

**PAGES
MISSING**

Dominion Churchman.

We have much pleasure in stating that Lachlan H. McIntosh, Esq., is Agent for the DOMINION CHURCHMAN, and is authorized to solicit subscriptions and collect all accounts.

SPECIAL OFFER.

New Subscribers sending us \$2.00 for the DOMINION CHURCHMAN for 1877, will receive the paper for the remainder of 1876 without charge.

THURSDAY, DEC. 7, 1876.

THE SECOND SUNDAY IN ADVENT.

The burden of the first Lesson appointed by the Church for this Sunday is that of judgment, and it begins with the beautiful song touching Christ and His Church, the care He had taken of the house of Israel, and the men of Judah, producing no better result than that when He looked for grapes, it brought forth wild grapes;—the Messiah being "well-beloved" in respect of His Father, and "beloved" as regards the Church, represented here as a vineyard. The prophet denounces the wickedness of the people of that age, declares God's anger against them, and represents the coming judgment as so overwhelming that if one look unto the land, nothing but darkness and sorrow should be spread out over it, while the aspect of the sky should be so black and gloomy that the very light in the heavens should be darkness itself.

The eleventh chapter contains one of the most illustrious prophecies we have—the coming of Christ, as the Rod out of the stem of Jesse, and the Branch growing out of his roots. The peacefulness of His reign is graphically described; and the splendor of His kingdom abundantly set forth. The return of Israel and Judah to their own land, from all parts of the earth is unmistakably predicted, and also the gathering of the Gentiles to the ensign of Him who is emphatically the "root of Jesse."

The twenty fourth chapter again speaks of judgment, and contains the severest threatenings of God's indignation against the Jews, passing on from them to His great visitation at the end of the world when the Lord of hosts shall gloriously reign in Mount Zion, and the moon shall be confounded and the sun ashamed, their light being eclipsed by the shining of a heavenly luminary of infinitely greater brightness.

Well does the COLLECT (also written in 1549,) as the voice of the Church at this season direct us to the Holy Scriptures, and fervently pray that they may be read attentively, carefully studied,

and become fully incorporated with the mind, so that the soul may be sustained with the full power of all the blessed hope of the Gospel. The coming of Christ in His Glory, as the great expectation of the Church is so closely connected with the attainment of everlasting life that a full reception of the teaching of the Divine Scriptures is essential to this fundamental truth of Christianity.

The EPISTLE selected is of the same character as the Collect, and the passage from St. Paul's Epistle to the Romans was introduced by him with a special reference to the predictions and other allusions to Christ's appearance on earth, which are contained in the Old Testament Scriptures, especially that in the sixty-ninth Psalm. And as it is of Messiah that all the Holy men of old spake as they were moved by the Holy Ghost, and to Christ crucified that the entire New Testament bears its testimony, the teaching of the Church as to the record we have of her Divine truths is most appropriately brought forward in the season of Advent. Our Church in her decisions on dogmatic questions, always goes back to Holy Scripture as the supreme authority on religious truth—Holy Scripture, the only infallible guide, as interpreted, not according to every man's whim or caprice, but as interpreted by the early Church; just as the Church of the third and fourth century appealed to Holy Scripture as the supreme authority in matters of doctrine; and in its interpretation, was guided by the constant practice and teaching of a still earlier age of the Church than its own.

In the GOSPEL for the Communion Office, taken from the twenty-first chapter of St. Luke, the Lord, as in other places, connects His coming to the destruction of Jerusalem with his coming in person at the end of the world, with great power and glory, seated on His great white throne in the heavens. Almost the entire Book of the Revelation is devoted to an account, in highly symbolical language, of the signs in the heavens and the mighty portents on the earth, which shall immediately precede the coming of Christ in His glory. These will be the throes of nature indicating the approach of the full redemption of the faithful, as well as the pouring out of the fiercest indignation of Almighty God, in its last and fullest development upon the despisers of His Anointed One. The Lord's prediction had its fulfilment also in the signs and strange portents which appeared before the destruction of Jerusalem, as recorded so fully by Josephus. He says that a star resembling a sword, and a comet, stood over the city for a whole year. At the ninth hour of the night, a light shone round the altar as bright as daylight, for half an hour.

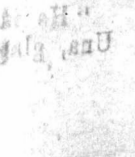
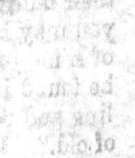
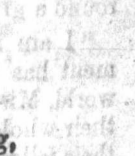
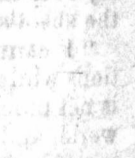
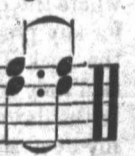
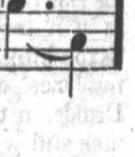
A heifer led by the high priest to be sacrificed brought forth a lamb in the midst of the temple. The eastern gate of the temple, so vastly heavy that it required twenty men to shut it, was seen to be opened of its own accord at the sixth hour of the night. On the twenty-first day of the month, Artemisius, before sunset, figures as of chariots and troops of soldiers in armor were seen in the clouds and around the cities. At the feast of pentecost, as the priests were going into the inner court of the temple, they felt an earthquake, and heard a great noise, and after that a sound as of a multitude of voices, saying:—"Let us remove hence." Four years before the war began, when the city was in peace, one Jesus, son of Ananus, came to the feast of tabernacles in the temple, and suddenly cried out:—"A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against this whole people." Day and night this was his cry through all the streets of the city. He was whipped, but still went on with the same words. He was brought before the Roman procurator, by whose command he was again whipped till his bones were laid bare: but at every stroke of the whip, his exclamation was:—"Woe, woe to Jerusalem." He gave no ill words in reply, but still uttered the same thing; nor did he give good words to those who gave him food. His cry was loudest at the festivals; and he continued it for seven years and five months, including the time of the siege. And then as he was going round the wall, crying with his utmost force:—"Woe, woe to the city again, and to the people, and to the holy house," he added:—"Woe, woe to myself also," when a stone from one of the Roman engines killed him immediately. The historian remarks that some of these portents might seem to be fabulous, were they not witnessed by multitudes of persons of credibility, and "were not the events that followed of so considerable a nature as to deserve such signals." Nature has such sympathy indeed with the higher destinies of man, that in numberless instances she fails not to give her signs of woe, when "all is lost;" nor shall she be less ready to cover herself with beauty and to give forth the voice of joy when the highest aspirations of the Church of Christ shall be realized.

WINCHESTER DIOCESAN CONFERENCE.

At the recent conference assembled in the town hall, Farnham, Bishop Harold Browne referred in emphatic terms to the great want of the Church in the present day. And as it has been roused to a considerably increased action since 1832, his remarks have a more than usual value, and should be attentively

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pondered. He considers the great want of the church to be unity of feeling and uniformity of action, and that the mission of the church could not be successfully carried on in any other way. Different bodies of Christians had tried different plans of unity. The Church of England had sought it by enforcing acts of uniformity. An exaggerated and false conception of Christian unity has come before us of late years with peculiar force, so that it has become to some extent a principle with too great an angle, so to speak. So false a conception indeed has arisen of Christian unity, though based on a natural feeling, that some have been led to secede from the Church of England and seek refuge from disunion in the Church of Rome, whose infallible head professes to secure the great desideratum. The dissenting bodies aim at making all other bodies like themselves, merely distinct and isolated segments without any visible unity. The Church of Rome, on the other hand, aims at nothing less than the subjugation of all Christian bodies to the enforced unity of its own imperious community, whose unity is not of conscience so much as of coercion. It became, the Bishop said, so much the more the duty of the Church of England to unite all her forces against her opponents, in the face of existing organizations of the most formidable character at work against her. He said she must create unity by greater and more interwoven intercourse amongst her own members, by giving up the isolation of her parochial clergy, which was produced by the parochial system pushed beyond due bounds. All this is entirely opposed to the true principle of Christian unity, which makes the Diocese and not the Parish the unit of the church. He stated that no spasmodic efforts of individuals, no association of party, such as church unions and church associations, could produce the required Unity. These only divide the church into two hostile camps, and do not unite it. He believes the remedy is to be sought in conferences of the diocese acting as one body. These are the most ancient organizations, for no period of church history could be found without them. He considered Diocesan Synods and Conferences a great evidence of the historical continuity of the church, and the earliest Fathers, Irenaeus and Tertullian, viewed them in this light. The Church at the Reformation contemplated the revival of primitive Synods, as we learn from the *Reformatio Legum*, though the Bishop's Visitation is the only permanent trace of any such attempt in England for three centuries. In the colonies the necessities of the Church have made synodical action almost universal; although Diocesan Synods among ourselves differ materially from anything found in the ancient church, in the unauthorized use of the Lay element. The primitive and pure Synods consisted of clergy only without any lay element as a deliberative body; but the Bishop of Winchester advocated the advice and co-operation of both Clergy and Laity.

THE CHURCH MISSIONARY SOCIETY AND THE BISHOP OF COLOMBO.

The question between them simply resolves itself into this:—Should all the clergy belong to one church? or are the clergy and the native Christians to understand that they are under a kind of double government, nominally subject to the Bishop of the Diocese in which they reside, but really subject to the mandates of an irresponsible and voluntary society in England? However valuable may have been the services rendered to the church by such a society, and however much good it may have accomplished, so extraordinary an anomaly as that could surely never be contemplated by men in their sound senses! And yet something very like it seems to be entertained by the committee of the Church Missionary Society, judging from the resolutions they have passed upon the subject; and we believe they are very different from anything the men who originally started the institution would have put together. The second resolution states that when once a missionary has been licensed by a Bishop, the society has a right to expect that no succeeding Bishop shall withdraw the license without sufficient cause, nor assume to himself the management of any mission of the society, or of any part of it, or to transfer the charge of it without the consent of the society, to any other clergymen (!) Such a resolution as this is quite sufficient to show that the society has placed itself in a totally false position; and one which cannot be sanctioned by the church at large. All the maudlin talk about the years of labor, the work done, etc., is nothing to the purpose. The work of the church could never be carried on with so extravagant assumptions as those, on the part of individuals whose position in the church is purely a private one.

Nor is the cause of the unpleasantness anything directly to the purpose. Although even in this respect the Bishop appears from a testimonial (numerously signed under the circumstances) from his flock, expressive of thorough confidence in his Lordship, and alleging that "they believe the section which has excited the commotion is largely composed of Non-conformists; and further that the principle for which the Bishop is contending—that of the unity and coherence of the Church in the Diocese—is dear to the general body of the laity." Now this address is a most important element in the consideration of the Bishop's personal discretion in his conduct of the case. If the Bishop is sustained by his own people, we would indignantly ask what right has he to lend himself to the schemes of those who chiefly act in religious matters, with those who do not belong to the Church, and whose principles are at variance with her teaching? It is, as an English contemporary remarks, absolute nonsense to pretend that a clergyman is really under the control of

his Bishop, if that clergyman is to have absolute power "of nominating any lay agents he pleases who teach as they like, and conduct service as they like, under the nominal shelter of the Church of England, while, in fact, actively contravening her doctrines."

The Society in England may have done a great work and a good work, but it may at the same time have mistaken its position. The thing is much better managed in the Church of the United States. And in Canada, the steps we have taken, few in number and feeble in character perhaps, are nevertheless steps in the right direction; and may therefore expect, as far as they go, the blessing of the Head of the Church. In Toronto, we have inaugurated a "Society for the promotion of Canadian and Foreign Missions," the constitution of which has lately been arranged. In no case does the Canadian Society undertake to administer the Funds collected through it, but simply to collect and forward them. We are persuaded this is the correct principle to adopt; and therefore we are glad to see that the official "Declaration" states:—"This Society will, with the most lively satisfaction, resign the work which they are attempting to inaugurate into the hands of the Provincial Synod at the earliest moment at which that body will consent to assume it; trusting meanwhile that their voluntary organization may, by the blessing of Almighty God, prepare the way for a speedy recognition by our Canadian Church in her corporate capacity of the duty of putting her own hand to that great work of Foreign Missionary Labor which is so extensively prosecuted by the Sister Church in the United States." These expressions are scarcely applicable to "the Mother Church at home" at present; nor will they be until the work of Foreign Missions shall be undertaken by Convocation. The proper thing, in reference to the Church Missionary Society in England, will be for Convocation to undertake the Foreign Mission work; and the subject might very properly be selected for discussion at the Pan-Anglican Conference.

