written "If Christ be not risen, our preaching is vain, your faith is also vain." Other miracles might have been conceivably omitted; Christianity might still be Christianity if the 5000 had not been fed, if the demoniac had been uncured, if Lazarus had not been raised from death. But deny a literal resurrection of Jesus from the grave, and you take the spring out of the year; you remove the key-stone from the arch. All else in our Creed depends on the Resurrection of Christ; and to-day, when we remind ourselves of its historical certainty—a certainty scarcely less illustrated by the apparent contradictions than by the collective and direct force of the accounts of it which have come down to us—we experience a mental delight at the freshening touch of truth, and cry "This is the day which the Lord hath made, we will rejoice and be glad in it."

THE ROMANCE OF LITERARY DISCOVERY.—To the merest accidents have we been indebted for the preservation of volumes which are justly considered to rank among the most precious relics of literature; and not less remarkable than the discoveries themselves, is the fact that they have often been made at a time when further delay would have made them impossible. This has been particularly noticeable in regard to the remains of classical literature. In a dungeon at the monastery at St. Gall, Poggio found, corroded with damp and covered with filth, the great work of Quintilian. In Westphalia a monk stumbled accidentally on the only manuscript of Tacitus, and to that accident we owe the writings of an historian who has had more influence, perhaps, on modern prose literature than any ancient writer, with the solitary exception of Cicero. The poems of Propertius, one of the most vigorous and original of the Roman poets, were found under the casks in a wine-cellar. In a few months the manuscript would have crumbled to pieces and become completely illegible. Parts of Homer have come to light in the most extraordinary way. A considerable portion of the "Iliad," for instance, was found in the hand of a mummy. The best of the Greek romances, the "Ethiopics," of Heliodorus, which was such a favorite with Mrs. Browning, was rescued by a common soldier, who found it kicking through the streets of a town in Hungary. To turn, however, to more modern times. Everybody knows how Sir Robert Cotton rescued the original manuscript of Magna Charta from the hands of a common tailor, who was cutting it up for measures. The valuable Thurloe State papers were brought to light by the tumbling in of the ceiling of some chambers in Lincoln's Inn. The charming letters of Lady Mary Montague, which have long taken their place among English classics, were found in the false bottom of an old trunk; and in the secret drawer of a chest the curious manuscripts of Dr. Dee lurked unsuspected for years. One of the most singular discoveries of this kind was the recovery of that delightful volume Luther's "Table Talk." A gentleman in 1626 had occasion to build upon the old foundation of a house. When the workmen were engaged in digging they found, "lying in a deep, obscure hole, wrapped in strong linen cloth, which was waxed all over with beeswax within and without," this interesting work, which had lain concealed ever since its suppression by Pope Gregory XIII. We are told that one of the cantos of Dante's "Paradiso," which had long been mislaid, was drawn from its lurking-place (it had slipped beneath a window-sill) in consequence of an intimation received in a dream. One of the most interesting of Milton's prose works—the essay on the Doctrines of Christianity—was unearthed from the midst of a bundle of despatches, by a Mr. Lemon, deputy keeper of the State papers, in 1823. How the manuscript could have found its way into such uncongenial company remains a mystery to the present day. As years roll on, and curiosity is more and more awakened, such discoveries must become rarer; but probably many precious documents are still lurking in unsuspected corners, and not a few literary discoveries remain even now to be made, which will, when made, immortalise the discoverer.—*Fireside.*

INTERESTING DISCOVERY.—Some interesting archaeological discoveries have been made at Rome. At the angle formed by the Strada Montebello and that of Voltorno, on the site of the Prætorian camp, a vault has been opened containing about a thousand and amphore in superposed rows ten deep. About 200 of them bear coloured inscriptions (black, white, red, or green), important for the light which they throw on the traffic in articles of food among the ancients. At the point where Strada Mazarino and the Strada Nazionale meet has been discovered a magnificent mural representation in mosaic, in brilliant colouring, nearly seven feet in height by rather more than six in width. The subject is a large galley, with sails spread and standard displayed, at a moment of entering a port. The latter has quays, steps for disembarking, a mole built on piles and arches, and a lighthouse of which the lower portion is rectangular and the upper cylindrical. The mosaic has been offered to the Capitoline Museum by Prince Pallavicini, on whose property it was discovered.

STATISTICS ABOUT WRITING.—The *Printing Times* says we must accept the following data on the authority of the compiler, who has evidently more time than business on his hands:—A rapid penman can write thirty words in a minute. To do this he must draw his pen through a space of a rod 16½ feet. In forty minutes his pen travels a furlong. We make on an average sixteen curves or turns of the pen in writing each word. Writing thirty words in a minute, we must make 480 to each minute; in an hour 28,800; in a day of only five hours, 144,000; and in a year of 300 days, 43,200,000. The man who made 1,000,000 strokes with his pen in a month was not at all remarkable. Many men, newspaper writers for instance, make 4,000,000. Here we have, in the aggregate, a mark of 300 miles long to be traced on paper by such a writer in a year. In making each letter of the ordinary alphabet we must make from three to seven turns of the pen, or an average of three and a half to four. Perhaps some equally ingenious person will next inform us how much ink a journalist can save by not dotting his "i's."

## Children's Department.

### THE BIBLE SAYS I MAY.

I am a little soldier,  
And only five years old;  
I mean to fight for Jesus,  
And wear a crown of gold.  
I know he makes me happy,  
And loves me all the day;  
I'll be his little soldier—  
The Bible says I may.