SOCIETY FOR PROMOTING CANADIAN AND FOREIGN MISSIONS.

The first annual meeting of this Society was held on the 21st ult., at the Synod Rooms, and adjourned to Monday last, when the Constitution and By-laws were finally revised and approved, and the following were elected as the officers and executive Committee for the current year—President, Rev. Rural Dean Givens. Vice-Presidents, Ven. Archdeacon Whitaker, Hon. G. W. Allan, and Mr. P. Paterson. Treasurer, Mr. E. M. Chadwick; Secretaries, Rev. F. W. Checkley, and Mr. Harry Moody; together with Ven. Archdeacon Wilson, Revs. Canon Morgan, Stennett, J. D. Cayley, Professor Maddock, A. J. Broughall, and Messrs W. Plummer, I. R. Cartwright, S.

G. Wood, F. Farncomb, T. W. Benson, and Colonel Moffatt. Looking at the Constitution we find the Objects of the Society defined as follows: "(1) To aid missionary work in the Missionary Dioceses of Canada and elsewhere. (2) To collect and forward funds for missionary purposes; leaving the administration of such funds to the persons designated by the donors or (in the absence of any such designation) to the Bishop or other head of the Missions which it is wished to assist. (3) To diffuse among Canadian Churchmen information concerning the missionary operations of the Church in all lands." By this it will be seen—as is still more manifest from the "Declaration" appended to the constitution—that, while every Churchman is invited to make use of the organization of the Society for transmitting subscriptions to any Church Mission of whatever "Views" or in whatever land he may choose, the Society will not compromise itself by undertaking to administer any funds entrusted to its charge. The obvious intention of this is to avoid the possibility of any charge being made against the Society of favoring individual missionaries or any particular party. It is difficult to conceive of any basis wider, simpler, and more unobjectionable on which any such organization can rest. Any subscriber can designate the mission or even the missionary whom he wishes to assist; but the general funds of the Society, that is, those not specially appropriated by the donors, will be voted annually to such missions as may, in accordance with the general principles of the Society, seem to be most in need of assistance; the money being placed in the hands of the Missionary Bishop for the general purposes of his Diocese. It has been resolved in accordance with the regulations, to place the funds at present, at the disposal of the Bishop of Algoma, whose Diocese has such peculiar claims upon the Churchmen of Ontario. In the last Algoma Quarterly we notice a contribution of \$250, under the cabalistic letters, "C. F. M. S."—an instalment and an earnest, we hope, of the substantial aid which this Society will render to our Canadian Missions. The Committee intend, we believe, to supply as far as possible, every subscriber with a report of the operations of the Mission in which he is more peculiarly interested, a capital plan for fostering and developing a larger interest in missionary work. It is in contemplation to hold missionary meetings in connection with this Society in city and country parishes as opportunities may present themselves. The Executive Committee announce that they will be glad to receive the names of persons who will undertake to act as agents and collectors for the Society in the several parishes of the Diocese.

UNITED ACTION IN "MISSIONS."

The Conference of an organization in England, commonly known as the "Prosecution Company" has recently been held, at which a number of the

speakers expressed their aversion to assist in conducting Parochial Missions when the "Views" entertained were not of the peculiar shade, for the purpose of promulgating which, they exist as a Society. Canon Ryle was however a little more reasonable as well as a little more churchmanlike, for he intimated his opinion that they did not display a great amount of common sense, and he thought that any clergyman who had a chance of sharing in a Mission ought to be ashamed of himself if he neglected the opportunity. We agree with him, and would indeed go considerably further, and say that a very large amount of culpability would be manifested by refusing to unite in so holy a cause. He might as well at once acknowledge that he is acting under the influence of another captain, who is not the Captain of our salvation. Other forces and other agencies for other objects than the wide extension, the fervent zeal, and the blessed union of the Church, are active enough, and united enough for the accomplishment of their unholy purposes; and when the Divine Spirit so visits the hearts of His people as to move them to adopt special measures for rousing the active energies of the Church in a particular neighbourhood, no clergyman who has the opportunity, and especially no clergyman whose assistance is sought, can decline to lend his sanction and support, without showing that he abandons the charge committed to him, and that he altogether ignores his duty as an ambassador for Christ.

THE LATE BISHOP VENABLES.

In our comparative isolation, we have known but little of the unassuming life and labors of the pious Bishop of Nassau, whose death we announced a short time since; but yet so generous, so brave a spirit, so great a Missionary Bishop as he appears to have been, must not be altogether unrecognized among us. Ad-dington Robert Peel Venables, son of the Private Secretary to Lord Sidmouth, and to Sir Robert Peel was born in 1827. After leaving Oxford, he entered the Theological College at Wells, and was subsequently ordained to the Curacy of Cuddeston. He afterwards had a Curacy in Oxford, where, by schools built mainly at his own cost, he was the pioneer of a higher education for the poor in his own and in other parishes in Oxford. From an article in the *Guardian*, signed "F. K.," we learn that here "he was unapproached in his visitation. His whole day was spent in his parish. Nothing daunted him. At the bedside of the fever and cholera stricken patients he ministered fearlessly and unremittingly. He followed the drunkard to his beer-shop, and the unfortunate to their houses, and thus closed the few remaining places of the kind in the district. His services were wholly gratuitous; and throughout his simple, almost ascetic life, in a small cottage with his own aged servant, he was almost an anchorite." In 1868, on St. Thomas' day, he was consecrated to the See of

Nassau, by Archbishop Longley, in Lambeth, the sermon being preached by Canon Liddon. A number of misfortunes followed. The vessel with his books, papers, and personal effects, foundered in the Channel. A general depression manifested itself in the Diocese after the American Civil War. In 1866, a terrible hurricane swept away in one night eleven churches and five schools. The church in the Bahamas was disendowed in 1869, and in 1873 the rest of the Diocese in Turk's Island was also disendowed. He had an obstructive Synod to manage, and the bitter animosity of Dissenting bodies to meet. At last the continual anxiety to supply and maintain Clergy, Catechists, Schoolmasters and churches was more than he could bear. He was however able to convoke a Synod in 1876, more fully representing the Diocese than the former one; and a spirit of great harmony and good will manifested itself throughout its sittings. The Privy Council judgments were made non-binding in the Diocese, and the unbeneficed clergy were admitted into the Synod with the rest of their order. The synod had hardly closed when the Bishop was struck down with the illness from which he never rallied. The Bishop always firmly upheld the great verities of the Catholic Church—in her Creeds, Sacraments and Apostolic Ministry; and he ever dwelt on one point alone, as the sole pledge of success in ministerial work—the love of God. His unassumingness and humility, his gentle courtesy, and his deep personal holiness are uniformly spoken of by those who knew him best. These features of his character accompanied him through life, and they shone forth most eminently in his death.

THE LATE CHAS. I. HEMANS.

Mr. Chas. I. Hemans has lately died at Lucca. He was a son of Mrs. Hemans, the poetess, of whom Byron said that the only rivalry he feared was from the Bard of Clwyd. Mr. Hemans left England in early life and finally settled in Italy. His learning was extensive in ancient and modern literature, and chiefly in archæology. He was secretary and librarian to the English Archæological Society at Rome, and was a most kind and friendly instructor to the English residents. The works he has left behind him are invaluable to students of Italian history. His recent ones, "A History of Mediæval Christianity and Sacred Art in Italy," and "Historic and Monumental Rome," contain the results of his mature studies. He was one of the correspondents in Italy of the *Daily News*, and will be much regretted in several circles.

THE APPEAL FOR INDIAN GIRLS.

In a recent issue, we inserted a letter from the Rev. Edward F. Wilson in reference to the contemplated addition for an Institution for girls, at the Shingwauk Home, the present building being kept exclusively for boys. The total cost of the Girls' Home is to be \$3500.

and about \$1000 will be required annually, besides \$75 for the board and clothing of each girl, or if clothing be supplied, \$50.

Our readers will not have failed to peruse attentively the letter of Mr. Wilson. We are persuaded that no plan that is started for the spiritual or social advancement of the aborigines of this Continent can be otherwise than both interesting and suggestive to every member of the Church; for every such plan, in connection with the Church, demands his most fervent prayers, and his most energetic support—the only difficulty and the only objection being that, by far, too few enterprises of this kind are undertaken for the benefit of the Indian races. We have no doubt that, under Mr. Wilson's energetic management, this effort will succeed; and for this purpose we commend it to the liberality of all those who have any correct impression of the duties they owe to the people whose ancestors were the sole owners of this country.

OUR WINTER PORT.

The question of the winter port for the eastern part of the Dominion would seem to have been practically decided on the part of the government, by a notice given a few days ago to the Messrs. Allan, requiring them to call at Halifax with the Canadian mails. The new arrangement was to come into operation on Saturday the 2nd inst., when the "Peruvian" was directed to take the first mails brought by the all-Canadian route. This is as it should be. We do not believe in sacrificing every Canadian interest in order to aid in building up the Republic south of us; which, they tell us, is so great as well as so big, and has also allotted to it by the Fates, so noble a destiny, that it can surely get along very well now without any more sacrifices on our part. This plan will also tend to obviate any objections that may have been raised to the Intercolonial Railway, by making it subservient to what we have no doubt will ultimately become the best interests of the Dominion. The change will cause a delay of some twelve hours a trip, as well as a higher rate of insurance, so that it is said the Messrs. Allan will lose considerable thereby. We should have thought however that way of putting the question was not the correct one, because we should presume that when the contract was entered into all these things were included in the calculations that were made.

BIBLE CLASSES.

To the Editor of The DOMINION CHURCHMAN.

SIR,—It is with much pleasure, I see that the importance of Bible Classes is engaging the attention of the church.

I have read with much satisfaction, the letter of his Lordship the Bishop of Niagara, in commendation of the work of Mr. Welsh and his family in Philadelphia, and in response to your request for articles upon this subject, I shall first give to your readers the practical

result of views, which I have long held, in reference thereto, and *secondly* give such suggestions upon the subject, as it stands related to the work of the Church, as I think may be useful. In one of the congregations connected with a former charge, I was desirous of establishing a Sunday School, as none existed, and our children were being trained in a "Union School" for Dissenters. I had several young people of a hopeful character, then unconfirmed, and (through circumstances not uncommon in a new country) very ignorant of Scripture, and the Prayer Book, having had no opportunity of attending a Sunday School. In order to meet the necessity of the case, I organized a Bible Class at a convenient point, and convened it upon a *week evening*, designing it both as a means of personal benefit to the young men and women of the congregation, as a training class for teachers, and as *introductory* and *supplementary* to the confirmation class. I kept up this class for more than two years, *weekly*, and without interruption (save when the confirmation class met) and also within that period had two classes of candidates for confirmation. I am happy to say that I was thus enabled to add eighteen *bona fide* members to the church, (for such I believe they are generally proving themselves to be) and also provided some teachers for the Sunday School.

At the present time, I have a weekly Bible Class in each of the three congregations under my charge, and I am glad to say that there is considerable interest displayed, and a fair attendance.

I have had as many as thirty-two in attendance at one of the classes, and these all young men and women. I find also that the interest extends to some of the most intelligent members of the church who manifest a wish to attend.

I may now give my method of procedure. I endeavour to combine both Scripture and church instruction. The latter, at present, besides instruction in the church services, by means of the thirty-nine Articles, which I have requested the young people to commit to memory, and to which there is a personal and satisfactory response.

The time is however, chiefly occupied by the Scripture Lesson, and usually about one hour and a half is spent at each lesson. I use a systematic course, formerly those issued by the Church Sunday School Institute. I now use the course issued by Mr. Holland. I may here mention how I was led to do so. I found the Notes for Teachers, issued by the Institute too advanced for the use of teachers, such as can usually be procured in this country, and that it became an actual necessity in order to have the Scripture Lesson taught in Sunday School to *write out questions*, and those of the simplest kind, to be put by the teacher to the scholars. This I did for some time, until I became acquainted with Mr. Holland's leaflets, which upon examination, I found to meet my wants. As I designed the Bible Class partly to assist the teachers

in preparing the Sunday School lesson, I adopted the same course for the Bible Class, although the subject was differently treated, and the teacher had something behind that, concerning which, he was teaching his scholars. Consequently my treatment of the subject in the Bible Class is entirely independent of that pursued in the leaflet. I combine questions, (after the lesson has been read through by the class) of a very simple, and historical nature, chiefly for the purpose of securing a familiarity with the *text* of the lesson, with a general exegesis of the subject matter, explaining everything of interest contained therein, connected with the biography, habits and customs or such things as may be suitable, and are not accessible to the generality of readers. Sometimes, (but very seldom) I am able to put some very simple questions, or invite opinions, as to meaning, but I find that the amount of Scripture knowledge is generally so limited, that I have to confine myself chiefly to dogmatic teaching. After having thus gone over the lessons I deduce from the whole the chief *practical* lessons contained therein, and under their several heads, *illustrate* or *prove* them by selected references to Holy Scripture.

By this means I find the class to be *interested*, and an attendance secured, as the amount of their knowledge is added to rather than their deficiencies brought to light.

I have thus recited my method and experience, because it may prove encouraging or suggestive to others of something better.

I would, however, most heartily and thoroughly endorse what is said by Mr. Welsh, and I entirely agree with all that can be said as to the great utility of Bible classes to the cause of the Church and the advancement of true religion therein.

I consider that they supply a want which must be felt by all who look upon the knowledge and love of God's Word as the great means of the Church's prosperity.

(To be continued.)

BOOK REVIEWS.

THE CANADIAN MONTHLY.—The number for November is exceedingly interesting, and has a number of subjects of considerable importance. The article on "British Columbia and its relations to the Dominion" opens out a question which should be carefully investigated. It is treated of by a resident of the Province, who calls for honesty in the communications between the two Governments. There is another instalment of Juliet, which is good. "Fidele" treats of an old Persian poet. "A.M.B." treats of British connection, ideal and real. He is evidently longing for something else, and views confederation as only a transition state. "As long as she lived" is approaching its termination. The writer of current events treats of the Governor-General's speech at Victoria, of Mr. Laird's appointment, the postponement of the meeting of the

Legislature, and other topics of interest. Then follow, as usual, Book Reviews, Current Literature, Music and the Drama; besides poetry and selected articles.

HAPPIER THAN A PRINCE.—A Sermon preached in St. Paul's Church, Clinton, Ont., on Sunday morning, 22nd Oct., 1876, by the Rev. Henry Wall, D.D., Rector.—Holmes & Son, Clinton, Ont.

The subject of this pointed, practical, and impressive sermon was suggested by a newspaper account of the illness of the Prince of Wales, at Sandringham, at the time it occurred." The sermon has been published by request.

LEAFLETS FOR THE LITTLE ONES.—Leaflet Office, St. Catharines, Ont., Price 25c. per annum.

These leaflets or single leaves contain Bible Lessons for each Sunday in the year. They are simple, as they ought to be. They are exceedingly well calculated to interest the rising generation, and should be used in every Sunday School, and in every family in town and country. They are prepared by the Rev. H. Holland.

CALENDAR.

- Dec. 10th.—2nd Sunday in Advent.
Isa. v; 1 St. John iii. 1-16.
" xi. 1-11; St. John xviii. 1-28.
- " 11th.—" xxiv; "
" xl. 12; 1 St. John iii. 16-iv. 7.
" xli. 1-17; St. John xviii. 28.
- " 12th.—" xli. 17; 1 St. John iv. 7.
" xliii. 1-18; St. John xix. 1-25.
- " 18th.—Lucy, V. & M.
Isa. xliii. 18-xliiii. 8; 1 St. John v.
" xliiii. 8; St. John xix. 25.
- " 14th.—" xlv. 1-21; 2 St. John.
" xlv. 21-xlv. 8; St. John xx. 1-19.
- " 15th.—" xlv. 8; 8 St. John.
" xlv. 8; 8 St. John.
- " 16th.—O Sapientia.
Isa. xlvi; St. Jude.
" xlviii; St. John xxi.

Just Published,

A Sermon preached in St. George's Church, Toronto, on Sunday, November 19th, on occasion of the death of
THE HON. JOHN HILLYARD CAMERON, Q.C.,
By the Lord Bishop of Toronto.
Price 10 cents, or \$1 00 per dozen.
HOWSELL & HUTCHISON,
King St. East, Toronto.

To CORRESPONDENTS.—Received—"The Mission Cause;" "Revivals;" "The Surplice Question;" "Widows' and Orphans' Fund;" "W. R. B.;" "Hamilton."
Report of the opening of St. Mary Magdalene's church, Napanee, next week.

NEWFOUNDLAND.

At the recent synod of the Diocese it was unanimously resolved to ask the Archbishop of Canterbury, the Bishop of London, and the Bishop of Newfoundland, to select some Englishman to fill the office of Coadjutor-Bishop of Newfoundland, and the synod pledged itself to elect such a

person so selected. A correspondent of an English contemporary, writes:—"We have no endowment for such an office, and the bishopric endowment fund itself is only in its infancy,—only yields some \$500.00 a year. The whole of this however, the Bishop generously surrendered in favor of the Coadjutor-Bishop, and will himself be content with what may be raised annually by an episcopal fund now to be started. The Bishop has won golden opinions by his conduct at the synod, and has risen considerably in the popular opinion, which one cannot be sufficiently thankful for, as he is a most thorough-going Churchman. He is now in England for a few months, and you may have an opportunity of judging of his wondrous eloquence."

NOVA SCOTIA.

WINDSOR.—The Episcopalian Sale and Tea Meeting, which was held in the Drill Shed, on Thursday the 5th ult., passed off very successfully. The expectations of the promoters of the undertaking were surpassed by the realization of the very handsome sum of five hundred dollars, which amount has since been supplemented by the donation on the part of the Rev. H. P. Almon of \$100, being the second donation of that amount given by him. The Fancy Table under the supervision of Mrs. Almon realized about \$280, and the Tea and Refreshment tables under the charge of Mrs. Maynard, Mrs. E. W. Dimock, Mrs. Wilcox, Mrs. Wm. and Mrs. J. A. Shaw, Miss Shaw, Mrs. Gossip, and Miss DeWolfe, made up the balance of the \$500. We have been informed that the Rev. George Maynard has also given \$150 towards the object for which the sale was held, namely, the construction of a new Episcopalian Church in this place.—*Halifax Church Chronicle.*

MONTREAL.

MONTREAL.—The Rev. George Forneret, Curate, Christ Church Cathedral, has resigned his pastoral duties. His physician has advised him to discontinue clerical work for the present.

MONTREAL.—The Rev. Dr. Baneroff, of Trinity Church, has left for the South in search of a more favourable climate, his medical adviser being of opinion that the change is necessary. The Rev. Dr. has not yet severed his connection with Trinity Church.

MONTREAL.—On Thursday the 28th ult. Dean Bond, at St. George's Church, read a letter which the Metropolitan had addressed to him expressing a strong desire that the morning service should be abridged, and that the white surplice should be used at all the services. It is said that the Dean refused to call a vestry meeting on the subject, as the Bishop's order was binding, and the clergy would be obliged to wear the surplice under any circumstances.

ONTARIO.

OTTAWA.—The St. John's Church Band of Hope have recently had a pleasant entertainment. Short addresses were given by the President, the Rev. H. Pollard, and by Mr. Cliford, whose counsel and illustrations much interested the audience. Songs and recitations were given by the young folks, and much satisfaction was expressed.

NEW EDINBURGH.—On the 26th ult., the Lord Bishop held a Confirmation Service in St. Bartholomew's Church, Rev. N. Higginson, Incumbent, who was ably assisted in preparing the church for the oc-

casion by the Church Wardens, Dr. Wilson and Mr. A. C. Peden. The Countess of Dufferin and the Hon. Mr. Colonel Littleton were present. Twenty-eight persons were confirmed. The altar was dressed in white instead of green, and placed on the top were two graceful vases filled with choice flowers, the gift of Her Excellency. A procession was formed at the parsonage, consisting of the Bishop, the Chaplain, Rev. Canon Johnson, the Rev. G. F. Higginson and the candidates for confirmation. As the procession moved up the church, the effect was very imposing, the girls being dressed in white, and the older ones wearing black with white head-dresses. The Bishop gave an admirable address, in the course of which he stated that, during the last fourteen years, he had confirmed sixteen thousand persons. Miss Goodeve presided at the organ.

OTTAWA.—One of the most successful social entertainments ever held in Ottawa was that of the 16th ult., under the auspices of St. Alban's Guild. The basement of the church was filled to its utmost capacity with a highly respectable audience—the fair sex predominating, and by their presence lending an additional charm to the affair. A very sumptuous tea was provided by the ladies. The tables were in charge of Mesdames Langton, Bedford-Jones, Bliss, Reifenstein, H. J. Gibb and Benjamin, who were indefatigable in their endeavors to see that all were waited on. The Committee of Management consisted of Messrs. Willmott-Small, C. Bliss and W. H. Cooper.

At about half-past eight, His Lordship the Bishop of Ontario occupied the chair, and seated on the platform were Rev. Canon Jones, Warden of the Guild, Rev. T. D. Phillipps, Rev. J. May, Messrs. John Langton, W. A. Himesworth, Grant Powell and Willmott-Small, Master of the Guild. The programme opened with a piano duet entitled "Gleinchen," Gottschalk, which was performed in very artistic style by Mrs. Knight and Miss Tomlinson, who were loudly applauded.

Rev. Canon Jones, Warden of the Guild, then gave a long and interesting address, detailing the objects and formation of the Guild. We very much regret we have not room for its insertion. His Lordship the Bishop, delivered an address of more than ordinary interest. He referred in eulogistic terms to the objects of the Guild. The first and second, namely:—"To unite young Churchmen in love for their church and for each other, by means of an organization entitled "The Men's Guild of St. Alban's" and "To utilize to the best advantage whatever time, talents and attainments each one may have at his disposal, to promote God's glory and the well-being of the church, under the direction of the clergy of St. Alban's" were very desirable, but without the third the Guild would be an utter failure. The third object was: "To encourage the study of God's Inspired Word, the liturgy and principles of the Church of England, and to foster a taste for the various branches of science and general literature." His Lordship spoke of the great lack of knowledge in the present day of the history of the church, and urged upon the young men of the Guild to make the third their principal object. The proper study of the Bible must lead to the study of general literature. People seemed, now-a-days, to think they were born theologians, and the result was most lamentable. If our young men would study the liturgy and history of the Church of England the world would be benefited wonderfully. In a short time the Bible would again be revised and the result, His Lordship feared, would be a great reaction of feeling. How much better it would be if our young men prepared

for the change by fortifying themselves with classical knowledge. "The Lives of the Archbishops of Canterbury," by Bishop Chittenden, would give them more of the history of England than they could get from Hume and Smollet. After referring to the belief held by some that infidelity was on the increase, and pointing to the fact that £40,000,000 has been spent by the Church of England for building churches, and that two-thirds of the children of England are educated by that body—as trumpet-tongued arguments against such belief, His Lordship concluded a most eloquent address, of which the above is but a mere outline, amid applause.