I love my precious Savior,  
Because he died for me,  
And if I did not serve him,  
How sinful I would be!  
He gives me every comfort,  
And hears me when I pray;  
I want to live for Jesus—  
The Bible says I may.

I now can do but little,  
Yet when I grow a man  
I'll try to do for Jesus  
The greatest good I can.  
God help and make me faithful  
In all I do and say;  
I want to live a Christian—  
The Bible says I may.

### NELLIE'S IDEA OF PRAYER.

Little Nellie, who was only four years old, no sooner saw work laid aside, than she ran to her mother's knee and claimed a seat there. Mrs. Lee lifted her to her lap, and went on busily thinking of her duties and cares.

For a while Nellie amused herself very quietly in winding a string in and out through her fingers; but presently she began talking to herself in a low tone: "When I say my prayers, God says 'Hark, angels, while I hear a little noise.'"

Her mother asked her what noise that was. "A little girl's noise. Then the angels will do just so" (shutting her mouth very tight, and keeping very still for a moment), "till I say Amen."

Isn't this a sweet thought? I wonder if the children who read this story of little Nellie have ever thought how God always hears their prayers? He hears the softest prayer of the little child.

### HOW CAME HE HERE?

One day a visitor to a prison saw a gang of convicts going from their day's work. They were walking "lock-step," each prisoner crowded close against another, their feet moving together, their arms pressed back, with each one's hands on the forward one's shoulders. Between a great rough man and a negro with a low, cruel face, was a slender, refined young fellow.

"How came he here?" asked the visitor, and the prisoner overheard the question, if not the answer: "Oh, a breach of trust—cheated his employers out of twenty thousand dollars."

A few minutes later the young man sat alone

in his miserable cell, out of which daylight had faded; cowering on his hard bed he pictured to himself the world outside, full of warmth and light and comfort. The question came to him again sharply: How came you here? Was it really for the stealing of that last great sum? Yes and no. Looking back twenty years, he saw himself a merry-hearted school boy, ten years old. He remembered so well one lovely June day—why he could fairly see the roses in bloom over the porch, and the dress his mother wore at her work, could hear the laborers in the wheat fields. Freshest of all before him stood his good old uncle John, such a queer, kind, forgetful old man! That very morning he had sent him to pay a bill at the country store, and there were seventy-two cents left, and Uncle John did not ask for it. When they met that noon, this boy now in prison, stood there under the beautiful blue sky, and a great temptation came. "Shall I give it back because I ought? or shall I wait until he asks? If he never does—that is his own lookout. If he does, why I can get it again together."

The birds sang as sweetly as if a soul was not in danger—as if a boy was not making his whole future. The boy listened not to the birds; but to the evil spirit, whispering, whispering, and he never gave back the money.

Yes, twenty thousand dollars brought the man to the prison door, but the boy turned that way years before when he sold his honesty for seventy-two cents, and never redeemed it. That night he sat in a chilly cell, Uncle John was long ago dead, the old home desolate, his mother broken hearted, and the prisoner knew what brought him there was not the man's deed alone, but the child's.—Had the ten-year-old boy been true to his honor, life now would have been all different. One little cheating was the first of many, until his character was eaten out, could bear no test, and he wrecked his hope and manliness.

### SOMEBODY'S MOTHER.

The woman was old and ragged and gray,  
And bent with the chill of a winter's day;

The street was wet with a recent snow,  
And the woman's feet were aged and slow.

She stood at the crossing and waited long,  
Alone, uncared for, amid the throng

Of human beings who passed her by,  
Nor heeded the glance of her anxious eye.

Down the street, with laughter and shout,  
Glad in the freedom of school let out,

Came the boys like a flock of sheep,  
Hailing the snow piled white and deep.

Past the woman so old and gray,  
Hastened the children on their way,

Nor offered a helping hand to her,  
So meek, so timid, afraid to stir

Lest the carriage wheels or the horses' feet  
Should crowd her down in the slippery street.

At last came one of the merry troop—  
The gayest laddie in all the group;

He paused beside her, and whispered low,  
"I'll help you across if you wish to go."

Her aged hand on his strong, young arm  
She placed, and so, without hurt or harm,

He guided the trembling feet along,  
Proud that his own were firm and strong.

Then back again to his friends he went,  
His young heart happy and well content,

"She's somebody's mother, boys you know,  
For all she's old and poor and slow;

And I hope some fellow will lend a hand  
To help my mother, you understand,

If ever she's poor and old and gray,  
When her own dear boy is far away."

And "Somebody's mother" bowed low her head  
In her home that night, and the prayer she said

Was: "God be kind to the noble boy,  
Who is somebody's son and pride and joy!"

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ST. JOHN'S.—Corner Portland and Stewart streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Williams, M.A., Incumbent.

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I am, my dear sir, yours faithfully,

A. MONTREAL.

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DEAR SIR,—I have much pleasure in giving my approval to the DOMINION CHURCHMAN, as at present conducted; and believing it to be a useful channel of Church information, I shall be glad to know that it is widely circulated in this Diocese.

JOHN FREDERICTON.

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I am yours faithfully,

H. NOVA SCOTIA.

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J. T. ONTARIO.

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A. N. TORONTO.

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I remain, yours sincerely,

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To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

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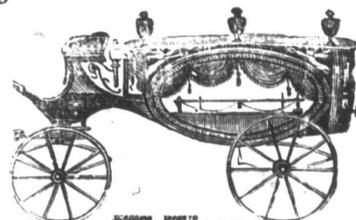
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