A collection was taken up, amounting to the very respectable sum of \$33.

The musical part of the programme was exceedingly well sustained by Rev. Canon Jones, Mrs. Corbett, Mrs. Patterson, Mrs. Knight, Mrs. Gourdeau, Miss Potter, and Messrs. Rush, B. Brewer, F. Gourdeau, and Garland.

We insert the following letter clipped from a Belleville paper. It speaks for itself. Mr. Burke seems to ask nothing unreasonable, and we should be sorry that any congregation in Canada would refuse its clergyman common justice. Party prejudice we know blinds the eyes, and hardens the heart, and sometimes personal malice seeks to strike its victim under cover of a religious cry. We believe those who know Mr. Burke best, judge charitably of him; and we must confess that our sympathies naturally lean to a conscientious man (even if we thought him mistaken) standing alone amid powerful adversaries combined to destroy him—and refusing to forego duty at the command of faction. Mr. Burke has been abused in the public prints long enough. We think it high time we heard his side of the case and we hope he will enable us soon to give a plain statement of facts bearing on the matter. We always avoid scurrility and abuse, but are ever ready to aid in the development of truth, and shall ever be opponents of persecution and senseless malignity.

"To the Editor of the Intelligencer.

DEAR SIR,—I do not intend, now or at any time, to break the rule I have ever tried to adhere to, namely, to avoid engaging in controversy or parochial discussions in the public prints; but as I see and hear of articles in various papers here and elsewhere, bringing Church matters relating to this parish before the public, I desire to say, with your kind permission, a few simple words on the subject. I will ask all lovers of justice and fair play not to condemn me unheard.

I am ready, before the Bishop, before the Synod, before the congregation, and to any individuals who may wish to ask me, to give a clear and full account of my principles of action. I stand not on my rights, but I do look for common justice and British fair play. I have asked the Bishop for a public investigation of my case, and although he has not thought it necessary or expedient to grant my request, yet I feel sure that in some way it must come to that yet. Surely I am not unreasonable in asking common justice, which is the right of the humblest and most defenceless. I would quote a passage from a letter which appeared a day or two since, signed "A Policeman." It is most applicable to my case. "It astonishes the man of contemplative mind to see the effect that fashion has upon the mass of humanity, and more especially does it astonish him to see men who ought to know better, carried away by any prevailing cry against any person or body of men, if that cry becomes fashionable; and noble minded men often allow themselves to be carried on

the wave of popular injustice, because their attention has not been drawn to the other side of the question." I do not intend to trouble you further on this matter. I write not to provoke controversy, but to state a fact which I will ask all interested, and the public generally, to bear in mind. It is this: While always ready to acknowledge personal defects, I have a good defence to make of my principles of action, and am ready to make it on any fitting occasion. I would say to friends and foes, "hear both sides before you condemn me, and do not ask or expect me to retire from a post of duty, however painful, at the demand of unreasonable prejudice or personal hatred." I remain, dear Sir, yours faithfully,

J. W. BURKE, Clerk, Rector.
Rectory, Belleville, 23rd Nov., 1876."

TORONTO.

TORONTO.—His Excellency Lieutenant Governor Tilley, of New Brunswick, attended Divine Service at St. Luke's Church, on Sunday last.

BATTEAUX.—We are happy to learn that Miss Gillett has collected the sum of \$5 14s. stg., towards the debt on the Parsonage. Owing mainly to the exertions of the Rev. Dr. Lett and Mrs. Bouchien, a church has been erected. A parsonage was also put up last year which is still \$1,200 in debt.

TORONTO.—The Regular Quarterly Meetings of the Standing Committees of the Synod of the Diocese of Toronto, were held at the Synod Office on Thursday and Friday, the 9th and 10th of November, 1876.

EXECUTIVE COMMITTEE.—Present—The Archdeacon of Peterborough, Chairman; The Archdeacon of York, Revs. Dr. Lett, B. Shanklin, W. Logan, C. W. Paterson, A. J. Fidler, J. H. McCollum; Hon. Vice-Chancellor Blake, S. B. Harman, Captain Stupart, Dr. Snelling, F. Farcomb. The sub-Committees appointed to consider (1) the amendments to the Constitution relating to the re-construction of the Standing Committees, and (2) the resolution of Synod to provide for a Diocesan Conference in the evening of each day of the Session of Synod, not being prepared with their reports, consideration of the same was deferred till the February meeting.

CLERGY COMMUTATION TRUST COMMITTEE.—Present—The Rev. Dr. Lett, Chairman. The Archdeacon of Peterborough, Revs. W. R. Forster, A. J. Broughall, C. W. Paterson, W. C. Cooper, John Davidson, Hon. V. C. Blake, Archibald Cameron, Peter Paterson, William Ince, Dr. Snelling, A. H. Campbell, C. H. Greene. Resolved—That as there has been greater delay than was anticipated in the arrangements by the Commissioners between this Diocese and the Diocese of Niagara, the surplus funds be now distributed among the claimants in accordance with the by-law. Also, that the Secretary be instructed to write to the clergymen claiming the Commutation Fund, for new applications, and that the sub-Committee do consider and act upon said applications up to the amount of the available surplus.

ENDOWMENT OF SEE, RECTORY LANDS, AND LAND AND INVESTMENT COMMITTEE.—Present—The Rev. W. Stennett in the chair; Revs. W. H. Clarke, W. Logan, J. H. McCollum, Messrs. Farncomb, Harman and Magrath. Sundry matters pertaining to land were brought before the Committee, and laid over for further information and future consideration.

MISSION BOARD.—Present—The Archdeacon of York in the chair. The Archdeacon of Peterborough, Revs. Dr. Lett, A. Stewart, Canon Morgan, I. Middleton, H. D. Cooper, Septimus Jones, T. W. Allen,

Canon Osler, F. Burt, E. H. Cole, S. Givens, Professor Wilson, Mr. A. R. Gordon, Major Bligh. The Secretary presented the quarterly financial statement, showing the Mission Fund account overdrawn on the 1st of November, \$9,488.96, subject to reduction by the amount of the debt due by the Diocese of Niagara, \$8,110.24, with interest from 1st of May, 1875. Algona Fund Account overdrawn on the 1st of November, \$815.67. New guarantees were received and accepted from the following missions: Creemore \$250; Banda \$100; Allenwood (Craighurst) \$50; Phelpston (Craighurst) \$40; Fisher's (Alliston) \$100; St. John's, Mono Mills, \$175; Duntroon (Batteaux) \$100; Bradford and West Guillimbury \$600. A letter was read from Mr. F. Loyton, Secretary, Minesing (Vespra) stating that it would be impossible for the congregation to continue the payment of the amount hitherto guaranteed. The sub-Committee appointed to arrange the Mission Board Pay List in accordance with the by-law passed at the last meeting of Synod, presented their report, which was adopted by the Mission Board, with some amendments, as follows:

The Synod having in June last, resolved that Missions hereafter placed on the list be referred by the Board, at their discretion, to one of the following schedules:

- Schedule A.* to receive a grant for ten years, \$200 for the first three years, reduced by \$25 every subsequent year, thus leaving the grant of the tenth year only \$25.
- Schedule B.* to receive a grant for seven years, \$200 for the first three years, reduced by \$40 every subsequent year, thus leaving the grant for the seventh year only \$40.
- Schedule C.* to receive a grant for five years, \$200 for the first three years, \$125 for the fourth year, \$50 for the fifth year.
- Schedule D.* Exceptional cases not included under the above, in which the reduction shall be in similar proportions.

Travelling Missions shall be maintained at the discretion of the board at an annual grant not exceeding \$600.

Missions already on the list may be subjected, from July, 1877, to reduction at the rate of schedule A., B., or C., or to such reduction as the Board may deem expedient. The Missions now on the Mission Board Pay List have been appointed amongst the several schedules in the following manner:—

- In Schedule A*—Norwood, Westwood and Belmont.
- In Schedule B*—Bobeaygeon and Dunsford, Hastings and Ainslie, Innisfil, North Essa.
- In Schedule C*—Albion and Mono (subject to information regarding endowment), Bolton and Sandhill (subject to information regarding endowment), Credit, Holland Landing, Leslieville, Lloydtown, Manvers, Mulmur, North Douro, Seymour and Percy, Shanty Bay, Stayner and Creemore.
- In Schedule D*—Alliston and West Essa; Aurora, Oakridges & King; Batteaux, Singhampton and Duntroon; Bradford and West Guillimbury; Brampton, Edmonton and Campbell's Cross; Brooklin and Columbus; Cameron, Cobocok, etc.; Craighurst and Waverly; Cookstown, etc.; Dysart; Gore's Land.

ing and Harwood; Galway, Minden; Mulmur West; North Orillia and Medonte; Perrytown and Elizabethville; Pickering; Tullamore; Vespra; Woodbridge and Vaughan.

Specific reductions, to take effect after July 1st, 1877:

Aurora	to be reduced to	\$100.
Brampton	"	\$150.
Cookstown	"	\$150.
North Orillia	"	\$250.

Resolved—That all the Missions mentioned in Schedule D be referred to the Sub-Committee in order that more specific information may be given as to the amount each mission is to receive, and for what period; and what reductions are to be made in the grants. A letter having been read from Rev. Geo. I. Taylor, late missionary at Beaverton, stating that the arrears (\$50) due by the congregation at that place had not yet been paid, **Resolved**—that the sum of \$50 be paid Mr. Taylor, as applied for by him; and that the Secretary be instructed to write to the Parochial Authorities of Beaverton and refund the same to this Board. The Rev. I. Middleton having furnished the Board with information regarding the proposed new mission in the Township of Caledon, and the Chairman having laid before the Board the subscription lists from the people to the amount of \$300—it was **resolved**—That a grant of three hundred dollars a year, for one year, be made to the new mission of Charleston—to consist of Charleston, Dublin, Boston and Cataract—as soon as the Lord Bishop shall have appointed a Clergyman to the same, the Board having been satisfied that the congregations at the several places are willing to contribute three hundred dollars. And this Board would strongly recommend to his Lordship the urgent need for a missionary in the District. **Resolved**—That in the opinion of the members of this Board, it would be most advisable, in the present state of our Mission Fund, to make an appeal to our people throughout all our parishes and missions by a special agent or special agents appointed by his Lordship the Bishop of the Diocese. **Resolved**—That the Mission Board hereafter assemble, on its appointed day of meeting, at the hour of twelve o'clock noon.

WIDOWS AND ORPHANS' FUND, AND THEOLOGICAL STUDENTS' FUND COMMITTEE.—**Present**—The Rev. H. C. Cooper, Chairman, Revs. F. Tremayne and A. H. Baldwin, Hon. V. C. Blake, Capt. Blain, Huson, W. M. Murray, S. J. Vankoughnet, T. A. Agar.

W. & O. FUND BUSINESS.—The following letters were read: From Mrs. Edmund Baldwin, enclosing a cheque for a donation of \$250 to the W. & O. Fund, from her late husband, Rev. Canon Baldwin; from Mrs. Hill, widow of the late Rev. Geo. S. J. Hill, applying for a pension; from Mrs. Hall, in relation to the withdrawal of the pension to her children by the regulations of the Diocese of Niagara; from Rev. J. W. R. Beck, referring to the assessment on the parish of Peterborough; from John Burnham, Esq., in reference to the assessment on the parish of Ashburnham and Otonabee. The Chairman was requested to write to Mrs. Baldwin, thanking her for the donation; to Mrs. Hill, to the effect that no aid could be given to her from the funds of this Diocese; and to Mr. Beck, stating that \$25 had been sent in from Otonabee in conjunction with Ashburnham, and to request him to raise as much as possible of the amount assessed upon Peterborough; and the Secretary was instructed to furnish Mrs. Hill with the usual form of application, as required by the by-law. In

relation to the Baldwin donation, it was ordered that \$20 of the same be applied to the unpaid balance of the late Canon Baldwin's donation to the Special Fund, and that the remainder (\$230) be placed to the income of the present year.

STUDENTS' FUND BUSINESS.—Letters were read from Mr. Colwell in relation to his Exhibition, and from Mr. H. W. Robinson applying for aid while pursuing his studies privately. The Chairman was requested to reply to Mr. Colwell informing him of the reasons for the discontinuance of his Exhibition; also to inform Mr. Robinson that the Exhibitions from this fund are, by the terms of the by-law strictly confined to students at Trinity College. A minute was also made, that the present condition of the Fund did not admit of any additional Exhibitions being granted.

GENERAL PURPOSES, STATISTICS AND ASSESSMENT COMMITTEE.—**Present**—Marcellus Crombie, Esq., Chairman. Revs. John Fletcher, S. J. Boddy, Thomas Ball and R. W. Hindes. Mr. F. A. Ball was unable to be present, having to attend the Court of Chancery. A grant of \$50 was made in aid of the new church at Bethany, Manvers, on condition that the regular form of application be completed and forwarded to the Secretary. A letter was read from the Rev. A. W. Bates, stating that the insurance on St. George's Church, North Essa, having expired, he had renewed the same at his own expense, and asking for at least partial reimbursement. The Committee decided that they could not entertain such an application.

SUNDAY SCHOOL AND BOOK AND TRACT COMMITTEE.—The Archdeacon of York, Chairman. Revs. J. D. Cayley and G. I. Taylor, Messrs. Marling, Wood, Gillespie and Morgan. The following grants were made: Rev. Wm. Grant, Tullamore, for St. Mary's Church, \$6 towards the purchase of service books. Rev. Thos. G. Porter, Craighurst, for Phelepston congregation, \$6 towards the purchase of service books; tracts from the old stock, and twenty prayer-books at fifteen cents for sale; the money to be remitted to the Secretary. Rev. John Davidson, Uxbridge, for St. Paul's Sunday School, \$20 worth of library books, \$10 paid. A sub-committee was appointed to consider the subject of holding a Sunday School Convention in the City of Toronto.

AUDIT COMMITTEE.—**Present**—Rev. Wm. Grant and Mr. Wm. Gamble. The usual quarterly Balance Sheets were presented by the Auditors, and adopted. Also the following report: Gentlemen,—We beg to report for your information that we have completed the audit of your Secretary-Treasurer's books and accounts for the quarter ending 31st of October, 1876. We have pursued the usual course as laid down in the Audit Book, and have found everything satisfactory, having traced the vouchers to their proper accounts. The Bank balances agree with the Ledger balances of the respective Funds; the mortgages have all passed through our hands, and we have checked the accruing interest thereon to the proper accounts. The Debenture Book has also been examined, and the interest therein found to be correctly credited. We have likewise examined and checked the mortgages belonging to the Rectory Land Fund, which are about to be transferred to the Diocese of Niagara. All of which is respectfully submitted by your obedient Servants, WM. GAMBLE, JAS. S. CROCKER, Auditors. Synod Rooms, November 9th 1876.

CHURCH MUSIC COMMITTEE.—**Present**—The Rev. J. D. Cayley, Chairman. Revs. C. R. Bell and J. M. Ballard, Messrs. John Carter, H. G. Collins and J. H. Knight.

The Committee resolved to issue a book of Canticles with appropriate chants; each member of the Committee to send his selection to the chairman within two weeks.

PRINTING COMMITTEE.—**Present**—The Rev. A. J. Broughall. The Rev. O. C. Johnson was unable to attend. No quorum. No business transacted.

SPECIAL COMMITTEE ON THE CANON FOR ENFORCING CHURCH DISCIPLINE.—**Present**—The Archdeacon of York, Chairman. Revs. Septimus Jones, H. C. Cooper and Dr. O'Meara, and Hon. G. W. Allan. Hon. V. C. Blake was unavoidably absent. The Committee resumed consideration of the proposed Canon, in connection with the revision of the Fredericton Canon. Referring to the resolution adopted by the Synod in June last, viz: "That the Committee on Discipline be instructed to consider the question of the advisability of requiring all evidence brought before the Court to be taken upon oath, and, should it be necessary, to take legal advice or to apply to the Legislature for such powers as may be considered requisite," the Committee decided to apply to the Legislature of Ontario at its next Session for an Act to enable any Court of Discipline which shall be constituted under any Canon of the Incorporated Synod of the Diocese of Toronto to receive evidence on oath.

ALGOMA.

The address of the Lord Bishop of Algoma, until further notice, will be 68 Isabella Street, Toronto.

Correspondence.

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

FASTING COMMUNION.

To the Editor of the DOMINION CHURCHMAN.
SIR,—Allow me to inform your correspondent "Milton," that it is "the custom of our Church," not only to allow, but to encourage early, and Fasting communion. Should "Milton" wish for further instruction, I shall be only too glad to place myself at his disposal. Yours, etc.
Nov. 19th, 1876. CATHOLICUS.

EDUCATION OR CHRISTIAN GRACE

To the Editor of The DOMINION CHURCHMAN.

SIR,—Permit me to suggest that there is a dangerous fallacy involved in a couple of prominent sentences given by you as uttered by the Bishop of Bath and Wells in his opening address at the recent Diocesan Conference, viz:

"Could those atrocious deeds of blood and outrage which had made the heart of England sad for the last four months, have been perpetrated by men whose minds and moral nature had been enlightened and elevated by humanizing and civilizing culture? Did we not see in those savage atrocities what our poor human nature might sink to where the influence of education was wanting?"

I do not think it necessary to write a long article on the subject but deem it sufficient to assert that the non-Christian civilizations affords abundant evidence that an emphatic "Yes" may be appended to the first sentence; and that the second requires to make it stand investigation, the substitution of "Christian grace" for "education." The admirable series of sketches of Turkish history, given in recent numbers of the *Guardian*, furnish sufficient instances of the most atrocious cruelty carried on with the culture of arts, etc., supposed to be humanizing and civilizing.

H. L. Y.

Mt. Forest, November 24th, 1876.

THE PROPOSED DIOCESE OF
OTTAWA.

To the Editor of the DOMINION CHURCHMAN.

SIR,—It would be undoubtedly a great practical mistake if the proposal of the Bishops of Montreal and Ontario to form a new diocese were brought before their Synods without thorough ventilation beforehand. It is therefore more with a view of provoking discussion than in the hope of adding much to what is already known that I venture to lay before the church at large certain practical difficulties. (a) The inconvenience of a corporation holding real estate under different governments, and different laws regulating land tenure will be found to be very great, nor can any one canon be framed to meet all the exigencies of the case. But even if this difficulty be avoided there remains (b) the extreme unlikelihood that even the present missions can be maintained.

According to the Editor of the Montreal Gazette the Deanery of St. Andrews is the very poorest part of the Diocese of Montreal, and has long been regarded as a source of weakness, while in that part of his Diocese which the Bishop of Ontario proposes to cede there is no parish possessed of any considerable endowment. In the new Diocese therefore the City of Ottawa would be the only hope of the Mission Fund, and the City congregations have quite enough to do to support their own clergy. Should it happen that the new Diocese is obliged at the outset to lose any of the present Missions, its formation will have been a step indeed, but not in advance. Two more difficulties remain which I shall merely mention. (c) There is no way in which the clergy and laity most concerned can express their opinion as a body, and (d) there is an extreme unlikelihood that two wholly incongruous bodies will be joined into one by force, for the majority in each Synod will be only too glad to leave their brethren, weaker both numerically and pecuniarily, out in the cold. L. C. O.

WIDOWS' AND ORPHANS' FUND

To the Editor of the DOMINION CHURCHMAN.

SIR,—Among the various expedients for raising this fund to a position adequate to its requirements, I do not think that there will be found any sufficiently effective without attention to three points, viz:—

1. A perfectly fair assessment, which will not bear too heavily on the poorer parishes.
2. The rigid enforcement of this assessment, by requiring repeated offertories to make up the amount, and the exclusion from representation in the Synod of the parishes which neglect to respond.
3. The provision of a reasonable margin in the estimate of assessment to set against those cases in which a full response is not finally given.

While on the subject, I would direct attention to a very unfair stigma attached to the names of certain clergymen in the last Synod Report as persons who have omitted to make the October (1875) Collections for the Widows' and Orphans' Fund in accordance with Bylaw section 8. There are nine of these guilty or unfortunate persons, and subject to being pilloried in a list where none should appear who are not guilty. In the first place I was not in Canada in October 1875: in the next place, I feel sure that my *locum tenens* did not fail "to observe the directions" in this parish, and does not deserve any more than myself, to be so disgracefully stigmatized. Since my Ordination, I do not think I have omitted a quarterly collection even once: but when the people do not

respond, what can I do? Very strangely, too, in the very next paragraph, referring to the Diocese of Niagara the clergy are not named, but their defaulting parishes. This error should be corrected in future.

As to the existing scale of assessment I have no idea upon what principle it is based unless it is regulated by regard solely to the age of the parish assessment—a principle which has but little bearing upon the real merits of the case. There are new parishes embracing an area inhabited by the wealthier classes which far surpass, in ability to contribute, parishes many years older; and these very naturally exceed the amount of their assessment. I fancy it must be quite a difficulty with some of them to cut down their contributions to the amount designated. On the other hand there are parishes of poor people, perfectly willing to do what they can in proportion to their means, but which it is absurd to assess according to their age. Fancy a mechanic being assessed according to his age for municipal purposes, a very heavy tax if he happened to be an old man: while some young and wealthy merchant near by had to pay a mere trifle compared with his means. The abuse would not be tolerated a day in secular matters.

A just assessment then, I should say must be based on the capital or income, or both, of each parish—that is above a certain minimum, which would claim exemption as in the case of the English income tax system. Then a parish of mechanics struggling to pay their clergymen \$800 per annum, and barely able to do it, would not be burdened with vexatious demands for more than they are able to pay; and the W. and O. assessment would not rest on a basis which invites a general failure to respond. Yours Sincerely, R. H.

IRELAND.

A RELIGIOUS society has been formed in Dublin, called the "Evangelical Clerical Union." The opening session of the union was held on the 9th and 10th ult. The objects of this association were stated to be the promotion of closer union and fellowship among the Evangelical Clergymen of the Diocese of Dublin, the spiritual edification of its members, and the extension of the power and influence of Evangelical religion by united and individual action. Probably the real animus of the combination was revealed in a few words near the close of a paper read by the Rev. R. Wynne on "the importance of union among Evangelical Clergymen and how best to promote it." He did not hesitate to say that all who really wanted to have Evangelical doctrine holding a high prominent place in their church ought to take great pains to combine with those who had the same opinions, so that their votes might not be scattered and lost, and so that they might secure a real representation at the coming elections!"

FOREIGN MISSION NOTES.

INDIA.—TINNEVELLY.—The Rev. Dr. Caldwell, one of the S. P. G. Missionaries in India, has just published a most interesting journal of an Evangelistic Mission which he, together with two or three assistants, including a Minstrel, held this year among the natives of the higher caste in the villages and towns of the Tinnevelly district. His method of procedure was to send his assistants forward a couple of days before he arrived to prepare the way, making the acquaintance of as many people as possible, finding out who were considered to be well disposed towards Christianity, announcing the services, and inviting all the people to attend. When Rev. Dr. Cald-

well arrived he held daily services with a good deal of singing and sermons or lectures suited to the congregation, which was usually composed of heathens, semi-Christians and Obtristians. In the evening the *gita prasangam* or musical preaching by the Minstrel and assistants, commenced. It was held in the open air, and generally lasted about two hours. The attendance at this service was always large and appreciative. The result of the mission the Rev. Dr. Caldwell considers on the whole cheering and encouraging. Quite a number of heathens expressed a wish to place themselves under Christian instruction, and a number of almost Christians were induced to join the Christian Church. Many however, who professed themselves Christians in opinion, were unwilling openly to confess their faith. As is usual with Hindoos, they shewed themselves excessively afraid of public opinion. To dare to act for themselves seemed like an unheard of stretch of audacity. Christianity was an excellent religion, they all seemed to think, but it did not seem to them imperatively necessary that they should publicly embrace it. There was one exception to the courtesy and good feeling usually displayed. At Palavur a man went about the village all one day, reviling Christianity and deriding the missionary and his assistants, in prose and verse. After Tinnevelly had been traversed these zealous servants of God returned to Eceyengoody, where they allowed themselves a fortnight's recess, during which period they prepared themselves by study and prayer for another campaign in another part of the country.

AFRICA.—KAFFRARIA.—Archdeacon Waters' reports: "The knowledge of the Lord Jesus continues to spread. Many seem to feel a deep interest in the Cross. Others are dull and cold, but several have returned from evil paths, and altogether there seems a rising—less talk and more action. The female teachers are exerting an excellent influence not only by teaching, but by steady example. The active opposition of enemies is a good sign of progress among our own people."

JAPAN.—THE BURIAL QUESTION.—Japanese Christians were fined for burying contrary to the law which gives Buddhism the monopoly of funerals. But lately a female convert having died, her husband applied to the Kiye-busho or Department of Religion for permission to bury with Christian rites. They said they had no power to give permission, but he could bury in a temporary grave and delay Buddhist rites until such time as he should fix on a permanent sepulchre, this being a not unknown practice among the Japanese. Accordingly the deceased woman was deposited in the temporary grave with Christian solemnities. A great difficulty connected with the burial question has thus been practically settled.

Mr. Griffin's work, *the Mikado Empire*, contains some important statements concerning missionaries in Japan. Instead of the honor, respect and sympathy awarded them at home, they are greatly discouraged by the merchants and traders; and certain newspapers in Japan, even yet, love nothing better than to catch any stray slander or gossip concerning them. It is hard to find an average "man of the world" in Japan, who has any clear idea of what the missionaries are doing or have done. Their dense ignorance borders on the ridiculous.

But aside from the religious aspect of their work the Missionaries ought to have the respect of the foreign community, for the very best and most conscientious work in the civilization of Japan has been done

services with a... or lectures... which was... semi-Chris... evening the... preaching by... commenced... and generally... attendance at... and appreci... the Rev. whole cheer... number of... place them... tion, and a... were induced... Many how... Christians... ly to confess... the Hindus... sively afraid... not for them... of stretch of... in excellent... think, but it... lively neces... embrace it... the courtesy... played. At... village all... and deriding... its, in pros... had been... ints of God... ere they al... cess, during... selves by... campaign in... season Wat... of the Lord... my seem to... ss. Others... ve returned... there seems... tion. The... excellent... ng, but by... position of... was among... Japan... burying... Buddhism... it lately a... husband... department... bury with... had no... could bury... Buddhist... ld fit on a... a not un... ness. As... deposited... Christian... connected... thus been... Empire... ents con... Instead of... awarded... satly dis... traders;... even yet... any stray... m. It is... he world... of what... ave done... s on the... aspect of... it to have... unity, for... ous work... been done

by Missionaries. They were the first teachers in the foreign languages and sciences, the first counsellors whose advice was sought and acted upon by the Japanese; and the first fruits of scholarship—the aids to the mastery of the Japanese language—were and are the work of Missionaries.—*"The Spirit of Missions,"* October, 1876.

HAWAII.—The Hawaiian language appears to be singularly incapable of expressing even the notions of virtue and morality. "It contains no words by which these ideas can be conveyed to the mind." As a vehicle for dogmatic theology, it is as feeble as it is for moral teaching. King Kamehameha IV. in attempting to translate "of one substance," in the Nicene creed has fallen, says the Bishop, into Arianism. The Athanasian creed he did not venture to touch.—*Mission Life.*

DIVISION VS. DISTINCTION.

Let the difference between these two be clearly apprehended, for therein the secret lies. Distinction is a duty, division is a crime. *eggs.* I cannot realize my liberty without distinguishing myself from God and my fellow men, but if I oppose myself to God and to my fellows, I introduce division.

DIVISION.

Division, separation, or antagonism has been the cause of all the misery and error the world has known and felt. "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand," said our Lord. This divine sentence is written in letters of blood on every page of history. Those extinct nations who have left their mighty ruins to encumber the soil at Babylon, Nineveh, Persepolis, Memphis and Rome died through the division of men against men. If we enter into the chamber of our souls, we find them a prey to troubles, struggles, in constant desires gnawing at our peace, and we find that we are in division within ourselves. From that internal division, discord has broken out in society, in science, and in art, and in all orders of human activity. Thence it is that empires, thrones, peoples, individuals are broken and disappear.—*Baring Gould.*

THE CHURCH AND SCRIPTURE

The Church of England rule concerning Scripture, is not that every uneducated person ought to take the Scriptures in hand and search out for himself a system of Theology. She teaches her children by Catechisms and other simple steps a knowledge of the truth. All she maintains is, that as a final court of appeal Scripture is perfect and sufficient.—*Bp. Browne, on Jewish Art.*

COLONIAL MISSIONS.

It is the very nature of missions to strengthen the Church which sent them forth, just as well planted colonies are the strength of empires. When a ship has moored itself by many anchors, it is, of course, less liable to drift away, and colonial missions are the anchors of the National Church.—*Ibid.*

ROME'S POWER AND INFLUENCE.

The power acquired by Rome was gained by strategy, by bickering and by worth: for however much that power was abused there can be no doubt that at first it was beneficial to mankind. Without it where would have been our Bible, our Art, our Literature? No less a power would probably have availed to maintain the veri-

ties of Christianity amidst the throes and convulsions through which the old world gave birth to the new. An organization less strong and centralized would probably have been utterly unable to keep the lamp of civilization burning in that dark and gusty night which intervened between the setting sun of the classical age, and the brighter dawn of modernism.—*Hist. Ess. in Ch. Fam. Mag.,* 1866.

A SONG OF THE CHURCH.

Et ambulabunt gentes in lumine ejus.

Wait not, my brethren, wait not
Till they that sleep arise;
Wait not till angels waft ye
To rest in Paradise:
The glory dwells not only
Beyond the starry sphere;
The kingdom is amongst us
Jerusalem is here.

From East to West the nations
Are walking in her light;
Her's is Old England's glory,
And hers our Monarch's might,
Portrayed in glowing vision
On John's prophetic page,
Her gates and brave foundations
Are our long heritage.

In holy font baptismal
The crystal waves we own;
Of that pure, living river,
Which wellet from the throne:
In nave so free and spacious
The rich and poor they meet,
All citizens together
In Zion's royal street.

In little children's answers,
In "lessons from the Book,"
In psalms, and prayers, and sermons,
On trees of life we look,
Till with the sevenfold Spirit
Our hearts within us burn,
And Jesu's own sweet presence
Our opened eyes discern.

Yes, o'er yon Table gleameth
The rainbow-circled seat;
Bow down, O crowned elders!
At God your Maker's feet;
Look up, O fainting brethren!
Behold the Lamb once slain;
Amidst the throne he standeth,
That we with Him might reign.

Here God the Father wipeth
All tears from every eye:
Death is no more; the Life-book
Enrols our names on high.
Wherefore with blest Archangels,
And souls more blest than they,
We sacrifice thanksgiving
For ever and for aye.

J. F.—*Church Bells.*

CHRISTIANITY AND THE LAW.

Some warm controversies on the question whether Christianity is part of the common law might have had a different result if the disputants had agreed at first on the meaning of the question. To illustrate the stumbling-block in this much-mooted subject let us ask whether mathematics is part of the common law. If we say No, the answer is ready that the law uses it, and settles men's controversies according to it and compels them to abide by its rules. If we say Yes, the objection arises that we cannot learn mathematics from the books of the law, nor can all the power of the law alter its principles in the least, nor on the other hand is it illegal to disbelieve or dispute the doctrines of mathematics.

Mathematics, then, is in one sense superior to the law, is recognized by the law, and is used by the law, in dealing with men. Whether in any just sense it is a part of the law or not is a question of secondary consequence. This is not an inapt illustration of the extent to which the law now recognizes Christianity. The law can not alter or interfere with religion; but it can and does recognize, not only the existence but the truth of religion, and may rely on its aid and promote its usefulness.

This it does by the legal sanction which it gives to the Sunday, by the recognition and enforcement of oaths, in which there is a distinct appeal to a Supreme Being, by its legal recognition of accountability to Him, and of a future punishment by Him, by its employment of chaplains in our prisons and reformatories, and in our Houses of Legislature; by its incorporation of churches, by the validity which it gives to many of the decisions of the ecclesiastical courts, and by other similar acts of a public and official character.

It is obvious, in view of these facts, that it is not improper for the public schools to teach something of religion. If it is the duty of a judge on the bench to instruct a child-witness in the solemnity of an oath, it is not improper that all children should be taught this qualification for good citizenship in the public schools. If the law tenders to every voter, officer, suitor, or witness, a copy of the Scriptures, or appeals to him in the name of the ever-living God, it is not improper that it should require the children of the state to be instructed as to the Scriptures and the knowledge of God. If it be lawful for a magistrate to arrest and punish citizens for blasphemy, profanity, disturbing divine worship, and secularizing the Sabbath, it cannot be unlawful for the state to teach the young the wrongfulness of these acts, and the reasons why the law forbids them. It cannot be the part of a law-abiding citizen to prevent the children from being taught by the state what the law of the state requires of them in these respects. Ignorance is no excuse for violation of the law, and the state should supply that common instruction which the courts require in every citizen brought before them.

Respect for religion and respect for the law are intimately dependent. Men cannot put contempt on the truth of religion without weakening the foundations of law and impairing civil order and good faith among men. Christians cannot disregard the requirements of the law without bringing reproach upon religion. And a generation of children cannot be allowed to grow up in ignorance of the respect due to both without endangering the perpetuity of the state.

We see, too, that yielding to the demands made in some quarters for a repeal of the "Sunday Laws" and the exclusion of the Bible from the common schools would only be a beginning. If the principles on which the demand is made are conceded, they involve the exclusion of the Bible and of chaplains from prisons and reformatories, the entire secularization of Sunday, the abolition of legal oaths, and the legalization of profanity.

Of seventeen thousand hymns which are known to exist in the English language, only two hundred and sixteen have so far received the approbation of the Church as to appear in ten different church books.

It is estimated that the number of "Friends" throughout the world amounts to about eighty thousand, of whom nearly fifty thousand are in America. Indiana holds the largest number, over sixteen thousand.

ONE LIFE ONLY.

CHAPTER VI—Continued.

Are you not horrified to see a modern butler instead of a hoary seneschal, Una?" said Colonel Dysart, in a low tone, as that functionary came up with various other servants; but Atherstone heard him, and the gloom of his face passed away in a smile of amusement. "Thorpe might almost enact the part," he said, "he has been in our family forty years; but I hope before you make your pilgrimage through the house, Miss Dysart, you will not disdain some nineteenth century tea and fruit, instead of a boar's head, or any little dainty of that kind."

"Spurs in an empty dish is the only food that would suit my ideas," she answered, and her merry laugh woke the echoes of the old stone court.

"We have not heard such a sound as that this many a day, sir," said old Thorpe, as his master went up to give him his orders; "it does my heart good to hear it."

"It is pleasant music, doubtless," said Atherstone, "but I fear it scarce suits our old Abbey, anyhow we are not likely to have much of it here."

Turning back to the Dysarts, he helped Una to dismount, and then led them into a fine old hall, and through various large rooms filled with costly furniture of a somewhat antique description, till they came suddenly upon a sunny, tastefully-arranged boudoir that was in complete contrast to the rest of the house; a conservatory opened out from it, filled with the choicest flowers, and Atherstone placed an easy chair for Una close to it, so that she might enjoy their fragrance.

"I thought you would like this room," he said; "it was the one my mother always used, so I take pains to have it carefully kept exactly as she left it, though I generally sit in the library myself."

"Is it long since you lost her?" said Colonel Dysart.

"Yes, it is indeed; I was only six or seven years old."

"Do you remember her?" said Una, softly.

"Just enough to know that this is an excellent likeness," he answered, taking a miniature from the table and showing it to her. It represented a dark, aristocratic-looking beauty, with the same liquid hazel eyes that Humphrey himself possessed, but not otherwise resembling him. Una remarked this at once, saying she should never have guessed it was a portrait of his mother.

"No," he said, with a rather melancholy smile, "I am too complete an Atherstone to be like her at all, and this was painted when she was very young, before her marriage with my father." He turned round the miniature as he spoke, and showed engraved on the gold at the back of it the name of Philippa Devereux.

"Devereux!" exclaimed Colonel Dysart; "was she of the Mount Devereux family?"

"Yes, she was the youngest daughter of the last lord."

"In that case she was distantly connected with the Molynuxes, which fact constitutes my daughter in some sense your kinswoman."

"I am exceedingly glad to hear it," said Atherstone with a smile, looking round to Una.

"Do you mean that Mr. Atherstone and I are cousins?" she exclaimed, starting up as she eagerly waited for her father's reply.

"Only in a very remote Caledonian degree, I am afraid; but I believe if you could both get high enough in the genealogical tree you would meet somewhere at last," said Colonel Dysart.

"If it is only enough to prevent the

necessity of my being on my best behaviour at Atherstone Abbey, very stiff and polite," said Una, "I shall be quite satisfied."

"Pray do let us consider ourselves related to that extent at least," said Atherstone, "and I hope you will do exactly as you please in all ways within these walls."

"I think if I did I should rush off this very moment and explore the whole house quite by myself," said Una, with a rather saucy glance at him, anxious to see if by chance he proved himself afraid of her discovering any mystery; but he looked perfectly at his ease as he said, "You shall do so if you like, but I must warn you that the only result will be your losing yourself hopelessly in a labyrinth of passages, in five minutes' time."

"Then I must resign myself to go in a proper and reasonable manner, I suppose."

"And I think we must not delay if we are to be at home again before nightfall," said Colonel Dysart; so they started at once for a thorough inspection of the Abbey.

It proved to be simply an exceedingly fine specimen of an old mediæval castle, and Una appreciated and enjoyed it all enough to satisfy even Atherstone's almost morbid love for the place. At last they reached the picture gallery, where there was so much to be seen that it was impossible they could complete the inspection on that occasion, and Colonel Dysart was obliged to agree to Atherstone's earnest entreaty that they would come another time and spend a whole day with him, in order to give as much attention to some of the masterpieces as Una desired.

They were turning to leave the gallery, and Colonel Dysart had already preceded them out of it, when his daughter's attention was attracted by a picture, before which was hung a veil of black crape. She paused and looked up at Atherstone, hardly liking to ask him if she might see it. The sombre expression which his face sometimes wore suddenly darkened over it; but he did not hesitate to grant the mute request of her eyes, and in perfect silence he drew back the covering and let her look at the picture. Una stood before it, transfixed with a painful sense of awe, for never had she seen a representation of human life in any shape, which had made such a powerful impression upon her as that now before her. It was a large and most masterly painting, executed with strong effects of light and shade, and showing the interior of a gloomy old tower, lit up by a rude iron lamp that hung from the ceiling. A low couch of straw, with a rough covering flung over it, was in one corner, and at the other end was an enormous stone cross; in front of this, kneeling with clasped hands and head turned upwards in a perfect anguish of supplication, was a man still young, but haggard and emaciated to the last degree. He wore a coarse brown dress, with a knotted cord at the waist; and the evidences of a life of torment and penance which were all around him were as nothing compared with the terrible revelation of his despairing face, which spoke of a remorse and horror that could find no rest. But the most painful sensation which this strange picture caused Una was the unmistakable likeness she could trace in the wild mournful countenance, to that of Humphrey Atherstone.

It was with a timidity in her voice which she could not conquer that she whispered at last, "Who is this?" and he answered, more like a man talking in a dream than one who knew what he was saying, "Fulke Atherstone, of evil memory." He let the black drapery fall over the picture while he spoke, and Una made no attempt to say another word on the subject.

They left the gallery, and as they continued to explore the interminable rooms, the corridors built in the thickness of the wall, and other matters of interest, Una quite recovered her gaiety, and went flitting about like a sunbeam through the lurking shadows.

"It is growing late, Una, and we really must go," said Colonel Dysart; "we have detained Mr. Atherstone too long already."

"I hope we have not quite tired you out," she said, looking up at their host with her charming smile.

"On the contrary, it has given me the greatest possible pleasure to show the Abbey to those who can appreciate it so well," he said heartily.

"Then, if I might see the cave of the refractory monks, I will ask nothing more."

"Oh, by all means," said Atherstone.

"It will not detain you long to go round to the back of the house, where the entrance to it is; if you will come down this turret stair we shall reach it in a moment."

He took them out through a little postern gate, which led to a terrace running the whole length of the house, and from which a precipitous cliff rose abruptly and towered far above them. The rocky foundations of the house were here quite exposed to view, and the mouth of the cave yawned visibly before them, closed in by an iron grating. This was opened by a key which Thorpe, who was in attendance on them, produced from the ponderous bunch he carried. A flight of stone steps led down to the vault, and Colonel Dysart, glancing in, said he was sure it was frightfully damp, and that he must decline visiting the bones of the refractory monks, or whatever it was they were going to see.

"I am afraid there is not even anything so interesting as their bones," said Atherstone; "but it is a curious old cave, and Miss Dysart may as well see it. Let me go first," he continued, "to show you the way;" and she followed him down the steep flight of steps, while her father sauntered away to the other end of the terrace.

There certainly was not much to be seen, except the moist walls of an underground cave, and the atmosphere was sufficiently chilly to make Una willing to go back very soon to the sunshine. She stumbled on the first step going up, and as they were all rather broken and rugged, Atherstone took her hand in his and went in front of her, guiding her safely to the top. He had stepped on to the terrace, and she was just following, when suddenly she felt his grasp tighten on her hand with a convulsive movement, of which he was clearly unconscious, for his eyes were fixed on some objects at a little distance, that seemed to have aroused in him a perfect passion of anger, which transformed his whole countenance in a manner that actually her, Eagerly she followed the direction of his eyes, and saw a man, whom she recognised as the strange-looking foreigner she had seen with Mr. Orlinton, stealing away round the corner of the house, and evidently trying to escape observation.

As he disappeared, Atherstone dropped her hand, apparently forgetting her presence, and striding up to Thorpe, he seized hold of his arm with a violent grasp, and said, "What does this mean?—how have you dared to disobey my most positive orders?"

"It was not me, sir, indeed; I would sooner have died than let him in. It must have been the new footman, who does not know him by sight."

"Let every servant of the house be told that if he ever enters within the park walls again they leave my service, one and all; and go now at once, Thorpe, and see him well off my ground."

The old man hurried away, and Ather-

stone came back to Una, still frowning and disturbed.

"I beg your pardon, Miss Dysart. I was annoyed by the intrusion of a person who has no right here."

"I want you so much to tell me who that man is," she said eagerly.

"What do you know of him?" he asked, in an abrupt, stern tone.

"Nothing whatever; but I saw him once talking to the rector, and I took the strongest antipathy to him, for no reason that I could account for to myself."

"An instinct of what he is, probably—a villain, a base, deep villain, in the fullest sense of the word. His name is Edwards."

Una said not another word, and soon was riding home with her father, finding abundant food for reflection in her first visit to Atherstone Abbey. It was not her last.

CHAPTER VII.

Among the holiday gatherings which took place at Valehead during Whitsuntide, was the anniversary celebration of the foundation of a cricket club, which Humphrey Atherstone had been the first to establish, with the view of securing some better recreation for the young men of the village, than could be found in the public-houses where they were wont to congregate. It had been very successful, other parishes had joined in it, the great people all round patronised it, and in the last week of May a great day of festivity was held, when the Eleven of Valehead played a match against all Northangleshire. The field used as a cricket ground on this occasion was at some distance from the village, and was most easily approached by the river, which was always thronged with boats conveying the inhabitants of the neighbouring houses to the scene of action.

It was the fashion of the county to go, and so the county went, and made its own little arrangements for amusing itself, quite irrespective of the duty of encouraging the cricket club. This year the weather proved extremely propitious, and by noon on the appointed day many a merry party was moving down the river with pennons flying and gay voices filling the summer air with glee. Two boats were allowed precedence of the others as conveying a specially illustrious freight. Mrs. Northcote was seated in the first, with an air as solemn and frigid as if she were personating Charon himself, while her husband, much subdued in such close proximity to the great arbitress of his destinies, sat on one side, and the rector on the other. Colonel Dysart and a few more persons unknown to fame completed the number, and in sober and stately fashion they passed on in advance of the gay party which followed them.

In the next boat Will Northcote and Una Dysart sat together, with Mr. Knight and Hervey Crichton on either side of them. Farther on, Mrs. Burton, the doctor's wife—an affected, languishing invalid, who, suffered chiefly from want of occupation, was placed beside a very quiet curate, to whom she was detailing the extreme susceptibility of her nerves, and on the other side Rupert Northcote, deliberately turning his back on every one else, looked admiringly into the pure sweet face of Lilith Crichton. She seemed to be a being almost of another mould from the rest, as she sat there, perfectly still and unexcited, drooping her fair head like a graceful flower, her white robes glistening in the sun, without a fragment of colour about them to mar their spotlessness.

She appeared to be as much absorbed in Rupert's presence as he was in hers, but when she raised her great blue eyes and looked on him, they were filled with an intensity of mournful regret, which seemed strangely at variance with the knowledge

she could not but have of his devoted affection, and the extent to which she apparently shared it.

Una Dysart often looked towards her with great interest, for Lilith was in many respects an enigma to her, though Hervey left her very little time to think of anything but himself, as he did his best to please and amuse her in every possible way. Una was slightly restless, however, and at last she somewhat suddenly turned round to Hervey, and asked him whether Mr. Atherstone did not appear amongst his people on this the gala day of the institution he had founded.

"Yes, I believe he is always there," he answered rather shortly.

"Only he rides down instead of going by the river," said Will, "for the express purpose of avoiding such parties as ours, and when he gets there he devotes himself to the cricketers and their friends, and ignores the society of his equals with a sublime indifference."

"By the way, Miss Dysart, we were all much surprised to hear that Atherstone had conducted you himself over the Abbey. It was an extraordinary feat for such a determined mysogamist. I feel sure you are the very first lady he ever indulged so far," said Hervey Crichton.

"I am very glad I was so much favored then, for the house is well worth seeing."

"You did not find a wife imprisoned in any of the rooms did you?" said Will. "I sometimes wonder whether the fact that he has one already may not be the explanation of his determination never to marry—any of us at all events."

"I saw no one in the house but a fat old butler," said Una, laughing.

"No; Atherstone will never marry," said Mr. Knight. "I do not know his reason, but he is much to be pitied, for there is certainly some painful motive which makes him quite immovable in this determination. Poor fellow! I feel for him deeply," and Mr. Knight accompanied this remark with so meaning a glance at Will, to whom he had most vainly been endeavouring to make himself agreeable, that she started up, seeming determined to find a means of putting a stop to his attentions. She had a resource at hand. Stooping down, she drew out from under the seat a small violin-case, and took from it a dainty little violin, which she proceeded to adjust on her shoulder in the orthodox fashion, and then taking the bow in her firm little fingers, she began to draw forth the most exquisite melody from the strings, playing with all the grace and execution of an accomplished artist. Una was delighted, and even Hervey ceased looking at her in order to listen to the enchanted sounds, while little Will's bright black eyes grew soft under the influence of her own music, and only Mrs. Burton whispered plaintively to the curate, "How that masculine sight must pain you! I am so feminine in all my tastes."

(To be continued.)

THE British Post Office is about taking an advance step in the transmission of the ocean mail. Instead of continuing the subsidies to the Cunard and Inman lines, which have hitherto received them, it proposes to give the mails to the steamers which make the quickest passages, paying the companies according to weight.

WHILE the English Arctic Expedition, though fitted out so completely, has failed of accomplishing anticipated results, Prof. Nordenskiöld, an eminent Swedish scientist, has settled the fact that there is an open route between Europe and China by way of the Arctic ocean and the Yenisei river which traverses Siberia nearly to the frontier of China.

THE DEVIL'S FOUR SERVANTS.

The devil has a great many servants, and they are all busy, active ones. They ride in the railway trains, they sail on the steamboats, they swarm along the highways of the country and the thoroughfares of the cities; they do business in the busy marts, they enter houses and break open shops; they are everywhere, and in all places. Some are so vile-looking that one instinctively turns from them in disgust; but some are so sociable, insinuating, and plausible, that they almost deceive, at times, the very elect. Among this latter class are to be found the devil's four chief servants. Here are their names:

"THERE IS NO DANGER." That is one.

"ONLY THIS ONCE." That is another.

"EVERYBODY DOES SO." That is the third.

"BY-AND-BY." That is the fourth.

When tempted from the path of strict rectitude, and "There's no danger" urges you on, say, "Get thee behind me, Satan." When tempted to give the Sunday up to pleasure, or to do a little labour in the workshop or the counting-room, and "Only this once," or "Everybody does so," whispers at your elbow, do not listen for a moment to the dangerous counsel. If the Holy Spirit has fastened upon your conscience the solemn warnings of a faithful teacher or friend, and brought to mind a tender mother's prayers for your conversion, do not let "By-and-by" steal away your confidence, and, by persuading you to put away serious things, rob you of your life. All four are cheats and liars. They mean to deceive you and cheat your soul of heaven. "Behold!" says God, "now is the accepted time, now is the day of salvation." He has no promise for "By-and-by."—*Christian at Work.*

CONFORMITY TO THE WILL OF GOD.

There are and will always be, innumerable things in the Divine government impossible for us to comprehend; and as those which are more known to us require our thanks and praise, so the former call for other sentiments and dispositions of mind equally reasonable,—admiration, submission, trust; and all conspire to demand the conformity of our lives to the will of God. In cases which we understand, we see there is great reason for this; and and in those we do not, there may be greater.

When we read of the miracles done by the apostles, and find that, in ancient times, the blind received their sight, the deaf heard, the lepers were cleansed, the lame walked and the very dead were raised at the speaking of a word, we are amazed at the power bestowed on the first preachers of the Gospel, and should be willing to submit to any degree of rigor in our lives, that ourselves also, if it were now possible, might be honored with the same signal endowments.

Men may work miracles in support of God's true religion, and yet be found at last to have been the servants of another master; and the preacher of righteousness be condemned for his sins.

There will be found among the workers of wonders, among apostles, prophets, martyrs, who shall be "cut off, and cast into outer darkness;" but of those who love God and keep his commandments, not one shall be lost. The obedient shall all be received into the state of bliss, and be made "kings and priests to God, for ever and ever."

A SOCIETY for promoting legislation for the control and care of habitual drunkards has been formed in London.

HARRY'S TEMPTATION.

"I don't begin to make enough money, and I would leave Mr. Hardin's store if I could find a better place. You know mother, the doctor says you should have good food and medicine, and I don't know how I can buy them unless I get a better place, or Mr. Hardin raises my salary."

"Don't worry, Harry; we will get along. You are receiving three dollars a week, and we can't expect more than that. I am very thankful, indeed, that he has given you a situation in his store. Three weeks you could find no work, I did feel that we were in danger of want; but the prospect is brighter now, and I know we will get along very well."

"That's just the way with you, mother; you never complain. But I don't want to starve, and I want you to have the medicine. How can you get well if you don't have the medicine the doctor ordered? O, it is awful to be poor."

"Come, Harry, do not repine. Our lot may seem hard; but we are all in the hands of a kind Father, and he will watch over us, and care for us, and provide for our wants. We are told in the Bible that not even a sparrow can fall to the ground without His knowledge, and do you not think He can see and know our wants?"

Mrs. Thompson was a widow and lived in a tenement in the city of B—. Her husband had died in a few years after their marriage, and she and her two children, Harry and Annie, were left in straitened circumstances. For some time she had taken in plain sewing, and done different kinds of work to keep the wolf from the door, but at last she fell sick, and her small savings were used up before she was again restored to health.

About this time, however, Harry had succeeded in obtaining a situation in Mr. Hardin's store, and they felt encouraged. Harry straitened himself up manfully, and said:—

"Now, mother, you will get along very well. I have a situation, and I'm going to keep you like a queen."

But Harry soon found out that if a queen and her family could live on three dollars a week, they couldn't be charged with extravagance and high living. The dialogue at the beginning of our little story shows that Harry had "reckoned without his host."

Harry had been at work about four weeks for Mr. Hardin, and was engaged one morning in sweeping the store, when he discovered a twenty-dollar bill lying on the floor.

"Whew!" he exclaimed, as he picked it up, "now I'm rich. Twenty dollars! I wonder who lost it? Some of last night's customers, I suppose. Well, they'll never miss it, and I can buy the medicine now; and I'll get a picture-book for Annie, too."

So, with a beating heart, he thrust the money into his pocket and continued his sweeping.

But he didn't feel quite right. His conscience troubled him, and he imagined that something was saying to him—"The money is not yours. Do right and sin not."

Before the time came for leaving the store in the evening he had decided to tell Mr. Hardin of the circumstances, and to give him the money.

He said to himself several times that afternoon, "The money is not mine, and I will not keep it. So that's a settled matter."

When his day's work was done he went into the office where Mr. Hardin was, and handing him the money, remarked that he had found it on the floor in the morning. "In the morning!" said Mr. Hardin, somewhat sternly. "And why didn't you bring it to me at that time?"

"Why sir, I—I—" said Harry, his lip quivering. "I was tempted to keep it. I supposed it had been lost by a customer who would not know where it had been dropped, and would never return for it. I didn't want it for myself; but my mother is sick and has no money to buy the medicine which the doctor has ordered. I thought of the many nice things it would buy, and I wanted my mother to get well. But I don't want the money now. I have come out all right; I know it wouldn't be right to keep it, and I don't want it."

"Truly you have come out all right," said Mr. Hardin. "I left the money on the floor to test you. Honesty is a rarity among boys. Here Harry," he continued, rising and advancing, "let me shake your hand—the hand of an honest boy, just such a boy as I want to have in my store all the time. Here take the twenty dollars and buy what your mother needs. I will see that she doesn't want for anything. Run home and tell your mother that she has a noble boy, and that his salary will be raised immediately."

As he finished speaking he thrust the bill into the boy's hand.

"Oh sir," exclaimed Harry, "how can I thank you?"

Of course there was rejoicing that evening in Mrs. Thompson's humble home. Harry rejoiced because his mother would now want for nothing; the mother rejoiced because her son had remembered her teachings and proved himself honest; and Annie was glad because she could now have a "picture-book" and some "tandy."

And that night, at the family altar, the mother's prayer was a prayer of thanksgiving, not only for the timely aid they had received, but that her only son, her darling boy, had been strengthened in the hour of temptation, and enabled to choose the path of truth and right.—*Christian at Work.*

KEEP THY TRUST.

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science so called." This strong entreaty addressed by Paul to Timothy has remarkable point and adaptedness at the present day. The appeal is a direct, personal application to every Christian among us, but especially to those in our congregations, theological seminaries, and among our clergy, who having once received the trust of Christian discipleship, and having accepted the promises as revealed in Holy Scripture with a sincere and believing mind, are now indulging in vain disputations concerning them, frittering away their means by subtle hair-splitting, or who are substituting mere human reason or elevating it above the Word of God. Every man who is indulging in these vain babblings; every one who surrenders his faith to fascinating novelties suggested by the pride of intellect or scientific attainment; every one who runs after the "oppositions" of science and suffers them insidiously and almost unconsciously to undermine the hope that is in him; every one who permits his faith in God and revelation to be shaken by the doubts which these "oppositions" inject upon his heart—to all these the warning of Paul to Timothy comes as a direct and personal message, uncovering the dangerous tendencies of dalliance with every species of science that places itself in opposition to the Scriptures. True science is humble, and sits at the feet of revelation, a loving interpreter of its unchangeable—though sometimes dimly perceived—truths. False science is arrogant, proud in its own conceit, and strives not so much to interpret the truths that have been revealed as to embarrass and becloud them by its factious

"oppositions" or its wild inferences. Listen then, Christians, to Paul's warning so full of special meaning in those days, and while you prosecute your researches and perfect your accomplishments in the field of true science, as you value your hope of everlasting life, avoid "the oppositions of science so called!"

AN ENCOURAGING DREAM.

I have read of one who dreamed a dream, when in great distress of mind, about religion. He thought he stood in the outer court of heaven, and he saw a glorious host marching up, singing sweet hymns, and bearing the banners of victory, and they passed by him through the gate, and when they vanished he heard in the distance sweet strains of music.

"Who are they?" he asked.

"They are the goodly fellowship of the prophets, who have gone to be with God."

And he heaved a deep sigh as he said: "Alas! I am not one of them, and never shall be, and I cannot enter there."

By-and-by there came another band, equally lovely in appearance, and equally triumphant, and robed in white. They passed within the portals, and again were shouts of welcome heard within.

"Who are they?" he asked.

"They are the goodly fellowship of the apostles."

"Alas!" he said, "I belong not to that fellowship, and cannot enter there."

He still waited and lingered, in the hope that he might yet go in; but the next multitude did not encourage him, for they were the noble army of martyrs. He could not go with them, nor wave their palm branches. He waited still, and saw that the next was a company of godly ministers and officers of Christian churches; but he could not go with them. At last, as he watched, he saw a larger host than all the rest put together, marching and singing most melodiously; and in front walked the woman that was a sinner, and the thief that died upon the cross, and our Saviour; and he looked long, and saw there such as Manasseh and the like; and when they entered he could see who they were, and he thought:

"There will be no shouting about them."

But to his astonishment, it seemed as if all heaven was rent with sevenfold shouts as they passed in. And the angel said to him:

"These are they that are mighty sinners, saved by mighty grace."

And then he said:

"Blessed be God! I can go in with them."

And so he awoke.

The problem of feeding the young and the poor physiologically is not easy, but it is simple if considered from the scientific point of view. That the bulk of the food of the poorer classes must always be bread is unquestionable. Peas, beans, and other like leguminous plants, however rich in albumen, can never be expected to successfully compete with bread; first, because they require steeping in water and boiling for hours—next, they become hard so easily, and then are indigestible, while at all times they are not so easily digested as bread. But bread is not so good a food as meat—and here chemistry comes in, and shows that bread soaked in broth made from extract of meat is as good food as the best meat diet. Indeed the most eminent chemists and physiologists are now agreed in the opinion that, when people will use more of such simple vitalizing extract, and a little less tea, for their strength and health, they will be willing to dispense with the present artifices of cookery as numberless as they are useless.